



ATTACHMENT AND DETACHMENT

Stability and detachment from all desires

Extract from 9/2/07 Satsang

Om Shri Paramatmane Namaha

Q: Dear Guruji, I would like to ask you: how I can get more inner stability and be more independent from other people's feelings?

A: This is the real aim of every seeker. Everyone wants inner stability. This is a common aim. It is for this that all these efforts are being made. It happens fully only after Self-realisation, when you are totally established in yourself forever. The freer you are from desires, the more stable you become. The path is to become free from desires step by step.

Several times I have visited the great saint Swami Ramsukhdasji. He passed away some years ago at the age of one hundred and two. Two days before he left the body, he gave his last sermon. It was a beautiful speech. In this last discourse he made certain comments which are difficult to understand even for advanced seekers. One point he made was that we should have no desire, not even a desire for God. This was most perplexing. They asked me why he had said that. No desire! Not even for God! There is a secret message in that. When there is a total absence of desire, there is only God. 'Trying to be with God' means that you consider yourself to be separate from God. But when there is no desire at all, not even for God, then what remains? - God, peace and perfection.

This point is made in the Bhagavad Gita. Arjuna, the seeker, the disciple, asked his guru a question. Lord Krishna was acting as his guru at that time.

Chapter II, verse 54

'Arjuna said: Krishna, what is the definition (mark) of a God-realised soul, stable of mind and established in samadhi: that is perfect tranquillity of mind.

How does the man of stable mind speak? How does he sit? How does he walk?'

In this verse there are specific questions about the stability of mind. Now the Lord replies in the next verse.

Chapter II, verse 55

'Shri Bhagavan said: Arjuna, when one thoroughly dismisses all cravings of the mind, and is satisfied in the Self through (the joy of) the Self then he is called stable of mind.'

So you have to become free of desires. I have already explained to you the difference between desires and needs. The needs of everyone are limited, but their desires are unlimited. He who has given us birth - God, is bound to fulfil our needs, as a father or mother is bound to fulfil the needs of their children. Our needs will be fulfilled by God, and you should not be concerned about them, but our desires are unlimited. Nobody can quantify our desires because we go on desiring more and more. God would say you have to stop somewhere. There is a difference between desire and need. Let us read one more verse.

Chapter II, verse 56

'The sage, whose mind remains unperturbed amid sorrows, whose thirst for pleasures has altogether disappeared, and who is free from passion, fear and anger, is called stable of mind.'

You have to become like this. Let us also read the next verse.

Chapter II, verse 57

'He who is unattached to everything and, meeting with good and evil, neither rejoices nor recoils, his mind is stable.'

Detached from everything! No attachment to any person, object or activity. No attachment even to the guru. Towards the guru there should be love and not attachment. However, if someone gets attached to the guru, the real Guru will not let such attachment remain. He will break it someday. It will happen automatically.

'meeting with good and evil, neither rejoices nor recoils...' He does not open a bottle of champagne to celebrate when something good happens, and he does not feel sorrow when something bad happens. He remains calm and serene. He is in a state known as 'equanimity'. He is a seer but is not affected by seeing the world. Events may come and go without creating any ripple in his consciousness. Such a person becomes a sage.

So do not worry, you will have inner stability, but 'stability' does not mean inaction or passivity. You do not want to be like this wall which is also stable. Stability should be combined with activity, doing normal work. I do not believe in the sort of stability shown by certain yogis who may sit immobile for ten hours. I have no connection with such yogis but I also have no objection to them. One should be active in life and fully calm, peaceful and stable inside. Both these elements should be there together.

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