

|| Shri Hari ||

Goal of Human Life



Swami Ramsukhdas

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tvameva mata cha pita tvameva
tvameva bandhuscha sakha tvameva |
tvameva vidyaa dravinam tvameva
tvameva sarvam mama devadeva ||

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Question: How are we to know that our aim is exclusively and only God (Self) Realization ? Since wealth is also worthy of being acquired, honour and status are also worth attaining, comforts and conveniences are also desirable, so many things are to be achieved, the question arises as to how to be sure that “God Realization” is the goal of our life?

Swamiji: Is there anyone among you who wants such happiness that is not complete and perfect? Does anyone want happiness that is incomplete and transitory? Does anyone want a life that does not remain; that we live at times and other times we do not live? Does anyone here desire knowledge that is incomplete?

We all desire happiness that never ends, a life that is eternal and knowledge

that is perfect and complete in itself, knowledge that does not have the least bit of incompleteness in it, knowledge that is supreme and perfect. In fact, this longing within is the longing for the Supreme Truth of Life, God (Paramatma). Besides God, there is nothing which is eternal, perfect and absolute.

We continue to suppress this desire to seek Truth by petty worldly desires and become happy and unhappy at times and intervals. Even a dog is pleased by happiness in small measures. A donkey too is pleased that way. That happiness should be achieved which is in no way incomplete, which is perfect in itself, that is not mixed with the least bit of sorrow or unhappiness. The world is incapable of offering happiness that has no deficiency or shortcoming. Thus worldly pleasures or happiness is not our goal. It is not our destiny. When we inquire on this deeply, we will realize that, that kind of happiness which is eternal, indivisible, without permitting any deficiency is only in one Supreme entity, the Lord-of-all (Paramatma). In whatever measure the worldly things may be achieved, wealth, money, possessions, position, posts, name, fame, glories, kingdom, honour, respect, status etc., may fall to our lot, but that cannot give us contentment or full lasting satisfaction. On the contrary, let there be “more of it”, yes, still “more of it” such grows the greedy desire for them. We want to live, it means that we are dying or else why should there have been a longing to live? It is true that there is a desire to live. Having understood and known much in the world, there still lurks a desire to know ever more. Having obtained things in plenty, the desire to have more and more persists. Having done a lot in life, there is always a keenness to entertain the idea that though much has been done, yet this much has still to be accomplished. This sort of deficiency or incompleteness which is felt is knowing, gaining, doing etc., need to be

recognized by man. It must be realized that this deficiency the world can never remove. This whole world may be achieved and yet this emptiness can never be filled, because the world is impermanent and ever changing. But think a little, what will happen once God is realized. In this regard, the Gita says -

“yam labdhvaa chaaparam laabham manyate naadhikam tatah.” (Gita 6/22)

i.e. Having realised whom there is no gain higher than that.” Such is his experienced belief which none can shake. Having established himself in such a perfect state of God Realization, even the heaviest affliction born of stormy situations in life cannot in the least shake him from his solid rock like faith. *“yasminsthito na dukhena gurunaapi vichaalyate”* Even if he is sandwiched between the two conflicting mighty rocks and his body is crushed, then too even by that excruciating pain he is not dislodged or dissuaded from his unison with the Supreme Self. That pain has no access there. The pain cannot even touch that soulful state. Happiness is so much there that there can be no higher bliss than that. No sorrow can even cast its shadow on it. Tell, who wants such a blissful blessedness? People get contented even in small shares (alpa); that is a very big mistake.

The seekers do commit such a big error that while following the path, they get pleased or contented with elementary success midway. There is a Marawari saying; *“adhe kutte kholana hi kheera hai.”* i.e. for a blind dog even the *“Kholana”* (water from strained vegetables etc) is as good as rice cooked in milk (kheer). Similarly there are people that become highly pleased even with the acquisition of a little wealth, wisdom, honour, and fame in the world. What is truly achieved? The worldly achievements whatever it is, is indeed a deception. We need to realize the Supreme and the superior most truth! Even

if we need wealth, it must be of the best and highest nature. Whatever we want, whether wisdom, riches, honour, status, praise, life, we want it to be of the noblest, purest and highest order. None can uproot this fundamental desire of man's heart! And, nothing short of God Realization can satiate this deepseated longing, because the supreme Tattva is no other than God Himself.

Arjuna says - *Na tvatsamo'styabhyadhikah kuto'nyo lokatraye' pyarpratimaprabhaava (Gita 11/43)* i.e. Thou are of illimitable power and effect"; there is none like You; how can then anybody be more higher than what you are! Achievement of such a supreme thing should thus be the goal of our life.

That Tattva which was realized in ancient times by the earlier great ones, that sages and seers, saints and Sadhus, Sanakaadika and Devarshi Narada, Brahmaa, Shankara etc., - that very truth is realizable and can be realized even now in this Kaliyuga today. The worldly goods can not be obtained by one and all, but God can be realized by everybody. There is not a single man for whom God is inaccessible! Realization of that supreme truth, God alone, is the goal of human life.

My aim is God realization - only man is capable enough to realize this thing; not any other living being! Amongst living beings, cow is very holy animal, but we cannot make her understand this truth. Ponder a little, please, on the point. You come to *Satsanga* so early in the morning from very far distances and that too daily. Do you get any money here? Or any sensual enjoyments? Or any honour? Or any gains? Or any profits that you earn over here? If none

of these then tell me what brings you here for satsanga so early in the pre-dawn hours?

Listener: We get peace and solace to our soul!

Swamiji: Peace perfect and full is what we need. If you get some or little amount of peace here and then you go away; and if your peace does not stay for long thereafter, then what is the use or value of such incomplete or transitory peace? We need the highest kind of peace which never comes to an end. But the mistake occurs when we get pleased with only petty peace of worldly nature! One man was going to his village on a camel. He reached a mid-way village at the fall of night. There at one place a marriage ceremony was taking place. Drums and trumpets were being beaten and blown. That man was a Brahmin. Having reached the spot he came to know that “Bhoora” was about to be disbursed. “Bhoora” in Sanskrit is known as a special gift given to Brahmins on wedding occasions. That Brahmin fastened the camel outside the house and went inside to obtain the “Bhoora”. The thieves who happened to be there, saw the camel and they rode off with it. The Brahmin receive four annas for his “bhoora”, but when he came outside and saw the missing camel, he realized that his loss was significant – Rs 500, the cost of the camel.

The purport of the illustration is that in the petty achievements of transitory worldly things, some honour, some wealth, some pleasure, some status, some exotic foods – the camel of God Realization is forgotten and lost sight of. Such is the plight! The great Bliss is forsaken in favour of temporary glitter of worldly pettinesses, and small pleasures!

Eternal happiness is being lost in ephemeral happiness! People become happy in small doses of honours. One saint was told by some people that he was highly honoured and respected by them. The saint said : “What honour you can confer! Dust? All of you people can hardly pay any honour. We are honoured by God! What power have you to honour us? Truly, indeed, God alone decks His devotees, the saints, with the honour of immortality! How does a worldly person know what the real honour is?

The supreme gain which you crave for is in reality, the deep longing for God Realization. You may call, if you so desire, this longing “the urge to know”, “the urge to love” or “the urge to be happy for ever”. “the urge to see God face to face” “the urge for God Realization”. All mean one and the same thing. Only this is our goal. Be firm and fixed on this objective. Do not be pleased with the incomplete. If you do not get stuck up in the half incomplete, you will realize, the full.

This human body is the best of all the living forms. So, its ultimate goal should also be the best. There should be no higher goal than that ever thinkable. It is thus selfevident that God-Realization is the highest and the noblest goal of human life. Human life is meant only for this supreme purpose.

Listener: Where is the guarantee, Holy Sir, that by giving up worldly pleasures, the highest truth of life will be attained? If we give up one and do not gain the other higher one, then shall we not remain empty altogether?

Swamiji: Arjuna also posed a similar question that if a seeker of yoga dies

midway on the path of Yoga without realizing the Supreme, what plight would be of the poor one? Does he become “ubhaya-bhrasta” or fall from both the ends (Gita 6/37-38)? The world was renounced and God was not realized before he left his mortal coil – then will he only hang in between them? The Lord answered: “No Partha! He suffers no fall: neither in this world, nor in the next world; because O' dear he who walks even little on the path of spiritual well-being never slips into any wretchedness or plight “durgati” (Gita 6/40).

If you happen to come across any traveller on the noble way of Welfare Supreme, you will yourself realize this truth. His gaiety, his bliss, his God intoxicatedness will have a peculiar halo, a specifically distinctive ring. The seekers of truth do register spiritual progress and they certainly enjoy extraordinary and ecstatic joy of life whereby they can never give up their search or Sadhana. That which is Supreme Bliss is obtainable by all, there is no doubt about it. Why is there no doubt? Because when we undertake spiritual practices, the peculiarities of divine life reveal themselves to us. Let you go in for soulfulness of divine discipline and then, the mysteries will be unfurled unto you too. There is an immense gain or joy in the association of the holy persons (*satsang*). We have not seen any other “upaaya” or means of realizing the highest goal of life. Countless are the means and people do follow one or the other of them, but the gain we obtain through *Satsang*, we cannot acquire through any other means which we may adopt even for years.

From book in 'Be Good' in English by Swami Ramsukhdasji

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