

|| Shree Harih ||

God Can be Attained Assuredly Today Itself!



Swami Ramsukhdas

Paramatma (God) realization (Paramatma praapti) is very easy. There is no other work that is as easy as this. However, there must be longing, want of only Paramatma (God, Supreme Consciousness) and nothing else. Because there is none at all that is like Paramatma. Just like Paramatma is One, unique, undivided, whole, single without another (ananya), similarly want of Paramatma must also be undivided, exclusive, unique, one without another. For the attainment of worldly enjoyments, three things are necessary –

1) Desire 2) Effort and 3) Destiny.

First and the foremost there must be a **desire** to acquire worldly things. Then for its acquisition, one needs to make an effort. After making effort (doing karma), it will be acquired if one is destined to get it. If one is not destined to receive then even in spite of wanting and making the effort, one will not receive it. Therefore we try to make an effort for the purpose of gains (profit), but end up incurring losses! But Paramatama realization is purely by aspiring and desiring (icchaa). In this, neither effort nor destiny play a role, nor are they required. In this path of divinity there are never any losses, there is gains and only gains (naffaa).

Besides Paramatma (God) there is nothing that can be attained purely from aspiring and desiring. The reason for this is that human body has been received only for attaining Paramatma. With the aim of realizing Him alone this human body has been bestowed upon us. The second point is that God is Omnipresent (in all places). Not even the space where the sharp tip of a needle can stand is vacant without Paramatma. Therefore in attaining Paramatma, effort and destiny are of no use at all. By effort only those things are attained that are perishable. The imperishable Paramatma cannot be attained through effort. Realization of Paramatma is only from ardent longing and desire.

Whether one is a male or a female, an ascetic (saadhu) or a householder (grahasth), literate or illiterate, child or youth, whatever one may be, simply by ardent desire he can attain Paramatma. Other than Paramatma there is no desire to live or to die, no desire for enjoyments, no desire for hoarding. Things not desired will not perish or become non-accessible, non-existent. That which is destined for us, we will surely get. That which is destined for us, no one else can get it – "**yadasmadeeyam na hi tatparesam**" - the fever that is to come to us, how can someone else get it? Similarly the wealth that is destined to come will surely come. But in regards to realizing Paramatma, there is no destiny involved.

Paramatma cannot be transacted in exchange for something pricey. For a price, only those things are acquired that are of lesser value than the price tag. In the market the things that are available they not actually worth as much as the price they are listed for. We do not have any such thing with us by which we can acquire Paramatma. That Paramatma is one without another. He is eternal, almighty (powerful), everlasting and omnipresent. That Paramatma is ours and He is in us. **Sarvasya chaaham hrdis sannivshth**" (Gita 15:15). "I reside in the hearts of all beings" (Gita 15:15) **"Ishvar sarva bhootaanaam hrdeshe'rjuntisthati."** (Gita 18:61). "O'Arjuna, Ishvar resides in the hearts of all beings." He is not far from us. If we go into the 8.4 million wombs then too Paramatma will dwell in our hearts; and even if we go to heaven or hell. Even if we become beasts, birds, trees, etc. then too He will remain in our hearts. Even if we become demi-gods (devataas) then too He will remain in our hearts. If we attain liberation or attain enlightenment then too He will remain in our hearts. Even if we become the worst of worst sinners, worst of criminals, committed worst of injustice, then too He will remain in our hearts. Such a Bhagwaan that resides in the hearts of all, how can His attainment be difficult?

Paramatma is not accessible if there is simultaneously desire for living, respect, greatness, happiness, enjoyments etc. Because Bhagwaan is unique, only Bhagwaan is like Bhagwaan. Neither anyone was, is, would be or could be like Bhagwaan, therefore how can we attain Bhagwaan? Simply by desire and thirst for Bhagwaan, He can be attained. What is the value of anything that is perishable, in front of the imperishable Bhagwaan? Can be ever be attained through the perishable actions and perishable things? No! Bhagwaan cannot be attained! When a spiritual aspirant cannot stay without meeting Bhagwaan, then Bhagwaan too cannot stay without meeting him, because it is the nature of Bhagwaan – **"Ye yathaa maam prapadyante, taanstathaiyyva bhajaamyaham."** (Gita 4:11) "Whatever way that devotee take refuge in me, I support him in that way."

Let us say that some mosquito wanted to meet an eagle, and vice versa, the eagle also wanted to meet the mosquito, then who will reach first, the eagle will reach the mosquito first or the mosquito? To meet the eagle, the mosquito's strength will just not work. In this it is the eagle's strength alone that will work. In the same way, if one wants to attain Paramatma (God), then Paramatma's strength alone will be of use. In this our strength, our actions, our fate (destiny, deeds performed in previous births) will not yield anything. On the contrary only our

ardent desire will work. There is nothing else which is required except our ardent desire, will, and aspiration.

If we are unable to reach Bhagwaan then what is Bhagwaan also unable to reach us? However much power and strength we may exert, we simply cannot reach Bhagwaan. But Bhagwaan resides in our hearts! We believe Bhagwaan to be far from us, therefore Bhagwaan distances Himself from us. Draupadi called out to Bhagwaan as "Govind Dwaarkawaasin" therefore Bhagwaan had to go to Dwarka and return to her. If she were to say one who is close by, then He would immediately appear! If we believe that Bhagwaan cannot be attained now, then He will not be attained right now; because we ourselves have placed an obstruction. We have barred him from appearing.

An incident happened in Gorakhpur, before Vikrama Year 2000. I used to give lectures in Gorakhpur. There was a gentleman named Sevaaramji, serving in a bank. That day in the lecture I stated – "If you ardently with firm conviction believe that Bhagwaan can be attained today, He can be attained today." That gentleman took this up seriously and resolved that he would see Bhagwaan assuredly that very day. He purchased a garland, sandalwood paste, etc. with the intention that he would garland Bhagwaan and apply sandal wood paste on Him. He locked himself in his room and sat there waiting for Bhagwaan to appear. In due course of time, there was possibility of appearance of Bhagwaan and he could smell the fragrance, but Bhagwaan did not appear. Next day he invited me for dikshaa, and told me that Bhagwaan did not appear, even though there was fragrance in the air. What could have prevented Him from appearing? I said to him Brother! How am I to know the reason? However, I am asking you that whether at anything he had a doubts that how can God truly appear so soon?" He said that he had that thought in his mind! I told him that it is the exact thought that presented as a roadblock! If instead you think that "Bhagwaan will surely appear and I will behold Him," then He will have to come and see you. Then surely he would come. By thinking that how could God come so quickly, You yourself barred Him and obstructed His visit by your thoughts.

If you think that Bhagwaan can be attained today, He will assuredly be attained today! But there should not be even a shadow of doubt that how can Bhagwaan be attained so soon, so quickly? Bhagwaan is not obstructed by your actions (karmas). If Bhagwaan is obstructed by your evil actions (dushkarma), if He is impeded by your sins (paapkarma), then on meeting Him also how can He gratify

or benefit you? But Bhagwaan is not impeded by any actions. There is no power at all that can prevent Bhagwaan from being attained. He is neither obstructed by meritorious deeds, nor by evil deeds. He is easily attainable and accessible to all. If Bhagwaan is restrained by our sins, then our sins are mightier and stronger than even Bhagwaan! If sins are mightier than Bhagwaan, then what good and beneficial thing will can Bhagwaan do on attaining Him? He who is impeded by sins, what is the gain (benefit) of attaining Him? But Bhagwaan is not so weak, that He will be stalled due to our sins. None else is as mighty as He is, nor anyone has been, nor would be or can be. If you ardently wish, long, and want only Bhagwaan, then it does not matter the sort of person you are, He will surely meet! He will join! He will unite! There is no doubt about this. He will be attained. The human birth has been bestowed on us only for attaining Bhagwaan.

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Otherwise what would be the difference between being an animal and a human being?

**"Khaadate modate, nityam, shunakah sookarah kharah,
teshaanesham ko vishesho vrttiryesam tu taadrsi."**

"A dog, a hog, and a donkey – each of these eats, and enjoys itself daily; if the attitude of those and these (i.e. those animals and these human beings) is the same, what is the difference between them?

"sooker kookar oonta khara, bad pashuanamein chaar

`Tulasi' Hariki bhagati binu, aise hi nara naara."

"The hog, the dog, the camel and the donkey – these four are prominent amongst the animals; Tulasi opines that the male and the female are of the same sort, if they do not have devotion for Bhagwaan."

The gods' (Devataah, demi-gods) life is a birth for enjoyments. They too desire to attain Bhagwaan – **"Devaa apyasya roopasya nityam darshankaadishanh"** (Gita 11:52) – "Demi-gods also are always desirous of beholding this form." (Gita 11:52). Though desiring God, they are unable to give up desire for enjoyments.

The same is the condition of human beings. If you earnestly wish to behold God, God will have to appear before you; there is no doubt in it. But if you yourself put a bar that God cannot appear, He will surely not appear! It has been declared explicitly in Gita –

"Api chetsuduraachaaro bhajate maam anayabhaak,

saadhureva sa mantavyah, samyagvyavasito hi sah

ksipram bhavati dharamaatmaa sasvacchaantim nigacchati

kaunteya pratijaaneehi na me bhaktah pranasyati." (Gita 9:30-31)

"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. Speedily, he becomes virtuous and secures lasting peace. Know it for certain, Arjuna, that My devotee never falls. " (Gita 9:30-31)

The point here is – even if the vilest sinner becomes an exclusive devotee, in other words, other than Bhagwaan he is desirous of nothing else, he also should be considered a saint, because he has rightly resolved that Bhagwaan will be certainly attained.

Desire only Bhagwaan, and don't desire anything else. Neither desire to live, nor desire to die. There should be neither desire for respect, nor desire for greatness. Let there be neither desire for enjoyments, nor desire for wealth. Only one desire – Bhagwaan, then He will surely be attained. Minimally, at least test my statement and see for yourself! God does not come to you, because you do not want Him.

Bhagwaan (God) is unattainable only because we do not want Bhagwaan. If you long for money, riches etc. then why would God intervene in the middle? The worst thing in the world is money. There is nothing more despicable than money – nothing at all. If your mind is engrossed in such a worthless thing, how can God come to you? By giving money you can purchase food, clothes, vehicles etc., but money itself cannot be eaten, worn or ridden on. The point is that money itself is of no use at all. Rather its utility is what matters.

Bhagwaan (God) can be attained purely by desire (i.e. earnest aspiration, longing). No one at all will be able to restrict Him if you have a burning desire. If a child is weeping, the mother definitely comes. The child does not do any household chores. On the contrary, he hinders your work. But when the child cries, everyone in the household is on his side. All members of the family – mother-in-law, father-in-law, brother-in-law, all of them say, "Oh, why don't you do something for this little one, carry him and console him." The mother has to stop all her work to carry and take care of the child. The only power the child possesses is loud crying – "Baalaani rodun balam" - "To weep is the power of the children". If you were to sincerely weep for God, earnestly cry and call out to Him, then all devotees, saints, noble souls would take up your side and invoke God by complaining – "Why do you not appear before him?"

Truly speaking, Bhagwaan is ever attained, but only our worldly desires bar Him from being realized. When we desire money and enjoyments, Bhagwaan does not forcibly make us leave it? If we earnestly aspire for Bhagwan alone, leaving aside all worldly desires, then who has the strength to block us from doing so? Absolutely no one has the power to restrict us. If we long to behold Bhagwaan then Bhagwaan also will long to behold us. If we long and cry out for the world, the world will not reciprocate. But if we call out and cry longingly for Bhagwaan, He too will surely cry out for us.

It is only the mother who truly knows whether the child is really weeping or not. If a child does not shed real tears and simply utters the sound of weeping, the mother understands that he is cheating, pretending! If the child truly weeps, the mother can tell instantly from his breathing. The mother stops everything she is doing and immediately carries the child. What is the use of a mother that does not pay immediate attention to her child in desperation! What is the use of her living, if she neglects the child? Similarly what is the use of God who is not paying attention to the one who truly longs, cries and calls out for Bhagwaan? If Bhagwaan does not meet such a devotee, then what is the use of Bhagwaan;s existent. If Bhagwaan does not meet one who is sincerely longing from within then Bhagwaan should die!

There was a saadhu (ascetic). A person approached him and asked him, "How can Bhagwaan (God) be attained very quickly?" The saadhu said, "God can be attained by having ardent, exceeding, abounding desire for Him." What is the form of ardent desire? he asked. The Saadhu said that when one cannot live without

Bhagwaan (God). That person did not grasp what was meant, and therefore he continued to ask again – "What is the nature of ardent desire?" One day the saadhu asked the man to accompany him to bath in the river. Both went into the water. As soon as the man immersed his head in the water, the saadhu pushed his head further down keeping it submerged under water. The man started gasping for breath, becoming every moment intensely restless. After some time the saadhu released him. On reaching the surface the man was furious and said that being a saadhu, how are you indulging in such things? I would have died today! The saadhu asked him what he was remembering at that very moment in time while gasping for air? Did he remember his mother, his father, his wife, or his son or wealth? "I was dying, this life-force was leaving, at such a time how could anything be remembered? The saadhu said- you had asked me about the true form of ardent desire – you have today experienced a flavor of what that is like. When besides the One Bhagwaan, nothing else is remembered, and without attaining Him you cannot live, then Bhagwaan will surely be attained. Even Bhagwaan has no power by which to remain unattained in such circumstances.

Bhagwaan is not attained by actions. That which is attained through actions (karma) is perishable. Money, respect, honor, hospitality etc. can be attained by actions. But Paramatma is Imperishable and Eternal. He is not the fruit of your actions, but the fruit of your ardent aspiration and longing for Him. But verily you have no care to attain Paramatma, then how can He be attained? God as if says, "If your dealings are carrying on without Me, then I can also make do without you. If your dealings are obstructed for want of Me, My dealings are also impeded without you. If you cannot live without Me, then I too cannot live without you.

Really speaking, you have no ardent desire for attainment Paramatma at all. If you attend holy assemblage (satsang), then you will definitely gain from it. As much as you attend satsang and contemplate on what has been heard, you will definitely gain from it - there is no doubt about this. But Paramatma will not be attained quickly. It may take many births, and then only Paramatma will be attained. But if there is ardent, intense desire to attain Him, then Bhagwaan will have to appear. He is every moment eager and ready to see you. If He does not see the one who loves Him, then whom else would He see? Therefore call out to him with a true and pure heart saying "Hey Naath! Hey mere Naath!" O Father! O My Beloved One!"

"Sacche hrdey se praarthnaa, jab bhakt sacchaa gaaye hai Toh bhagatvatsal kaan mein, who pahuncha jhat hi jaaye hai."

When a devotee invokes Him with a true heart, his invocation reaches the ears of Bhagwaan and He has to appear. No one can stop Bhagwaan from coming. He in whom there is no other desire except Bhagwaan, neither to live, nor to die, nor of respect, nor of hospitability, nor of honor, neither for wealth, nor for family, if Bhagwaan isn't attained, then what will be attained? If a devotee prays heartily for Bhagwaan, He has to appear. He who does not desire anything else except Bhagwaan, nothing what so ever i.e. neither to live nor to die, neither respect nor desire for hospitality, neither honor nor money, nor desire for family for him, if Bhagwaan is not attained then what will be attained? Whether you are sinful or virtuous, literate or illiterate, Bhagwaan doesn't look at these things. He simply looks at your true and inner heartfelt sentiments.

"Rahit ne Prabhu chit shook kiye ki, karat surati sai baar hiye ki" (Manas, Baal. 29:3)

"Bhagwaan does not at all remember the mistakes committed by a devotee in the past! Bhagwaan's inner being is such that and He thinks a hundred times of the devotional love in the heart of the devotee." (Manasa, Baal. 29:3)

He remembers the sentiments of the heart and not at all the sins previously committed by a devotee. Bhagwaan's mind is such that your sins are not imprinted in God at all. Only inner longing, your exclusive and single-pointed aspiration is imprinted in Him. How can Bhagwaan be attained? How? If such a single-pointed longing and aspiration is aroused, then Bhagwaan (God) will be surely attained. There is no doubt in this. Do not desire anything else except for Bhagwaan, and then please see for yourself if He beheld or not! Do so and check it out, then at that same time, I too will be tested, whether I am speaking the truth or not? I tell you this based on the authority given in the Gita – "ye yathaa maam prapadyante taanastathai Bhajaamyahum." (Gita 4:11) – "Whosoever devotee, in whatever manner he takes refuge in me, I shelter and support him in the same manner" (Gita 4:11). If we are restless without Bhagwaan, then Bhagwaan also feels restless without us. If we cry due to not having Bhagwaan (i.e. without Bhagwaan), then Bhagwaan too will be saddened

and cry from not having us. There is absolutely nothing else as easily accessible and attainable as Bhagwaan. Bhagwaan states -

"Ananyachetaah satatam yo maam smriti nityasha

Tasyaahum sulabh paarth, nitya yuktasya yoginah." (Gita 8:14)

"O You Delighter of Prthaa! (the Son of Prthaa!). He who always, exclusively and constantly thinks of Me (remembers Me) with undivided mind, to that Yogi always absorbed in Me, I am easily attainable." (Gita 8:14) i.e. I can be easily attainable by such a Yogi.

Bhawaan has called Himself as "easily attainable", but "great Souls" have been declared "rare" -

"Bahunaam janmanaamante jnaanavaanmaam prapadyate,

Vasudevah sarvamiti sa Mahaatmaa sudurlabhah." (Gita 7:19)

"In the very last of all births (i.e. in the human birth) the man of realization, worships Me, realizing that all is God. Such a great soul is very rare." (Gita 7:19).

"Hari duralabha nahim jagatamem, harijana duralabha hoya,

hari heryaan saba jaga milai, harijana kahim eka hoya."

"God is not difficult to attain in this world, but a devotee of God is attained with great difficulty. Bhagwaan, if searched can be found everywhere, but a devotee of God is only somewhere."

The devotees of God are not found everywhere, but God can be found at all places. Wherever a devotee resolves to behold Bhagwaan (God), there Bhagwaan appears.

Bhagwaan is the eternal friend of all beings. He is easily attainable by the sinners and those who are wicked with improper conduct. Mother comes quickly to a weak child. A mother had two sons. One son used to eat at the proper time and thereafter not eat anything. The other son used to munch on something all day. When both sons sit down for dinner, the mother gives roti (Indian bread) to the son who only eats during meals, because she is concerned that if he remains

hungry, he will have to go without food till the next meal. The mother asks the other son to wait for the roti, since he has been munching on food all day long. Both the sons belong to the same mother, then why is it that the mother is favoring one over the other? Similarly one who desires nothing else besides Bhagwaan, Bhagwaan comes to them first and the foremost; because they are very lovable to Bhagwaan. Besides Bhagwaan, they do not consider anyone else as their own. If they are sad without Bhagwaan, then Bhagwaan cannot tolerate this sadness.

A four-five year old child who gets into a fight with his mother, then the mother becomes softened in front of him. In worldly fights, the one who has the greatest strength becomes the winner. But in loving wars, he who has the most love, he loses. The child says to the mother, I will not come in your lap. But the mother out of her concern for him says - Please come! Please come to me son! This loving feeling in the mother has come from Bhagwaan Himself. Bhagwaan also has concern and longs for His devotees. The amount of concern that Bhagwaan has for the devotee, that much the entire world does not have. The child is not as concerned about the mother as the mother is about the child. The child while breast-feeding even if he bites the mother the mother does not get angry. If she were to get angry, would the child be able to live? The mother only showers her grace on the child. Similarly, Bhagwaan is our mother for infinite lifetimes. He cannot abandon her devotees. He considers the devotees as the jewel in His crown. **"mein toh hu Bhagatan ko daas, bhagat mere mukutmani."** Bhagwaan is ever ready to do the work of His devotees. Just as the mother cannot live without the child and the child cannot live without His mother, similarly, Bhagwaan cannot stay without His devotees, and the devotees cannot stay without His devotees.

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*You can also read publication in HINDI titled "**Bhagwaan Aaj hi Mil Sakte Hai**" in May 2010 at : <http://www.satcharcha.blogspot.com/>*

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