

॥ Shri Hari ॥

**Understand the Value of Association
with Truth
(Satsang ka Moolya Samjhe)**



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

Swami Ramsukhdas

Understand the Value of Association with Truth (Satsang ka Moolya Samjhe)

Brothers and sister who have done *satsang* (association with good company), their main complaint is, that whatever we have heard, we cannot remember. The *satsang* that takes place is like dusting of the “*palla*” (sheet, sari border); i.e. like when you get up, you simply dust off the clothes (*palla* of sari) and walk away. In other words, there is no gain from it. The points from *satsang* are not useful, and they are not remembered. All of you please pay attention and listen carefully to what I am saying on this topic.

In the beginning when I started studying, then after 5-6 years I went to those people that I knew. They said that you have studied for so many years, please share something with us. But I was not able to share anything. I thought to myself that if I share, then what would I share? “*tiddhan dvaghan maatrachayapathkathkakvaraph*” - if someone shares a particular topic, then who would understand it? So they failed me, saying that you are studying for so many years, but you did not share anything worthwhile. As such, these things can be only known by those who have learned, not by others. Similarly, only those who understand spiritual subject can know and be impacted from listening to spiritual talks, not others.

One cannot remain without gaining from *satsang*. However much you dust off your “*palla*” (sari border), that which is heard, it will not go away. You listen lovingly, you listen with respect, the talks appear sweet, it is examined in the heart, **even if it is not put to use at that time, but it will not go away.** Just like if we have studied five, seven,

ten years, then too we are unable to give a speech on it. The reason is that these talks can be understood only by the one who has learned, not others. You have passed with honors (excellence) in the exams, but if you are asked to speak, then you do not know. Now we have studied the grammar, you have studied law, now what to share these with them? There was a *Pandit* (learned man), who used to share divine stories to the kings. The *Panditji* sent his sons to *Kashi* to study. After studying in *Kashi* for 8-10 years when he returned, then the king told the Pandit that your son has learned a lot, let him say something. The boy had learned grammar and law extensively. He was asked to speak, so he placed a pebble in a canister and vigorously began to shake it and then said enough, there is no difference between this sound and the sound of my speaking. Whether you listen to this sound or to me it is one and the same. If you talk about studies then who is going to understand? Therefore it is written -

Vidvaaneva vijaanaati vidvajjnparishram |
Na hi vandhyaa vinaanaati gurvi prasavedanaam ||

In other words, a learned man can only understand the effort of another learned man. Only a learned man can test his learnings, not an ignorant man. He who is a not a woman, how can he comprehend the female child-birth pains! **Similarly, those who have not done *satsang*, in those who the intense quest for knowing the truth has not been awakened, how can they know the benefit of *satsang* as they have not entered this subject at all.** There are many such talks, towards which their attention does not go at all.

Just as businessmen and traders, know the secrets of trading, however, such inner secrets of trading, cannot be

known by he who simply hears talks about business. One time someone asked me something about business, and I replied to him. That very same conversation he had with Goyandkaji. The ease with which Goyandkaji replied to him, such talks did not come from me so easily. I too have thought, understood and known many things regarding business and trading. My experiences in sharing about business and trading has been such that one business man told me that I learned how to conduct business and trade from you. He used to ask me about business, learn, and apply the teachings, and conduct business accordingly. He became very sharp and good in business. I am talking about one who is there at present. This is not some old talks. I too have learnt the talks about business and trading by listening, and householder matters too I have learnt from listening.

A man who is immersed in the world does not know as much about how to win the world, as a man who is not entangled in the world (i.e. has risen above worldly matters). Man can only get to know the world by staying apart from it. On the other hand, by becoming merged and one with Paramatma, man can understand the divine talks in a special manner. However many spiritual talks you may listen to about the divine element, however many scriptures you read, however much of studying you do, you cannot know God by remaining aloof and separate from Paramatma (God). The point is that **the essence of the world can be known only by he who is separate from the world, whereas the essence of Paramatma can be known by he who has become one (merged) with Paramtma.** When you cannot even know the essence of the world without become separate from the world, then how can you ever know the essence of Paramatma.? You say that you have heard the talks of satsang, but it has been

of no use to you! **However, as such truth can never be useless, never ever; because the real never cease to be “naabhaavo vidhyate sata” (Gita 2/16).** How is one to know that this is true? It can be known from the fact that when the time comes for *satsang*, you are not able to stay in your home, you are drawn towards the *satsang*. Who is it that is pulling you? The impressions that are stored within, that itself is pulling you towards *satsang*. The interest you have for *satsang*, that interest says that you have past impressions of *satsang* ! You cannot know that, but there are gains, definite benefits, benefits and only benefits. *(to be continued)*

Now listen to this second point. **There is no spiritual discipline, no austerity, no virtue, as powerful as *satsang*. The gain that can come from thousands of years of austerities, can come instantly from *satsang* !** Many people themselves have told me that by listening to *satsang*, we have benefited significantly. Our tendencies have changed considerably. Listening to *satsang* and then not seeing any change, such a thing is not possible. **Do not just listen to spiritual talks but rather let the spiritual truths of *satsang* sink deep within and understand the very essence of what is being said, then you will see dramatic and significant changes.**

Someone learnt the alphabet “A” - then he has learnt one part of being a learned man! When he learns A, B, C, D and E - then he can write these five alphabets, but if you write D and ask him what this is, then he will not be able to tell immediately. It will take him a moment to go through A, B, C, and then say Yes! This is D – in this way he will have to think for a few moments and then say. By not being able to recollect and tell right away, one cannot say that he has not studied. This is a part of being a learned man. Similarly, talks of *satsang* are not of use at the right

moment in time – this thought has come in you, so this is an element of *satsang*. Those who do not do *satsang*, do they get this type of thought at all?

The third point is, when you are hungry and you eat food, then that food will be digested well, by which you get energy and strength. Without hunger, if food is eaten, then it will not be digested well and you will not get the energy from it. Similarly, **when you are hungry for *satsang*, and you search for it, you go here and there and then you get *satsang*, then the talks of *satsang* will have an affect on you. But if you are earning money while sitting here, you are going through the motions, the fan is operating, you are relaxing, the air conditioning is running so that it is pleasantly comfortable, i.e. cool and not hot – under all of these conditions you are doing *satsang*, then brothers, you are not hungry so far. You don't have the desire to hear, The feeling is that, well might as well go visit, this is another form of entertainment! If you were hungry and you went from place to place, then you would know about real *satsang*. **It is only when you are hungry that this strikes and the message is engaging, it is palatable and is digested. If you are not hungry then it will neither be appealing, nor engaging, nor will it be palatable and taken in, nor will it be digested.****

Jyotiji Maharaj was staying at the Narsingh Sagar in Bikaner. A brother said to him, Maharaj, if you come to our garden it will be good. Narsingh Sagar is a bit far for where we are, whereas the garden is close. Babaji said - then why don't I come to your house instead? Now if the sentiments are that if Babaji comes close to our house then it will be convenient for us, not let me go close to where Babaji and benefit all the more.

What time should be kept for *satsang*? When work-business cannot be done, that time is kept for *satsang*! The time that would normally be wasted is kept for *satsang*, *bhajan* (worship and adoration of God), meditation, and then we say there is no effect of this *satsang*! The real time is going into earning money and the useless time you involve yourself in *satsang*, but want real benefits!

Maalin is selling “bair” (a small round fruit berry like fruit). A child goes to her and gives her “*dhaan*”(unhusked rice) in exchange of “*bair*”. The child says give me more “*bair*”. Then she gives 1-2 more “*bair*”. Now the child asks for a few more “*bair*”, she says - look at how much “*dhaan*” you have brought, at least see first? You are telling me to give you more “*bair*”, but how much have you spent (given in exchange)? Similarly, if you are asked that how much time you have taken and utilized it on *satsang*? **Have you taken the time out of your sleep and utilized that time it? Or have you taken the time from your business and trading? That is, have you spent genuine time for *satsang*?** If asked why were you not at the *satsang*? Then you say “ yes, I were coming, but met a man on the way and began to talk to him and lost track of time, later when I looked at the watch and realized that the time was way past!” If asked why did you not come yesterday? Then you say “Maharaj, some legal matters came about, I went to take care of that, therefore I could not come.” Then what about the day before yesterday, why did you not come then? Then you say “Maharaj, what to do, it is such that after having lunch, I laid down and fell asleep. When I woke up and saw - Oh! The time for *satsang* had already past away, what to do not by going there.”

If there is no work at home, there is no one to talk to at home; when sleep has not over-taken us – such free

and useless time you wish to do *satsang* ! First at least take care of your “*Kina*” malice, I have seen how much you are consuming, then see if there is gain or not. The enthusiasm with which you come here, the gain is significantly more than that – that is the absolute truth, it is genuine. Compared to the amount of time you spend, you benefit significantly more than that, of this I have no doubt. If you take more time, then you will gain that much and far more.

You say - the talks of *satsang* are of no use - so why have such thoughts arisen? What has lead people to say so? What is the gain of listening to *satsang* - one said, then followed the second, then the third, and the fourth and then it became a mob! There were 8-10 Brahmins with good conduct. They had the thought in their mind that these folks are drinking alcohol. If we drink alcohol, we will be thrown out of our post. But just once we would like to taste and see how potent this stuff is and the pleasure and delight in it? They all gathered in one place and closed all the doors, where no one could come inside. Now they began to drink. They were slightly intoxicated. One person spoke, do not shout! Another followed and said do not make a noise, but in the process it became noisy. One after the other, each said stop the loud noise. It is just like that, one said, talks of *satsang* tend to be of no use; another said - yes ! They are of no use, the third said, rightly spoken, no use at all. In this manner, in his “yes” you have blended your “yes”, and created a hullabaloo. You do not think with a cool mind how useful the *satsang* talks have really been, in what ways it has been useful.

I have seen for myself that talks of *satsang* are of great value. Those who do *satsang*, when they have differences of opinion and when one tries to resolve these

differences, then very quickly the differences are resolved. But he who does not do *satsang*, when one tries to resolve their differences, then they are not easily resolved, rather they begin to fight with us. These incidents have actually happened. I have wandered through villages, after villages and seen for myself, that in villages where no saints have visited for hundred to two hundred years, where there have been no *satsang*, the behavior and conduct of those people is like ghosts and zombies, like animals. But in those villages where saints have visited, where there has been *satsang*, they are unique and special in comparison to the others.

In those countries where great saints have given lectures and the listeners have listened intently with much interest, the men over there have been quite different compared to the other places. The changes that have come upon you after listening to *satsang*, you will know these when you meet with others and hear them talk. A *satsangi* brother, said to me that when I went to Katni and met the people who lived there, and after talking to them, I came to know from them that I am very nice person. Those who do not do *satsang*, listen to their conversation, see their conduct and behavior, then you will realize that how useful *satsang* talks have been, how many changes have taken place? A singing bird is black and so is a crow; but when the rainy season arrives, then the way the singing bird sings, and the way that a crow, caws, you can tell the difference in their tone.

Goswamiji has said,

Majjan phal pekhiye tatkaalaa |
Kaak hohin pik bakau maraalaa || (Manas 1/3/1)

This is the holy river where saints have come together. By taking a dip in the holy waters, you will immediately be benefitted. A crow becomes a singing bird

and a heron becomes a beautiful swan. A crow does not become a swan, he becomes a singing bird, in other words, his color does not change, only his speech changes (i.e how he related with the world). Just as when a heron becomes a swan, his color remains the same, but within him, he develops a discriminative faculty to distinguish the water from the milk. The point is by bathing in the river of *satsang*, outwardly a crow and the heron look the same in appearance, but in terms of relating with the world and their discriminative faculty they undergo a transformation. But who can recognize this? **“Vidwaaneva vijaanaati vidvajjanparishram”** In other words, **only a wise and learned man can recognize another wise man.** He who is a great saint, simply by seeing they can figure out. There was an old saint who once said - When he became a recluse, he went to Jodhpur, and there at Moti Chawk he went to Shri Guptaramji Maharaj and stayed with him engaged in reciting the Lord's name. On seeing him, Maharajji said that this man is kindled, in other words, the fire of detachment (*vairaagya*) is in him! Now how can anyone other than a recluse, a detached person recognize this? **Similarly, saints can recognize those who do *satsang*. They listen to them and make out that this person has met some saint or the other.** You say that there are no gains, that this is just on the surface. **It is not possible to remain, without being affected and influenced by *satsang*.**

There is a story. There was a group of robbers. Of them, the oldest one used to tell everyone that “brother, do not go wherever “*katha-satsang*” (association of holy men and sharing of divine tales of the Lord), is taking place, or else your work will stop. If you are going somewhere and on the way if “*katha*” is taking place, then simply shut your ears. Do not listen at all.” Such was the training that was

imparted to the robbers. One day a robber was going somewhere when on the way a lecture of a holy person was going on. That was the only road leading to where he was headed. While passing by, he shut his ears tight. While walking suddenly, a thorn pierced his foot. With one hand he removed the thorn, and once again began to walk. While removing the thorn, he heard a sentence from the *satsang* that deities (*devatas*) do not have a shadow.

One day the robbers raided the king's treasure. The king's soldiers went in search of the thieves. The robbers used to pray to the divine mother. One of the secret agents of the king, disguised himself as a divine mother, stood in place of the deity of the divine mother. When the robbers reached the temple, the divine mother said to the robbers. You have stolen so much treasure but you have not offered anything to me! I will destroy all of you. By hearing this all the robbers became scared and began to ask for forgiveness. They all said we will surely pray. Now they lit the lamp and the incense, and began to do "aarti". The robber who had heard the one sentence during the *katha* that deities do not have a shadow, he said that this one is not a divine mother (*devi*). There is no shadow of a divine mother, but this one has a shadow! Instantly on hearing this, the robbers got hold of the secret agent who was disguised as a divine mother and unveiled his true identity. They said, you are the thief, on us? We have not stolen anything. The secret agent, fled from there. Even on listening to one sentence of *satsang*, there can be a change.

A person has never heard any *satsang* and another has, then were there any changes in them or not? If you take an outwardly assessment of those who do *satsang*, then not many changes have taken place, but from within there have been many changes. When you offer food to the Lord,

then not an ounce has decreased in quantity, but even millionaires are eager to partake in this blessed food, and they stretch their hand forward to receive it. Now what is so special about that? It is food that has been offered to the Lord! **There is something exceptional in the objects that have been offered to the Lord, which not all can see, only those with discrimination (vivek) can see this.**

Vaishnave Haribhakton cha prasaade harinaanmi cha |
Aloapunyavataam shraddhaa yathaavannai va jaayate ||

In other words, among the devotees of the Lord, when it comes to devotion, offerings and repeating the Name of the Lord, there is little inclination among those that are not so virtuous. They cannot even understand the importance. **Only those that are virtuous, see something extra-ordinary in the offerings (prasad) received from God, not others. The degree to which he offers to the Lord with deep sentiments, that much that thing becomes extra-ordinary. If it is placed before God, then too it is good; but when it is offered, with deep sentiments, it becomes so remarkable, that even there is a change in the flavor! There is great power in feelings and sentiments.** It has been observed and it is also stated in the scriptures. If some householder gives some food to an ascetic, then the stronger the feeling, the more the food turns special. In one place, the food was being prepared with such deep-rooted feelings that it did not spoil for 2-3 days. On eating such food, there will surely be an influence. But only he who knows will know, someone else cannot know. **“jiske laage hai soyi jaane, dujaa kya jaane re bhai.”** When you have a wound, the pain that you are experiencing, that can only be known by

another wounded. Someone said to a babaji - Maharaj, what experiences do you have when you do bhajan, please tell us? Babaji said nothing. Now the man fell behind while walking, and the Babaji hit him on the back with a stone. The man asked, why did you hit me, Babaji? Babaji said – so what? The man said that it is hurting me. Babaji said, show me how much it is hurting. The man said - I am telling you that I am in pain, how will you know? Now you cannot even show how much it is hurting, then how are you going to show divine talks?

It is not possible at all that there can be no change after doing *satsang*. The changes will be most unusual. That uniqueness can be recognized only by a man who knows, not others. Ordinary people will say, what has changed in you? You are just the same. Hands, legs, nose, ears, eyes, etc. what has changed? Really speaking there is no changes as such in you. The crow is also black and the singing bird is also black, but the difference is in the speech, in discriminative faculty, in the thoughts, in the tendencies. Think about this before engaging in *satsang*, how the affect that behavior and conduct of others had on you, but now is it as much as before? Even if others behavior has an effect on you, then too it does not last as long. Per my understanding, it is not possible that there cannot be a change. But it is a separate issue that he who we are in *satsang* with, he must be a man of experiential knowledge, a great soul and the listeners must also have the quest to know.

Paara keraa guna kisa, palatyaa nahin lohaa |
Kai to nij paaras nahin, kai beech rahaa bichohaa ||

By the touch of the philosopher's stone if iron does not turn to gold, then either the philosopher's stone is not

genuine (it is only a piece of stone), or the iron is not genuine, or there was some obstruction in between the two. **Similarly if a genuine saint is present and there is a genuine aspirant with a quest to know, then it is not possible for there to be no change in the aspirant.** However, if there is some obstruction in between, then one cannot reap any gains. There are many unusual obstructions, what to describe these, and to what extent! Just as we are also the kind to walk the spiritual path and you too are the kind to walk the spiritual path; however if you followed a particular sect or group "*vaishnav sampradya*" and if I followed a different sect or group "*Shaiv sampradaya*" then coming from one sect "*Vaishnava sampradaya*" you feel that the other sect "*shaiv*" is not proper and vice-versa, now even if the best of spiritual truths are shared by someone of a different group, then you are unwilling to listen, rather you are blocking their message. Similarly, in case of worship of God with form and attributes or formless, attributeless God. Or Lord Ram versus Lord Krishna, saying Jai Shri Krishna versus Jai Shri Ram. When you impose such differences, then how will you listen to someone else and what will you be able to make them understand? Even those that say Ram Ram can be gems and even those that say Krishna Krishna can be gems. If you speak unfavorably of other groups and organizations, then how have the gems of wisdom had any influence on you?

From " " in Hindi by Swami Ramsukhdasji

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