

|| Shree Harih ||

# Man's Real Relationship



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Our relationship with the world does not remain forever – We all know about this truth (natural phenomena). However, our mistake is that we do not remain in this awareness at all times. If we remain constantly in this awareness, in other words, if we do not see our relationship with the world, then today, right now we will attain salvation! We cannot remain without severing the relationship with the world.

We can live without relationships in this world, but we simply cannot remain without separating from the world. Think very carefully on this point. **We do not get as much happiness from having a relationship with those things, those individuals, those objects with which we have accepted our relationship, as we get from being apart (from separation) with them.** Just like in deep sleep, we have no relationship with any individual or thing in the least bit. In our deep sleep we entirely forget all the people and things. The degree of joy derived from forgetting them that much joy is not attained in remembering them, in living with them. This is everyone's experience. Now being attentive and understand this point well. It is our activity to sleep since birth. If you try to recollect then from childhood till today, we have been going to sleep regularly, in other words, we have been forgetting the world. We cannot live even 24 hours without sleeping. If we do not get sleep for several days, then man will become crazy. The extent of nourishment that one gets from sleep, that much nourishment he does not get from food, objects, and relationships with individuals. **On having a relationship with things and individuals one gets tired. But with sleep, that tiredness is overcome and there is renewed strength, vitality and rejuvenated feeling in the body, senses, and inner faculties; whereas the freshness and vitality are destroyed relationship with objects and individuals.**

In childhood the level to which toys were appealing, that much other things and people were not as appealing. The home did not appear as nice as playing outside. In youth the money began to have a greater appeal. Thereafter toys were not so appealing, but sleep was just as much pleasurable. When toys were enjoyable at that time sleep was also enjoyable, and one would get pleasure from sleep. As money began to appear sweet, the sleep still continued to remain enjoyable. However, the sleep that makes you forget even money, that sleep is

even better than money. When one gets married, then the wife, son, family was very pleasurable, for which you were willing to spend even money. However, when one feels extremely sleepy then one leaves aside even his wife, children, family members and friends. **But when he is extremely sleepy, he leaves all those attachments for which he is willing to lie, cheat, trick, be dishonest, steal, fraud etc. everything that has bound him, simply for a good night's sleep.**

When one becomes old, the attachment to family, grand-children increases; however when intense sleep takes over, then one leaves even these. If one becomes detached recluse, then one leaves even wealth, house, women, son, family, etc. and becomes an ascetic; he becomes a estranged recluse, but then too he sleeps. In sleep there is separation even from sense of being a "sadhu" (ascetic). In this way, in every situation sleep appears to be pleasing. One never has the sentiments that it would be good if I do not get sleep, rather if one gets sleep, it is a good thing. One prepares themselves fully for going to bed. They spread a nice bedding, they pick the best pillow, the best mattress, they turn on the fan or air-conditioner, creates an atmosphere where there are no loud noises around, he does all this for getting a good night's sleep. When one gets sleep then various different types of sense enjoyments, pleasurable sights, entertainment, movies etc are no longer appealing. At that time one only says, I am sleepy, let me go to sleep. I now want to sleep.

From this it is proven that **sleep is the most pleasurable, more than any object or individual. One is willing to give up anything for sleep. However when one develops relish and love for worship and devotion of God, then even sleep is no longer appealing. Saints have said - "this sleep has become an enemy", in other words, it would be good if I did not go off to sleep.** From this it is proof that one is willing to give up the most loving of all – sleep for the Beloved One, for the One Whom we have an innate relationship - Paramatma. Our relationship with the world is false. Out of mistake we believe it to be a solid relationship. Therefore we can live without union with the world, but we cannot live without separation from the world. We get pleasure from separation with the world – this is everyone's experience.

What an extra-ordinary point this is, that all have experienced separation from this world! Human beings, animals, birds, etc. all go to sleep. **The point is that all**

**beings want separation from the world.** When it comes to coming together with worldly things, one can make do with less; just as some get good food to eat, and others do not, some get a good house, and others do not, in this there are many disparities. No two people have the same things for their comfort, rest and relaxation. However, the sleep is the same for all. Here one point is worth thinking about - that when it comes to sleep, the propensity that we have towards it is such that we do not have to make an effort nor do we have to think about it, nor do any work, nor have to remember or recollect. The point is that by doing nothing whatsoever, sleep naturally takes over. It is not that one has to put a certain amount of effort/work before sleep comes.

In sleep, one severs relationship with all. However, **when one goes to sleep, holding on to the relationship in the world, then on awakening, one once again becomes engaged in worldly affairs. Even so, the assumed relationship with the world does not remain stable.** Forms change, individuals change, countries change, time changes – all of this continuously changes, but the fact that relationships are being severed, never changes. Because the relationship with the world is merely assumed, it is unreal, but the separation of the relationship with the world is not merely assumed, rather it is real. Therefore relationship with the world is constantly breaking away.

The relationship with childhood broke away, the relationship with youth was cut-off, the relationship with old age split up, the relationship with several was dissolved – the relationship with disease-freeness, with sickness, with riches, with poverty as well as, with many individuals there was union and later separation. In this manner the relationship with the worldly life continues to be disbanded, because this relationship is false, it is merely assumed. We have made a grave mistake, that these assumed relationships have been considered real, whereas we are paying no attention towards the relationships with the world that are dissolving, which too has been our experience. The extent of happiness received from dis-uniting from the world, that much is not attained from things. If we obtained happiness from things then sleep would leave us.

When one gains relish in worship and devotion (Bhajan) of God, then sleep, hunger, thirsty all are forgotten, there is no care for these things. **Sleep, hunger and thirst are the main things for the sustenance of this body, but in worship and remembrance of God (bhajan), these too are forgotten. This means that our real relationship is with God.** If the real relationship is awakened, then who

will want to keep false relationships? Let us leave the assumed false relationship with the body and this world then today itself we will be greatly benefited.

We do not have to go anywhere after disuniting with the world, neither to the forest, nor do we need to become an ascetic. Only we have to accept that this world is not ours as such. Only God is ours. The relationship that we see with individuals, those relationships are only to serve them. **The relationship that we see with things, are only to engaging those things in serving others. Neither is any individual for us, nor is anything for us. Those that are considered as ours, our mother, father, wife, son, brother, etc simply serve them. Things are for serving the father, mother etc., and they deserve our service.** This body belongs to them, therefore use this body to serve them. We do not want to take anything from them at all. Use their things for serving them. This is called "Karmayog" (selfless service)

**"Karmanyavaadhikaaraste maa phaleshu kadaachan |**

**Maa karmaphal heturbhoor maate sangostvakarmani || (Gita 2/47)**

Your rights are to doing your duty, but never to claim its fruit. Therefore, do not be the cause of the fruit of action, nor let your attachment be for inaction. (Gita 2/47).

Actions must therefore be performed with great zeal, promptness, readiness and properly, because this **human body has been received only to serve, it has been give to disunite from the assumed relationship with this body, not for clinging to this body.**

Our relationship with the world is only to serve. Besides serving we have no other purpose with this world. We must serve our mother and father. We must take care of the children and wife. We must serve them. **We do not get real peace by assuming a relationship with them. Peace comes from serving them and dissolving relationship with them.**

There is no such relationship in the world for which man is willing to give up sleep, hunger and thirst. However on establishing a relationship with God, sleep does not appear to be pleasing. Eating and drinking is no longer enjoyable. To the extent that there remains no attachment to the body; because our real and genuine relationship is only with God.

In description of Naradaji's previous birth it is said when his mother died, then he went away towards the forest. He had no thoughts or concerns whatsoever as to what he will eat and drink in the forest? Where will he stay? He sat under a tree. His mind became engaged in God and he attained "Samadhi"(deep trance state). He saw the form of God in his heart. After sometime, he came out of that state of natural Samadhi, and became intensely restless. Then there was a thundering sound where he heard that on leaving this body, your birth will be as a son of Brahmaji, then you will behold Me (the Lord). On hearing this, he began to anticipate when this body would die, and when he would be released from his body. The world desires to live forever, whereas Naradaji wanted that he may die!

The extent to which one wants themselves to live in this world, to that extent they do not even wish their family members to live. A cow deeply loves her calf. She does not go off into the forest to graze leaving her calf. However she is beaten with a stick, then she runs off to the forest. While grazing in the forest, when she remembers the calf, she calls out with a "Hmm" sound and the grass that she was eating spills out of her mouth. In the evening when she returns home, she runs faster than all the other cows, and calls out "hmmkaar" to her calf and goes towards him and caresses it and feeds him milk. She has immense love for her calf and also has love for grass, but she loves herself the most. When someone hits her with a stick, she forgets and leaves everything, even the calf and also the grass that she was grazing from. When trauma comes to her own body, she does not care about anything. The point is that her first love is for her own body, second is the baby calf and third love is the grass. Therefore, **even the animals have attachment for their body, however man is able to leave the infatuation for their body and love God.**

The body is changing every moment, therefore it does not remain the same at all time, but God remains the same at all times. **We are God's – when we understand this point, then man leaves the bodily infatuation-passion and engages in God only. Our relationship with God is genuine. It is real! And our relationship with this body is false. By understanding this reality, one must entirely engage in God in all possible ways.**

Narayana! Narayana! Narayana!

*From book "Sadhan, Sudha, Sindhu" in Hindi by Swami Ramsukhdasji*

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