

Rise above *Sukrta* and *Dushkrta* and Reach Egoless-ness

Prabhaata-rashmih

07 January 2013



Swami Bhoomananda Tirtha

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

Last night during the *satsang* I was speaking about how the pronouncements, evaluations, declarations, assessments, comparisons, contrasts, statements, inferences, everything has to be taken in to account with all supremacy, sanctity and sublimity. When you are reading *shastras*, these *shastras* were not evolved in one day. They have not existed for just a decade, a century or even a thousand years.

Unless these statements are true, wholesome and valid they would not have prevailed in the country for such a long time. So everything is a time tested one. I was thinking repeatedly about one point. We always speak about Ego, Ego, Ego. This morning when I was editing some portions from *Vichara Sarani* I found something is written about Ego.

Every one of us has a body. This body was shaped in the mother's womb. Can you tell me whether any one has interfered, helped, participated, guided in any manner in shaping our body? It was initially a cell or two. They started growing. In one place it became the eyes. In another place it became the nose. In a third place it became the ear each with a different capacity and remaining supreme and unchallenged in that role. In order to maintain the body we have a brain, we have an elementary canal, there are so many different organs, secretions, digestions, assimilation, blood formation, then a vocal system, heart, lungs, the whole body is maintained by an intricate system. In all these things will you please tell me whether anybody known to you in your life has played any role? The answer is 'No'. If this is the body that we have and in order to preserve this body we breathe air, we drink water, we have food, we are retained in the earth by the earth itself. The earth is actually revolving at a great speed. Despite the speed all of us are sticking to the earth. Normally we would have gone away from the earth but because of the gravity of the earth we are retained. In this do you have any role to play? No!

Then what is it that you are becoming egoistic about? Your eyes see because they are empowered to see. Your ears hear because they are empowered to hear. The mind thinks because it is enabled to think. The intelligence reasons because it has got the capacity and empowerment to do so. Are you using the faculties with the powers they already have or have you contributed any power to anything? And in using them also you are just functioning in an ordained manner.

So, where is the question of ego coming here? Ego about what? That I am looking with my eyes and seeing. What are you seeing? The objects of the world. Have you made them? 'No'. You are seeing with the eyes. Have you made them? 'No'. There are people, children they live born blind. Can you do

anything about it? 'No'. There are instances when the child is refused light to see the light. What can we do? 'Nothing'. So if you have good children do you have any credit over them? 'No'. If you have bad children do you have any discredit over them? 'No'. Why don't you have this kind of neutral 'non ego' position?

ahamkara vimoodh-atma karta-aham iti manyate

Bhagavadgeeta 3.27

Everything is done by *prakriti*. A man deluded by egoism alone will consider that I am doing. Now, when the *shastras* say this why don't you listen to, read, understand, absorb, assimilate? You may fail. How long can you fail. You cannot say that throughout my life I am going to fail. You may fail a hundred times, a thousand times but you should succeed sometime or the other. If you ask me I can maximum allow three to six years. Not more than that. Three to six years mind you not for learning a language, not for singing classical music but only to be free of your unnecessary pride and egotism. So when the *shastras* say

sukhamaindriyakam raajan swarge naraka eva cha

Srimad Bhaagavatam 11.8.1

Sukha and *dukha* are there in *swarga* and *naraka* as they are here. If nothing more than what you already have in your life here upon the earth is there anywhere in the rest of the world then should be you running after anything like heaven and higher regions in the form of rituals and the like? Certainly not. So keep away from them and look for whatever is greater than what you have now here. And what is greater? What is greater?

buddhi-yukto jahaateeha ubhe sukra dushkrte

Bhagavadgeeta 2.50

I think you should read this line at least ten thousand times.

buddhi yukhtaha: The man whose *buddhi* becomes *yukhta*;

jahaateeha: he abandons safely and confidently

ubhe: the two, *sukrita duskrate*, *sukrita* and *dushkrta*, which means *sukha* and *dukha*.

Simply rise above this and this rising above is accomplished by your intelligence, it is in the intelligence level. It is not in the sensory level. It is not in the bodily level. It is not even in the mind level. But is in the intelligence level. Can you imagine a state where you do not look for *sukra* and you are not fearful about *dushkrta*?

What is this great state? It is something very, very wonderful, wonderful, super wonderful. Rising above *sukra* and *dushkrta*, Arjuna, you fight not this war but many if you like if that is necessary. Mahabharata war was not invited by Arjuna. Yudhishtira wanted to avoid it till the last moment. But Duryodhana would not agree at all. So it was clamped on them. If there is an individual in the society who is a war monger and who is going to fight like Hitler and Napoleon then what do you want? *O.K. You fight the war let us all die*. See a war monger, a cruelty monger; a wickedness monger is spreading destruction. Other members of the society who do not agree with that point of view should they keep quiet or should they contend? There is one section of the society called *Kshatriyaas* who are supposed to contend evil. That is why Arjuna, Yudhishtira and others with Krishna assembled in the *Kurukshetra* war-field to contend Duryodhana. In that contending process I don't think there can be any

other consideration. You have to marshal your senses, your mind, your intelligence, your everything, to contend, that's all. And you are using the faculties given by nature. Nowhere is the ego coming up. So when these statements are there,

sukhamaindriyakam raajan swarge naraga eva cha

Similarly, you cannot avoid *sukha* just like you are not able to avoid *dukha*. In spite of your resistance *dukha* comes. Similarly in spite of your non desiring *sukha* also will grace. Once you understand *sukha* and *dukha* are the only resultants of your life, if both are inevitable then what do you have to do to? Nothing. Live freely, greatly, honorably, ecstatically, feeling a sense of inner abundance, affluence, enrichment and fullness. It is such a beautiful psychological excellence brought about by the merit of the intelligence provided you are able to analyze life and understand it.

Our spirituality is completely in and through an analysis of human life. And it equips you to handle the life, to handle the life at every point of time. It is a question applying this intelligence, spiritualized intelligence on the worldly and conventional mind as a result of which we are able to bring about a refinement, a purity, an expansion, a lightness, leading and resulting in harmony, expansion, fullness and fulfillment.

How great it would be if all of you are able to understand this? May be these are presented in our *shastras* but I repeatedly feel people are missing what the *shastras* say and what their import is. Everybody thinks that our spirituality is reserved for a few hardcore people who shave off their head, put on the robe of *Sannyasa* and roam about or sit in a forest. If that is so our world will never improve because *sannyasins* will not get married and they will not have children so the result of spirituality will be - a few will be liberated in every generation and all the others will be dumped to the worldly drudgery. Is that the intention of spirituality or is it '*loka kalyan*'? How can '*loka kalyan*' come unless the super majority of householders take to spirituality and live them. May be a few of them may become *sannyasins* as a result of spiritual enrichment. But the practice has to be taken up as early as possible in life, pursued vigorously so that the householders will make their household a *Vaikuntam* or a *Kailasa* and very good children will be born to them. Please don't make the mistake of reserving the spirituality for *sannyasins* alone. It is primarily for youngsters, householders, retired people and all. It is very good if you can pursue it wholesomely and be a *sannyasin*. But don't think that it is only for the *sannyasin* community. That is why we have the *Bhagavadgeeta* in the thick and thin of the battle in *Kurukshetra*. We have many settings, Parikshit about to die, Uddhava about to depart, Sri Rama about to rule, Arjuna in the midst of fight. In all these places the same spirituality and wisdom were, were, were exposed, absorbed, assimilated and displayed.

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



Narayanashrama Tapovanam

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

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