

॥ Shri Hari ॥

Practical and Priceless Talks for Aspirants



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

Swami Ramsukhdas

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An aspirant who wants to walk the path of *Karmayog*, must first accept that "I am a *Yogi*". He who wishes to walk the path of *Jnanayog* (path of knowledge), must first be of the notion that "I am a seeker of truth". And he who wants to walk the path of *Bhaktiyog* (path of devotion), must accept that "I am a devotee". The point is an aspirant will either have to become a *Yogi*, a seeker (*jigyaasu*) of truth, or a devotee (*bhakt*) and thereafter do this spiritual practices.

He who does his spiritual practices after becoming a *Yogi*, he should not be satisfied until he has attained *Yog* (equanimity). *Yog* is the name for equanimity - "**samatvam yog uchyate**". All pairs of opposites are obstacles in being a *Yogi* - attachment and aversion, elation - dejection etc. Therefore a spiritual aspirant's objective should be to rid himself of all pairs of opposites.

An action is performed with two aims - one to attain its fruits and another to renounce its fruits. Whatever situation comes in the way of a spiritual aspirant, he must make optimal use of the situation and not become an enjoyer of pleasures (*bhogi*). Becoming happy and unhappy, becoming elated or dejected, such things are the same as becoming an enjoyer of pleasures. Proper use of circumstances is - When favorable situation arises, serve others, and when unfavorable situations present themselves, give up craving for pleasure. Proper use of favorable and unfavorable situations aid in overcoming attachment and aversion, and in turn lead to equanimity.

All actions are pertaining to "*par*" (something other than one's self), and not to "*swa*" (self). As in "self," there is never a feeling of "lack" (of absence, non-existence). Due to not lacking in anything, the "self" needs nothing whatsoever. When there is no need of anything, then there are no actions to be done for the self. Secondly, the causes for which the actions take place, are all in Nature (*prakriti*). The "self" on having no relation whatsoever with Nature (*Prakriti*), therefore for its Self needs nothing to be done. Therefore those men who perform actions for themselves, they get bound by those actions

- "Yagyarthatkarmanonyatra lokoyam karmabandhanah" (Gita 3/9).

However, he who does nothing for himself and does actions (karmas) only for others, he is released from the bondage of "*Karma*". "*yagyaayaacharatah karma samgram pravileeyate*" (Gita 4/23). Doing actions without any selfish interest for others is called "*Yagyarth karma*". Those who work for others without any selfish interests they attain "*yog*" (equanimity) in the form of sacrifice.

"Yagyashishthaashinah santo muchyante sarvakilbishaih" (Gita 3/13)

"Yagyashishthamrutabhujyo yaanti brahma sanaatanam" (Gita 4/31)



I am a *Yogi*, I am a seeker of knowledge (*jigyasu*), I am a devotee (*bhakt*), I am an aspirant (*sadhak*) - this is not the gross body of the aspirant, rather it is the inner disposition "*bhaav sharir*". The gross body does not become a *Yogi*, a seeker of truth, a devotee. If an aspirant develops the sentiment from the very beginning that he is not a worldly person, but he is an aspirant, then this spiritual practice will move forward very quickly. Just as during the boy's wedding when he becomes a "groom," then his walk suddenly changes, because in his sense of self (ego) this point gets etched that "I am the

groom". In the same way, in an aspirant's ego the following point should become fixed that "I am an aspirant." If instead his ego has the feeling that "I am of this world" (*sansaari*), then worldly activities will be undertaken well, but the spiritual practices will not go great. That which gets imprinted in the ego, becomes very easy to do. Therefore, it is extremely essential for an aspirant to change his ego. He who does not do his spiritual disciplines while becoming a servant, a seeker, or a devotee, his efforts are not wasted, but the accomplishments are not in the present. Therefore spiritual practices must be done accepting yourself as - I am a *sadhak*, I am a *karmayogi*, I am a *jnanayogi*, or I am a *bhaktiyogi*.

The name for *Karmayog* is serving. Therefore, an aspirant of *Karmayog* must bring the point "I am a servant" into his sense of self (ego). When "I am a servant" is in the self-image (ego), then the point that my work is to serve, and my work is not to want anything. For all aspirants, this is the main point that I do not want to take anything from the world. I do not want to be selfish, or an enjoyer of pleasures. I am not a *sadhak* to gain worldly pleasures. He who wants pleasures is not a servant. Whatever type of aspirant it may be, he will first and the foremost have to bid farewell to pleasures. A *sadhak's* work is to do his spiritual practice, not to enjoy pleasures. He who is an enjoyer of pleasures (*bhogi*), he cannot be a *sadhak*. An enjoyer of pleasures (*bhogi*) is a "rogi" (ill person), not a "yogi" (equanimity). A *bhogi* will have to undergo suffering. He can never be saved from suffering.

A servant is one who serves at all times. Even if he is eating, it is serving, performing his daily purification (defecation-bath etc) routine then too it is serving, washing clothes, then too it is serving, trading-conducting business then too it is serving. Whatever work he does, he does it with the sentiments of serving. However, this will happen when the sentiments within him are that "I am only a servant". If his predominant sentiment is that - "I am a man" or "I am a *Brahmin*" or "I am a *Vaisya*" or "I am a householder", or "I am an ascetic (*sadhu*)" etc. and thereafter he has the sentiment that "I am a servant" then his *karmayog* will not be that great. In *karmayog*, the first and foremost sentiment should be that "I am a servant" and then other sentiments such as I am a man etc. Similarly, with "I am a *bhakt* (devotee)" and "I am a seeker of truth" or "I am a *sadhak*" these sentiments should be foremost. Just as in a *Brahmin* the feeling that "I am a *Brahmin*" is ever present and awakened, similarly, in an aspirant - There should be vigilance at all times that "I am a *sadhak*". By this being so, the sentiments of being a man or being this body will be wiped out. When the sentiments are "I am a man", it is the human body of the five elements, and when it is "I am a *sadhak* (servant, enquirer of truth, or devotee) - it is an inner dispositions. When the inner sentiments are

predominant, spiritual practices take place continuously.

A *karmayogi* serves all three - gross, subtle and causal body. A body must not be made an enjoyer of pleasures, lazy, or lax in duty. This is the service to the gross body. To not think about sense objects, to think about the welfare and happiness of all, is serving the "subtle body" to get into "*samadhi*" (deep trance), to remain determinate on one's principles, to remain firm and unwavering on the aim of salvation is serving the "causal body". The actions that are to be performed by the gross body, the thinking and contemplating to be done by the subtle body, and silence attained by the causal body – by not regarding all three of these as either "mine" or "for me" is serving them, The reason is that the gross body has oneness with the gross world, subtle body has oneness with the subtle world and causal body has oneness with the causal world.

Therefore is it a big mistake to regard the body as separate from the world. And to accept the body and the world as "mine" and "for me" is extremely destructive. One who believes so, cannot become a "*sadhak*" even if many years go by ! Therefore a *karmayogi* should accept that the body belongs to the world and for serving the world. There is an illustration pertaining to this subject. People enforce the idea that money attracts money; because he who has money, they can start various business and work with that money and so they can earn money. When one man heard that money attracts money, he took one rupee coin and tossing it about went to the market for a stroll. There was a pile of rupee coins in a shop, when the man was tossing his coin it fell on top of the pile of coins! He said what is the moral here? He who has a rupee, should attract more rupees? The shopkeeper said that yes, rupee went to where there were a pile of rupees. Your rupee is small, this pile of rupees is big, therefore will the smaller go to the bigger, or will the bigger go to the smaller? It is always that the smaller goes to the bigger. Similarly this world is not for the body, rather the body is for the world. The world is not for us, rather we are for the world. Therefore an aspirant should have the inner sentiments that may I be useful to the world.

An aspirant should want that if he so chooses then he can purify his sense of I-ness, or he can wipe out the sense of I-ness or he can change (transform) that sense of I-ness. A *karmayogi* purifies the sense of I-ness, a *jnanayogi* wipes out the sense of I-ness and a *bhaktiyogi* transforms the sense of I-ness. Therefore even on there being pride of doership, man can observe the practises of *karmayog* and *bhaktiyog*. However if there is pride of doership, then he cannot observe the practices of *jnanayog*. Even if he learns, talks about *jnanayog*, but he will not attain perfection. In *karmayog* and *bhaktiyog*, first the desires come to an end, then egoism is wiped out. In *jnanayog* first the

egoism is eradicated, then desires automatically are wiped out.

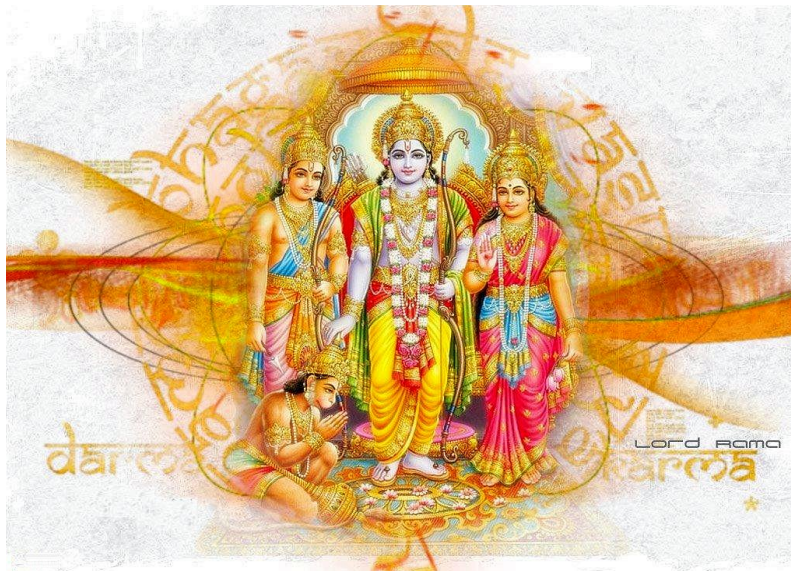


The point is, even when there is egoism (sense of I-ness) then too one can walk the path of *karmayog* and *bhaktiyog*. But if egoism (sense of I-ness) is still there, then one cannot walk the path of *jnanayog*. Therefore if egoism is present, the practice of *jnanayog* is very difficult - "**avyaktaa hi gatirdukham dehavadbhiravaapyate**" (Gita 12/4) and when egoism is wiped out then the practices take place joyfully - "**sukhem brahmasansparshmatyantam sukhamshrunute**" (Gita 6/27). However, he who continues to engage in sense pleasures and other pleasures, he who is greedy, he who is a hoarder of money, he who indulges in rest and relaxation, for him none of the "yogs" can be accomplished. He is not even a *sadhak* (spiritual aspirant), let alone being an accomplished, perfected soul.

A devotee does not dissolve his sense of I-ness (egoism), rather he changes it. It is very easy to change this sense of I-ness. Just as when a girl gets married, then "I am unmarried" this sense of I-ness very easily transforms into I am married. Similarly a devotee's changes his sense of I-ness that "I am not of this world, I am God's." Changing the sense of I-ness is easy and extra-ordinary. On changing the sense of I-ness, one becomes immersed in his spiritual practice, and naturally one attains perfection on its own.

An aspirant must have this in his mind that rest and relaxation, nurturing and protecting the body, is not my work. The sustenance and management of the body is already arranged for, but there is no arrangements made for enjoyment of sense pleasures, for hoarding, for becoming a millionaire and billionaire.

Milk is first formed in the mother's breasts, there after we are born. **When God has arranged for the sustenance of life, then why not do "bhajan" (remembrance, worship, adoration of the Lord)?** Although the responsibility of "bhajan" rests on the shoulders of each and every human being, then too the responsibility is significantly more on the old, widow and ascetics (sadhu). What other work do these three groups have besides "Bhagavad Bhajan"? This human body is not at all for indulging in sense pleasures, relaxing, desiring favorable situations -



"Yahin tana kar phal bishaya na bhaayi
Swargau swalp ant dukhadaayu ||
Nar tana paayi bishayam mana dehim
Palate sudhaa te sath bish lehin ||"
(Manas, Utter. 7/44/1).

Therefore he who desires pleasures and relaxation, name - fame etc. can not be an aspirant (*sadhak*). He is an enjoyer of pleasures. To desire name and fame is also a "bhog" (enjoyment). Because respect is of the body and fame is of the name, not of the "self" (*swayam*). Man after dying also desires to be known, so he may write a few books or may create such a monument or building, whereby people remember him. In *Marawadi* language this is called "gitadaa and bhitadaa". But for an aspirant name-fame, praise-glories should be kept away at a distance. "Bicchoo-si badaayi jaake naagini-si naari hai." An aspirant has to realize God. An aspirant's aim is also not to attain the heavens and higher regions (lokas). "swargu swalp ant dukhadaayi" God says -

"na paameshthyam na mahendradhishyam na saarvabhoumam na
rasaadhipatyam |

Na yogasiddhirapunarbhavam vaa mayyarpitaatmecchaati mad vinaanyat
(Srimad. Bhagwat 11/14/14)

He who surrenders himself to Me, that devotee does not want anything, besides Me. He does not want post of *Brahma*, nor of *Indra*, nor of ruling the entire world, nor of ruling the other worlds, nor all the magical supernatural powers, not even liberation."

It is the nature of many that they serve only where they receive honour and fame. Without honour, respect and praise, they cannot work at all. If some good things are done by them, then they say, this was done by me, but if something does not go so well, then they blame others. how can people with such tendencies attain salvation? All good work was done my me – This is "*kaikai vrutti*" (tendencies like that of *Kaikai*), and all good work was done by others – this is "*Ram vrutti*" (tendencies like Lord Ram).



Kaikai says -

Taat baat mein sakal sanvaari |
Bhai mantharaa sahaay bichaari ||
Kachuk kaaj bidhi beech bigaareu |
bhooapati surapati pur pagu dhaareu ||
(Manas, Ayodhyaakaand 160/1)



And Ramji says –

Guru bashishth kulpoojya humaare |
Inha ki kripaa danuj ran maare ||
Eh sab sakhaa sunahu muni mere |
bhayi samar saagar kahaan bere ||
mama hit laagi janma inh hare |
bharatahu te mohi adhik piyaare ||
(Manas, Uttarkaand 3/3-4)

Therefore to work with the objective of acquiring respect-fame, pleasures-relaxation etc. is inappropriate for an aspirant. An aspirant should become firm and determinate in the path that he pursues. Then whether there is pleasure or pain, praise or criticism, do not be concerned about that. The difficulties that come his way, contrary and opposing situation that come, it comes only for spiritual upliftment. In this there is one secret that if our spiritual practice is going well, and in the process, we begin enjoying pleasures and start to have pride that I have become a good *sadhak*, then God sends contrary circumstances. However, when he becomes rather scared, then God sends favourable situations. By sending favourable and unfavourable situations time and again, He alerts and warns us, and He protects us.






I do not wish to take anything, rather I only want to give and give alone - by thinking so, man becomes a *sadhak*. If a *sadhak* is a servant then while serving, his pride of serving is wiped out in other words, the one serving (servant) does not remain, only service remains. i.e. He becomes a form of service, he becomes one with the one being served i.e. he will realize God. Similarly, if *sadhak* is a seeker of truth (enquirer) then the pride of being an enquirer will be wiped out and only enquiry (seeking) will remain. When only the enquiry remains, then that quest will be fulfilled i.e. he will attain enlightenment. Similarly, when an aspirant is a devotee, then he will not have

the pride of being a devotee, and he will become a form of devotion, i.e. all actions performed by him will be performed as devotion (for the Lord). Becoming a form of devotion, he will become one with the Lord.

Narayana ! Narayana !! Narayana !!!

"BADDHU TU JAANE CHE"
i.e. O' Lord! You know everything!

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