

॥ Shri Hari ॥

How to be Free from Worldly Influences?

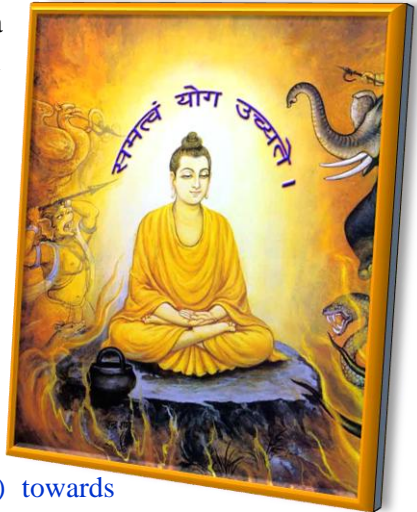


Tvameva Maata Cha Pita Tvameva
Tvameva Bandhusa Sakhaa Tvameva
Tvameva Vidyaa Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

Swami Ramsukhdas

How to be Free from Worldly Influences?

A spiritual aspirant has a general complaint that though knowing that in this World nothing belongs to him, when some object comes in front of him, it makes an impression on him. On this subject two points are extremely important to pay attention to. One is that if something has an effect on us, don't be concerned, rather, let it be.



Become indifferent (upeksha) towards it. Do not consider it to be either good or bad. Do not desire to continue to be affected by it, or to get rid of that impression or feeling. Simply become neutral and non-participative. The second point is that the impressions are being made on the mind - intellect, not on you (Self). Rather do not consider them to be in you. With any object a relationship is formed either when there is attachment or aversion to it. When Lord Rama went to the forest, those Rishi-munis that developed attachment and friendship towards God, attained salvation and those Rakshashas (Devils, Evil Doers) that developed hatred for the Lord, also attained salvation. But those that neither developed attachment, nor aversion towards the Lord, they did not attain salvation. Nothing happened to them, because they did not develop a relationship with God. Similarly when worldly objects make an impression on the mind, either through attachment or aversion,

do not associate with them. Remain engaged in God, His worship, His remembrance and His spiritual practices. If impressions are made, let them be. You have nothing to do with them (no relation with them). In this manner, become indifferent.

Just as you accept no relationship with a dog's mind, similarly there is no relationship with your mind. Both the dog's mind and your mind are of the same class. When the dog's mind is not your mind, then this mind is also not your mind. **Mind is the function of inert Nature (Prakriti). You are sentient (chetan) and part (ansh) of Paramatma (God, Supreme Consciousness).** Just as when the dog's mind was influenced by the world, then it has no affect on you, similarly this mind should also have no affect on you. Mind's relationship is with Nature (Prakriti) and your relationship is with God. You have accepted your relationship with the mind, therefore now you will have to suffer. Now whatever work you do with your mind and body, its sins and virtues will be applied to you. Whatever comes in the dog's mind, what have you got to do with that? Similarly whatever comes into this mind what have you got to do with that? **You have no relationship with body, senses, mind, intellect, rather it is with Paramatma (God) - to understand this point, God has said in the Gita - “Mamaivaansho jeevaloke jeevabhootah sanaatanah” (Gita 15/7).** “In this world, the soul that has become an embodied soul (jeev) is an eternal part of Me only.” Understand this point then there will be a difference in your behaviour and spiritual practices.

You understand yourself to be “I am”. In this the “I” is inert, whereas “am” is **consciousness**. It is only because of “I” the “am” exists. If “I” (ego) were removed then “am” would become non-existent. **All that would remain is “Is-ness” or existence (consciousness).** In the Gita, Lord has elaborated and

said that when an aspirant becomes **“Nirmama-Nirahankarah”**, that is when he becomes free from attachment, sense of mine-ness (nirmama) and egoism, **“I am the body”** (nirahankarah), then he attains **“esha Brahmi sthithi”** i.e. a state of God realized soul. (Gita 2:72). **Our essential nature (swaroop) is not egoism (ahankara)**. Egoism (I-ness) is God's lower nature (Apara prakriti), whereas we are God's higher nature (Para prakriti or Soul). We are separate from Egoism (I-ness). Just like in waking state and in dream state we are conscious of the Ego (I-ness). But in shushupti (deep sleep state), our Ego (I-ness) is not awake and merges into avidya (not knowing state). In shushupti (deep sleep) even though there is no Ego (I-ness), I (swayam) still remains. Our true nature is **“Not of this body”** (ashariri). Just like God is un-manifest and formless (avyakt, nirakar), the **“Self”** (Swayam) being God's eternal part is also formless. Just like in the kitchen we sit and eat food, similarly staying in this body we reap the fruits of our actions. **Therefore an aspirant must clearly understand that I (swayam, self) am formless (nirakar). I am not this body form, this human form. The one engaged in spiritual disciplines is not this body.** What we were in childhood we are that same one today. From childhood to now, our bodies have changed so drastically, that in many cases we cannot even recognize, yet we are that same one. In childhood we used to play around, later we used to study. We are that very same one even today, though the body is not the same. The body doesn't remain the same even for a moment. It constantly changes. That which is unchanging is the sadhak (spiritual aspirant) and that which is changing is not the sadhak.

If an aspirant is fallen from **“yoga”** then in his next life he takes birth in the home of prosperous and wealthy families or in the family of **“yogis”**. The body is dead, it is burnt, then who is the one taking birth in the home of the wealthy and the yogis?

Only he will take birth that is apart from the body. Therefore you all accept this point with a firm conviction that I am not this body, rather I am the knower of this body. Without accepting this point, the spiritual discipline will not be very great, talks from discourses and spiritual truths will not be understood very well.

The body changes every moment, but you do not change even after the great dissolution of the world at the end of a “kalpa” or the great creation at the end of a “kalpa,” rather you remain as-is (uniform and unchanged) – “sargepi nopajaayante pralaye na vyathanti cha” (Gita 14/2).

So far you have taken-on this body, but when all bodies go away, you remained right there. The body will be left behind right here, but you will go to heaven and hell, liberation will be yours, you will go to God's abode. The point is that your existence is not dependent on this body. That is, whether the body remains or it does not remain, there is no difference to your existence. There are infinite universes and worlds, but they have had no affect on you. Not even a small thing such as hair has been able to reach you. All these things reach only to the extent of the mind-intellect. The work of nature cannot go beyond mind-intellect. Therefore, in infinite Universes, not even a small thing such as a strand of hair belongs to us. Yours is Paramatma (God) and you are God's. After doing spiritual discipline, only you will attain Paramatma, not the body. Therefore while doing spiritual disciplines one must think that we are formless, we are not with form (this body).

When you reside in your house, you do not become the house. House is separate, and you are separate. You will leave the house and walk away. The changes will be in you, not in the house. Similarly the body will remain here, you will walk away. The effects of sinful and virtuous acts will be borne by you, not the body. Liberation will be yours, not of the body. This

body will turn into soil, but not you. Your true Self as described by Gita 2:24-25. The one residing in this body, cannot be cut, cannot be burnt, cannot be wetted, cannot be parched. The reason is that it remains at all times, it is equally present in everyone, it is immovable, it is stable, it is ancient and it is eternal. The one that lives in this body, is not seen, it is not something that one can contemplate and understand, it is called as formless. In other words, knowing and understanding the one that resides in this body one should no longer mourn or feel sorry.

Every man wants that he must not die, that he has perfect knowledge, and that he remains eternally blissful. these three desires are all desires for “Sat” (Existence) “Chit” (Consciousness) and “Anand” (Blissful). However these innate desires, man tries to fulfill them through this inert body, because in spite of being a part of Paramatma, man assumes a relationship with the body, senses, mind, intellect and believes them to be his own. But the truth of the matter is that man's innate desires, cannot be satisfied with the aid of this body or this world. Because this body is perishable, therefore through it, no one can escape death. The body is inert, therefore through it there cannot be knowledge. The body is the kind that changes every moment therefore through it one cannot become happy. Thus the desire for that is there for Truth, Consciousness and Bliss can be satisfied only from being detached from this body (having no relationship with body). For the fulfillment of this innate desire, the body is not a “sadhak” aspirant or a “baadhak” obstacle in the least bit, rather the relationship with the body is the obstacle. Therefore when one entirely severs all relationship with the body, the aspirant becomes detached from actions and things. Actions and objects - these both are causes of nature. On being detached from actions and objects, an aspirant's innate desire is fulfilled. On fulfillment of innate desire (vaastavik

iccha), he become established in Existence, Consciousness, and Bliss (Sat, Chit, Anand). On becoming established in Sat Chit and Anand, the spiritual disciplines that are of the world (Karmayog and Jnanayog) are perfected. Thereafter, That which the Self is a part of, on accepting that God (Paramatma) as our very own, on taking refuge in Him, transcendental spiritual discipline (Discipline of devotion, Bhakti Yog) is perfected, in other words, one attains eternal love.

Man's completeness is only in the attainment of eternal love. Therefore from the beginning an aspirant should accept this truth that **I am not this body, this body is not mine and this body is not for me.** Because I am Consciousness (Para-prakriti), that is a part (ansh) of Paramatma, whereas the body and this world are inert (Apara Prakriti). Even if the inert (Apara Prakriti) applies all its energy force, it cannot fulfill our innate desire, in other words, it cannot make us immortal, it cannot wipe out our ignorance, and it cannot make us eternally happy.

Question - Even though we listen to these points in spiritual discourses, however when we relate with people (in relationships) we become happy and unhappy, what to do?

Answer - In relationships, when we become happy or unhappy then it is childishness. When children are playing they create from mud, mountains, houses and castles and in that they draw a line indicating this land is mine and this other part is yours. When the other child takes the land, then they begin to fight, saying why you have taken my land. They argue, this is not yours, it is mine. Some grown up arrives and says - children why are you fighting. One says, I first drew the line, therefore it is mine. The grown up provides some solution and they become satisfied and happy. At that moment, the mother calls them, children dinner is ready and served, and the children immediately leave everything and go inside. Now they have no

relation with the land. In the same manner, we consider this wealth, these possessions, this property etc. as ours. But in reality, it is neither mine, nor yours. It is only a play, a show! One day, you will have to leave all that wealth, possessions and everyone behind. There will be no memory of it. We will not be able to recollect what kind of house we had in the previous birth, what kind of family we had? Do you remember anything now?

In this life, not a thing belongs to a particular person. Just like a “Dharmashaala” belongs to everyone, similarly this world is for everyone. Therefore the house remains right there, the property remains right there, but people keep changing. Your attention should go towards these talks. If those that are engaged in Satsang, if their attention is not towards such talks, then whose attention will be? You are engaged in satsang, but at the same time also demonstrating likes and dislikes, then in reality you have not done any satsang at all, you have not heard satsang, you have not understood satsang, you have not even felt the breeze of satsang (association with truth)!

If through satsang these attachment and aversion, this pleasure seeking desires, as well as, anger do not decrease, then what other way will it decrease? If there is no change in your inner sentiments, in your behavior, then what satsang have you done? You are simply wasted your time. Engaged in satsang, yet there is no change in behavior or attitude. Engaged in satsang and not having any change within, is not possible. If you are engaged in satsang, then surely there will be a change. If there is no change, then you have not engaged in genuine satsang. If you get “real” satsang, then a change in you is inevitable.

नारायण ! नारायण ! नारायण !

(From book in hindi "Mere Toh Giridhar Gopal" by Swami Ramsukhdasji)

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