

॥ Shri Hari ॥

## How Can All Be Liberated?



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

**Swami Ramsukhdas**

## How Can All Be Liberated?

*Question: How can all be liberated?*

*Answer:* It comes to my mind that you, me and all should do, what I am saying, then liberation and good of all will take place. **First and the foremost our aim should be that we want to be liberated, we want to raise ourselves spiritually. It is our only wish, only want, only need, only requirement.** There is also a saying –

**Ekai saadhe, sab sadhai, sab saadhe, sab jaai**

By accomplishing one, all work is accomplished, and by trying to accomplish many tasks, then not even one thing is accomplished.

Therefore, what is required first and the foremost is to remove our natural tendencies from all directions and let them be directed at only one thing and that is our liberation, our supreme welfare. Now your spiritual disciplines must at all times be in accord with this single pointed aim. One has to think about this constancy of purpose.

The following things come in front of us - work-business, time, people, things etc., etc., Firstly, the feeling is that many different types of work and tasks come in front of us in the form of duty, and secondly, the one thing that we have is the time (hours), i.e. the night and day, months and years etc. that we have received in terms of our life

span. Thirdly, our mother, father, wife, son, family members and various individuals come in front of us. Fourthly, wealth, house, and other things come in front of us. For all of these we have to perform different tasks and duties. Sometimes it happens that right now is time for *satsang*, therefore do *satsang*, right now it is time for eating, so eat, now it is time for rest, then rest, now it is time to read books, then do that. In this manner there is work related to sustenance of this body, to cooking, to caring and raising children, sleeping, cleansing of the body, bathing. Similarly, different kind of work such as earning money and livelihood come in front of us at particular times. Thus there is a division of the kind of work and there is a division of the time. Similarly there will be a division of the individuals and also of the things, that these are mine and those are not mine. But to take all these different things and to make them all one, is not in our hands, and it is also not proper. Then how can the aim be one only? **Through deep inquiry and thinking eradicate the thought that these are separate and feeling of being separate.** How are we to do that? Things will also remain separate, individuals will remain separate, their usefulness will be separate, time will be separate, and work – earning money will also remain separate. It should remain so. It is not wrong for them to remain separate. Then, what is that one spiritual discipline that we must do and how? Even if our aim is one, then too, so many things come in front of us. We have also to earn money for the support of our family. We have to buy things for the family, at appropriate times we have to take rest, we have to sleep, we have to eat and drink as well. These are all separate activities. Then how can the aim be one? This is the question that has arisen.

In this there is one important point to be understood. What is the reason we are doing all these different activities? **Due to this very reason, when the aims are various, we are duped.** Sometimes our aim is knowledge, sometimes glories, sometimes wealth, sometimes respect and greatness, sometimes good health, sometimes it is God Realization, sometimes worship-adoration and meditation. By having these various aims, we are not able to do the spiritual disciplines. **“Sab Saadhe, sab Jaaye” - no work gets accomplished.** Therefore **our sentiments should be only one, and that is that all the different work we do, we will do it for God’s pleasure, for making Him happy.**

When waking up from sleep, think that now what work do I have to do? **We have to follow God’s command for His sake, as we are doing His work alone.** You must accept and experience that the work of washing hands and mouth, is God’s work. If you say that how is it that we can consider this work to be God’s work? We are washing our mouth, our hands. When your own hands and mouth are being washed, then you should understand and it is proving that you are accepting your “self” (*swayam*) as your own individual identity, and not accepting as God’s (being a part of God). **Consequently by not admitting yourself as belonging to God, your aim will not be accomplished.** Then what will happen? There will be bondage, what else will happen? What has been happening all along, that alone will happen. The question arises that how to accept this body as belonging to God? The answer is, **when we want to realize God and we are God’s, then our body is also God’s. While washing hands if we understand that in the infinite Universes belonging to God, this body too is a very**

**small part of God.** Just as the smallest of smallest particle on earth is not separate from the earth, similarly, this body is a very small part of this infinite Universes. However, this too is God's. Thus one must experience that I am washing this mouth, this too is God's work. This point that I am sharing, is a very significant point to be understood. It is not something to trivialize by joking and laughing it off. If you are doing the morning defecation, then there too you must experience that **I am doing God's work.** Innately from within that state must remain. When this body is God's then isn't keeping it clean also God's work? If we are cleaning the dirt in someone's house, then are we not doing the work of the owner of that house? If we are sweeping the floor, then we are doing the work for the home-owner. In the same manner, when this body is God's then by defecating and cleaning the body, that too is doing God's work. Similarly bathing is God's work. Washing clothes, cooking, eating is God's work that is being done. **There is no such activity that is not God's work.** If we do not experience that all the work that is being done is God's work, then for now simply start to accept as true, believe and have faith that all the work is God's work that is being done.

Just as all work is God's work, similarly all the time is also God's. **Do not make a distinction that this time is for devotion and worship of God and that time is for work-business.** When worship and adoration is also God's work and the task of cooking is also God's work, then all-in-all, **all the work is God's work only.** Therefore neither there remains a division in activity (*kaarya vibhaag*) nor there remains a division in time (*samay vibhaag*). A spiritual aspirant should never make that division that this time is for worship and adoration and the other time is not. Yes! The

forms of devotion are different. At that time the worship was in the form of divine name recitation and meditation; now worship is in the form of cooking. Think about this. What is it that is given the name of “*bhajan*”? It is serving God. **When work is done for the Lord then that service itself is “Bhajan”; therefore God’s work is “Bhajan”.** Now eating is also doing God’s work, this time is also the Lord’s. Therefore one should not think that the time for eating is not God’s. Similarly while doing office work or business, one must experience that all this work is also God’s, then all-in-all all the time becomes God’s.

Now you may say that when we sleep is that sleeping time also God’s time? Absolutely! Now how is that? When you sleep, then you need to make use of this point. This appears to be a very great point. **While sleeping also, you are not to think that you are sleeping for rest and relaxation.** For so long we were sitting, walking and roaming around doing God’s work, but now 5-6 hours that you lie down, is also doing God’s *bhajan*. Because this body is God’s therefore strolling and walking is also God’s work. And work – business is also God’s work and lying down for some time to rest is also His work. After sleeping we have to do God’s worship and adoration, not to rest and relax, not to take pleasure, having this thought in mind, go to sleep. If while trying to sleep, you cannot fall asleep, then till then remain at Lord’s Lotus feet and let thoughts about God go on. **Continue to experience that God’s hands filled with His grace and mercy are on us, and His grace is showering on us. Just as a mother takes her child into her lap, and while the child is lying next to her feet, she is beholding him with grace and love, similarly I am lying near Lord’s Lotus feet, Lord’s grace is on me, and Lord is looking**

at me with compassion and love. **God's hands are on my head. While doing so and thinking about God, repeat His name.** Thus while lying down, His worship and remembrance is going on. And if we fall asleep, then so be it. There is no worry that sleep has not come so far. We have nothing to do with falling asleep, **we have everything to do with being at the Lord's Lotus feet.** We are God's. If sleep overtakes us, then we are doing His work in the form of sleep. If sleep does not come then we are doing His work in the form of thinking and remembering Him.

In this way, **all the work is God's work and all the time is God's time.** Now what remains is the individual. These brothers-friends, mother-father, wife-son, family, lover-relative that are there, they are all individual entities. They too are God's. They are God's then in what way are we to serve God's people? Just like a chaste wife serves her mother-in-law, similarly the mother-in-law has to fulfill her duty towards the daughter-in-law. In other words, she has to give her happiness, not to take happiness. It is not our aim to take happiness. How to give happiness, while not seeking happiness for ourselves? Remember *Sita mata* and *Mother Kausalya*. Mother *Kausalya* said that I have not asked *Sita* to even straighten out the wick of a candle (*deepak*, oil lamp) and I have not let her soft feet even touch the hard floor. And *Sitaji* said - I am most unfortunate, that I have not been able to serve you and I have deep regrets about this. The daughter-in-law is not thinking that the mother-in-law has not given her any happiness and vice-versa. The thought is only that the Lord's work has to get done. Thus I have to serve them. Whichever way that they become happy, that they are benefited do those things and **have**

**the feeling of always wanting to do things that are pleasing to the other.**

In this way, however many family members that we have, they are all God's. Now think! In this we see a division, that these are my family members, they are of my religious sect, and these are not mine. They are my family members - this means that serving this family is my first duty, it is my *dharmā*; because I am indebted to this family, therefore I have to first pay my dues to this family. And those that do not appear to be related to us, intermittently they too have to be served. In other words, **when a great need arises, one needs to devote the time and first serve them. Why are they to be served? For the gratification and delight of the Lord; because they are God's.**

“These are mine” this means that one has to serve them in a special way; because, they are desiring service from you in a distinctive way. Therefore **serve them first and do it in an extraordinary way. But believe in your heart that they are God's, they are not mine.** In this there appears to be a sense of mine-ness, this means, they are our family members and therefore we have to give them happiness; have this sentiment within you at all times.

In the end what remains is “things”. The usage of things will vary. The plates and spoons will have a different utility then writing pen. All things will have different utility. This diverse utility is for what purpose? **It is for God's pleasure. These have to be used to serve God.** These things are mine and these belong to others - such division does not exist in God. However **that which is called**



ours, must be put to use first. In this manner, the Lord's things and the Lord's people have to be served.

Now what conclusion can be drawn from this? Any sort of work, whatsoever it may be, is all God's work. And any moment in time, is all God's and any individual, whosoever it may be is God's children and anything whatsoever it may be, is God's thing. Now tell me, besides constant "bhajan" what else will take place? Rather it will be uninterrupted "bhajan" and uninterrupted "saadhan" (spiritual discipline).

**Tasmaat sarveshu kaaleshu  
Maamanusmara yudha cha | (Gita 8/7)**

Sarveshu kaaleshu Maamanusmara yudha cha - here by saying "yudha cha" it means - **time to time that which is essential work, when it falls on our lap, do it, but do it with Lord's permission and for His pleasure and delight.** What else did *Arjuna* do? When he went to kill *Karna*, *Karna* said - "*Arjuna* ! you are being unjust" Lord said - "*Arjuna*, shoot the arrow" *Arjuna* said "I do not see towards justice-injustice, I have to follow the commands of the Lord. The Lord's command is to slay you"

If Lord is not visibly and evidentially before us, then see towards Lord's words and test the feelings within your heart whether we would like such behavior from others. **If you do not wish such things from others, then do not do it as well.** If God visibly gives His command, then even the responsibility of seeing towards justice - injustice is not in our hands. If God is not visibly in front of us then God's command is Gitaji. See within Gitaji, and do justice accordingly, do not do injustice. And if you do not

understand from Gitaji, then do not be afraid, however **keep your sentiments pure**, then it will be understood.

There was a Babaji., He was going somewhere. He sat in a boat with other people. The boat was forcibly dragged into the middle of the river where with sudden force it was swirled into a whirlpool. The boatman said to all the passengers – “Think about your own God! Now nothing is in our hands. The force is tremendous, and further ahead is the center of the whirlpool, there is a good chance of drowning. Therefore remember the Lord.” On hearing this many began to cry, and many remembered the Lord. The Babaji immediately began to repeat “Jai Siya Ram, Jai Siya Ram, Jai Siya Ram” and with his pot began to take the water from the river and pour it in the boat. Others said - what are you doing that for? He continued on. In sometime, the boat suddenly seemed to be out of the clutches of the tremendous force of the whirlpool, and the boatman was able to work his way out of that area. At that time the boatman said - Now there is nothing to fear, the shore is nearing” As soon as the Babaji heard this, he began to remove the water from the boat and throw it out into the river repeating “Jai Siya Ram, Jai Siya Ram...” People said - are you mad in doing such things? Do you lack compassion, why such stupidity? First filling water to expedite the drowning and now removing it? Babaji said, we do not know the full picture. First I understood that God wanted the boat to sink, so according to his wishes I was helping him. And later when I realized that he did not wish for the boat to sink, then according to his wishes, I was removing the water. When I have become a “sadhu” (ascetic) then I have nothing to do with my living or dying, let my wishes blend in with God’s will. We do not understand completely. If I had known upfront that God was only playing at first and did not want the boat to

drown, then I would not be filling water in it. But at that time, I did not comprehend God's wishes. First the only thought and signal that appeared was that God wanted that the boat should drown.

These are the qualities of a devotee that has taken refuge in the Lord. The saints have done these things, but I wish to tell you that wherever a boat is sinking, do not fill water in it, but definitely do not cry at all. Simply understand that it is a good thing, it is something to rejoice, it is a blissful thing; and that even in this incident is hidden something auspicious, something fortunate. In another incident that happened several years ago, in a saint's ashram. The main priest was very good natured, highly learned and a great devotee of the Lord. One time the *Gangaji* was very flooded, as the waters were gushing down the mountain tops in great force. Behind the Ashram the water force was so intense, as if it was cutting through the buildings and by its force carrying it away. On hearing the news, the chief priest was very pleased, very happy, and became ecstatic that now he will go into the lap of Mother *Ganga*. Others became fearful and scared about the news and were concerned as to why the main priest was joyful? What happened next? The water gushed through the buildings without having the least affect on the building. The feelings within the head priest was that he would be in the lap of Mother *Gangaji*. Think about this! A child is so very pleased being in his mother's lap, isn't it or not? So was the head priest filled with joy. What can be drawn from this? **While doing we must be attentive to God's command and His signal, while in the outcome, remain ever happy.** Whether favorable situation comes or unfavorable ones, whatever be the situation, remain ever happy in it; because **that which was to happen, is all in**

God's hands, and the act of doing is in our hands. Therefore whatever you do, do it as per God's command, with His permission. And as far as the outcome, whatever happens, remain happy in the same ! **"Waah !"** Great ! God has showered His grace upon me. In that which is happening, one is not to see that this is not alright and this is alright. Rather, one is to see that who is doing this, by whose command and by whose signal this is taking place. **"Kari Gopalki sab hoyi"** All that is happening is happening according to God's divine plan.

The unfavorable situation that arises, the pain and suffering that is experienced, in all of this there is God's immense grace. Are pain, suffering, unfavorable situations the fruit of sins or of virtues? If you believe these to be the fruit of sins, then by suffering through the consequences, will the sins remain or will they be wiped out ? When sins are wiped out, is it God's grace or is it lack of grace? When you are getting purified, God is showering His grace – by thinking so, become filled with joy. **"As you undergo throbbing pain, as grief and agony is experienced, understand that God's immense grace is flowing. God's is showering His grace and purifying you."** A goldsmith when he takes the gold and works on it, first he places it under intense heat, then he hammers it down as the impurities come out of it. This means that now he will accept it. Similarly, God has accepted us as His very own, so he is now cleansing that which belongs to Him; therefore we must remain ever joyful.

The explanation is - that which happens, there is no possibility of anything untrue in that, thus one is to remain ever joyful in it; as it is in the hands of God,

whereas that which we have to do, it has to be done by His permission, we are not to do anything that is opposed to His command - let this be our aim. Besides these two things, there is no other point. One is that which “happens” and the other is “doing.” Then our entire life will become nothing but endowed with spiritual disciplines. Now we must remain ever joyful, at all times. But we do not remain joyful, therefore it becomes necessary for me to say - our attention is not towards this. If our attention was there then would such a thing happen?

Therefore in 24 hours let there not be a single minute such that “saadhan” spiritual discipline is not taking place. Now tell me, what time is left, in which “saadhan” spiritual discipline is not taking place? “saadhan” is taking place all the time. Now what activity, what endeavor is not God’s “bhajan”? By this very act “Sarveshu kaaleshu maamanusmara” will take place. When it is said

**“Yatakshanam yanmuhoortam vaa vaasudevam na chintayet |**

**Kah hanumant bipati prabhu soyi | jab tab sumiran bhajan na hoyi ||**

Then our miseries and adversities go away. Where are those adversities? **Total (al-in-all) time is God’s time, all work is God’s work, all things are God’s things, all individuals are God’s, all relationships are God’s relationships and there is nothing that is ours. Mind is God’s, intellect is God’s, body is God’s, life-breath is God’s, everything is God’s -**

**“Tvadeeyam vastu govinda tubhyameva samarpaye |”**

“Your thing O’ Lord, is surrendered at Your Lotus Feet.”  
Thus saying, become blissful.

**What is ours? Ours is only God and because there is God therefore there is joy. Then there will be joy and inexpressible bliss.**

**“Chinta deendayaal ko mo man sadaa anand”**

There is God and there is us - i.e. there are two. There is a allocation between the two. **Joy and only joy has come in our share and worries and only worries are God’s.** We do not worry, why should we? Let God worry. He is older, elders usually do the worrying.

A letter came from *Narasinh* a devotee of God, It was lengthy with a message that if you bring lots of things, then you can come. At the top of the letter the Lord’s name is written. This practice has been going on from time immemorial. When the letter was read, then the Lord’s name was addressed at the top. *Narsinh* ji began to dance -

**“paati to baanch narasi magan bhayaa.**

There were million – trillion things that they wanted. There were so many things listed, that by reading these, *Narsinh* began to dance. He became ecstatic and began to sing as well.

**“upper naam likhyo so to maayaro bharasi |  
Naraseelo to baithyo baithyo bhajan karasi ||**

When a letter arrives at your home requiring some work to be done, then whoever’s name the letter is addressed to,

becomes primarily responsible for executing the task. Is there ever any responsibility on the children of the house? The children only think - O' there is a marriage in our house, good thing, we will rejoice and enjoy ! Eat good food ! etc. O' The children will be rejoicing, but the tremendous pressure that is on the father, as far as, incurring expenses etc. do the children have any idea? But what worries do they have?

They are playing all the time! If someone asks *Narsinh*, under whose protection and trust are you going there? What trust? God will take care of everything. You too come along brother! Eat delicious food. Is there any worry or tension here at all? We are simply enjoying.

**Chintaa deen dayaalko mo man sadaa aanand |  
Jaayo so pratipaalasi Ramdas Govind | |**

**We are released from all the worries and cares. We have taken shelter at the Lord's Lotus feet. All work of God is accomplished. It is simply joy!** Now we shall never get out of the Lord's kingdom. These young babies, have become so very clever, that the moment the mother puts them down from her lap, immediately they begin to cry. They have learnt a very good trick. Similarly, **let us remain always in God's lap, let us never get down, never ever.**

Therefore *Naradji* has shared in the *Bhakti Sutra* -

**Tadarpitaakhilaachaaritaa tadvismarane paramayaaku**  
Surrender all actions (conduct and behavior) to the lotus feet of the Lord. Let there be intense distress when there is non-remembrance of God, immense anguish; because

God has removed us from His lap and put us down. Let the aim be that **“we will always remain in God’s lap, we will not get down from His lap at all.** Now whether God is suffering or enjoying, what can I do?” The child will remain in the lap at all times; if he weighs heavy, then so be it, the mother will have to bear the weight, what can the child do? **I will not get down at all, Lord I will remain at Your Lotus Feet alone. I will remain ever blissful in Your lap at all times. I am simply enjoying the blissful state.** When you leave and go from this *satsang*, leave being happy and blissful. What has happened? All has happened; joy and joy ! What is left behind? What represents a question, but now there are no more questions left at all.

We are living in God’s abode. We are doing His work in His kingdom. There is nothing but joy and only joy. Bliss and absolute bliss. Why are we rejoicing? Well! what is there to be sorrowful about? What is there to worry about? If there is someone then the worry is of the poor piteous one. We are only rejoicing. From now onwards remain ever blissful and joyous. While walking, roaming around, getting up, sitting down, at all times joy and only joy. All that is happening in that we are remaining in God, in His joy. Now we do not have to think about God. In such a joyful and blissful state, thinking and contemplation on God is happening naturally. Therefore Dhruvji said **“vismaryate krtavidaa kathaamaartbandho.”**

How can I forget you? How can you forget? Tell me, how to forget? In this life mothers love a little bit. When that mother is also remembered, then the Mother who has been loving for infinite births, how can we forget that mother? Can the Lord who has been so ever loving, at all time, be forgotten?



**Our job is to remain at His Lotus feet. We are to look and face towards Him. He is ever remembering us. I remembered one point just now. Listen carefully. Even when we do not remember God, then too He remembers us. Now what is the proof of this? Whatever state you are in, do you not get restless and tired of being in that state after sometime? Whether it be with family, money, body, profession-business, do you not get tired of it or don't you? Why do you get tired of it? Because God is remembering you, therefore you get fed-up. God is pulling you towards Him, therefore you are getting fed-up with the current state. Then too we hold on to that state. But **God does not want us to remain in a state where the soul is entangled and trapped in enjoyments, money, family etc. That is, there is no such state where you will not trip and stumble. If there is such a state, then please share with me? You trip and stumble when God is remembering us in a very special way, saying O' where have you been lost? Remember me. Leaving me where are you wandering around? But we once again get trapped and bound. If God did not remember us, then we would never wish for true happiness because eternal embodiment of joy, eternal embodiment of bliss is only God. This desire for real happiness is desire for God.** That God is remembering us, He is pulling us toward Himself, but he never imposes or forces.**

**The main essence is that all work is God's work and all time is God's time, and all people are God's people and all things are God's things. While performing any actions if one constantly experiences this then "sadhana" spiritual discipline can take place all the**

time. By this, all will be benefited. ? All will be liberated.

**Narayana ! Narayana !! Narayana !!!**

From "*Akai Saadhe, Sab Sadhai* " in Hindi by Swami Ramsukhdasji

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**नारायण ! नारायण ! नारायण !**

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