

|| Shree Harih ||

**Feeling of Oneness
with God
(Apnaapan)**



Swami Ramsukhdas

As such we are God's and this world is also God's; but when we want to seize it, possess it, when we want to consider it is ours then we are trapped. We hold the view that as many things and individuals that come under our privilege, that much we will become great, we will become the master of those things and individuals; but such a notion is entirely wrong. We become dependent on all that we consider as our own such as, the money, the family etc. We become subordinate to that thing, those persons. The misconception is that we have become their masters, but actually we become their slaves. This is to be understood extremely well, not just to be heard and shared. You yourself think about this!

You endure so much worrying about those things, houses that you consider to be your own. Those that you do not believe to be your own,. You have not the least concern or care about them. You are affected by the associations and disassociations of the family that you believe to be your own. However, those that you do not consider as your own, you are entirely unaffected by their association or disassociation.

Similarly with money-wealth, land-properties and other possessions that you consider your own, the weight of responsibility of those things, its worries, its care and protection etc. rests on your shoulders. But that which you do not consider to be your own, you are not bound by those things. Think about this rationally.

In this world, the few houses, few individuals, a little money (thousands, millions) that is there with you, you are bound by those houses, those people and that money. That which you do not consider as your own, you are entirely free from those houses, people and money. Thus you are mostly free in this life. Only a little liberation is remaining! Liberation is the name of becoming freed. You are completely free from the money that you do not consider as your own. You have no attachment to it. You are unaffected by its gain or loss. In other words, you remain in equanimity, whether it is gold, soil (mud, earth) or stone. There is no affect on you whether it comes or goes.

"Samloshthaashmakaanchanah (Gita 6/8). In this manner, in honor or dishonor; friend or foe if remain unaffected and in equanimity.

"Maanapamaanyogastulyastulyo mitraripekshyoh" (Gita 14/25).

As such, equanimity is the essence. It is said in the Gita – "**Ihaiva tairjitah sargo yehaam saamyē sthitam manah**" (Gita 14/25). Meaning, he whose mind is established in equanimity, while living he has conquered this life. This means that in whose heart there is equanimity, if things are created or destroyed, if they come and go, there is no unevenness, no favoritism, no likes- dislikes, no elation or dejection. When there is not the least bit of affect when things and persons come and go, then we have gained victory over this life. However, if we are affected by their coming and going, then we are fallen; we are defeated.

The world has become victorious over us. No one likes to fail. Everyone likes to be a winner. He whose mind is established in equanimity, he can win today, at this very moment. He can become victorious. Gita says – "**nirdosham hi samam Brahm tasmaatbrahmani te sthithtaah** | (Gita 5/19). Meaning, those great souls, whose inner faculty has become free of flaws and is in perfect equanimity, they are established in That Paramatma (God) who is Existence, Consciousness and Bliss Absolute. What an extraordinary point this is.

It is the main goal of man to attain Paramatma (God). Every brother and sister in any state can attain that element, that Essence, Paramatma, because this human body has been received to attain That Essence. However, we consider the perishable things as ours and get bound. From the very beginning these things were not ours, and later on also they will not remain ours – this is the truth. In between by accepting them as ours, we get trapped. If we do not consider these are ours and if we put them in the best of best practices and top most behavior then we will not get trapped in bondage. The extent to which the possessiveness in those things diminishes, to that extent we will become liberated.

Our oneness with God has always been there and will always remain. Only we have become distant from God, God has not become distant from us. We are God's and God is ours.

"As abhimaan jaayi jani bhore, mein sewak Raghupati pati more (Manas, Aranya, 11/21)

Meerabai who became so great, had the sentiments "**Mere to Giridhar Gopal, doosero ne koyi.**" That One Lord (Giridhar) aloney is mine, no one else is mine.

Gentlemen! When we become God's, then it becomes essential for us to conduct in the best of best ways with God's creation – this world. This entire world is the Lord's, and everyone in it is our master. On having such sentiments, our conduct with them will be very good. Our conduct will be one of renouncing and sacrificing, our treatment will be one of seeing to their well-being and of serving them. By this our conduct will be purified. Our spirituality will be perfected, and we will be liberated from this world. Therefore by being God's, do His work. Serve all seeing them as God's creatures. Within have the sentiments that -

"Sarve Bhavantu Sukhinah, Sarve Santu Niraamayaa.

Sarve Bhadraani Pashyant, Maa kaschid Dukh bhaagyebhevet"

May all become happy, may all be free from disease;

May there be nothing but auspiciousness in everyone's lives;

May no one undergo pain or suffering.

If we develop such sentiments, then whether the entire world is happy or not that we do not know, but we will certainly, without any doubt, become happy.

Do me a little favor! Understand this point attentively! In the path of devotion, only the sentiments have to change that I am God's and God is mine; This world is not mine and I am not of this world. It has come in the Gita -

"Ananyaascintayanto maam ye janaah paryupaasate;

tesaam nityaabhiyuktaanaam yogaksemam vahaamyaham" (Gita 9:22)

"To those men, who worship Me alone, thinking of none but Me, who are ever-devout, I make provisions to protect what they have and I also provide them with all the necessities that are required." (Gita 9:22) and

"ananya chetaa satatam... tasyaa ham sulabh paarth" (Gita 8/14).

To become God's exclusively and to contemplate on Him means – I am only God's and only God is mine. For those who do so, God says – **"tasyaahum sulabh"** i.e. He who uniquely, undividedly, and exclusively becomes Mine, who remembers and retains Me, to him I become easily attainable.

Gentlemen! He who is a trader, if he is shown something good, then he will not leave it; because in it he will gain a lot. Similarly, he who desires his spiritual progress, for him a very great and simple-straight forward point is to concede, to adopt that I am God's and God is mine. If this belief is firm, fixed, and unyielding, than today itself one can attain perfection, absoluteness.

Do me just a little favor. Have that much kindness and consent to this point firmly - that "I am God's and God is mine". It is the truth! I am not deceiving you. Before you were God's, in the end you will be God's, and now too you are only God's. Whether you concede to it or not, you are only God's, of this there is no doubt -

"Sab mama priya, sab mama upajaaye" (Manas, Utter. 86/4)

"Ishvar ansh jeev abinaasi" (Manas. Utter. 117/2)

"Mamaivaansho jeevaloke" (Gita 15/7)

In this manner, God and Saints all say that jeev (embodied soul) is a part of Paramatma (God). Therefore we are God's only, and until we do not accept this, till then even though being God's, we will not benefit from it. As long as we remain distant from Paramatma, till then we will not gain peace and joy. We will not experience bliss.

"Sanmukh hoyi jeev mohi jabhin; Janma koti agh naasahin tabhin ||

On turning towards God, sins of a million years are destroyed. Therefore gentlemen! Please do me a favor, and accept that I belong to God, and I do not belong to anyone else. Here a doubt may arise, that if we do not belong to anyone else then how will the support and maintenance of the world go on? How will the mothers take care of their children? The resolution to that there is no greatness in nourishing and caring by considering someone as yours. Everyone takes care of their own child as in this there is no bravery. A mother who cares for an orphan child, who is not related in any way, people look upon her with gratitude. The greatness and peace comes from caring for the child as her own,

even though the child is not hers. The child too will be deeply influenced by such a mother.

A long time back in the "Kalyaan" magazine, in the monthly portion, an incident was printed. It is about a village. There in a Muslim family, a child was born, but the child's mother died at birth. That poor man was extremely sad. One being the death of his wife, and the second was the dilemma of caring for a new-born. Nearby, there lived a cowherd man. They too had a new born child. When the cowherd man's wife found out about this incident, she asked to care for the Muslim child. She raised both the children. She fed them both her milk, she was fond of them both and loved them both

In her mind and sentiments, there was no duality that one is my own child and the other is someone else's child. When the child grew older and reached student age, she asked the Muslim man to take him and educate him and do as he pleases. The boy received much education and became a pharmacist in a hospital. On the other side, the cowherd mother heart had weakened and was admitted to the hospital for treatment. The doctors said that she will need some blood.

The question was who would donate blood? On examining the pharmacist boy's blood matched. The boy recognized that this is the same person who cared for me in childhood, though the mother did not. The doctor asked if he would donate blood, but on condition that he gets Rs. 200. The cowherd gave him Rs. 200 and the blood was given and in time the mother recovered and returned to her home.

After a few days a boy came to the cowherd family's hours and brought with him Rs. 2000 and gave it as gift placing it at the feet of the mother, and revealing his identity. He said the blood you received in the hospital was as such, yours only. It is due to your milk that I was nourished and this body has grown. Therefore this boy and everything else is yours only. The money given to you is from pure earnings. With your grace I do not eat even onions and garlic. I have no interest in impure things. Therefore you will have to take this money. This is how the purity of the mother had an influence on this boy.

Think about this! All the mothers take care of their own children. We have all been taken care of by sisters and mothers only. But no one tell their life stories. No one speaks about the. You and me are talking about the cowherd mother, as this has impact on us that what an amazing compassion she had in her heart. She did not differentiate between her own son and an outsider. She cared for him and turned him over to his father! One's own child is cared for even by a female dog. What is the big deal about that?

Either do not consider the child as your own, rather consider it to be God's and then care for him or those who are not your children, take care of them, then it will be a great virtue. However when one has affection then that virtue will be wiped out. I am caring for my own child, I am caring for my own people – this feeling of "mine-ness" burns off all your virtues. Therefore gentlemen! Please consider your family as belonging to God. Old and young, all are belonging to God. Serve them and say to the Lord! He Naath! I am serving your family, if you begin to do this, then God will become grateful. God too will say that you have cared for my children. But if you develop affection, then there is no obligation on God. All care for their own children. Simply have the sentiments that these are not mine, they are God's. Gentlemen, this life will be a success!

In all the three paths in the Gita - Karmayog (discipline of action), Jnanayog (discipline of knowledge) and Bhaktiyog (discipline of devotion) it is said that one must renounce proprietary interest (sense of mine) "mamta" and egoism (sense of I-ness) "ahamta".

Nirmamoha nirahankaarah sa shaantimadigacchyati (Gita 2/71)

**Ahankaaram balam darpan, kamam krodham parigraham |
Vimuchyanirmamah shaanto, Brahmabhooyaaya kalpate (Gita 18/53)**

Nirmamoha Nirahankaarah, samadukhah kshami (Gita 12/13)

These are not mine. They belong to the world - with this acceptance that they belong to the world, Karmayog will take place.

By accepting that these are not mine, they belong to the Nature (Prakriti), Jnanayog will be accomplished, and

By accepting that they are not mine, they belong to God, Bhaktiyog will take place.

By accepting that these are mine cycle of birth and death will take place. In other words, birth then death, then once again birth, and on and on, in this manner a relation with birth and death will be established and confirmed. Wherever your affection and proprietary interest will remain, there itself you will be born. If no proprietary interest remains, then one will be freed from the cycle of birth and death. What an easy and great point this is.

Listener - It is a good point, but it does not happen!

Swamji - It is not that it does not happen. If you accept this today, right now, then it will happen right now. You do believe that I do not deceive you, and that I tell you what saints, scriptures and Gitaji has said. Ask the very old ladies here. When they were very little, they used to consider their father's home as their home. There was proprietary feeling and fondness for that home, that this is my home. However, after getting married, they began to consider the husband's home as their home. The in-laws and husband's family became her own. In other words that affection shifted. You certainly know how to shift that "sense of mine"• (proprietary feeling). Staying with the husband's family she become so immersed that at no time does she realize that she at one time did not belong to this house.

As the family expands then this sense of mine and as children and grandchildren come along, and when grandson's wife comes home, and causes trouble, then that grandmother says, this stranger has come from somewhere into our house and is ruining the family. Now if someone says to this old lady, this newcomer is an outsider, but were you born here? She has no recollection that she too was one time an outsider. She deeply believes that she is from here only.

Now tell me! Didn't the feeling of my very own, change or not? This outsider will also one day say that this is my house. Though today you may call here an outsider, this house will one day become hers. That house which was not ours has also become ours, then what to say about our Lord's house that has always been ours from the very beginning.

God says - **“Mamaivaansho Jeevaloke Jeevabhootah Sanatanah |”**

We are all, each and every one of us, is an element of Paramatma (God). We are the loving children of that Lord! Whether we are good or bad, we are the Lord’s.

Kuputro jaayet kvachidapi kumaataa na bhavati | |

A son can be a bad son, but a mother cannot be that bad. Similarly our Lord, can never be a bad Mother or Father. They watch that he is still a child, he has made a mistake; then too they are very ready to love!

**"Api chetsuduraachaaro bhajate maam anayabhaak
saadhureva sa mantavyah, samyagvyavasito hi sah (Gita 9:30)"**

"Even if the vilest of sinner worships Me with exclusive devotion, he should be considered a saint in as much as he has rightly resolved. " (Gita 9:30)

**ksipram bhavati dharamaatmaa sasvacchaantim nigacchati
kaunteya pratijaaneehi na me bhaktah pranasyati." (Gita 9:31)**

Speedily, he becomes virtuous and secures lasting peace. Know it for certain, Arjuna, that My devotee never falls. " (Gita 9:31)

This is the Truth!

We are not of this world, and this world is not ours. We have one developed an affinity for this world. As such we have always been God’s and God has been ours. Though we may have forgotten, but God has not forgotten. Whether we become distant from God, but as such we have not become distant. God has said “**Sab mama priya, sab mama upjaaye**” (Manas, Uttar. 83/2). “Each and every single one of you is loving to Me.”• Therefore gentlemen! We are all God’s very lovable and loving ones!

What did Arjuna say after reading the entire Gita? **“Nashto moha
smrutirabdhvaa” (Gita 18/73)**. The delusion is wiped out. The mistake once made is wiped out. I now recollect. I remember, that “I am Yours” but now what

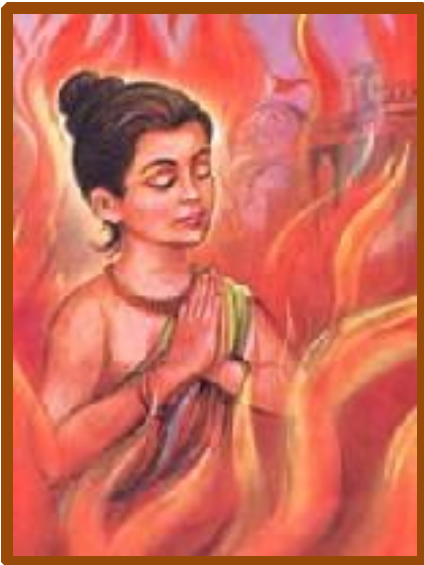


to do? Then he said - **“Karishye Vachanam Tava”** Whatever you say, I will do. I am Yours! First I had forgotten, but now this mistake is erased.

We are eternally belonging to God. This body is blended with the world. It is our duty that we must serve, respect, and give happiness to the mother and father from whom this body is received.

But for ourselves, we are only God’s. This point was known by Prahladji the “jnani bhakt”. His father said to him, to stop reciting the name of the Lord, to stop worship and adoration; or else he would be killed. But Prahladji remained fearless by these talks. His father Hiranyakashipu said to his wife, Kayadhoo to feed poison to the son. Kayadhoo was a chaste wife (pativrata). She took Prahlad in her lap and in her hands she had a cup filled with poison. It is very difficult for a mother to be the one to feed poison to her son.

Prahladji says to his mother – Maa! You feed the poison to me, then you would have done your duty as a wife. Prahladji drank the poison, but he did not die; because he had complete faith in God. He did not go against the father’s command. When he was being drowned in the ocean, he did not say, why are you all doing this to me? He was saved from the act of drowning, then the killers, began to throw boulders and tree logs at him. That too didn’t work and he was taken to a mountain top and thrown from there, he was crushed by an elephant. Weapons were used on him, but those too had little effect. He did not die. At no time did Prahladji say, that why are you killing me? Whatever came along, he did not stop the adoration and worship of the Lord.



Father sent him to the Shandaamark, the son of Shukracharyaji. There he would not study. When the teacher would leave to go out, he would start his own preachings. He was a prince, therefore all children would obey him and engage in

worship and adoration of the Lord. The teacher saw that this boy has made the school into a worship and adoration place. He informed his father, that your son is spoilt and is now spoiling other children. Hiranyakashipu called his son and asked him, how did your mind get so warped? Prahladji said - Father! Such an intellect cannot be developed by one's own effort, nor can anyone teach it. This has been made possible by the grace of saints and great souls.

In childhood, Prahladji had received grace and blessings of Naradji Maharaj. When Prahladji was in the womb, Indra came and robbed the place and took Kayadhu away. At this time Hiranyakashipu was undergoing austerity in the forest. Indra was taking Kayadhu through the forest, when he met Naradji on the way. Naradji said, why are you causing grief to this helpless woman? Has this poor soul committed any offense? Indra said – Maharaj ! in her womb is the son of my enemy – Hiranyakashipu. Just the father himself has caused so many problems to us, then if there are two, then it will become very difficult! Therefore I am taking her away. When this child is born, then I will kill it. I will leave this woman alone. Naradji said that the child born to her will not be your enemy. Whatever Naradji says even the demon, evil kings, man, divine souls all accepted, as he was a saint. All have trust and faith in saints. Indra accepted his point and left Kayadhu alone. Naradji provided a hut for this woman and said to her – Child! Do not worry and live here happily. Just like a young girl lovingly stays in her father's house, similarly, she too began to stay there. Naradji, keeping the child in her womb in mind, would share divine stories of the Lord. He knew that the child in the womb will become a great devotee of the Lord. With such sentiments, he would share some of the most divine stories of the Lord.

**Maata ghat rahyo na lesh naarad ke upadeshko |
So dhaarayo ashesh garbh maanhi gyaani bhayo ||**

The messages of Lord Naradji were not remembered by the mother, but the child in her womb retained all the instructions and advices. From that day onwards, he became a devotee of the Lord (in the womb). On become a devotee, a thought came in his heart that this body has been given by my father-mother, but I, the Self is without any doubt a part of Paramatma; therefore no one has the rights to take me away from Paramatma; Let I be engaged in the Lord, and let this body continue to serve the mother and father.

Gentlemen! This body is mother and father's. Therefore intensely serve the mother and father. In all ways, give them happiness and respect and honor them. In reality, even after serving them, you cannot become free of their indebtedness. No one can be free of mother's indebtedness. Whatever relations that are there in this world, in them the best of all relations is the one with the mother. There is no one that takes care and provides for this body the way that a mother does -

“Maatraa sam naasti shariraposhanam” Therefore it is said -

“Kulam pavitram janani krutarth vasundharaa punyavati cha tein |

**Apaarasanvistukhsaagaresmin leenam pare brahmani yasya cheetah ||
(Skandpuran, Mahe, Kaumaar. 55/140)**

In other words, he whose conscience has become one with Paramatma, their entire family, the whole race becomes purified. His mother becomes grateful, and this entire world becomes extremely pure.

Janani jane to bhakt jn, ke daataa kai soor |

Nahin to rahaje baanjhdi, mati gamaaje nor ||

I have heard this being said when the saints are congratulated - “dhin janani jyaare ey sut jaayaa ey, sohan thaal bajaayaa ey |” The mother who gives birth to such a devotee, she is blessed; as the child is greatly influenced by the mother. Mostly if you see, if the mother is excellent, then her son is also excellent. Therefore he whose mind is engaged in God, his mother becomes grateful.

You cannot benefit as much from charity, virtuous deeds and obliging others; than you can benefit from taking refuge in the Lord. We have an unbreakable- indestructible relationship with Paramatma. This relationship can never be broken. This relationship has been forgotten by the "jeev" (embodied soul), but it is not forgotten by God. Therefore it is the responsibility of the "jeev" to walk the path towards God. However we are, from God's side He is already showering His grace on us. God is the caretaker of everyone. He is engaged in the process of punishing the sinful and purifying all.

Lord says - **"Sanmukh hoi jeev mohi jabhi; Janam koti agh naasahin tab hi || "**
(Manas, Sunder. 44/2)

The embodied soul "Jeev" has turned away from God, therefore the responsibility lies on the "jeev" (being) now to turn towards God. The moment he turns towards God, his raft will cross the ocean easily. Therefore let us take refuge of the Lord's Lotus Feet, and change our sense of "I-ness" - "I am God's" Just like sisters and mothers change their sense of I-ness, that I am no longer of this house, I belong to where my hand has been given in marriage.

From our side we do not consider God as ours, but from God's side He considers us always as His own. He not only accepts us, he also knows it. A child calls his mother his own, but occasionally when she does not listen to him, he becomes stubborn and says- I will not be your child. Maa laughs and says - I know you are mine. The child thinks that the mother needs him, and the mother is gratified by him, therefore he says - I will not be your child, I will not come in your lap. But by not being a child, who will be at a loss? What loss will the mother face? The mother has been living without the child for years, but the child's sustenance will be difficult without the mother. The child is on the other hand doing the mother a favor. Similarly we too can do God a favor.

There was a great loving devotee of God, whose name I do not remember. Day and night, he was immersed in adoration and worship of God. Someone made a long hat for him. Wearing that in a very joyful spirit, he was chanting the Lord's name. He was so deeply immersed in love of God that God Himself came and sat next to him and said – you have worn a very tall hat today! This does not belong to someone else, it is mine. God said – are you being arrogant! He said, I have not begged and got this, it is mine. God asked – do you know me? Yes! I know you very well.

God said do you sell these hats? Do you have anything to give me in return, as you are asking to buy from me? You only have the three world, what else do you have to give? God said - So arrogant!!! Well! Is it on loan or what? God said - I will tell the world, you are not a devotee, and the world will stop believing in you. He said, do so, and I too will tell everyone that God is nothing. Your fame has been due to us, or else who would know about you? God accepted His defeat!

The amount of love that is in a mother's heart, that much is not there in the child. Similarly there is immeasurable love in God's heart. He cannot curb his love, his affection, his fondness, and he accepts defeat! **"Aur sab so gaye jeet bhagatse haaryo."** What an extraordinary point this is! Similarly, become God's. Our relationship is only of serving others. We are not to accept them as our own. We

are to only consider God as our very own. We are to serve God, but we are not to take anything from even God.

Your daughter changed her sense of I-ness, she accepts herself as the wife of



another household. What do you not have even that much capability as your daughter? You were not upset with your daughter when she transformed her I-ness, then the world too will not be upset with you if you change your sense of I-ness to I am God's, as it is the Truth. Meerabai said - **Mere toh Giridhar Gopal, doosero na koyi.**" No one else is mine, besides Giridhar Gopal and I belong to no one else.

If you do a job, you will get wages according to your abilities. But if you go home to your mother, will she give you bread according to your capabilities?

She will give you bread whether you work or don't work. In this manner, it is not so that on adoration and worship, a relationship is developed with Bhagwaan, by not doing bhajan, there will not be a relationship. If you accept that oneness, that feeling of my very own (apnapan) with God, that He Naath! I am you child only, then God will think, that however he is, he is mine very own child only. Therefore God will have to take care of you. Therefore, "I am yours only, and only You are mine," this is a very straight-forward path.

God says that this "jeev" is a portion of me alone, but it attracts the body, senses, mind, intellect, that are established in Nature (Prakriti), and assumes them to be its very own (Gita 15/7)! O' what business did you get involved in? Look where you are from, and where you are engaged! Serve the world. Give happiness to others with your body, mind, wealth, intellect, abilities, rights, etc., but do not consider them to be your own. This feeling of my very own will not last. They are ours only for serving. All the things in this world that we assume to be our own, they alone make us dependent. It is a false notion that this entire family is mine, this wealth is mine, but as such they are not, you have become there. You have become dependent and subordinate to them. Neither will these stay with us, nor will we stay with them. Therefore with great enthusiasm and eagerness serve them, then the world will also be happy, and God too will be happy. You too stay at all times be happy and rejoice. When there is no one available to serve, then

the one desiring service will become unhappy. But one who serves remains ever happy, ever joyful.

From book "Sadhan, Sudha, Sindhu" in Hindi by Swami Ramsukhdasji