

॥ Shri Hari ॥

Become God's and Chant His Holy Name



Tvameva Maata Cha Pita Tvameva
Tvameva Bandhusha Sakhaa Tvameva
Tvameva Vidyaa Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

Swami Ramsukhdas

Become God's and Chant His Holy Name

On the subject of Divine Name chanting (*Naam Japa*), one very important point has been brought out that in “*Naam Japa*” there is not that much need of rituals, as much as there is need of love within one's self. God appears dear and sweet, His Name, His qualities, His power, His essence, and any talks related to Him, appear sweet and loving. Just as a greedy man loves talks about money, a man who is attached to his family likes talks about the family, similarly, let talks about God appear sweet and loving. The benefit that is there in this fondness and sweetness is not there in other processes. Yes! After going through many steps too, this sweetness can arise.

The main point in God appearing dear and sweet is that God is our very own. The world is not ours. This body too is not ours. It has come together and it will separate from us. God has not come together and will not split away from us. God will always remain with us. God has not become distant from us. He is not separated from us. We ourselves have turned away from God. He is always there and He is our very own. Therefore let us accept Him as our very own. Let us not accept this world as our own. Man has a wrong notion that this body, money, house is assumed to be his own. These do not belong to any one. Money is so estranged and disenchanting that it does not belong to anyone. Those who lie and cheat, those who are dishonest, those who trick and deceive in taking money, those who fight with family members for money, the money due to which there are fights among the father-in-law and son-in-law, between

brothers, between friends, leaving aside righteousness and duty, that money does not even ask you when it leaves. The money does not even ask your advice and it simply walks away. Then why are you having this one sided relationship, this feeling of “mine” with money?

Even if you do not remember God, then too He is yours. He fosters and nurtures you; He protects you; in every which way He sees to your welfare. To not regard such a Beloved One as our very own is a grave mistake. God is ours and due to being our very own, He appears sweet to us.

“panngaari sun prem sam bhajan na doosar aan” There is no “bhajan” (worship and adoration of God) compared to Love.

Love is born due to feeling of “my very own” (apnapan). The moment that “apnapan” (my very own) arises, fondness and dearness begins. My clothes, my things appear nice to us, due to regarding them as our own. The child finds the mother loving. If another woman is very beautiful, if her jewellery is pretty, then too, no other woman appears as dear and sweet, as the mother. And the child, however dark and ugly he may be, then too for the mother he alone is appealing. What is the main reason for this fondness? It is “apnapan” (feeling of my very own). This “apnapan” is a touching point and the essence.

You all find this somewhat ordinary and general point, but I found this very late in my life. On hearing and reading too I did not get it, and when I got it, thereafter too I did not grasp it. How to develop love? I read and heard many solutions, but the genuine solution is “apnapan” (feeling of mine-ness). Love develops due to feeling of “apnapan”. Therefore let us accept

God as our very own “*apna*”, and let us not accept the world as our own; because this world is not ours.

We feel proud in acquiring those things that are not ours, that are not with us, and feel that it is now ours, that I have done such great work. I was poor, now I have become rich. I was alone, now I have a big family. I was ignorant, after much study, I have become very knowledgeable. I lacked in fame, now all are praising my glories. Now pay attention in all this. Man regards himself as great in acquiring that which he did not have. In actuality, there is no greatness in acquiring that which he did not have; because that thing was not there in the beginning, it will not remain later on and in the end it will turn to “not” (non-existent, nothing). The greatness is in attaining that alone, who was ours even in the beginning, is ours now. Let us realize, let us attain God . If He is realized, then He will never go away, never separate from us. He is always ours, is always with us, was always ours and will remain ours at all times. If we become His, then we will be benefited once and for all. If we continue to remain distant and separate from Him , then we will continue to suffer. We will not gain anything. Therefore make God your very own. **Establish a relationship with Him. This is a priceless and very great point.**

The end result of listening to “*satsang*,” should also be that may I become God’s, may I regard God as my very own. We have been attached to the world for a very long time, for many life times; however, with no avail, and it left us crying and only crying! If we are to love God then we would be greatly benefited and fulfilled by now. This is the absolute truth.

God always remains with us. Even on our last breath, He remains with us. Even while this breath is in us, He is with us. In fortunate times, He is with us; in misfortunate times He is with us. In every state, He is with us and is ever present. Man simply is not attentive towards Him. They do not see towards the point that God is our very own. Therefore they are becoming deprived, they are becoming unhappy. Let us therefore develop a sense of “*apnapan*” (my very own) with God and then do “*Naam Japa*” (chant His holy Name).

Goswamiji Tulasidasji Maharaj says - “*Bigari janam anek ki sudhare abahi aaju.*” That which has gone wrong for many life-times, can be improved today itself. Today! Not just today, but at this very moment! “*Hoyi Ram ko Naam Japu, Tulasi taji kusamaaj.*” Just as you have regarded God as your own, like that, consider yourself as God’s. “*Pativrata rahe pati ke paasaa, jyu sahib ke dhig rahe dasa.*” Just as a chaste wife, belongs to that one husband alone. She no longer belongs to her mother and father, to her brother and nephew etc. She belongs to one only. The way that the chaste wife is similarly, you too remain so, belonging to God. You were God’s at first, are God’s at present and in future too will remain so. *Goswamiji Maharaj* says - “*Hoyi Ram ko Naam japu*” Being God’s repeat His Name. “*Tulasi taji kusamaaj*” Now what is “*kusamaaj*”? Besides God everything is “*kusamaaj*”, that is “*kusang*” (association with unreal and untruth) . If you become attached to that, then you will get trapped, there will be no gains. Therefore only that One God is mine.

What was the reason that *Meera bai* became so great? “*Mere to Giridhar Gopal, dusero na koyi*” (only “*Giridhar Gopal*” (God) is mine, no one else is mine) - in this the extra-ordinary point is

- **that none other is mine. Only God is mine.** God is influenced by this. She took exclusive support of God - I am God's. There is one point to be understood in this - God has never given up on anyone. This being "jeev" has distanced itself from God. God has not distanced Himself, He has turned away. He is always showering His grace on all beings knowing that they are His very own and believing in them. You are God's only, but due to an error you have assumed the world to be yours and yourself to belong to the world. This is a very grave mistake. Fix this error! God is mine and I am God's.

Please see ! It is not so that he who is a bad child, is not a good child. A good child is also a child and worst child is also a child. Imagine that if someone's child goes to Bombay from here, and there he creates a great havoc, makes many mistakes, causes pain and suffering to many people, then he is put into prison. On leaving the prison, he returns home and faces much uncomplimentary reactions. Some man from Bombay goes to his village and says in front of several people, that such and such person, with this name is very bad. One of the people present over there is the boy's father. The people sitting in the room say - "this boy that you are speaking about, is this man's son." They ask him, is this your son? The man devastated placing his hands on his forehead, says - "Oh! All has ended, this is my son!" However much he may regret, but he cannot say "this is not my son". Similarly, God cannot say that he is not mine. Whether it be a hellish being, one who has committed many sins and behaved very badly, one who has tortured and given pain, sorrow and difficulties, but God cannot say that he is not mine.

He will punish the boy for his evil actions and purify him. He will sanctify him; because he is God's very own child. Similarly, brothers and sisters! **However we all are, whatever we may be, but we belong to God only.** This is the truth. Because you do not believe, therefore you are suffering. If you accept this point, then this evilness will go away. You will become free of flaws. **Simply by having a relationship with God, one is purified.** “*karma chaiva tadarthiyam sadityevabhidhiyate*” (Gita 17/27). Whatever is done for God, all becomes “*sat*” (existence, real, truth), such as, Japa, meditation, chanting His holy name. They all become good actions. What actions “*karma*”? “*sharirvaangnobhiryatkarma praarabhate narah*” (Gita 18/15). Whatever actions are started with the body, speech, mind, they all come to an end. They are not eternal. But those actions that are started for God, that work will become God's work. It will become “*sat*” (real, truth, existence). Why will it become “*sat*” ? Because God is “*sat*” (Existence), God is Eternal. By offering it all to God, our best of best, highest of highest work will become eternal. Or else the actions will generate good and propitious fruit and then it will get wiped out. Even good and auspicious actions also will give good fruit, create a good situation and then it will come to an end. They too should be offered and surrendered to God, do it for God, then they will become “*sat*”.

Taking refuge in God (becoming God's), chant His Name, be in remembrance of Him, meditate on Him, listen to and sing His glories. If we sing His glories, on becoming His, it means we are “*Sanmukh*” to God

Association of perishable ones that steer us away from God is called “*kusang*” (bad company, association with the unreal). This distances us from God. Therefore association with perishable things, and taking its support, thinking that we may benefit from it, is a grave mistake. Gentlemen! There will not be any gain from this at all; because this is perishable! It is destructible! What does destructible mean? It means those things which will perish. Just as what does “*dhanvaan*” mean? One who possesses money and wealth. Due to having money, he is “*dhanwala*”. If he did not have money, then he will not be called “*dhanwala*”. Therefore “*dhanwala*” is due to money, similarly “*naashwala*” is due to “*naash*” (perish). A “*dhanvaan*” (rich man) has no other thing of significance, besides money. Similarly, “*naashvan*” has no other significance besides perishing. It is perishable. It will be destroyed and destroyed only.

Though being an “*ansh*” (part) of the imperishable *Paramatma*, how long will you carry on having trust and faith in the perishable? This is something that every single brother and sister must think. You are imperishable. “**Ishvar ansh jeeva abinaasi**”. Being imperishable, have confidence and trust in the perishable. One only wonders what happened? Where did the intelligence go away! He believes in depending on the things that are born and later die. And with those things he feels pride, that I have so much money, so many possessions, such a huge work force, so many houses, so much land. Since when have all these become yours? Were they yours from time immemorial? Will they remain so forever? Man knows, believes that they were not his in the beginning, and will not remain his later on; than too assuming them to be his, he has pride. Gentlemen ! You will be deceived! By accepting these as yours, you will stop

accepting God as your very own. You will be unable to say that God is my very own. These things will not remain, and you would have not developed a relationship with God. Those things that you call your own will not remain. And that which will remain, you would have not developed a sense of mine-ness (my very own, *apnapan*) with it. You will end up crying brothers! You will be left crying!

The most opportune time is now! It is most wonderful! You have received a human birth. There is much glories of this human birth. The greatness is that a human can develop an affinity, a relationship with God. Besides human beings, all other forms of birth do not have the intelligence to establish a relationship with God. In those other births, there is neither that understanding, not the abilities. This discrimination does not exist. It is only in human birth that man has the opportunity to establish a relationship with God. If it is not done in this opportune time, then what has been accomplished? Worldly work such as eating – drinking are done by animals and birds, as well. The lowliest of lowly creatures also do so. If we also do that work only, then we have become no different than pigs, dogs, camel and donkey -

“sookar, kookar oont bad pashuan mein chaar |

Tulasi hari ki bhagati bin waise hi nar-naar ||

This in fact is an insult to human birth. It is a great contempt. Please have mercy and do not insult yourself, do not degrade yourself !

Karunakar kinhin kripa, deenheen narvar deha |

Nad cheenhi krtahen nar, khalkar deenhin kheh ||

This has been destroyed. I must gain something from that.

“Kabahunk kari karuna nar dehi” Out of His mercy and compassion, God has given us this human body. “Bade bhaag manush tanu paavaa” With much blessedness this human body has been acquired. We have received such a large sum of capital that to destroy it would be a very grave mistake. “so parat dukh paavayi sir dhani dhani pachitaayi” He will experience pain even in the world beyond. He will shake his head in deep regrets and cry. But Brother, the outcome of his crying will be more crying only, nothing else will happen. Become cautious and careful right now, then it can accomplish a big task. If you don't do it now, then you will cry later on.

“kalahi karmahi isvarahi mithyaa dosh lagaayi” Later on one will blame the Lord. Therefore with a true heart, go towards God.

One very simple and straightforward point is - God is mine. By calling God “mine” can have a tremendous influence on God. Having strayed away for many births, and immersed in sense pleasures in 8.4 million forms of births, under-going suffering, if the person calls out - “O' Lord! He Naath! I am Yours. O' Prabhu! You are mine.” Then the Lord will be very satisfied. He will be very pleased. Let us say that God's thing that was once lost has now been found. It will be a great favor to God. The

void experienced by God, is filled by you. When a man turns away from God, then God has suffered a loss.

Sanmukh hoyi jeev mohi jabahin |

Janma koti agh naasahin tabahin ||

Sins of a million births are destroyed, because sins are only due to turning away from God. The inertness of all sins has been going on since then. The moment one turns towards God, those poor sins cannot last. Therefore “He Naath! O’ Lord! I am Yours! You are mine.” Such a sense of mine-ness (*apnapan*) with God is the quintessence. You cannot get hold of God with effort (actions), as you can do with Love, with sense of mine-ness (my very own, *apnapan*). Do the best of best work, do sacrifices, do charity, visit holy places, study the Vedas etc., there is benefits in all of this, but feeling of Mine-ness (*apnapan*) with God, is extremely beneficial and a very extra-ordinary thing.

There was a servant living with a millionaire, he was earning 20,000 rupees. And the son of the millionaire, was not getting even 100 rupees per month; because he was not very qualified. However, when the father dies, then the servant earning 20,000 rupees cannot become the master, but the unqualified son becomes the master. He is not qualified, but he is entitled. In this manner, the rights that can be obtained with “feeling of mine-ness”, they cannot be acquired by qualifications.

“We are God’s” - This is not a created sense of mine-ness. If the master adopts someone as his son of his own accord, then it holds weight. However, if a boy himself chooses to call himself the son of the master, then no one will believe him. But if the master says that this is my son, then he will become entitled to

millions. The weight that the master's words hold, that much the boy does not hold. God calls all beings as His very own - "mamaivaansho jeevaloke jeeva bhootah sanaatanah" Now only your permission is needed. The requirements for turning towards God is that "I am God's" .

This entire world will betray you, it will turn away from you. It will not remain with you. Not even the body will remain. You call it your very own – it is a grave mistake. Turn away from it and call out to God - " He Naath! O' Lord! I am Yours and You are mine." You will be greatly benefited, simply beyond this world.

"Hoyi Ram ko Naam Japu" - If you want to chant His Holy Name, then do so by taking refuge in God (becoming God's). While walking-roaming around, repeat His Name, because it is our Lord's name.

Jaath bhajo, goojar bhajo bhaave bhajo aheer |

Tulasai raghubar naam mein sab kaahookaa seer ||

Brothers, sisters, educated-uneducated, sick-healthy whoever it may be? All are entitled to the Name of the Lord. Son is entirely entitled to the father's wealth. Therefore, it is my Lord's Name. Who can prevent you? Tell me? Just as this is my mother and father, like that, exert and establish your rights over the Lord.

The glories of chanting the Divine Name have been expressed in *Kalisantarnopanishad*. *Naradji* went to *Brahmajji* and said - "Maharaj! While living in *Kaliyug*, how to elevate ourselves from this mundane life." Then *Brahmajji* said "by repeating the

Lord's Name.” Which Name? Then he said - “Hare Ram, Hare Ram, Ram Ram Hare Hare, Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare ||” This Name was revealed. What are the procedures, the rituals to do this? *Brahmaji* said - there are no procedures or rituals at all. Simply keep chanting, keep repeating, in both auspicious and inauspicious state. It is a mantra of the Upanishads. But “Ram Ram” is very straight forward and very easy. It is called “*Saabar Mantra*” (an incantation of Saiva yogis). “*Saabar mantra jaal jinh sirijaa*” What is in it?

Anamil aakhar arath na jaapoo |

Pragat prabhaau mahes prataapoo ||

Saabar-mantra is not something that is process of some ingenuity or not suited due to length of short syllable. It is a “*Saabar-mantra*”, and that which the Lord said, became a mantra. Such is God's Name, this Name of Ram is remarkable and extra-ordinary.

“*Saptkotyo mahaamantraashrichttvibrahmakaraah*”

There are seven crore great mantra that can muddle-head the psyche. “*Ek eva paro mantro Ram ityakshardvayam*” . This two letter Name of Ram is absolutely stunning and unique. It is a grand mantra.

Mahaamantra hoyi japat Mahesoo |

Kaasim mukuti hetu upadesoo ||

While chanting the grand mantra, the king became Mahesh. Not only did he become Mahesh, He inaugurated His territory in *Kashi*. Some straight away give their paddy, some give lime, and some give flour, but Lord Shankar opened the gates to salvation. Those who die in *Kashi*, they attain liberation. In this manner Lord Shankar has opened an avenue for liberation in this world. He did so by whose power? By the power of the divine Name of the Lord - Ram.

“*Kaasim mukuti hetu upadesoo*” The Divine Name of Ram is very great. Lord *Shankar* chants this Name. By the power of this Name, He opened the field for liberation so that all can be liberated.

In *Adhyatma Ramayana Bhagwan Shankar* Himself says to *Ramji* - “*Bhagwaan!* I live in *Kashi* with *Bhavani*. “*Mumoorshmaanasya dishaami mantram tava ramanaam*” I am giving the mantra of the Divine Name of Ram as charity to those who are dying, therefore take it brother, by which your salvation will be attained. One gentleman said, I have seen many men that are dying in *Kashi*, their ears are perked upwards, as if Lord *Shankar* is giving them a mantra. We too can chant that Divine Name. Such a joyous moment this is! What a great Name it is! We, who are born in *kaliyug*, can now chant that Name, of the Lord who is the “*Isht*” (Beloved) of *Bhagwaan Shankar*,. What immense grace has befallen us. It is His most transcendental blessedness that is taking place. It is a small thing. Simply begin chanting the Name, “*Ram, Ram, Ram*”. Saints have said, “*Mukti munde mein thaare*”. Liberation lies in your mouth. Chant Ram Ram and become blessed. So economical is the Lord’s Name. Begin “*japa*” (repetition of Lord’s Name), it is a simple straight-forward point. The Lord’s

name is open. You often become bold and open the treasures that are stored in the vault. But the treasure that is wide openly available that you are not using.

Ram dadi choudh padhi, sab koi khelo aaye |

Daava nahin sant das jeete so le jaaye ||

Whoever wants can take it, what a great point this is ! What an excellent thing ! Open to all. There is no denying anyone, such a Divine Name of God, that can be taken immediately, with enthusiasm, with love, by believing it to be Your Lord (Beloved One) Divine Name.

Saints have said - Those who take and don't take the Name of the Lord in the worlds beyond, both cry. Why? Those who chant the Name cry that earlier we did not know the glories of the Divine Name were so great. If we knew then we would chant the name day and night. Those who don't chant the Name, cry because they feel that their time was uselessly wasted away. Brothers, now we have come to know. To have regrets, after dying what is the point? The time is right now. As long as this breath is moving, the eyes are moving, as long as this body is alive – the is an opportunity; Chant the Divine Name of the Lord. If people laugh do not be concerned.

Hasti ki chaal chalo man mera

Jagat kukari ko bhusabaa de |

Tu to Ram simar jag hansavaa de ||

If people laugh, then well and good - Laugh Brother, by laughing you are pleased. In pleasure one feels like laughing. It is a joyful feeling. We have to simply become immersed in chanting the Lord's Name. That is it ! Whether someone laughs, or contempt, or makes fun, so be it. There is loss in honor and pride. There is no loss in tolerating, in insults, in criticism etc. In these, the sins are destroyed. While you chant the Name of the Lord, and others laugh and make fun of you, then this is double the benefit.

Tere bhaave jo karo, bhalo buro sansaar |

Narayana tu baith ke apanou bhuvan buhaar ||

Whether others do or don't do - there is no need to draw your attention towards that. Just as when you are hungry, then you do not check with others whether they all have eaten or not; because you want to eat right now. Similarly we must feel the hunger pangs within for the Divine Name of God, whether others take the name or not. What others do and don't do is immaterial. But we ourselves must certainly grab this opportunity.

Narayana ! Narayana !! Narayana !!!

From book in hindi "Bhagvanaam" by Swami
Ramsukhdasji

If in doubt regarding the translation, please read the original
Hindi message by Swamiji.

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