Gurupurnima : 19.7.2017

Guruji’s Discourse

In my previous discourses I had told you that the Supreme power, the Divine, or by whatever name you may call him, is all pervading, immortal, dwells in all beings, and belongs to all. We are all a part of Him. The only aim of human life is to realise Him. A person on the spiritual path experiences restlessness and agitation because he has not reached this stage. When God realisation happens, an all pervading peace descends on him. Peace is synonymous with God realisation. All spiritual practices like meditation, *yajnas* or rituals etc. end by the mantra: *Om Shanti! Shanti! Shanti*! – Permanent Peace. All spiritual practices are directed towards the goal of God realisation which is also synonymous with love.

The Divine element in me is directing me to tell you about the method to progress on the path of God realisation. We know that the Lord is all pervading, immortal and exists in everybody. When the Lord dwells in all beings, he also dwells in us, so why is there restlessness and agitation in life? Swami Ramsukhdasji has said that we do not have to acquire or obtain the Divine from outside, He is already there in us and we cannot lose Him. Swamiji further said that the all powerful Lord does not possess one power; He cannot separate us from Him.

What are the obstacles in experiencing the Divine in us? The attractions of the world hold sway on us and consequently we turn our faces away from the spiritual path. The sense enjoyments get a hold on us and we indulge in them. When the thirst for sense enjoyments decreases, a person begins his journey on the path to experience peace and bliss. The obstacle in experiencing the event of God realisation is the craving for the pleasures of the world. This craving will gradually decrease with spiritual practices. How will this happen? Patanjali in his Yogasutra and Lord Krishna in the Bhagvad Gita say that one must sincerely continue the spiritual practices and live the life of renunciation. Renunciation helps one to realise that the pleasures of the world are momentary and worthless. This will help one progress on the path.

Many western minds used to make fun of the fact mentioned in ancient scriptures of the existence of 8.4 million species on Earth. But now their scientific research has confirmed that this is possible. It is with great difficulty that one gets the human body. But it must be clear that one does not get the human body because of our past karmas. It is because of the Lord’s grace. His grace is everywhere and the flowering of that grace is only possible in the Human body. All spiritual practices are directed towards that goal.

A seeker asked Swamiji if it was necessary to get married. His answer was that if the seeker could transcend the attraction to the opposite sex by the power of his *vichar* or thought, he need not marry. But this happens to very few people. One must marry with the aim that one has ultimately to become a Yogi. The aim of marriage and living the life of a householder is to experience the Divine in us. A person who indulges in sensual pleasures with awareness will find that his craving for these pleasures will diminish gradually. Awareness is very important here. Some people will fool themselves by saying that they are indulging in pleasures with awareness. They have no awareness and they will keep indulging in these pleasures for years. Their cunning mind holds sway over them. The institution of marriage makes you transcend these pleasures after experiencing them. When one observes these pleasures with awareness, one gets rid of them.

A seeker asked Swamiji that if everybody becomes a Yogi, how will the human race survive. Swamiji asked the seeker to worry about himself and forget about how the human race would propagate itself.

Some modern day preachers say that it is fine for a Yogi to indulge in such pleasures. This is all false. Lord Krishna mentions in the Bhagwad Gita: Ch.3 v. 21

*‘Yadyadacarati sresthastattadevetaro janah,*

*Sa yatpramananam kurute lokastadanuvartate’*

‘Whatever a great man does, the other men also do,

Whatever he sets up as standard, that the world follows’.

The sage should have such exemplary behaviour that he becomes an example for his disciples.

There are two ways of looking at life from a practical point of view: *Prarabdha* or Destiny and *Purusharth* or self-effort. This repetition or reiteration of spiritual principles is to reinforce them so that they become a part of you. These spiritual principles of S*anatana* *Dharma* or eternal religion were laid down in ancient times by sages who wrote the Upanishads. These were reiterated in the Bhagvad Gita by Lord Krishna. I am repeating the same principles and this tradition will carry on.

Destiny is the result of our karmas of previous lives. There are two viewpoints on Destiny. People who are full of ego will say that they do not believe in destiny, that they make our own destiny, and do what they think is right. There are others who say that when everything depends upon destiny, why make any effort? These people are *tamas*ic or lazy. Everything is mentioned in the Gita: one gets a birth according to one’s destiny. You may be born in a family of yogis or you may get a family background according to your karmas.

It is important that we put our *Purusharth* or self-effort in the circumstances we find ourselves in, so that the aim of human life of Self-Realisation is achieved. Self-effort is given the utmost importance here. The four divisions of *dharma, artha, kama* and *moksha* are named as *Purusharth chathusthe*. Self effort means that whatever circumstances we find ourselves in, this effort should help us progress on this path. Swami Ramsukhdasji once said and I also reiterate that one does not have to retire to the mountains or stay in Ashrams to achieve this goal.

Selfless service is a very good path to achieve this goal. People accumulate wealth by cheating others, they get entangled in the world. If you have wealth, you must share it with others and perform selfless service without making a show of it.

Many people have a question in their mind: what is the purpose of my life? They have still not evolved spiritually to realise that the single purpose of life is to experience the Divine in us i.e. God-realisation. You can realise the Lord in the circumstances you are in, in the duty you are performing, you just have to change your viewpoint.

Lord Krishna, at the end of the eighteenth chapter, asked Arjuna whether he had understood the discourse he had given him. Arjuna replies

*‘Nasto mohah smritilabhda tvatprasadanmayacyuta*

*Shitosmi gatasandehah karisye vachanam tava’*

‘My delusion is destroyed, I have regained my memory through your grace. My doubts are gone and I will do according to your bidding.’

This regaining of memory by Arjuna is variously interpreted as I am the soul not the body; I must perform the duty in front of me; the Lord has stilled my wandering mind and brought me back to the path of my duty.

After Self-realisation, one is liberated from the cycle of rebirths. I ask you to accept your circumstances, perform the duty that comes your way, all the while observing yourself with awareness. Be very clear in your mind to shun what is illegal and immoral. Even if you have indulged in such acts earlier, it is not a permanent blemish if you realise your mistake and correct yourself. After Self-realisation there are no sins or pious actions because such a soul is untouched by the pair of opposites. Such a person is established in the Self, he or she is just an observer, untouched by the happenings around him.

Swami Ramsukhdasji did not believe in Gurupurnima. I, too, stopped it for a year. Then I came to realise that it benefits the seekers hence I gave the permission to celebrate this day out of compassion for all of you. It is a part of my destiny that I am seated here in front of you, but I would not mind sitting with you in the audience as well.

Perform your *kartavya karma* or duty. If you are a householder, looking after your family is your first priority. While serving your family, keep on with your spiritual practices and selfless service. Always observe your faults and other’s virtues. This is the way to progress on the spiritual path.

With the Lord’s grace, I have told you about the spiritual principles by which you can live your life. Use your *Vivek* or the faculty of discrimination to implement them in your life. My blessings are with all of you.

Om Shanti! Shanti! Shanti!