

॥ Shri Hari ॥

Means of Purifying the Inner Senses



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

Swami Ramsukhdas

Means of Purifying the Inner Senses

Desires-Anger etc. are born and they later subside, it comes and it goes. But are you (Self) born and later die, or come and go? No! Then these faults that arise due to attraction and aversion, are separate from you, aren't they? Being separate from you, these are not in "you" (self). This is a firm and absolute point. Therefore with a firm conviction you must think that these are not in you. If these were in you, then as long as you were there, these faults would also remain, and when you were not there, then these would also not remain. However, you remain and these do not remain. They are temporary, you are certainly not temporary! Your existence (IS-ness) is at all times! In deep sleep "I am" is not clearly perceived, then too on waking there is the feeling that I was sleeping till now, but now I am awake. One never feels that when I was sleeping, at that time I was non-existent. Our existence is constantly in our experience, and the temporary nature of faults is also apparent in our experience. Their existence and non-existence, they are both in our understanding. This means that this attachment and aversion, they are both not in your "self", they come in the mind-intellect-senses. However, by considering the body as me-mine we do not see the non-existence of any association we have with them.

See! Let me tell you something. Pay attention and listen carefully. However much of knowledge we have of the world, it is all from keeping with us the worldly objects, body, senses, inner-senses etc. But enlightenment of the Self is not from keeping with us the body, senses, inner-senses. Now on having purified the inner-senses, the knowledge of the world will become clear, but how will enlightenment take place? One must inquire on this further.

Questioner – Maharajji ! When the inner senses are purified, one servers relationship with the inner senses, then enlightenment will take place on its own.

Swamiji - The discrimination between sentient and insentient, real-unreal, eternal-transient, is only by not giving importance to that discrimination (*vivek*) that one does not get enlightened. On giving important to the discrimination, the ignorance will be wiped out and enlightenment will take place naturally. That “*vivek*” (discrimination) is in you and it is there right now. That “*vivek*” has not been revealed in you, it has not been awakened in you, you have not given it due respect, you have not given it much importance. This is a mistake. What will happen with the purification of the inner-senses? Yes! There is a point, that on purification of the inner-senses the one thing that will happen is that you will become inclined towards spiritual pursuits, nothing else will happen.

There is one extra-ordinary point where an aspirant’s attention does not go. The realization of Divinity

and Truth, the realization of the Self are “*kaaran Nirpeksh*” (not aided by inner-senses). They are not attained by doing something. Therefore whether the inner-senses are purified or not-purified, by being apart from them, enlightenment will take place.

Question: Can one sever relationship with the inner senses without purifying them?

Swamiji - In reality there is no relationship at all, but we have assumed it to be so. By not accepting what we have assumed as a relation, that relation will be wiped out. What has all this got to do with purity and impurity!

Question - Without the purification of the inner-senses, can one accept this?

Swamiji - Absolutely it can happen. You must have the sentiments within that you want to attain liberation, you want enlightenment. Let my inner-senses be purified, let the relationship with it be severed - this is the sort of thing that will as such make the relationship even more strongly bonded. If you want to wipe it out, then before you wipe it out, you want to acknowledge its existence. **If you do not acknowledge its existence, then what would you wipe out?** It is an assumption, that there is a relation – it is then only that you try to wipe it out. But I am saying that **there is no relation at all!** This is the main difference. Just as it comes in Vedanta and holy books that “*adhyaropaapavaadaabhyaam nishprapancham prapachyate*” Wrong attribution and

censure, with these two, the non-illusory, becomes illusory in other words, the Supreme Reality becomes a matter of deliberation. Then I say that if you want to censure then why to do wrong attribution in the first place.

Questioner - The question that arises in my mind is that without the purification of the inner-senses one cannot firmly accept.

Swamiji – I am saying that yes! You can. By hanging on to your inner senses if you try then it will not happen. See! The *Sankaadis* went to *Brahmaji* and asked him, that the mind is trapped in the sense objects, and the objects are situated in the mind, then how to separate the mind from the objects? Then the answer that was given was **server relations with both of them** (mind and the sense objects) - **“Madroop ubhayam tyajet (Srimad Bhagwat 11/13/26)** This is the same thing I am say. Why don't to take hold of this practice? This is from the scriptures, not my own creation. The only part that is my own is that you must grab hold of this point firmly, not any other point. Superimpose it, keep it, then distance it; why do you want to get yourself into troubles and get trapped? It is not in us at all. A spiritual aspirant attains perfection quickly by this. Therefore respect this point. This line is not mine and nor is there any contract with anyone on this. This is a point that applies generally to all.

Questioner - Maharaj ! Wherever there is quest to know, where our belief lies, there itself interest in sense enjoyment sprouts.

Swamiji - Interest in sense enjoyments, desire for pleasures – this itself is most lethal. You do not leave it, because of which the talks of severing relationship with it appears to be difficult, or else this is very easy.

Question - This desire for sense enjoyments is the main illness Maharajji

Swamiji - If it is the main sickness, then distance yourself from it. In fact if you come to understand that it is a sickness, then the sickness will go away by itself. The eye make-up applied to the eye, cannot be seen by the eye. That eye make-up is seen when the make-up is away from the eye, such as when it is applied to the finger.

Questioner - Swamiji! In spite of recognizing flaws, and wanting to be free of them, then too why do they not go away?

Swamiji - As long as there is desire for pleasures, till then that flaw will not go away. Just as there is desire for pleasures and enjoyment, like that there is not desire for renunciation. The desire for pleasures and enjoyment is very strong. Compared to that, the desire to renounce pleasures and enjoyment is quite weak.

Questioner - It is true Maharajji, the relish for pleasures and enjoyment is much more than desire to renounce them.

Swamiji - Then get rid of that relish for pleasures and enjoyment and to get rid of that relish, you will need to do some practice, make some effort. But without

practice, if you simply accept that “this is not in me” then very quickly the work will be completed. In reality, **instead of the purification of the inner-senses, severing relationship with the inner-senses, will very quickly lead to perfection.** The extent of purification that will take place by severing relation, will not take place on trying to purify the inner-senses. A child that is raised under the mother’s infatuation and love, cannot become free of attachment. The father’s infatuation is lesser, so child will improve in his care. A teacher’s attachment is even lesser, so the child who stays with the teacher will be much improved. A self-realized soul, a liberated soul has no attachment, therefore, whoever stays with them, he will become very pure, he will be most improved, he will be reformed. In this way, if you keep considering the inner-senses as your own, they will not get purified. You will keep applying the impurities in the form of me and mine, and then you say that you will purify them! Then, how will you purify them? They are not mine at all - this point is very purifying one and will lead to purity very quickly. With respect to this point, my talks and particular methods may appear quite different. I have read and studied the other methods and seen for myself and this too I have seen. In the other method, it takes time, and realization takes a long time. You only see that for how many years *satsang* is taking place, spiritual disciplines are being done, but how many have attained that natural state of perfection, of realization. By giving importance to the impurities, by acknowledging them as residing in them, one tries to get rid of them. Doing so, they will not go away. In fact, these flaws are not there in your “Self”

(swaroop). “Sharirastopi kaunteya, na karoti na lipyate” (Gita 13/31). In other words, though being situated in the body, your “self” swaroop is not established in the body. It is neither a doer, nor an enjoyer. In this manner, my method is to straight away grab hold of the “Self”. This is not a new point.

Question - But *Swamiji*, in *Ramayana Jnana* (Discipline of Knowledge) is called difficult, but you say it is easy?

Swamiji - If you give evidence or proof, I will become quiet, but will I truly believe this point! If you mention about *Ramayana*, then in my heart due to deep reverence for *Tulasidasji Maharaj*, I will become silent. However, that which is easy, how will that become difficult? *Goswamiji Maharaj* has said that this is easy –

Nirgun roop sulabh ati sagun jaan nahin koyi |
Sugam agam nana charit suni muni mana brahm hoyi ||
(Ramcharitmanas 7/73 Kha)

Is this anyone else’s words, or what? Tell me !

Question - *Swamiji*, we understand the point you are making, but even on understanding, as such we do not quite understand.

Swamiji - Brother, the point is only one. And that is – you do not give up desire for pleasures and sense enjoyment. Let me enjoy pleasures and let me hoard more and more – these two things are there. Let me have these things, let me have more money, let me have lordship and

with that let me indulge in pleasures – these are all the main obstacles. Neither is pleasures an obstacle, nor is hoarding. **It is the desire for hoarding and desire for sense pleasures that are the main obstacles.** With this desire, there cannot be gains of any sort, and there is no further loss that is remaining. Hell, 8.4 million wombs, grief, burning sensation, worries, fear – these all are in this desire.

Questioner – What has to be done to get rid of these desires?

Swamiji – How can others be benefited? How can others be happy? How can others get respect? How can others get rest and relaxation? When one develops intentness, intense interest in this sentiment, where desire for our own happiness and pleasures, replaces with intense interest and desire to see to other's happiness, then desire for our own pleasures and hoarding will come to an end. If it does not end, then let me know!

He who is engrossed in other's welfare, to him God has shown the attainment of both God with attributes and God without attributes. In attainment of God with attributes, it has been said - **“te praanuvanti maameva sarvabhoota hiteh rataah.”** (Gita 12/4) and for attainment of God without attributes it has been said - **“Labhante brahmanirvaanamrushayah ... sarvabhootahiteh rataah”** (Gita 5/25).

Considering these to be from the path of knowledge you turn away from it, O' Merciful One! Do not do this! In all three - *Jnana*, *Bhakti*, and *Karma* – discrimination (*vivek*) are useful. Without the power of

discrimination, your practices will not go smoothly and properly. Power of discrimination is also useful, for those who want to attain the heaven, want to attain perfection even though it is with desire for fruit. His body will remain right here, than who will be the one to go to heavens? Therefore, there is great significance of “power of discrimination” (*vivek*). Discrimination is very useful for he who desires his upliftment. He who is indifferent to this is making a very grave mistake. God has begun the *Gita* with the body and the indweller in the body as being two separate. They are not one. In fact this is the only truth, the reality. One has to realize this truth. If you don't realize the truth, then what will you realize?

Questioner - Is power of discrimination (*vivek*) a form of God?

Swamiji – Yes, it becomes so. *Vivek* (power of discrimination) is the name of two things, and God is One. *Vivek* becomes one with God (*Paramatma*, supreme consciousness). Instead of *vivek*, only God remains.

Question - How to awaken that *vivek* (power of discrimination)?

Swamiji - I am racking my brain for this point itself. You and me together, right now what are we doing? We are talking about awakening the discriminative faculty. There is no need for practice or inquiry in awakening the discriminatory faculty. **There cannot be liberation with practice, and through thinking and inquiry there is nothing remaining of liberation.**

Narayana ! Narayana !! Narayana !!!

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