

॥ Shri Hari ॥

Importance of Objective



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

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Importance of Objective

In order to realize the divine elements, the importance of an aim, an objective is crucial. Evaluating in terms of percentage. **the “aim, objective” (*uddeshya*) accounts for 94 %.** The **“feelings / sentiments” (*bhaav*) account for 3% whereas the “actions,” (*kriya*) account for merely 1%.** **However these days an aspirant's eyes are fixed only on actions, not the “*bhaav*,” sentiments. And the eyes are not on the “*uddeshya*” aim, the objective at all.** We will now discuss the importance of an aim.

What is the aim, the objective of our life? What do we want to attain, to achieve? Which essential element do we want to know? What do we want to understand and acknowledge? What do want to bring into realization? **On giving due consideration to this, man's aim, objective would be that I want to only realize God, to know the divine elements (*paramatma tattva*), to recognize one's eternal and everlasting relationship with God and to make God our visible reality.** The reason is that only God is eternal and constant. Nothing else will remain eternally and continuously. Whether we get worldly objects or not, whether we get honor or not, whether we get food or not, whether we get clothes or not, whether we get a place to sleep or not, whether we get rest or not, whether we get respect or not, whether we get praise or not, all of this is immaterial. **Our aim is only one - Realizing God's Divine Elements / God's grace (*Paramatma tattva*) -**

“Experts in ethics may criticize or shower praise, riches may come and go; death may knock today or years from now, sticking steadfast to the objective, one should not deflect, nor takes a step back from his chosen path of justice and truth.”

Thus, if the sole aim of a person is only to achieve Divinity (*Paramatma tattva*), he cannot stand still at any one place. Can a person who is greedy for money, last in a place where he cannot get money, rather where he is only spending money? He whose real objective is to realize God (*Paramatma praapti*), can he be deceived or deviated by sweet words? He who has a strong thirst and earnest quest for knowledge of - What is *Paramatma's* Divine Element (*Paramatma tattva*)? What is my real nature (*swaroop*)? What is the nature of this world? He cannot be satisfied with speeches and discourses. He cannot stop there. He does not have the staying power to stop there. If he stops there, then so far he has not decided the objective, however educated or learned the person may be.

We only want to attain *Paramatma (God)* - this objective is such that it alone is worth 94%. Sentiment and feelings (*bhaav*) may change often; sometimes good and sometimes bad. Sometimes these are placid (*sattvik*), sometimes active (*rajasik*) and sometimes ignorant (*tamasik*), but the objective never changes. If there is a change then, so far the real objective has not been truly understood or formed.

Objective (aim) is the basis of human foundation. He who has no objective, as such he is not a human being at all. These days there are many large schools and colleges in which thousands of students receive education; but, why are these students being taught? Why should one study? for this so far, a single aim or objective has not been formed

yet. It is such a surprising thing that they go to study and yet do not know their objective at all!

In truth, rather than setting out the objective, it is more important to understand it. This human body, we have not taken over by our volition, but God has bestowed it upon us for meeting the objective of achieving divinity (*bhagwat praapti*). It is because of this objective that human birth has great importance. Otherwise the product of five elements has no sanctity whatsoever. A body is a factory for making human excreta. The very best of sweets offered to God, when put into this human machine, become stool; the most pure and sacred water of the *Ganga* and *Yamuna* turn into urine. A body that makes such dirty products has in fact no importance. The only importance is of the aim to realize Divinity and that aim, **that objective itself is what in truth is humanness**. Therefore we must understand the aim for which this human body has been bestowed upon us. It means that **the objective was formed first and then came the body**; just as an objective to visit *Badrinarayana* is established first and then follows the pilgrimage. So the objective has to be recognized and not to be created. It is to meet this objective that God has given us the capability, the right and discrimination. Therefore every human being is entitled to achieve divinity.

People cannot lay equal claim to share riches or respect or greatness or health or life for 100 years etc., but **all are equally entitled to attain divinity!** Those who are completely illiterate, have no discrimination or dispassion, no six traits (quietism, self-control, endurance, resignation, piety and composure), no desire for salvation, no hearing of holy texts, no reflection, no assimilation, but **have acute thirst for divine knowledge**, or those who are distraught with the world and see it full of sorrow, they can also realize the divine. It is for this that God has said about the self in

the Gita - **Shrutvaapyenam veda na chaiv kaschit**" (Gita 2/29); "Some hear of it as a wonder, but after hearing it, they do not know it still." Even after hearing of it, nobody knows it. It means that by reading scriptures, and putting in great effort, if someone could achieve divinity, that would not be possible. Just as a multi-millionaire may not have musk, if he never bought it, yet a forester could have it, as he may have picked it up from the musk-deer in the forest. Similarly, **an ordinary person can realize God very easily, if he has an acute and intense longing for God.**

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If there is a temple on top of a hill, and the pilgrims have the intent of reaching it, then they may take the regular road up and reach it. But the forest dwellers, will instead take a short cut by climbing the hills straight up, towards the temple and reach there speedily. Similarly, an aspirant who practices the spiritual discipline of listening to spiritual talks (*shravana*), reflecting and cognition (*manan*), and putting into practice (*nididhyaasan*) does not attain the divine objective quickly; but even an ordinary person can achieve his goal speedily with a firm resolve. **The point is that the power present in an objective (aim), is not there in spiritual practices.** He who has firmly resolved to pursue his objective by the "self," that now onwards I want to attain *Paramatma* (Divinity, God), he alone can realize *Paramatma*. If he doesnot set after an objective, however much he might study, concentrate or meditate and experience trance, he will not attain God. This is because study and practice are not of such importance, as an objective is. In effect, the importance of objective is far more than even "*samadhi*" (deep trance).

As stated earlier, the value of action in this regard is only 1%. By doing meditation, contemplation, bodily purification, pilgrimage, austerity, fasting etc., one cannot achieve that Divinity (*tattva praapti*). Divinity can only be realized by he who has a firm objective of attaining that Divinity. A sweeper sweeps the floor, but if his objective is one of serving all and removing their displeasure, then he will attain divinity. He who is a complete idiot, who knows nothing, he too if he firmly resolves and accepts that - "I am of God and God is mine" then he too will attain the same Lord (Divinity), that the most exalted great souls attain. Therefore **an aspirant should resolve on the only aim of life, that I want to realize that Divinity. Besides that I do not wish to do, to know or to acquire anything else. He who has decided on his objective, he will no longer be swayed by any greed or fear.** Just as a crow flying over the ocean, time and again returns to perch where the ship is. He has no strength to perch where there is water and only water; because if he sits where there is ocean, he will surely drown! Similarly, he who has the aim to attain *Paramatma*, he would not wander from place to place, but wherever he will gets talks regarding the essential truths (*tattva gyaan*), there alone he will stick around.

Question - What is the difference between desire for salvation (*mumuksha*) and objective (*uddeshya*)?

Answer – In *Mumuksha* there is desire to be free from bondage, while in Objective, (*uddeshya*) there is a quest, an inquisitiveness to know the divine element (*tattva*). In *Mumuksha* there is predominance of sorrow from bondage, while in *Jigyasa* (quest to know), there is predominance of discrimination. Every living being wants freedom. If a dog is tied on a leash then he too desires freedom, but he lacks the quest for Truth and Reality.

Question - What is the difference between sentiments (*bhaav*) and objective (*uddeshya*)?

Answer - Sentiments (*bhaav*) are of two kind - changeable and unchangeable (permanent). The sentiments that are changeable come from the inner faculties (*antahkaran*) and the sentiments that are permanent are of the self. The sentiments of the inner-faculties (*antahkaran*) that are changing are evaluated at 3 %, but the permanent sentiments (*bhaav*) and the objective (*uddeshya*) both are of equal importance. The difference between the two is only that the permanent sentiment, (feeling of mineness with God) is of *Bhaktiyogi* (he who follows the path of Devotion); but the Objective is of all three – *Karmayogi* (follows the path of action), *Jnanayogi* (follows path of knowledge) and *Bhaktiyogi* (follows the path of Devotion).

Narayana ! Narayana !! Narayana !!!

From book in hindi “Vasudeva Sarvam” by Swami Ramsukhdasji

“*Vasudeva Sarvam*” in hindi and “All is God” in English by Swami Ramsukhdasji, can be purchased from the online store at:

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नारायण ! नारायण ! नारायण !

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