

Real Saadhana is in Meeting Likes and Dislikes Effectively

Prabhaata-rashmih

06 January 2013



Swami Bhoomananda Tirtha

Harih Om Tat Sat. Harih Om Tat Sat. Jai Guru. Jai Guru.

I always used to point out something very important in our spiritual science pursuit particularly the *saadhana* aspect of it. When you read the *vedic upanishads* you will find the *Atma tattva* or the *Brahma Tattva*, its realisation is always mentioned in a very brief but concise and precise manner. And a lot of emphasis is there in meditation, austerity and invariably the truth is presented in an ascetic background. All the knowers of truth are supposed to be ascetic. But whether it was so or not is subject to question and consideration. However, everybody has a feeling that the spiritual truth is something to be pursued in an ascetic and austere background invariably by *sannyasins*. But actually this is not so.

You find a striking difference when Krishna started exposing the supreme truth of the soul right in the midst of the battlefield of Kurukshetra. And that too before the commencement of the war. Then after the war Yudhishtira lost his mind coming to know that Karna was his elder brother about which the mother did not tell him at all. He said if I had known it I would have simply surrendered everything, made him our leader and avoided the whole bloodshed and started lamenting and lamenting. Veda Vyasa and Krishna together brought him before Bheeshma Pitamaha who was lying on the bed of arrows and Pitamaha Bheeshma began to instruct him in order to find peace, stability and fulfillment.

So here are two instances, one before the war with Arjuna and the other after the war with Yudhishtira. For Arjuna, Krishna was the instructor and for Yudhishtira, Bheeshma was the instructor. Arjuna fought the war, Yudhishtira ruled the kingdom. Both with the indispensable enrichment brought about by spirituality and the soul.

I say this but I am wondering how many of you will catch the message and introspect over it, assimilate it properly. Some how these points have been striking my mind and I have been explaining them to such an extent that Maa tells that if you explain in this manner nobody will become a *sannyasi*. Why not? *Sannyasa* is said to be the last *ashrama* for human life without which you cannot have a complete human life and fulfillment. By giving Bhagavadgeetha Krishna is not ruling out the need for *Sannyasa*. The same Krishna was advising Uddhava remaining in Dwaraka saying you remove your attachment and delusion, I call it delusional clinging, towards your body, body's relations, articles for use of the body and then simply get away from me, Dwarika and your people right now. What is that? Is it not *Sannyasa*? So you cannot misunderstand and rush to conclusions.

Why I say this? Any extended spiritual pursuit with austere and ascetic background will not have any purpose unless you penetrate in to your mind and make the mind pure, sublime, harmonious and

expansive during your day-to-day interactional life. My dear souls this is great discovery that I am telling you.

When I began speaking about Geeta, giving lectures, I must have been in my twenties. Everywhere people used to flock to listen to me. But normally when Vedanta is spoken hardly four or five people would be there. But it was a great difference when your Swamiji began to speak. And when I started speaking, I always emphasized one important point. What is that? Spirituality is to be incorporated, pursued and coupled in your day-to-day interactional life. The interaction starts at home, perhaps extends to your professional front and then further spreads into the society. But all interactions are individualistic in character so far as you are concerned.

In this interactional life there is a spiritual sublimational process which you should grasp and implement. In Bhagavadgeeta there are a number of verses where Krishna never mentions God or refers even to the Self. But he presents an interactional-*saadhana*. And that *saadhana* is independently capable of lifting you up from the worldly afflictions.

Listen to one verse:

*Na prahrishyet priyam praapya no dvijet praapya cha-apriyam
sthira buddhi: asamudhaha brahma-vid brahmani-sthitah*

Bhagavadgeeta 5:20

This one verse is sufficient for you transform your life and attain the spiritual goal.

Na prahrishyet priyam praapya..... Whenever you will find something pleasant either from a person or from a situation or from an event or from the surroundings or environments - do not give vent to undue exultation.

No dvijet praapye cha-apriyam And do not give vent to undergo an undue depression or dislike on meeting the unpleasant.

The pleasant unpleasant meeting will be there right from the time you get up in the morning. Now we have a power cut. It intercepts right in the morning. We don't like it but it happens. The moment you wakeup, one day, you may not like yourself. Your body is not healthy, you are not energetic. May be one of your family members misplaces some items. Displaces some items, you may not like. May be you are reading a book, suddenly your life partner will come and talk to you in a disturbing manner.

Somewhere, sometimes or the other you will find, will be unpleasant and something will be pleasant. In fact the whole of life and the whole of interactional impacts can be described as either pleasant or unpleasant. The entire world is a collection or conglomeration of likes and dislikes. And Krishna says DO NOT DO NOT be overpowered by any of these. And in being so you have to be a *sthirabuddhihi*, *sthirabuddhihi*. Your *sthirabuddhi* - stable wisdom it is not with regard to anything else it is with regard to pleasant unpleasant meeting. Meeting the pleasant and the unpleasant.

Asamudhaha Have no delusion at all. That my God is in the temple my god is in the peak of Himalayas, my God is in this my god is in that. No. What you need is the purity and sublimity of the mind. The mind is constantly being preyed by world impacts. Without them you cannot live. But while living as you are remaining afloat in water after learning swimming you have to remain in afloat in all worldly impacts.

brahmaavid brahmanistitaha Such a person is a knower of Brahman and he is seated in Brahman.

Where do we stand now? What is that Krishna has said? Go on meeting the pleasant and the unpleasant without getting ruffled..., ruffled ..., ruffled, without getting dislodged from your own mooring. What do you say? This is from Bhagavadgeeta and this is one full spiritual instruction. Krishna says that every child born from mother's womb - it begets a twin delusion called as *iccha* and *dvesha*; love and hatred. Only by very sublime, pure and noble actions you will reach a level of introspection whereby this delusion can be dealt with.

*iccha-dvesha samutthena dvandva-mohena Bhaarata
Sarva-bhootani sammoham sarge yaanti parantapa*

Bhagavadgeeta 7.27

At the time of creation this delusion, in the way of desire and hatred, grips you. Now, you have to sublimate them. This sublimational process is interaction. In all our inter-personal relationships. Therein lies the *saadhana*, the *saadhana*, the *saadhana*. It does not consist in meditation, It does not consist merely in austerity. The real austerity is to tame the mind. Remove its dross and make it abundant, abundant make it full and resplendent. I don't know whether you understand what I am saying.

See the whole focus is on the mind. You may confront many dislikes and you may equally confront many likes. As you have likes and dislikes every member of your family will have, every society will have. Now, you equip yourselves to meet dislikes and likes effectively. This is called *saadhana*. I always say - I am having to do many things that I dislike and I am not able to do many things that I like. Likes and dislikes surround me. As I have my likes and dislikes, others have their likes and dislikes. So there is constantly a conflict. That is why I wrote an articles years back *Conflicts - the feed and fruition of the mind*. I think this interpersonal reactions, interpersonal relationship this is something that you have to focus and in your thought, word as well as deed, let there be no vacuum or insufficiency.

Harih Om Tat Sat. Jai Guru. Jai Guru.



Narayanashrama Tapovanam

Venginissery, P.O. Ammadam, Trichur, Kerala - 680563, India

Email: ashram1@gmail.com; Website: <http://www.swamibhoomanandatirtha.org>