

PODCAST 83: “TIPS TO PEACE”

The topic for this morning is “Tips to Peace”, PEACE. I repeat once again, “Tips to Peace”. Well! I would like to share with you a few of the points that I could gather.

Usually, we have set for ourselves certain goals and targets. In trying to attain those goals and reach the targets we struggle a lot, more so in this competitive world. If we just go into the depth of the goal, from where has that come? A target, what is its origin?

The answer is simple. It is the ego that is fed and that grows more and more with these goals and targets. Therefore, the ego grows stronger and stronger when you say, 'I should do that, I should attain that'. Then who says that? The ego declares like that. 'I should do. I should do'. It is the ego that declares like that. In other words, all goals belong to the ego. To be in peace the first thing is, better we don't set for ourselves any goals or targets. In *Bhagavad Gita* it is said, it is your duty just to be carried on. Do your duty and leave the result to God.

Karmanye vadhikaraste, ma phaleshu kada chana.

You have got every right on action, but not on the result.

It indirectly means don't feed your ego with these goals and targets. So, under this title “Tips to Peace”, the first and foremost principle is not to get worried or struggle far. Therefore, the attainment of these goals are reaching the targets.

Then I come to the second point. Right from the family level to the level of the community, at all levels in every place, we have expectations. We go on expecting from people around whatever the level may be, from our friends or family members or from office colleagues. Yes, we do have expectations. And when they don't come up to our expectations, we'll be frustrated, we'll be disappointed. Therefore, better we don't have any expectations at all. Let us continue to do our duty. Let us continue to do our duty joyfully, wilfully.

Therefore, having no expectations is the second point I would like to draw to your attention. Just enjoy without any expectation. You feel very grateful and thankful particularly when you are egoless. By not setting any goal, you are egoless. By not having any targets, you are egoless. In this egolessness lies the enjoyment, gratitude and thankfulness.

But one point is here: the ego that is gone may come back. We have to be very and highly watchful about it because ego doesn't leave you once and for all. Therefore, we should be very alert. And actually speaking, to be egoless, there is only one secret, there is only one method: that is to be here and now. We always think of then and there. That is the way how ego functions. When you are here and now, ego has no place any longer. So, a key to be egoless is to be here and now.

On enquiry, you'll also come to know that ego exists in non-existence. For instance, the past. Past is gone. But still ego wants to feel proud of its past. We know egoistic

people speaking, "I was like that, and then I was like that." Why? So, they don't live in the present. They go on boasting, bragging about their past. And then the same ego sometimes also says, 'I would have done it. I could have done it'. 'This morning I thought of doing it'. It means a kind of a regretful acceptance. They are not living now, in the moment, they are not living in the present. Therefore, past is non-existent. Past is not the present. Future is non-existent. It is not the present. So, in this non-existence, ego flourishes. This we will understand on analysis and enquiry.

So, first point is, have no goals. Second point, have no expectations and third point is, be here and now so as to be free from ego or to be egoless. Then, I give you another point which is this: We often feel and declare publicly, "I have done this. You know, I have constructed my residence at this cost. I have brought up my children. When I was in the post of office, I could bring these reforms. I was a champion in those days." It only means we are assuming the role of doer-ship – 'I have done. I have done.'

So, in this doer-ship lies either regrets or pride. We feel proud when we are successful. We feel really rather very frustrated when we land up in a failure. Therefore, doer-ship in both these ways is not to be welcomed at any point of time because it either makes you feel proud or you get depressed. Therefore, instead of playing the role of doer-ship, let us remain as the witness. Let us remain as the witness. Let us also publicly declare and, convince ourselves within deeply that God is the doer: "I'm not the doer. I am only the witness here." We should attain that state, and we should declare and convince ourselves.

For example, take Hanuman. Everybody congratulated Hanuman for his successful journey - the flight to Lanka and for having seen Sita. After his return, all people congratulated him. Instead of nodding his head, instead of feeling proud of his accomplishment, He said, "Why do you congratulate me? Why do you thank me? I am, after all, the servant of Lord Ramachandra. Without His grace, this would not have been done. This could not have been accomplished." It means to say that Hanuman has not accepted this doer-ship. You see he gave the credit to Sri Ramachandra. Likewise, God is the doer. You are not the doer. I am not the doer. You and I, better we remain as the eternal witness.

Then the next thing is this. We go on talking within ourselves. This also we discussed in one of our earlier talks - the pros and cons of every point, the positive and the negative of every issue. This is what we call inner talk. This goes on, thoughts and counter thoughts. So, our thinking goes in different directions. Thus, we are in a crowd [of thoughts].

And, moreover we say something and do something different. So, the thought, the word and the deed are not in harmony with each other.

Bhagavan says: ***Manasya ekam, vachas ekam, karmany ekam mahatmanam! Karman anyat, manas anyat.***

See that! So, if they are different, then what happens? When they are at variance - *Duratmanam*, meaning he is a wicked man. When there is harmony, he is a noble

man - *Mahatmanam*. If they are at variance, he is *Duratmanam*. *Karmasya ekam, manasya ekam, vacchasya ekam*. There should be unity. We are confused. We are restless. We have no peace of mind because of the absence of this utter unity between thought, word and deed.

A simple example: Ramakrishna Paramahansa was serving as temple priest in the Kali Mata Temple in Calcutta, built by Rani Rasamani. Paramahansa used to have a *satsang*, a small gathering around him. Suddenly he got up and looking at Rani Rasamani seriously, he warned her to be attentive. In fact, the whole temple is built by Rani Rasamani, but Ramakrishna Paramahansa was very angry with her. And further he shouted, "What are you thinking? Are you really listening to these words? Where is your mind?" This is what he said.

It only means as we listen, we are not supposed to think of anything else, and as we do anything, we should be very clear that the action is just the same as my thought and as my word. So, to have this unity of thought, word and deed, yes, then we'll have peace.

Then, if we just go on thinking, why we are not at peace? Why? The answer is this. We always have doubts. We don't have anything that we don't doubt. In every matter - we doubt persons, we doubt objects, and we doubt situations. Yes, we go on doubting. Life is full of doubts. But *Gita* says, *Samshayatma Vinashyati*: a man of doubt is sure to perish.

In other words, in the spiritual field, when once we are convinced, better we be doubtless. In fact, if you think deeply enough, doubts cannot be answered in full because one doubt answered now will give way for another doubt. The person goes on asking questions. As he listens to the answer, he thinks of next question to raise. He doesn't wait sometimes until the answer is complete. He starts putting the question again, meaning he goes on thinking what doubt is there, one after one, without bothering about the answers. Then it is very clear that doubts can never be answered.

A simple example: as the dry leaves of a tree fall down, what happens? New leaves start arising. New leaves! Yes! They certainly appear. Likewise, as one doubt is cleared, another doubt arises. So, what has to be done? Doubts cannot be answered. However, they can be dropped. They can be dropped. Never doubt when once you are convinced.

Yes! I also think of another thing. We have no peace of mind. Why? We just think of certain things that go on happening in our life from time to time. Baba always says, "Why are you worried? They are just like passing clouds. Why do you feel sad? These are all passing clouds. All clouds pass. No cloud is ever permanent." Therefore, instead of thinking of passing clouds, better we think of the sky that remains permanent and changeless because when we think of these clouds that pass, we get worried.

So, all the problems in our life, all the happenings in our life, all the situations in our life, be that good or bad, success or failure, they all pass. They don't remain once

and for all. So, let us think of that sky which is changeless, which is permanent. You are the sky and you are not the cloud. What is the sky then? That is your consciousness. Then, what are these clouds? Your mind! Mind! Mind is cloudy. Mind is full of clouds or duality, whereas the consciousness, the sky, is non-dual, meaning that remains one and the same.

The next reason why I have no peace of mind is this: because I have certain objects that are to be acquired, that are to be possessed, before they disappear. Suppose it is power - I should get into power. Well, tomorrow this power may be out of picture, I may not get it. Or beauty - let me possess that! But that beauty may not last long. Let me maintain my prestige; however I may not be prestigious after some time. Let me have wealth because it may not be acquired later.

So, all these worldly desires center around power, beauty, prestige and wealth. They are all impermanent as we know. They all fade out in due course of my time. Even that we know. But still we run after them. So we should remind ourselves that things like objectives of power, beauty, prestige and wealth are also passing clouds. But the truth, the sky, the consciousness, remains. The mind wants to possess any one of those mentioned above before they disappear.

You see one thing is this. Here is a rock. But at some place or other, we find a tiny plant growing, bearing a flower, even in a rock sometimes in our backyard, or even on the compound wall, a small plant grows. It bears the flower. But what happens? The flower that blossoms on the top of that little plant also fades out. It will not remain for long. But the rock remains. The little plant bearing the flower fades out, but the rock remains. Flowers don't remain, but rock is constant. So, let us not be attracted to these flowers. When once we meditate, we begin to think of the rock that is steady, constant and permanent.

Mind changes but the soul never changes. Body changes, but the soul never changes. Therefore, we should know this truth on enquiry. Some people want to find out where the truth is. Truth is to be known on enquiry, not by seeking. You don't need to go in search of it.

Simple example: the truth is there before I was born. Truth continues to be there even after I leave this world. Truth was there prior to my birth. Truth will remain after my end. So, truth is there in the beginning, in the middle [during our life] and at the end, in all the three periods of time. Whereas I, as the body, the mind, the intellect, were not there prior to my birth. They don't remain after my end, after the completion of my life journey. Therefore, we should know that this Truth existed before, now and will continue later after our end.

It is something like this: a bulb fades out because the filament is gone. While the bulb is functional, illuminating, there is electricity. Even after the bulb lost its filament, still electricity remains. You are the electricity, not the bulb. That we should know.

In daydreams you have certain things, and in the night dreams, certain precious moments. But the daydream does not last in the night. And the night dream does not come into focus during the day. So, they are just gone. This is what is called illusion.

After all, the world is full of appearances and disappearances. So, find out the Truth and then we'll be peaceful.

And the next thing is: why don't I have peace? The reason is because we would like to resist everything. If a situation comes, why not this way? Why not? I go on resisting, I go on questioning. Why? Even some people say, "Oh! I have wrinkles on my face. Why?" Some people say, "I lost my teeth, why? Why?" We don't understand that with the passage of time, as we age, these things happen. There is no question of resisting. Some people will go to plastic surgery because they want to look young. Meaning, resisting - resisting the phenomena of aging. So do not resist. Just allow things to pass. Allow things to happen, that's all, as they should, in the regular way, in a natural way. Never resist!

In other words, a simple example: A man is trying to swim, trying to swim afresh, so he may drown himself. Why? He wants to resist the flow of the river. In that resistance, in that struggle, he drowns or sinks, whereas a paper or a dead body flows [easily] on the surface. Why? There is no resistance at all! So, to be peaceful, let us flow with the river. In other words, [practice] acceptance!

Then why are we not in peace? Some people say, "I long for love. I wait for God's Grace." We are mistaken. Love is everywhere. Because of God's love we are alive now. Because of God's love we are able to breathe oxygen. Blood circulation, everything goes on because God's immense love for all of us. He has given a wonderful nature, gardens, hills, mountains, seas, flowers, the animal world, the birds and the whole creation, the universe is given to you. How lucky you are! The whole existence is full of love, and you are the love that sustains your life. So never say, "I lack love." It is total blindness. Some people say, "I don't enjoy God's grace." You are mistaken. God's grace is abundant. He is always available to you, but you are closed!

Simple example: there is broad daylight, sunlight outside, but the room is dark. Why? You have closed your doors and windows. Whose fault is it? It is your fault, because you have closed the windows and doors. Now come on, open them! You'll get the sunlight. In a similar way, when you are open to God, you'll feel the Grace then and there! Only allow it in, that's all. Do not create any hindrances for God's Grace to enter. You just remain a witness. Enjoy the sun rays as they come.

See that! Those boulders and big stones near the seashore are somewhere deeper in the sea. They go on facing the waves and currents of the sea water that dash against them, a terrible force, a terrible struggle. Let us not be like that. Let us flow with the river, with the sea, in full awareness that love is available. Grace is always there and my business is not to stand [in its way] as an obstacle or a hindrance.

Now I would rather conclude with this. What is the role of the Master here? The role of a Master here is to make your mind silent, passive, withdrawn, dull [meaning empty]. That's what He does. So, such a mind which is thoughtless, the withdrawal of the mind will be very good and ideal for all of us in our *sadhana*. When the mind ceases to exist, we'll experience the non-duality or *Advaita*.

So my friends, in this brief talk I could share with you certain “Tips to Peace”.

Thank you once again. We'll meet later.