

॥ Shri Hari ॥

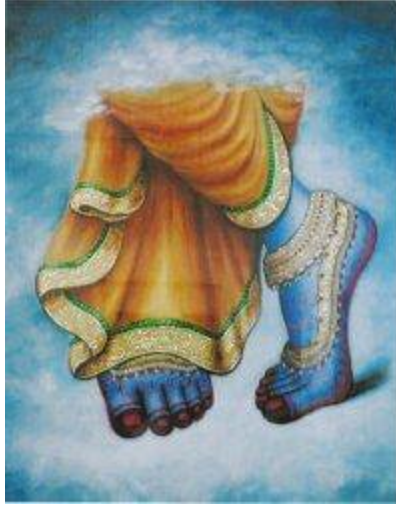
Way to be Free of Attachment to Pleasure (Sukhaasakti se Chootne ka Upaaya)



Swami Ramsukhdas

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

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The main obstacle is - attraction and attachment to contact born pleasure (pleasure of union). This inner longing and craving, wishing, lust, greed for contact born pleasures, is the main disease. This sense pleasure does not remain, if you give up its craving then it is a very straightforward task.

Desiring sense objects, wishing for sense enjoyments, wanting to hoard, longing for honor, glories, rest and relaxation - these come in front of us and then they perish. These wishes are sometimes fulfilled and sometimes remain incomplete; and sometimes partially fulfilled, and sometimes they die away; But we remain as-is. There is no change in the "self" (*swaroop*). If we become established in our "self" then desires will perish and if we get rid of the desires, then we will become established in the "self". Do any of the two that you wish. Truth can be realized by either having a quest to realize the Truth (Existent, Real) or by giving up the unreal (non existent).

All that you have to do is to get rid of the longing for that pleasure which arises and later dies, that is it. The sense pleasures that do not remain at all times and deprives us of the pleasure of the everlasting and eternal Supreme Essence, this is such a useless thing! If we are not able to give-up such pleasures, then what are we able to give up!

The desire for pleasure arises and subsides, but you do not arise and subside. The desire comes in you, but you are not in those desires. You are all pervasive, desires are in one place. In other words, you are at all places, but desires are at one place; you are at all times, desires are at a particular time. And if

desires are there or not, there is no change in you, you remain as-is. It is only you who has held on to those desires. The desires have no power to grab hold of you. At the time of "satsang" the desires do not remain, therefore one experiences that Essence remains as-is. On having desires, this realization does not remain. Therefore the question that arises is that the feelings that are there during satsang, these do not remain at other times. In fact, that Essence is eternal and constant, and remains as is. Whether you listen to satsang, or you don't, whether you associate with bad company, the Existent Element remains as is, it never perishes. But your sight continues to go towards the unreal (non-existent), then that unreal, non-existent dominates over you, and it appears as if the real and existent has not remained. That which is there at some times and not other times, how can it be real (existent)? The real and existent is present as-is at all times, constantly. The longing for the unreal does not have the power to hide the real; because the real (existent) is pervasive and the unreal (perishable) is "vyaapya". It is not that an ordinary, base thing, overshadows a great thing, covers it up. "Avrutam jnaanametena..." (Gita 3/39), "Due to this desire, this knowledge is concealed" - by this it means that knowledge is not concealed, your vision, your sight is concealed. Just as when the clouds come, the sun cannot be seen, then we say that the sun is hidden. But in reality, the sun is not hidden, our eyes are hidden. The sun is even bigger in size than the earth. How can it be hidden by a few tiny clouds? In the same way desires come, then we begin to believe that we have come under the sway of desires. The desires have become victorious over us. As such, this is not the case. How can desire hide your "self"? Desires are trivial, and you are great - "nitya sarvagatah sthaanurachaloyam sanaatanah" (Gita 2/24) (to be continued)

You are the one to know the arising and subsiding of desires. He who is the knower of the arising and perishing, is imperishable. He is great. That which is born and destroyed is

smaller. But the knower of that which is born and destroyed is greater.

Questioner - Attachment to pleasure secures a strong hold, an entitlement over us. At that time we do not realize our power. We become weak and powerless, we become over-powered and defeated.

Swamiji - It is true that at the time that desires arise, attachment also is born, at that time it has a great impact on us; but have faith that the real thing is only in being desireless. Therefore the sentiments of desirelessness, cannot suppress desires with a motive. Desires are born and they perish, but a state of desirelessness was existing before the desire was born, and it is existing after the desire ends and even while one is in the desirous state, then too it is there as-is. In fact only the sentiments of desirelessness is eternal. Therefore when desires arise, do not accept defeat from them. Even if you have the biggest desire, even if you are carried away in those desires, you come under the sway of these desires, then too have mercy and be aware of this one point that this desire will not last, doing so the desireless state will remain. The desires arise and perish, but you are there at all times. Therefore desires are not in you, then how can it cover you? how can it make you fall? The time that you consider yourself to have fallen, at that time too, keep this point ever awakened that the desires are momentary (coming and going), they will not remain. God has clearly stated that be mindful of their coming and going, then very easily you will gain victory over them.

However much you flow away in your passion, but remember that it is "aagamaapaayiyo nityaah" . I have said many times, that Oh brother ! this is a "mantra" ! Just as if a scorpion bites, then through a "mantra" the poison can be removed, in the same way, if you start to repeat the mantra "aagamaapaayiyo nitya", than passion and other flaws will subside, their root will be cut off. There is that much power in God's spoken words ! This is

a spiritual practice that requires some action, and it is very easy. You try to do and see for yourself.

I really like the following saying by the Lord - "Jushmaanash taan kaamaan dukhodarkaasch garhayan" (11/20/28). If you are not able to renounce sense pleasures, then experience them, knowing them to be an abode of sorrow and not like them, then you will be freed from them. Even though coming under their influence and submission, do not get suppressed by them. Only remember the one thing that I am the kind that will remain, and these are the kind that will go away. Do it and see for yourself. Is this spiritual practice difficult? Think about this now, contemplate on it, then you will not forget it. The unreal (temporary) has no ability to stay. There is no existence of the unreal, and the real is never non-existent - "Naasato vidyate bhaavo naabhaavo vidyate satah" (Gita 2/16). You are existent and you become suppressed by the non-existent, then this suppression is not that much a mistake, as accepting the significance and importance of the unreal (temporary, perishable), thinking that this is simply irresistible. It is this belief alone that makes it appear so fantastic.

There was a Rajput (a particular type of Kshatriya), and there was a person from the merchant class. They collided into each other, then the trader made the Rajput fall to the ground and stood on top of him. The Rajput asked him - Oh! Who are you? He said I am of the merchant class. On hearing this the Rajput in a fighting spirit said ! Oh! a man from a merchant class man is subduing me ! how can it be so! An immediately, he forced the merchant down. This is just an example. The point is that you are the kind to remain at all times, and passion / desires do not remain at all times.

Just as the Rajput thought that I am a Kshatriya (of the warrior class). A merchant cannot crush me. In the same manner,

you too are a Rajput, you are the son of God. Now think that how can the desire for the unreal (perishable) suppress you? Desire is also for the unreal and the desire itself is also unreal, it is impossible that it can suppress the real. That is all there is to it. It is not some lengthy-complicated thing. Not what is difficult about this? Tell me? It is a straight-forward point. Have a little courage, that I am the kind that remains at all times. From childhood to now, I am the same one. At first too I was there, now too I am there, and later on too, I will remain. If not who will suffer or enjoy the consequences of their past actions? I am the kind that remains, whereas, this body and the various unreal things will not remain at all. How can I submit to these things? I cannot! Do not lose courage.

Himmat mat chhodo naraam, mukh sun kahataam Raam |
Hariyaa himmat soon kiyaam, dhruv ka atal dhaam ||

It is a very easy point. You don't think through everything, that is the main roadblock. Neither you think yourself, nor do you accept something that is told to you. Now what to do, tell me? You are existent (eternal, real), and these poor things are non-existent (unreal, perishable). Uselessly you become suppressed by it. You have not paid attention towards your own significance. Who are you - you do not look towards this. You are an "ansh" (part) of Paramatma. How can the "unreal" (temporary) last in you? This unreal has gained power only due to your power. It does not have any strength and power of its own. This is unreal only! You are "sat" (real, existent), and you only have given it significance.

Just as when someone's son dies then one feels great bereavement and pain, that the son is now gone away! The son died once, but mourning takes place daily, then tell me is the lamenting predominant, or the boy's dying is predominant? The body died one time, that is the end of it, but you keep the lamenting alive. Where does the lamenting have any ability to

stay? The mourning came about due to the dying of the son! You will not be able to hold on to that mourning. After a few years, you will forget it. It will go away by itself. Time and again you remember it and keep it alive, then too you will not be able to keep it alive. After ten-fifteen years, it will not even be remembered. Therefore, do not give importance to the things that is born, that later die. Do not be concerned about them. Our point is only that why are you giving important to the unreal (temporary, perishable)? Why are you not giving importance to "vivek" (power of discrimination)?

For many years I had this deep seated longing to know that where is the confusion? Where is the obstacle arising? Even without wanting, the desire for honor and praise, respect and hospitality, and things arises, then where is it residing? Why have these not gone away? After many years I discovered the the root of these, and that is - the eager and keen desire for pleasures. I got this point after many years, and I have told you right away, immediately. You got this point easily, therefore you do not honor it. If you got it with great difficulty, then you would esteem it. If you wandered around in the mountains, went to Badrinarayana, intensely searched, and so restlessly wandering, if you met a saint, and if he told you this point, then you would observe it and pay attention to it. But at present, you are earning money, sitting comfortably at home with your family and the spiritual talks come to you easily at your doorstep, therefore you do not give it any importance. On the contrary, you think that Swamiji is simply saying so. If he were to sit in the shop then he would know ! In this manner, you give weight to your point only. What is the realization from all this? That our point is correct, his (Swamiji's) point is weak. You have attained victory, but what have you gained? You have won, and I have lost, but in winning, you have only been harmed. You only have suffered a loss.

There was a rich man who said that Swamiji does not

understand the very nature (essence) of money, so I said that see, I have also kept money, and I have also renounced, therefore I understand both these things. But you have only kept money, you have not given up money, therefore you only know one aspect of it, you do not know both of these things. There is no essence in money. You are suppressed due to your greed, you have accepted the importance of money, then you say that we know. It is a disgrace to say that you know. You simply don't know at all.

To know God, one has to become connected with God. And to know the world, one has to become disconnected from the world. By staying disconnected from God, one cannot know God, and by connecting with the world, one cannot know the world - this is a principle. Why is this a principle? As in fact, you are inseparable from God and apart from the world. But you have accepted yourself to be apart from God and inseparable from the world. Now how will you know? He who smokes cigarettes, etc., cannot know cigarettes etc. He who gives these up, that one alone knows these well. One time I had said that leave tea drinking. Many of you left tea drinking. A lawyer was sitting nearby, who did not say a single word. After three-four days, he came to me and said that I too left tea the very same day, but I did not have the guts to speak in front of everyone. After leaving tea, it came to my understanding that the cup in which a beef eater drinks tea, in which a person who has a severe infectious disease drinks tea, from the very same cup we are drinking tea! From this it is proven that without renouncing the world, one cannot know its real nature (Essence).

If you sincerely long to realize the Truth (real, Eternal), then the unreal (temporary) will leave on its own. Of the two, if you do any one, then both will take place. Associating with the unreal (perishable), having attachment to it, you will not know the unreal, and remaining distant from the real, speaking out, scholarly and well-seasoned talks, even on becoming a great

orator, then too you will not come to know the Truth (real).

An easy means of becoming free of attraction and attachment to the world is to give happiness to others. Give happiness to everyone - mother, father, wife, son, brother, brother-in-law, etc., but do not take pleasure from them, then very easily you will become free of these attachments.

Narayan! Narayan !! Narayan !!!

From book in Hindi "Swaadheen kaise Bane" by Swami Ramsukhdasji

					
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