

The Three Beneficial and Equally Disastrous Things

(Excerpts from Satsang of Pujya Sant Shri Asaramji Bapu)



Youth, wealth and power can be highly destructive but if put to proper use, they can bring about the Supreme Bliss as well. Through proper utilisation of wealth, you can bring happiness not only to yourself and your relatives, but also to your neighbours and even to those unknown to you.

What is the true meaning of seva? Harbour no affection for your near and dear ones, and work selflessly for those who are neither directly nor indirectly related to you and from whom you have no expectations at all.

This is real selfless service, true Karma Yoga. Such selfless-service makes your heart pure and worthy of Self-realisation.

Youth is plagued by desire, anger, vanity and delusion, but when directed properly, the latent powers of youthfulness come to the fore, which can be utilised for Yoga sadhana, comprehending Tattvajnana and attaining spiritual heights.

Similarly, when power is utilised in the proper manner, it can help propagate virtuous ideas and thoughts and encourage righteousness. But if the same authority is utilised by a megalomaniac, it can lead to disastrous consequences.

Wealth, youth and power can help us like a friend, but can also obstruct our path like a foe. If only we are able to comprehend the mechanism at work, we can use them to our advantage and also realize the Ultimate Truth.

If one fritters away one's youth in carnal pleasures, his future is bound to be bleak. He will become a veritable beast. When the same youth is tempered with self-restraint and virtuous conduct and directed towards sadhana, sooner or later it reminds one about the Truth-personified Supreme Self and paves the way for Self-realization. Prahlada, Dhruva, Shabari and Meera made proper use of their youth and achieved greatness.

When you establish oneness with your intellect and focus your thoughts on the Nirguna Brahman it is Buddhi-yoga. On the other hand, when you harness your mental faculties to contemplate and love the Lord with a form, it becomes Bhakti-yoga. The body is a part of samsara and it is run by the combined force of the individual and cosmic powers; I am not the doer. When a person realizes this fact and engages himself in some action by attaining oneness with the senses and Samsara, it becomes Karma Yoga.

The world is ever changing; so are the body, senses, mind and intellect. The intellect (understanding) one had in early childhood is gone, giving way to a totally different one during school and college days, and even that intellect has changed with the passing of time. The mind and body have also become transformed. But the one entity that witnesses all these changes and itself remains unchanged as a silent observer is the Self the Eternal Supreme Self. As the Self does not change, the Supreme Self does not change either. This establishes the identity of the Atman with the Supreme Self.

The physical body belongs to this world; therefore put it to the best service of this world and consider your Self to be the same as the Supreme Self that is all to be done and you cross the ocean of Samsara.