

|| Shree Harih ||

# **The Indispensability of Association with Truth (Satsang)**



**Swami Ramsukhdas**

One aspiring brother said to a person to come for spiritual discourses, at which time the other person said - "I do not sin therefore it is not essential for me to go to spiritual discourses. Those that are sinful are the ones that go to these spiritual events. They go to these discourses to get rid of their sins. Now, diseased people go to the hospital to be cured of their disease; but what is the need for healthy people to go to the hospital? When we do not sin, then why should we go to spiritual discourses (association with Truth)? Looking at this on the surface, these points appear to be alright.

Now understand this point carefully. There is a verse in Srimad Bhagwat -

**Nivattarshroopggeeyamaanaad            bhavaushdhaachrottramano  
bhiraammaat |**

**Ka    uttashlokgunaamnuvaadaat    pumaan    virajyet    vinaa  
pashughraat || (Srimad Bhag. 11/1/4)**

"In whom the desire, the longing, the thirst has been extinguished once and for all, that liberated great soul whose perfect love remains yet with longing within and he continues to sing the glories of the Lord; that liberated souls for whom the arrow of Ram is like the medicine that cures the disease of this life (existence), and also for those worldly and sensual people, it gives their ears and mind eternal exultation. Who else is there besides those with animal instincts and those suicidal ones, that turns away from Lord Shri Krishna Who is like the moon, so beautiful, so comforting, so filled with nectar, so glorifying are His virtues?"

Men are of three kinds - one liberated soul, another is a spiritual aspirant, and the third is an ordinary worldly man.

In whom there is no deep thirst, or desires, he who is a perfected soul, he who has realized his true Self and is contented in the Self "atmaram", he who has severed relation with the inert (matter), he who is beyond the scriptures and the customs and decorum that

are laid down – such a liberated soul, an enlightened great soul also engages in devotion and worship and listens to the qualities and characteristics of God -

**Jeevanmukta Brahmaper charit sunahin taji dhyaan." (Manas, Utter. 42)**

"He who constantly meditates on the Lord, they too leave that meditation and listen to the divine life stories of God."

Lord Brahmaji had four human sons (sankadi). They remained five years of age at all times. They were perfected beings from birth. Like that there were several perfected "sankadiks" – who have various weapons in ten directions, of these there is one divine sage -

**"Aasa basan vyasan yah tinhin |**

**Raghupati charit hoyi tahun sunahin || (Manas, Utter, 32/3)**

Wherever legends of Bhagwaan (God) are being relayed, there they are listening. If there is no one else to narrate the tales, then three of them become the listeners and one becomes the narrator of the tales. In this manner even the liberated souls listen to God's tales. One who is at all times immersed in the Essence of God, such liberated souls also go to listen to discourses wherever they are taking place.



Those aspirants who want to raise themselves from this mundane world, they too listen to discourses and have association with spiritual Truth, so that worldly delusions may leave and the inner faculties are purified, as spiritual truths are the medicine for this life.

Those who are ordinary men, who do not even do any spiritual practices, even their mind, ears, like to listen to spiritual discourses - "**shrotramano bhiraamaat satsangse ek prakaal**

Therefore three types of men have been described

- 1) Perfected Soul
- 2) Spiritual Aspirant
- 3) Worldly person seeped in sense enjoyments.

Who is detached from singing the glories and virtues of God? Those that are not interested in listening to the divine glories of the Lord are like animals, like great murderers (butchers). "**Ka**

**uttamshlokagunaanuvadaat pumaan virajyate**" Who can remain without listening to the divine tales of the Lord?

Besides the two - great sinners or those who are enemy of knowledge - who will be detached from listening to Lord's divine glories from the legends?

Wherever there are God's sacred legends, God, His Devotees, saints-great souls, Narad-Sankadi, Rishis-munis (great sages and contemplative ones) and liberated great souls are all drawn towards it; because this is extremely special and extra-ordinary.

God's vehicle to travel is the Eagle (Garud). It is said about Garudji, that when he flies, the "Sama Vedas" flows out from his wings. A servant of the Lord resides very close by. Similarly, Garudji who is at all times close to God, he became deluded when he saw Bhagwaan Shri Ram tied in "Nagpaash". When he saw this sight of God, a doubt arose in his mind that what kind of God is this, that I had to release Him from the clutches of the "Nagpaash"? If I did not save Him, then what would be His state?

Similarly when Bhagwaan Shri Ram, was seen wandering around in the forest and calling out in desperation "He Sita! He Sita!, and when Sati heard this, she had a doubt as to what kind of a God is this that is searching for His wife and is mourning in separation from her?

Both Garudji and Sati's example are depicted here, because they themselves saw the life of Shri Ram and became deluded and on listening to the divine life stories of God, the delusion went away. From this it is proven that it is greater to listen to the Divine legends of the Lord, than to see His life. Listening to his sacred legends is even greater than beholding God, because by beholding God, the delusion was created, and on listening to the divine stories, the delusion is wiped out.

God's divine tales removed the delusion of Garudji and Sati. The point is - he who is deluded is also eligible for divine truths

(satsang), and he who is deeply seeped in worldly affairs if he wants to listen, he too is eligible. Some are enemies of knowledge, then that is a different story. If there is no interest in Lord's divine tales then the inner faculties are very impure. Not just a little impure. If slightly impure then it can be cleansed, but on being significantly dirty (impure) then spiritual discourses are not appealing.

Association with Truth removes all the filth; however only on continuing to remain in association with truth (satsang). If man does not engage in any such associations with truth (satsang) than how can the impurities leave? When one gets a fever due to one of the doshas (pitta) being out-of-balance, than one has to take "mishri" that tastes extremely bitter. But one must continue to eat "mishri" as it has the strength to reduce the heat, and thereafter it begins to appear sweet. Similarly if there is no interest / inclination for spiritual discourses, worship and reverence of God, then too to continue one must remain engaged in it. By doing so as the sins are destroyed, the satsang will appear sweet and pleasing.

How will we know the taste and sweetness of the desserts that we do not try out? Similarly, those that have not engaged in associations with Truth (satsang) at all, they cannot know its greatness. Even then they will say that we have heard a lot of satsang. Then we must understand that they have not heard any good "satsang," or else their interest in satsang would certainly increase -

**Ram charit je sunat aghaahin; ras vishesh jaana tinh naahin  
|| (manas, uttar. 53/1)**

Those men who listen to the divine stories of God and become satisfied, they have not truly known the great nectar filled in it. In other words -

**"Jinh ke shravan samudra samaana. Katha fumhaari subhag  
sari nana || Barihin niranter hohin ne pure || (Manas,  
Ayodhya. 128/4-5)**

Your divine tales are like the river, and those loving devotees' ears are like the ocean; that even though being the river pouring

constantly, uninterruptedly into it, it is never filled up. King Pruthun asked the Lord for 10,000 ears to listen to the divine legends of the Lord.

Like a mad person is not careful while speaking –similarly a worldly person says things out of place regarding "satsang".

**"Baatul bhoot bibas matvaare | Te nahin bolahin bachan bichaare || (Manas, Baal. 115/7)**

For such people, fall at their feet. Say to them - "It is good that you are pure. Come to satsang. Come to these satsangs and purify others. "By saying so, call them for satsang. If they do not come, it is up to them. If they use abusive words, then bare it. Those who abuse us are destroying our sins.

How far does the greatness of satsang reach? Lord Shankar Himself asked Lord Rama for satsang.

**"Baar baar bar maagu, harshi dehu Shrirang |**

**Pad saroj anapaayani bhagati sadaa satsang ||" (Manas, Utter. 14(1))**

What sins did Lord Shankar have to get rid off? What spiritual disciplines did he need to learn, that He wants satsang at all times? When Lord Shankar found anyone that would tell Him the legends of Lord Rama, He would listen, and when He finds listeners like Parvatiji, then He relays these divine stories to them.

**"Macchittaa madtapraanaa bodhyantah parasparam |**

**Kathayantsch maam nityam tushyanti cha ramanti cha || (Gita 10/9)**

"Those devotees that surrender their inner faculties, their life breath to Me, they within themselves knowing My qualities, My

glories etc. and sharing these glories, they are at all times, constantly contented and in loving devotion of Me."

One person became a devotee – Jayadev, a poet. He composed "Geet-Govind," a very beautiful book in Sanskrit. Lord Jagannaath, Himself would listen to "Geet-Govind". Lord listens carefully to the devotees messages. One female gardener knew one verse of the Geet-Govind by heart. When she went to pluck egg-plants, the Lord would follow her to listen to the verse. A temple priest found that the Lord's clothes were torn. He asked the Lord, that how your clothes are torn while living in this temple? To this, the Lord said – "Brother! The thorns of the egg-plant ripped my clothes." The priest asked - "Why had You gone to the fields where there were egg-plants?" That is when the Lord said, that the gardener was singing Geet-Govind, therefore I followed to listen. While she walked, I was swinging with the melody of the sweet sounds of Geet-Govind, and my clothes were caught in the thorns and they ripped. God listens like this. Does God have to listen to get rid of any disease or sins? Then too He listens. Devotees have the rights to listen to God. Similarly God has the rights to listen to a devotee's stories.

Wherever there is conversation about the devotees of God, there God Himself arrives. Nabhaaji Maharaj composed a "Bhaktmala" (Devotees' Stories). Based on that, Priyadasji Maharaj wrote a commentary in the form of poetry. He would place the seat of the Lord in front of him and relay the stories to the Lord. When he was sharing the Lord's divine legends, many were attending these events including some wealthy people. When rich people come then danger arrives. Some thieves saw that such rich people are coming, so they too decided to attend. They did not find anything else to steal, so they stole the deity of the Lord. Priyadasji Maharaj said that "the main listener has left, now who should I share these divine tales with?" He put a stop to this satsang and said Thakurji (Lord) has left. Who should we make an offering of food to? He said to stop cooking food! Stay hungry. The divine tales came to an end. The thieves became very concerned and troubled. They brought



Thakurji back. On knowing that Thakurji is back, Maharajji took a bath, gave a bath to Thakurji, adorned Him, food was cooked and offered to the Lord, and thereafter the sharing of the divine stories once again began. No one quite remembers how long these carried on, at which time the Lord Himself said that till a certain period these divine tales carried on. In this manner, the Lord, Himself listens attentively to the devotees' narration.

When the sun rises, the darkness goes away, but this is outward darkness; however when the sun rises in the form of spiritual Truths, then the inner (in the inner faculties) darkness disappears. Sins go away. Doubts disappear. Various dilemmas that remain in the inner faculties are all resolved -

**"Ram maayaa satguru dayaa, sadhu sang jab hoi |**

**Tab praani jaane kachu, rahyo Vishay ras bhoje ||**

When God's and saint's complete grace showers, then you come in contact with Spiritual Truths -

**Sant bisudh milahin pari tehi |**

**Chitvahin ram kripa kari jehi || (Manas, Sunder. 7/4)**

Vibhishan said to Hanumanji -

**"Ab mohi bha bharos Hanumantaa |**

**Binu Hari kripa milahin nahin santaa ||**

"O' Hanumanji ! Now I have complete faith that I will surely meet the Lord ! Now that I have met you, I have come to realize that Lord has showered His immense grace on me. God has blessed me with this human body, after that he gave me good company (association with Truth). That is an extra-ordinary blessing. We have to take advantage of this grace. If others could benefit then they should also be given this opportunity -

**"Bharaa satsang ka dariya, nahaa lo jiskaa ji chaahe |**

**Hajaaro rattan bakeemat, bhare aalaa se aalaa hai ||**

**Lagaakar gyaan ka gota, nikalo jiskaa jee vhaahe |**

There are many great gems in the ocean of spiritual truths and associations with Truth. In this ocean the number of times that you take a dip in the knowledge, that many incredible jewels will be uncovered. In sharing also such extra-ordinary points arise, that there can be many gains. By the listener's grace, we get so many fine points.

**Sant samaagam hari katha tulasi durlabh doya |**

**Soot dwaara aru lakshmi paapi ke bhi hoi ||**

Lord's divine tales and spiritual associations – these two are rare things. Son and wealth are attained according to a man's fate. Ravana was king of a very large kingdom – this is not a great thing. The great thing is to think, reflect, meditate on the Lord, to remember Him, to talk about Him, to engage in Him. Even the saints have asked –

**Ram ji saadhu sangat mohi deejiye |**

**Baanro sangat do Ram ji palbhar bhool ne jaaye ||**

Lord! Give us association with spiritual souls, whereby I do not forget You even for a moment."



Gentlemen! There is benefits from Satsang, which are not so in spiritual disciplines. God that is to be attained by spiritual practices, is like becoming rich from earning a livelihood. However, listening to satsang is like getting adopted (like being in someone's lap). On being adopted, one automatically becomes the owner of the earned wealth of new family. The saints have taken many years in their spiritual pursuits? How many different spiritual disciplines they may have adopted? How many spiritual associates they may have met? You are getting in a matter of one hour the essence of all that a saint has learned over years. Oh Sir! What effort is involved in getting adopted (sitting in lap of new parents)? Today, his state may be extreme poverty stricken and tomorrow a millionaire. He becomes the owner of entire family's earned wealth and heritage. You can get such things through satsang, which you cannot get for years to come by doing spiritual disciplines. Therefore Brother! If you get satsang, then you must definitely engage in it. By this one can attain salvation for free. Simply at no cost to you ! None whatsoever!

*From Book "Sadhan, Sudhaa, Sindhu" in Hindi by Swami Ramsukhdasji*

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