

॥ Shri Hari ॥

Attainment of the Ever Attained

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

Swami Ramsukhdas

6. Attainment of the Ever Attained

Bhagwaan has bestowed upon Jeev (Self), this human body, so that it may attain salvation. From this view-point, in reality this human life is only for engaging in spiritual disciplines "saadhanyoni". Simply by following one's spiritual disciplines, human being can attain salvation, he can be liberated from the shackles of birth and death cycle.

Why can he be liberated?

Because he is liberated.

Therefore first and the foremost a seeker should firmly accept the Truth that I can be liberated. Why I can be liberated? Because I am liberated. I can attain Paramatma (God).

Why I can attain Paramatma (God, Supreme Soul)?

Because Paramatma is ever-attained.

That which is in all countries, in all time zones, in all beings, in all things, in all states, in all situations and incidents, in all circumstance, how can that Paramatma ever be separated from us?

Just as Paramatma can never be separate from us, so can we never become one with the body. Till today we have been in many wombs (born as many different creatures), we have taken on many bodies, but none of the bodies have remained with us, while we (Self, Jeev, swayam) remained as-is. Therefore a sadhak must accept the Truth that he has an indivisible relationship with Paramatma and the body has an indivisible relationship

with the world. Therefore we are unable to do anything for ourselves with this body. If there is any work (actions) done by this body, it will be done only for the world, not for our Self. The actions (activity) has relationship with the world. Our true Self is free of all actions "akriya" (actionless). If we do not want to do any actions, then what is the need for this body?

Now a sadhak must inquire, that if we are unable to do anything for our selves with this body, but we are only able to do for the world, then what can be do for ourselves? How can we do it? On further inquiry we come to know that for ourselves, through ourselves, we can become desireless. Why we can be desireless? Because we are desireless. For ourselves we can become "Nirmama" (mamataa rahit), i.e. free sense of mine-ness, free of attachment. Why we can be free of sense of mine-ness? Because we are, free of sense of mine-ness.

For ourselves we can also become "nirahankaar" i.e. free of sense if I-ness, free of egoism. Why we can become free of sense of I-ness? Because we are free of sense of I-ness, free of egoism. In Gita, Bhagwaan also tells us to be desireless (nishkaam), free of mine-ness (nirmamoha) and free of I-ness (nirahankaar).

**"Vihaaya kaamaanyah sarvaan
pumaamscarati nihsprhah
nirmamo nirahankaarah
sa saantimadhigacchati." (Gita 2:71)**

"He who give up all desires, and moves about without the sense of mine and egoism and shuns the thirst for necessities of life, attains tranquility." (Gita 2:71)

Through us we can accept Paramatma as our own. Why can we accept? Because God is ours. Anyone else is neither ours nor can they ever be ours. Through

ourselves we can become apart (detached) from the world. Why can we become apart? Because we are separate (apart, detached) from the world. "Asangohyayam Purushah" (Brhadaraanyak. 4:3:15). The point that is revealed is that for ourselves we can become desireless, without mine-ness and free of egoism, and we can become so at this very moment. For becoming so, this body is not essential, but through our Self (swayam, Jeev) we can become so. By giving up effort (parishram) and dependence on the perishable (paraashreya), we can through our own Self attain repose (vishraam, still) and dependency on only Bhagwaan (Bhagawad aashreya). In this we are not dependent, rather we are entirely independent.

We neither had, nor have, nor will have nor can have a relationship with the body. In other words, we can eat meals (Bhojan) with this body, but we cannot worship (Bhajan) God with this body. We cannot even serve others with this body, however being apart (detached) from this body we can serve. How can we do so? Through ourselves becoming free from evils we can do it. Why can we do so? Because we (Self) are free from evils - "Chetan amal sahaj sukh raasi" (Manasa, Uttara. 117/2). Even worship can be done only by the Self. How can we do so? We can do so by loving Bhagwaan. Why can we do it? Because we are lovers of Bhagwaan. Through this body we can discuss about serving and the love, but cannot serve or love.

With the body, senses, mind and intellect which we have acquired from the world, we can attain only the world, not Paramatma. Paramatma can neither be captivated (accessed) through the body, nor through the mind, nor through the senses, nor through the intellect. If Paramatma could be captured (realized) by these, then He could also be captured (realized) by a machine. Therefore if a sadhak (seeker) wants to attain Paramatma, then he must give up the dependence on

body, mind, intellect, senses, as well as, give up the dependence on actions, doing something (kriyaa). Paramatma cannot be attained by insentient objects such as body and related elements. However, Paramatma is attained by renouncing affinity with these insentient objects. From this it is proven that to attain Paramatma and to become a lover of Bhagwaan, neither the body, nor the mind, nor the senses, nor the intellect is needed. That which can be acquired by the body, cannot be attained by all. But that (Paramatma) which is attained by the Self, can be attained by all. Paramatma is not the name of that which can be attained by some and not the others. Paramatma is that one who is attainable by all. Why can he be attained? Because he is already attained. When there is nothing else besides Paramatma, then how is he unattained?

नारायण ! नारायण ! नारायण !