

Cleanse Your Mind

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Right now you were listening to the rendering of a hymn of Kabir Saahab – **“abujhaa man janh keli kare”** (where the unwise mind plays or fools around).

Well, the mind is of two types – **‘abujhaa man’** or unwise mind and, **‘samujhaa man’** or wise mind. That which is always lost or engrossed in worldly pleasures or mirth-making is the unwise or foolish mind. The wise or prudent mind, on the other hand, is the one which is consciously removed from the objects of senses and has its sights firmly fixed towards the **‘nirvishaya’** (that which transcends or is untouched by all the objects of senses, i.e. God), one who has realized, as Maharshi Mehi Paramahans says, that **“Tan-sukh man-sukh, indree-sukh sab dukh”**

(All the pleasures of the body, mind and senses are, in fact, sources of grief, sorrows & sufferings).

Now the mind is no longer unwise, it has become wise . You see, we might understand things in their true perspectives and try to lecture these to others, too, but still, our own mind continues to remain unwise.

Goswaami Tulasidaasjee has written:

“Sunia guniya samujhiya samujhaaiye, hriday dashaa nahi aawai”

(We all listen, ponder, understand and make others understand. Still, that desired ideal state of mind eludes us)

All of us have listened to these words and thought over these noble ideas. We have tried to understand things based on the knowledge gained thus far, and we also try to make others understand, give lectures or advice to others, but let us ask ourselves honestly, have we ourselves attained the state we lecture to others? No. Why? Why has that state not occurred to us? Because, we don't practice meditation. If we do inner meditation, we can ourselves become what we counsel others to become. Unless we practice meditation, our state is not going to change, will not change. In the process of meditation, first comes **‘shravan’** (listening to sacred scriptures and expositions or sermons or discourses of saintly people). Shravan is followed by **‘manan’** (reflection) which is again followed by **‘nididhyaasan’** (practice). And lastly comes the **‘anubhav jnaan’** (practical or first-hand experience). We have listened a lot, reflected or contemplated a lot, but did not translate whatever we have learned into practice. Then, how are we to get the direct experience?

“Jehi anubhav bin, mohajanit bhav daarun vipati sataave”

(Without having had the practical know-how, the bewildering or deceptive world becomes or appears to be agonizingly painful.)

Inexperienced though we are, when it comes to sermonizing, we are very much adept at advising others. But, as soon as testing moments come, our true weaknesses and frailties come to the fore. This is so because we have not practiced **saadhanaa** or meditation, as a

result of which our weaknesses do not go away. Then of what avail is this hollow didacticism?

Bahadur Shah Zafar, the last Mughal emperor of India, who was a learned scholar as well as poet, has written:

***“Zafar unako aadmee na kahiyegaa, chaahe wo kitnaa hee shaahefamauj kaa ho
Jisako aish mein yaade-khudaa naheen, aur taish mein khaufe-khudaa naheen”***

(In the opinion of Zafar, don't call him to be a true human being, however royal or kingly he might be, who does not remember or think of God in his happy times and, who is not afraid of God when he is enraged or agitated.)

A human being must be humane. One has been endowed with the body of a human being but he does not possess humanity, then of what use is that? Kabir Saahab said,

***“Bail garhantaa nar garhaa, chookaa seeng aru poonch
Ekahi guru kee bhakti bin, dhik daadhee, dhik moonch”***

(The one (God) who created the bullock, created man and forgot to render horns and tail. If one is not devoted and dedicated to a Guru, shame on his beards, and shame on his moustaches!)

God was making a bullock of us, but forgot to fit horns and tail, and we became men. Anyway, when we have been made into a human being, we must have humanity, compassion; we must have humanity of conduct; we must be able to discern the real and unreal, truth and illusion or falsity, and our conduct must, also, be in accordance. If, even upon being gifted with this human body, there is no devotion in us to our Guru, to God, then, pronounces Kabir Saahab, Shame on our so-called manhood and its symbols – the moustaches and the beard).

***“Kabir yah man ek hai, bhaavai tahaan lagaay
bhaavai guru kee bhakti kar, bhaavai vishay kamaay”***

That is, each one of us has only one mind. We can apply it wherever we wish – we may devote ourselves to our Guru, or we may go on stashing the objects of senses. Through so many days or sessions of Satsang, what have we understood? What is real and permanent or enduring – worshipping God or earning worldly objects? We have applied for and obtained, too, a licensed revolver. Now it is up to us, whether we use it for self-defense or killing! Similarly, God has given us this precious human incarnation, and a mind along with it. This mind is ours. We are free to take it down into the dreadful abyss of downfall or onto the lofty peaks of progress! All this learning or discerning knowledge we can get only by attending satsang and, by implementing what we learn here in satsang, into our daily conduct, and not by mere listening! Listening through one ear and letting it conveniently exit through the other – of what use is such listening? Sant Kabir Saahab has warned,

***“Baajeegar kaa baanaraa, aisaa yah man jaan
Jeet leya to khel hai, naatar gaahak jaan.”***

(This mind is like the juggler's monkey. If you have mastered it well, it can put up good entertaining shows or else it can be dangerous, at times, to your life.)

You must have seen the juggler or the conjuror. He entertains people by making the monkey, tamed & trained by him, dance to his tunes. So long as the monkey entertains people well, they give him money which helps the juggler make his livelihood as well as tend the monkey. But imagine! What if the monkey starts tearing some lady spectator's dress or some gentleman's trousers, or starts biting the viewers? Then what? The juggler as well as the monkey will receive a good beating at the hands of the spectators for the latter's wayward behavior, won't they? Similarly, our mind... So long as it is absorbed in love and contemplation of the God, in performing pious deeds, it is alright. But, if it starts behaving exactly to the contrary, it will have to suffer numerous afflictions, will have to bear the blows of the Yamaraaj, the Death-God.

***“Bhoole man ko samajhaay leejiye, satsang ke beech mein aay ke jee
Abakee baar nahi chookanaa, maanush tan pay ke jee”***

That is, admonish your mind, advise your mind, convince your mind by attending to satsang. Don't miss out on the golden opportunity that has been provided to you in the form of this human incarnation. If we could not reform or correct our mind even in satsang, Kabir Saahab warns,

“Satsangati sudharaa nahi, taakaa badaa abhaag”

(If one is not able to rectify oneself, improve oneself, even after attending to satsang, extremely unlucky, doomed, or damned is he/she.)

If one makes efforts to correct oneself by listening to and imbibing the noble ideas received during satsang, he is bound to be redeemed one day. But if one turns a blind eye to one's drawbacks or deficiencies, makes no efforts to rectify them even after attending satsang, does not modify or improve one's discrepancies even after identifying them, how is his liberation, his redemption possible? Listen to what Sant Palatodaas says,

“Dhubiyaa fir mar jaayegaa, chaadar leejiye dhoya.

Chaadar leejiye dhoya, mail hai bahut samaanee.

Chal sataguru ke ghaat, bharaa janh nirmal paanee.

Chaadar bhayee puraanee, dinodin baar na kijai,

Satsangati mein saund, jnaan kaa saabun dijai.

Chhoote kalimal daag, naam kaa kalap lagaavai,

Chaliye chaadar odh, bahuri nahi bhav mein aavai.

Paltoo aisaa keejiye, man nahi mailaa hoyaa,

Dhubiyaa fir mar jaayegaa, chaadar leejiye dhoya”

(The 'dhubiyaa' i.e. the washer man will die again. So, cleanse the coverlet or the shawl. Wash the shawl because it is full of dirt. Come to the banks of the Sataguru (master) where pure water is in plenty. The shawl has become old. Hence, without wasting time anymore, remove the stains of dirt by soaking it in the pure water of noble/ saintly company and applying to it the soap of knowledge, and iron it, press it with the divine word or sound or vibrations. March forward putting on the shawl thus cleaned, lest you fall again in the cycle of birth & death. Palatjali exhorts us not to do anything that sullies the shawl again. Remember, he says, the washer man is going to die again, so, cleanse your shawl.)

By the way, who is this *'dhubiyaa'* or the washerman? Yes, this body of ours itself is this dhubiyaa. Palato Saahab says, this dhubiyaa will die again. One day this body, too, has to vanish. So, cleanse this shawl. This shawl is nothing but our own mind. Sant Palato says that this shawl is full of dirt and stains. Dirt in the form of perversions, agitations & defects of mind has been accumulating over several cycles of births & death, the number of which is difficult to count. Sanskaras (sanskara means past karmas both good or bad and from either this life or a previous life) of 8.4 millions of yonis or species have been impregnated into this shawl. Where would you wash it? Palato Saahab says, ***“Chal Satguru ke ghaat, bharaa janh nirmal paani”*** That is, let us go to the banks of the sacred river in the form of Satguru wherein pure water of jnaan abounds. Satguru’s banks, in fact, are to be found in satsang. Initially, wash the shawl of mind at these banks of satsanga, and then cleanse it at that confluence called Sushumnaa Ghaat (the confluence of the two streams or currents of consciousness called *Idaa* or *Ganga* and *Pingalaa* or *Yamuna*) which is there within you only. Palato Saahab further says that the shawl has already grown old, so delay or dither no further. We have been in this *brahmaand* or cosmos right since this creation came into being. Since then only, this mind has been attached or clubbed with us. Numerous bodies we have changed, but the mind has been the same grand old one. No more delay now, therefore! The problem, however, is: how should we clean it? ***“Satsangat mein saund, jnaan kaa saabun deejay”*** Soaking it well in the water of satsang (noble company), apply the soap of knowledge or awareness to it. Only then will this obstinate stain go. What next? You were listening to the hymn before this discourse began: ***“Vimal vimal anahad dhuni baajai”*** i.e., tune in to the myriads of stainless, unblemished, pure & pristine melodies, sounds or vibrations that have been reverberating, ringing within you right since the beginning. Iron your shawl with these melodies. It is futile to try ironing a clothe which is still dirty, which has not been washed. Therefore, first clean the clothe and then iron it. You see, the amount of water, soap or detergent and time required to clean would vary in accordance with the quantum of dirt & stain present in a clothe. An immensely dirty clothe would take much longer and would need bigger doses of water and detergent to be cleaned, while a less dirty clothe would consume less amounts of time, water and detergent. Similarly, the minds of those who have good sanskaars get washed in a satsang of a short while only.

There was a Muslim gentleman. His name was Razzab Khaan. He had set off to marry. On the way to his would-be-bride’s home lay the ashram or cottage of a saint, Daado Dayaal jee. While he was on his way to the bride’s place, it just struck him why not have a glimpse of the saint and seek his blessings before proceeding for the auspicious ceremony so that the married life would be full of harmony, peace & pleasure. When he entered the cottage, he found Daadu Dayaal jee sitting in meditation. So he sat there waiting for his meditation to be over. The baaraat i.e. the marriage party which had been waiting outside was getting anxious over the delay. However, Razzab jee was waiting, calm & composed. Finally when the saint’s meditation was over and he got up, Razzab jee paid his due respects. Seeing him in bridegroom’s appearance, Daadu Dayaal jee uttered this couplet:

“Razzab te gajjab kiyaa, sir par baandhaa mour,

Aaye the hari bhajan ko, chale narak kee or”

(Razzab, why did you do this to yourself? You are wearing the bridegroom’s crown over your head? Hey! You had come to this world for meditation & worship, and what is this? - you have set your feet on the way to hell!)

See the magic of sanskaras? Saint Daadoo Dayaal said only this much, but it had a very grave impact on Razzab jee. He immediately took off the bridegroom’s headgear and dress, went outside and handed them over to his brother, and asked him to go and marry the girl lest his family members get upset. And he himself? He stayed back there only at the service of the Guru, Daado Dayaal jee. Subsequently, he himself turned out to be a great sage. This is what is sanskara. You see, if you try to rub a matchstick which is damp, it will not burn, break though it may, however hard you might try. But if you have, on the other hand, a dry matchstick, it instantly catches fire, even on rubbing it once only. Likewise, if you try to counsel a mind without right sanskaras, go on sermonizing as much as you wish; it would not have any significant impact. But what about a mind with right sanskaras? Razzab jee instantly bid adieu to the sensual pleasures and made his mind clean.

Sahajobaaee, the disciple of Charandaas jee Mahaaraaj, was another similar person. Her marriage ceremony had just been over. Preparations were afoot to send her off to her in-laws’ house. Her hair was being done. She was being meticulously dressed & decorated. Her friends were busy doing her make-up. It was then only, shall we say by the quirk of the fate, that Charandaas jee appeared on the scene. Looking at Sahajobaaee whose make-up was in progress, he remarked,

***“Chalanaa hai rahanaa naheen, chalanaa wishwaabees,
Sahajo tanik suhaag par, kahaan guthaavai sheesh.”***

(O Sahajo! This world is not your permanent abode. You have to undertake the voyage to the Master, the Supreme Lord of the universe. Would you trade your head for such a fickle & ephemeral conjugal bliss?)

No sooner than these words had been uttered, she put off all items of make-up & decoration, and gave up the very idea of going to her in-laws’ place. Instead, she got herself married to a life of meditation and grew up, in due course of time, into a great devotee and saint herself. Such miraculous transformations are the results of highly elevated sanskaras! We, too, can purify our sanskaras by making efforts in the right direction. Sanskaras do not befall you, or come to you, as it were, overnight or readymade. They are formed, processed and purified over a number of cycles of births; only such persons’ lives, who have made such endeavours in their past lives, get so easily and instantly metamorphosed with a slight swapping of the matchstick, in the form of attending satsang, or coming into the blissful company of saints.

We all, therefore, should come and attend satsang. It is a very noble thing to do. Let us listen intently, with rapt attention, to the lectures; it would do a lot of good to us. Stop not at listening only. Ponder over, think over, and reflect over what you have listened. Then, try to translate the knowledge so acquired into practice – i.e. nididhyaasan which, if

perseveringly done, would mature into anubhav jnaan or practical experience. This way, you do the greatest good to you. May Gurudev bless you!