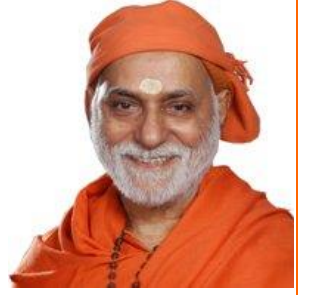


Need is Different from Desire

prabhāta-raśmih

30 May 2011



Swami Bhoomananda Tirtha

Harih Om Tat Sat. Jai Guru.

I am keeping particularly M. in mind and speaking. That does not mean I don't keep all of you. For everything there is a cause – that's all.

See, persistence is a quality everybody should have, more particularly a student. And whenever it comes to a question of understanding a subject which he is not able to understand, the persistence will have to be multiplied and magnified. Why do you unnecessarily complicate matters?

I would like to ask every one of you - when did you start knowing that you were born or you were existing - much after your birth. When you started thinking about, "I am a human being. I was born of my father and mother", that means the body was born. And "I have to speak, I have to think, I have to understand, I have to eat, I have to play", all these ideas came much later than your birth and all these are following birth. So, the first factor is the birth of your body in this world from your mother's womb. The very first act or event of birth, you tell me very clearly, whether it is something that you desired or not. I don't think you have two answers for it. Our arrival in this world has not followed our desire. We started desiring, if at all, much after we were born. Similarly, our body is growing. At a particular time the growth is arrested by the body itself. You start growing till 18, 19, 20 or 21. Between 18 and 21 the body arrests its growth. Means what? The biological laws which are in motion, which are in force, they - as they bring up the body, make the body grow - they also arrest the body, body's growth. Then we are heading towards decline and finally old age and finally the body breathes its last. There are many instances where the living individuals would not like to die. They desire to live longer. Despite that they die. So the first event called birth is not a desired event and the last event called death is not a desired event and our whole life is between these two points – the not-desired birth and the not-desired death.

If you were born, naturally not with your desire, there were some systems and procedures and sequences by virtue of which birth took place, growth takes place, decline follows and death also comes up. If there are some systems and procedures, mind you, these are physical on the one hand, chemical on the other, then bio-physical, bio-chemical, biological. All these are systems and procedures. When you come to the mind, it becomes psychological, and when you come to the

intelligence, it becomes rational or philosophical. And still beyond, when you come to the ego level etc, it becomes spiritual.

In your own personality, which is a composite, in the bodily level, systems and procedures governed by physical, bio-physical, chemical, bio-chemical, biological laws...they prevail. And in the mind level, psychological laws prevail. In the intelligence level, rational and philosophical laws prevail and still inwardly spiritual laws prevail. Don't you think our whole life and activity are according to these laws and procedures and systems? If you are acting, it is only because of this law. Even if the mind desires it is only because of the psychological law. If the first event is not desired and the last event is not desired, everything is following some systems and procedures, everything in between is also following in the same manner. This is what Krishna explains in the third chapter. Prakriti is very strong. *sattva*, *rajas* and *tamas* are its constituents and it is these *gunas* that act in every sphere of life, motivating, compelling, persuading, deluding, everything. *tamas* deludes, *rajas* activates and *sattva* enlightens. And all the three belong to nature. You are their product, not they are your product.

M., when you understand in this manner, all your actions - are they following desires or are they following needs? If you have some ambition, ambition also is generated by your mind and this mind is not yours. You are with the mind that is all. The blood group is not something that you have opted for. Similarly the mind group also is not something that you have opted for. But in the physical level we cannot bring about changes. In the mind level any extent of change is possible. The *tamasic* delusions can be dispensed with, the *rajasic* activity can be reformed and refined, and the *sattvic* enlightenment can be enhanced and be made sufficient enough for you. Even this freedom is provided by nature. So, with regard to anything in this world don't bring the question of desire. It is a need.

Then, M. seems to have asked a question, "Whenever I need something, I interpret my desires as needs." You may interpret. I have no objection. If you are lofty enough, subtle enough, even to interpret desiring as a need, I shall be very happy. See, it is a desire of mind. Actually it is a need of yours. But you are saying it is a desire. Because we are deluded, we desire. So, if you can reach a stage where even the desiring and reasoning both are considered to be needs - I am very happy. I have an intelligence, therefore I have to reason. I have a mind, therefore I have to desire. But the desire comes from the mind and the mind is not necessarily designed by you. Somewhere you have to strike this affinity and when you start saying, "whether it is my desire or need", ask the question.

If it is a need, everybody will agree it is a need. If it is a desire they may not agree. They may not agree! If it is a need, I close your mouth and nose, you will not be able to get breath. So, please release me. Is it a desire or a need? Everybody will agree it's a need. You are hungry and you want to eat. "Oh! You are hungry, you should immediately eat", everybody will agree. "I want to have a palace costing about a million rupees." Now-a-days million is nothing, costing about 2 crores of rupees. "Why do you want such a palace? Can you not live in a smaller house?" A question will come.

Suppose you have enough money, you have sufficient resources, you purchase a good plot of land and you go to an architect and you design for a five crore building, people will appreciate it. This man has got resources, money is to be spent. When he spends the money, the money is in circulation, economic productivity increases, the country will be better. If all the people in our country will spare the money and hand them over to the bank, the entire money will be in circulation and poverty can be eliminated in a much lesser timeframe. If the rich people do not spend their money, how can poor people and poverty be helped? Our leftist party has understood capitalism also is necessary.

See for economic growth and productivity, then only our budget can be to alleviate poverty and poor people. Now where from the budget will grow? Only when people who have intelligence - one capital, another capital - money, both of them come out with their capitals and invest and there is a productivity, government will be able to levy tax and have its treasury. Then they will be able to relieve poverty. If you start saying poverty is to be relieved ... relieved ... relieved ... relieved ... relieved ... poverty cannot be relieved. With what? With money, with productivity. Who will produce? Not the poor people. The rich people will have to invest. A corporate team will have to come and handle the investment, convert it into goods and services and the society will have to avail them. Then only money will come. So, if you desire for a ten crore house and you have no wherewithal for it, then people will say, "He is thinking wrongly. It is purely his ambition". Suppose you have 25 crores of Rupees and you plan for a ten crore house, everybody will be amazed. Bah! Very good!

So, this is how the desire is distinguished from need. Every need of yours can be genuinely met, all people will agree, but when you have disproportionate needs, unjustified needs, needs which are governed by pure ambition of the mind, misadventure of the mind, that will be devalued. So a need is a need for everybody. I have need for breath. I want to take water. I want a residence.

Whenever we wanted to make this Prajnana Dham- and the front and the back complex, the architect came here and Swamiji and the others, I was also there. We were discussing, "What are the facilities we want? How big should be our book storing place?" I said let us plan for at least for 25 titles and each title will be printed 1500 copies. So we must have at least ... so he said, "let us have a book storing space of 1000 sq ft," he said. I said even if a huge weight, 100 kg weight is dumped on the floor, it should not yield. So, please reinforce it to that extent, because all the books are very weighty and they are resting upon four or six legs. So there is a concentrated load there and that concentrated load should be taken by the floor. So, reinforcement was provided to that extent.

My dear M., what is there for us other than a need? Whenever there is not a need I think it is to be discreetly avoided. So work on need and then be genuine and be nice in determining your needs. We purchase a number of playthings for the children. We know all of them are useless. But the child requires to play and we must give the child the playthings. The same things they will outlive after sometime. Every time it is like that. The needs can be physical, they can be oral, they can be mental, psychological, they can be intellectual, they can be spiritual.

To wear a gerua is my spiritual need, to have satsang, to give satsang is a spiritual need. I would like to meet seekers and devotees to whom my talk will be necessary and appealing. I don't like to talk to market mongers and the others. But very strangely, your Swamiji has got such a psychology and peculiar disposition that I can lend myself to everyone in this world. Like Krishna interpreted Upanishadic truth, *tasmat yudhyasva* to fight the war, this Swamiji can interpret spiritual wisdom to suit every situation. And I can talk very well to atheists also. As I told you, I would like to talk on a subject, "Burial of God has become imperative". If you want me I shall talk about it. And I will talk to another crowd, "God alone is there". A life not given to God and not chanting the name of God is useless. It is just like a reptile. It is just like a swine. That also I will speak, with equal fervor!

Harih Om Tat Sat. Jai Guru.

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