

From the book -


The Complete Works of Ram Chandra of Fatehgarh

Volume III

*which is being released on the 12th of February 2016,
on the occasion of Basant Panchami,*

*I would like to share a few words of Pujya Shri Lalaji Maharaj
as copied below:*

10th August 1924

 To purify the self, any habits and emotions that are against nobility of character and culture need to be corrected, and all the tendencies need to be refined and reach their perfection. Your practice and activity should be such that you are able to put a check on all the unnecessary imbalances and emotions and develop a condition of moderation.

Take one emotion or one habit, to which you feel you have succumbed, and keep it right in front of you in your thoughts. Daily, pray to God with a pure heart, in such a way that a state of extreme softness appears and tears come. And we need help from Him so that this habit comes under control and our emotions are moderated. God willing, it will be beneficial and the desired result will be attained. Our welfare is in this. "God helps those who help themselves," is a famous saying and it is correct.



MORE AND MORE OF LESS AND LESS

Kamlesh D. Patel

Desire is lack; the unsettled state that demands fulfilment. We desire according to our level of evolution. If we are wise, we seek the ultimate fulfilment, which represents the blissful end of all desire. If, like a person who mistakes a puddle for the ocean, our desire is misdirected towards lesser goals, our thirst remains unquenched.

The German philosopher Schopenhauer asked the question, "How can we determine whether a man is happy or unhappy?" He defined true happiness as the complete satisfaction of all desires. You could say that the happiness of a person can be described mathematically as:

$$\text{Happiness} = \frac{\text{Number of desires fulfilled}}{\text{Total number of desires}}$$

Suppose a person has ten desires, of which five are fulfilled. That means he is 50% happy and 50% unhappy. If he has ten desires, of which all ten are fulfilled, he is 100% happy and 0% unhappy. Therefore, to fulfil a desire is one way of removing it.

However, like the hydra of Greek mythology that sprouted two new heads for every one that was severed, each fulfilled desire ultimately gives rise to a new one in its place. As sure as every wave rises and falls, satisfied desire turns again into want. Entering into its cycle, we become trapped, swinging helplessly between want and having, between temporary happiness and the misery of lack. Therefore, wisdom says to reduce the number of desires, rather than to seek the satisfaction of more and more of them.

What happens if our total number of desires is zero?

If you divide any number by zero, what do you get? Infinity. In desirelessness our happiness is also infinite.

Can we imagine ourselves with a total absence of desire?

When we have no more desires, for what would we need to pray? Our challenge is now to let go of the elusive nature of external things and to focus on the embellishment of our inner state. The fulfilment of worldly desires will not glorify the deity within. This inner deity can never be pleased with our petty fulfilments, or by the satisfaction arising from such plays, but will only be satisfied when we have started to move on towards perfection. When we call out to our father, our Lord, our God, and when we have made some choice in our heart that He is my goal, what remains is the call of duty.

The fulfilment of a desire brings only fleeting contentment. Nothing may ultimately be lost, but reaching the destination is nevertheless delayed. When we drive from one place to a distant vacationland, for example, and our loved ones demand that we stop at every little place – someone wants a toy and another wants French fries – within normal limits, it brings pleasure. But, when our co-passengers throw tantrums and the entire journey is repeatedly delayed, what can be done? Masters are in a similar situation when a traveller has incessant demands.

Most aspirants never arrive at any conclusion as to what they truly desire. In the ever-flowing river of desires, nothing is ever crystallized and their desires remain deeply submerged in the psyche. They struggle without end, in utmost passivity.

To discern the evolutionary desire from the destructive one requires wisdom. The victorious ones achieve correct understanding through deep analysis of their desires.

Our ancient forerunners discovered that all desires could be classified as belonging to four categories. Known collectively as the **purusarthas**, these aims are for the fulfilment of **Artha, Kama, Dharma and Moksha**.

Artha is the goal of material fulfilment. Its minimal requirements are the satisfaction of the essential bodily needs, which are food, clothing and shelter, without which there is little possibility of seeking any other goals. All may need God, but a hungry person needs food. However, today's food will not feed us tomorrow or the next day, either. Therefore, we seek such material security as will come as close to guaranteeing our ongoing survival as possible. This generally takes the form of wealth, goods or influence. Thus, it is apparent that the excessive pursuit of artha is but a fearful reaction to the insecurity of life.

Kama is the goal of emotional fulfillment and sensual pleasure. The fulfilment of kama depends largely upon one's success in fulfilling artha. After all, decadent pursuits require material resources. A person who does not even

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have a roof over his head would laugh at the thought of caviar or rich cologne. Having nothing, he is unable to look past artha's basic fulfilment.

Bliss is the characteristic of the soul. Seeking that bliss outwardly through the senses, we become subject to pleasure and pain. When the desire for eternal bliss becomes associated with the body, we call it kama. The desire to satisfy kama also relates to the inner urge for moksha, which is freedom. Lost in the thrall of senses and emotion, we do experience a momentary liberation from the fears and miseries of life. However, such satisfaction is fleeting at best, and if we depend upon such transitory and often destructive fulfilments for our sense of freedom, that freedom is only slavery.

At the individual level, dharma is our duty to perform rightful acts. If we give dharma its rightful place, above artha and kama, it naturally regulates the extent to which we pursue our desires. While artha and kama represent individualistic aims, dharma exists for the good of the whole. After all, in a society that lacks dharma, there is existential danger to person and property. Therefore, we gladly accept a moderate degree of personal restriction, and it does not even feel like restriction. Why? Because when dharma has its rightful place, we tend to be happy under all circumstances and gladly allow our lives to be in tune with Nature and the Divine Laws. There is purity in that state.

The need to change the world around us takes on a different meaning. We are only interested in change that is evolutionary for the common good, and no longer interested

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in change based on our own personal desires. We have no need to make personal demands, as our consciousness is no longer restricted by the ego's personal attachment to worldly desires. In this state there is no thought of acceptance or non-acceptance, of surrender or restriction. It is like being carried along in the flow of a river, where no thought is required. In giving dharma its rightful place, surrender happens naturally, and in surrender there is freedom.

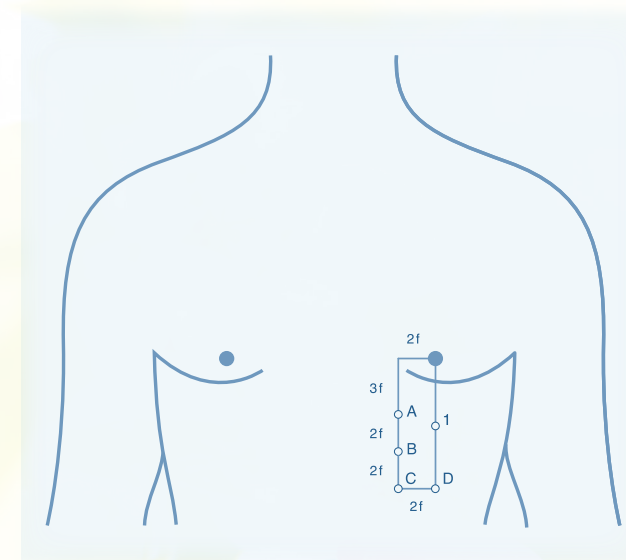
Moksha is freedom. A degree of freedom is necessary for the attainment of any desire. Yet, the pursuit of moksha is contradictory to the pursuit of all the other purusarthas because to have any desire at all is to be enslaved by it. To attain real freedom, we cannot be fettered by desire. Merrily chasing the first three purusarthas, we rarely seek moksha at all, until such time when the fulfilment of a desire results in a non-satisfactory or negative experience. It is as if we had been betrayed by something we had cherished. Now, we tend to become averse to that thing. It is like a person who has a favourite restaurant, but one day he falls sick after eating there. Now, he never wants to even think of that place again! It has been permanently spoiled for him.

Similarly, an incarnation is often governed by an overriding passion, a desire that is pursued throughout one's life. If its attainment results in

pain and regret, we become strongly averse to that which we had previously cherished. That strong aversion is retained in subsequent births as well. If in one birth, for instance, we sought power, the next life will see us avoiding powerful positions at all costs. Life after life, we develop more and more aversion, until we become thoroughly fed up with artha, kama and dharma. Now, the quest for moksha starts to emerge. Finally arriving at the spiritual path, we are now greatly encumbered with dislike and prejudice.

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When the desire for artha remains unfulfilled, a vibration is formed at point A, causing restlessness and worries. The desire for kama is slightly heavier. When unfulfilled, a vibration is formed at point B, producing passion. When we have not fulfilled our own duty, it causes restlessness and worry, which settle at point A. When we are preoccupied by desire for a dharmic environment, we start classifying people and behaviours as being either right or wrong, resulting in likes and dislikes. Such impressions settle even lower, at point C, and turn into



The Positions of Points A, B, C and D

prejudice, which is the worst poison for a spiritually aspiring soul. When we ourselves are the offending parties, violating or neglecting our own dharma, the result is always a feeling of guilt. Guilt, as the heaviest of all impressions, settles at the lowest point, which is point D. The grossness at points A, B, C and D now evaporates and settles on progressively higher points. When the layers that absorb the impression are too saturated the overflowing result is the undergoing of *bhoga*.

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Each point of the heart region has its own unique quality, which is apparent when it is pure and unpolluted by grossness. At the second point, there is more peace than at any other

point in the entire system. When we are at peace, it becomes possible to feel love. Therefore, the third point harbours the vibrations arising out of being in love. When love crosses its limits, it turns into fearlessness, which is the characteristic of the fourth point. It is only when we are fearless that we can have perfect clarity and discrimination in our thinking, which is the quality of the fifth point.

When these points become polluted, the opposite conditions emerge. When the grossness from point A, B, C and D evaporate, they settle first at the second point, destroying its quality of peace and causing restlessness. When we remain restless, unable to fulfil our desires, we feel disgust and anger. This is the sign that the grossness has reached the third point. Without love, our courage falters and gives way to fear. In this state of restlessness, anger and fear, we cannot think clearly and succumb to deluded thinking. Thus, the discriminative faculty of the fifth point is destroyed. Now, the grossness travels to the *Brahmanda Mandal*, which is the seat of ego.

When the ego is wounded, our individuality hardens. Becoming further enwrapped and isolated, both from the inner spark and from others, we deepen our state of desire. This process has been outlined by Lord Krishna:

When a man dwells on the pleasures of sense, attraction for them arises in him. From attraction arises desire, the lust of possession, and this leads to passion, to anger.

From passion comes confusion of mind, then loss of remembrance, the forgetting of duty. From this loss comes the ruin of reason, and the ruin of reasons leads man to destruction.

– Bhagavad Gita; Chapter 2, Verses 62-63

We also share our worries over unfulfilled desires with Master, whose main task is to take us to the destination. In the process, we overwhelm him. Thereby, we delay our journey once again. Now, we are in danger of tempering our faith in the guide and our inner and very weak spiritual foundation that is based on desires that were earlier fulfilled. His purpose, which is to take us to the highest level of consciousness, is now in competition with our desires, which are not exactly the same. Once this eclipse sets in, our progress will be much faster. God is fully aware of all our needs that would take us to the highest. The rapidity with which God responds overruns the thirst of the heart, which in turn, melts away in His infinite love.

What is the difference between the real, evolutionary desire and the desire for spiritual benefits? It is only our attitude. The desire to attain any state is acquisitive in nature. The desire for moksha is no less so. The desire to progress, to reach the Central Region, to unite with God – all are acquisitive and as such, they are beyond our control. If we set our sights upon achieving such goals,

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our efforts are likely to result in frustration and we will find ourselves beset with worries pertaining to our progress. On the other hand, an aspirational desire is not to get anything, but to become better, to do more, to be useful, to achieve excellence in all that we do.

Aspirational goals are not reserved for the highest aims of life. The purusharthas describe a spectrum of desires, ranging from the lower goals of artha and kama to the noble goals of dharma and moksha. As grihasthas, we cannot escape the material aspect of life. Rather than succumbing to lower desires, we instead create a higher approach towards all aspects of life, without discerning between what is high and what is low.

To create such a high-minded attitude within ourselves, whether our work is of a material or spiritual nature, we need only remember the fundamental message of the Gita: do your duty and leave the results to Him. Rather than nurturing acquisitive goals for worldly or spiritual wealth, aspire towards perfection, both inner and outer. Inner perfection is what remains when our layers of imperfection are removed. Outer perfection is achieved by working with integrity and excellence in all that we do. Can positive results ever remain far away from excellent work? Such results are only by-products of our good work, and we are free to enjoy them without besmirching ourselves with desire.

Therefore, we aim to become saintly without demanding to become saints. We liberate ourselves without demanding access to the realm of liberated souls, or the Brighter World. Yet, even aspirational desire forms impressions that pollute our inner state. Such desire can only be removed by its fulfilment, for which we must work ceaselessly. Mere wishing will not help our transformation. As per our ancient wisdom, no deer will jump into the mouth of a lion that is sleeping!

*Udhyamenahi karyani siddhyanti, na tu manorathersch
Supten Sihen Mikhen, na tu pravi shanti Mrigaha*

What would one think of a person who tries to survive mainly on nutritional supplements without paying any attention to daily and regular exercise? Prayers and meditations remain like nutritional supplements if there is no karma along with them. Only through these karmas one is able to make one's inner states dynamic, which further intensifies the inner states.

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Basant Panchami Day, Friday 12th February 2016,

Kanha Shanti Vanam, Hyderabad