

॥ Shri Hari ॥

Aspirant, End and Means

Tvameva Maata Cha Pita Tvameva

Tvameva Bandhusa Sakhaa Tvameva

Tvameva Vidyaa Dravinam Tvameva

Tvameva Sarvam Mama Deva Deva

Swami Ramsukhdas

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There is nothing else besides that one Divinity (Existence). In that Divinity, there is neither "I" nor "You" nor "This" nor "That". The existence of the world is something that we have believed, we have accepted. In reality, it is non-existent. That Existence is "Is" while the world is "not". "Not" is not (non-existent) and the "Is" is "Is" (existent) - **"Nasato Vidyate Bhaavo, Naabhaavo vidhyate satah."** (Gita 2/16). "Not" is naturally and innately non-existent and "Is" is naturally and innately existent. That "Is" is our "end" (goal, object of attainment) that is to be attained by us. How can that which is "not" (non-existent) be the end? **That "Is" does not have to be experienced, it is an embodiment of realization or realization personified.**

When viewed from the perspective of the "essence" (tattva), then an aspirant is he who cannot live without his "end" (God) and God is that which cannot live without the aspirant. An aspirant cannot be apart from God and God cannot be apart from the aspirant. **The reason is an aspirant and God both have one existence.** No one can be separate from "is". Therefore if we are aspirants, then attainment of the end (God) should happen immediately. **An aspirant is he who does not accept any other entity (existence) besides God.** He need not depend on anything else, either object or action besides the end (God)

What kind of sadhak is he who can live without his aim(God). What kind of child is he who can live without his mother? And what a mother is that who lives without the child? Our end can't live without us, it has no power at all because at the root Existence is only one. **As in the ocean and the wave, there is only existence of water, so is there only one Existence in the aspirant and the end.** The wave is merely an assumption. So long as there is affinity with the body (inert) in the form of the wave, he is an aspirant. But when affinity with the inert matter is totally renounced, he does not remain an aspirant, but becomes an End (God).

If an aspirant lives without the end, it should be understood that besides the end he also aspires for something else (pleasure and prosperity). He has given importance to them also. Similarly if the end lives without the aspirant, it means that besides the final aim (end, goal) an aspirant has also other aims. His end is also pleasure and prosperity. The extent to which he attaches importance to the perishable, to the same extent there is deficiency in his aspiration. That deficiency keeps him away from the end. As soon as he becomes a perfect aspirant, he attains the end.

The end (goal, God) appears to be unattained by an aspirant because he regards the body as “I”, “mine” and “for me”. An excellent means to attain the end is not to accept any other existence besides the end. Therefore an aspirant should firmly accept the fact that the world does not exist. It didn't exist in the past, it will not exist in the future and at present also it is perishing every

moment. It does not exist at all. The current of the creation and the dissolution appears as its existence.

For an aspirant it is extremely essential to have faith and love (devotion) in his end (God). The faith and love should persist in that end which is not free from discrimination. It is this lack of discrimination to have faith and love in the things which are acquired and lost. Faith and love 0 if one of these tow is aroused, both are cultivated. If faith is strengthened, love will be automatically cultivated. If there is no love, it means that there is deficiency in faith i.e. besides faith in the end (God) there is also faith in the world. When there is full faith in God, no other entity (world) besides Divinity will persist. If there is deficiency of faith in the end, there will also be deficiency of faith in the means i.e. besides the end other desires will also persist. As much he desires other things, to the same extent there is deficiency in his means (spiritual discipline).

At the root of all desires there is the desire (deman) for God. All other desires are based on it. We commit the mistake that we want to satisfy this natural desire (for God) with the help of the body. **In fact in the attainment of God, there is no need at all either of the body or of the world.** God is ours, so He will be realized by doing nothing. There is need of the body to do something, but what is the need of the body if nothing is done? Eyes are needed to see, but what is the need of the eyes, if nothing is to be seen? **But recitation of the Lord's holy name and loud chanting etc., should certainly be done**

because by doing them, an aspirant becomes capable of doing nothing.

We are a part of God, so we have our affinity with God. We have our affinity neither with the body, nor with sense-objects such as sound, touch, sight, taste, and smell. We are God's – an aspirant should firmly believe in it. If he is unable to have a firm belief, he should invoke God. We belong to the body and the world – such thinking is a mistake. It needs time to realize a mistake as a mistake. But once it is realized, it is rectified in no time.

It is a principle that God cannot be realized with the help of the Unreal (objects and actions), rather. He is realized by renouncing affinity with the Unreal. In order to totally renounce affinity with the Unreal, it is essential for a spiritual aspirant to accept three Truths -

- 1) Nothing at all is Mine**
- 2) There is Nothing I Want**
- 3) I am Nothing**

Now seriously reflect over these three points. The first is - Nothing at all is Mine. In order to accept this truth, an aspirant should mull over the fact that when we came to this world what did we bring with us, and when we leave what shall we carry with us? Reflecting on this, the aspirant will realize that he brought nothing with him and when he leaves, he cannot take anything with him. The significance of this insight is that, those things which; we get (come together);and later depart is likely to break away from us, cannot be ours. **That thing, which is born and**

later perishes, cannot be ours. That thing which come and goes away, cannot be ours. Because the Self (swayam) is not one that is born and later destroyed, it is not one that comes and goes away, it is not one which appears and later disappears. With this it confirms that in infinite Universes absolutely nothing, not even a particle of dust is ours.

The second point is - There is Nothing I Want. An aspirant should think over, that in this entire Universe, when there is nothing at all that is my very own, then what do I want? Only by regarding this body as ours, desires are born, such as, we need food, we need water, we need clothes, we need a house etc.

Disassociating (remaining apart) from the body, an aspirant should inquire, what do I desire, what do I really want? The point is that when an aspirant accepts this Truth that when nothing at all is mine, then he becomes capable of accepting that - there is nothing I want.

The third point is - "I am nothing". All human beings perceive the body and the world but not perceived the; "I". The body is seen and the Self is experienced (existence is felt), but "I" is neither seen, nor experienced. One is only conscious of "I". When an aspirant accepts the truth that he wants nothing, then he becomes capable of accepting the fact - "I" am nothing. **That, in which there is the sense of mine (attachment) in the world and that in which there is desire to know God, is assumed to be "I", but in fact "I" is nothing. "I" does not exist. In deep sleep the**

"Self" remains but "I" does not remain (It merges in ignorance). All humans perceive this Truth.

"I am Nothing" and "There is Nothing I Want" - When an aspirant realizes these two truths, then "I" merges into Existence i.e. "IS". The Self (Consciousness) merges with Supreme Consciousness (God) and the inert elements (body/mind/intellect) merge with inert matter. Then nothing else remains besides Existence, "IS" (Consciousness principle).

The properties of Nature (Prakriti) are objects and activity. Objects are produced (born) and destroyed (die). For any activity, there is a beginning and an end. Dependence on objects and things, such as this body, is like depending on something other (paraashraya) than your Self; while dependence on activity and actions is dependence on hard work and effort (parishram). To realize God, neither activity, nor objects are required at all. **In worldly matters, doing (activity) is most important, whereas, in realizing God, "inaction" (inner stillness) is most important. God cannot be realized, with the help of this body and this world.** That which pervades everywhere, how can it be realized through "actions"? On the contrary, by doing something (activity), that essence (God) is distanced.

Body, senses, mind, intellect, abilities, strength, etc. are all part of Nature (prakriti). **Depending on them, is like taking the support of Nature (prakriti).** By depending on Nature (prakriti), how can God be realized? This body being that of Nature, is not ours and it is also

not for us. Therefore whatever activity is done with this body, it has to be done for the world.

Whatever is done with this body whether it be repetition of holy name (japa), meditation, worship, pilgrimage, fast etc, must be done with the feeling that these are all being done for the welfare of the others. **To do anything for one's Self is seeking pleasure (Bhog)**, not working towards union with the larger whole (Yog). The point here is that this body is of the same essence as this World, therefore every action performed with this body is for the world, not for us (Self). **Only God is for us (Self), because we are a ray of His consciousness.** Therefore dependence on others (other than Self or God) and activity (parishram) is same as seeking pleasure (bhog). **He who renounces dependence on others (other than Self), and accepts dependence on God; and He who renounces activity and accepts complete repose (vishraam) is a Yogi (equanimous person). But he who accepts "dependence on other and activity, he is a Bhogi (pleasure seeker).**

All are dependent when relying on others and in doing activity. But all are independent, in placing reliance on God and in "repose", **For worldly matters, one must depend on others and activity, but for "Self", one must depend on only God and become still within.** To the extent that a spiritual aspirant sees deficiencies in himself, to that extent he is dependent on others and on activity. **As soon as an aspirant becomes dependent on God and repose, this human life becomes complete, and he attains perfections.** The reason is, that besides God there

is no one else that remains with us forever and God never separates from us. To attain this world one must perform activity. Whereas to realize God, one must be in repose. By performing activity there is reduction of strength and energy, whereas, by repose (inaction), the strength and energy are restored. Not only that, but the entire energy of all the Universes is manifested from inaction. Just like when a man works the entire day and at night when he rests, and settles into total inactivity, his fatigue is wiped out and his energy and strength is once again regained to continue working. However the happiness that comes from sleep is considered tamasa (mode of ignorance) - **"Nidraalasya pramaadotham tattaatmasamuddaahrtam." (Gita 18:39). To engage in repose for one's own body, rather to be inactive is "Bhog" (pleasure seeker); but repose for God, is a spiritual discipline.**

God is the Supreme repose personified, Therefore one should rest not for one's body, but for God. Remaining ever absorbed in God at all times, is the ultimate and supreme repose. The repose in God, is not considered "tamasa (mode of ignorance), initially it becomes sattvika (mode of goodness) and later transcends all the modes of nature. Therefore for a spiritual aspirant there are two very valuable points - 1) Dependence on God and 2) Repose. By both, dependence on God and Repose, all spiritual desires are fulfilled and worldly desires are wiped-out. If an aspirant has no faith in God, but has faith in the Self, he must depend on Self. If he has neither faith in God nor the Self, he must depend on his duties. I am God's and God is mine is dependence on God (Bhakti

yoga). Nothing is mine, and I need nothing, is dependence on Self (Jnana Yoga). Everything (objects and actions) are only for the welfare of others - this is dependence on duty (Karma Yoga).

In all three paths, dependence on Nature (prakriti) in the form of objects and activity is renounced and an aspirant realizes that he is axiomatically established in Divinity. But out of these three paths, dependence on God is the base because basically we are a part of God. By dependence on God, even devotion is attained along with salvation, which is the ultimate aim of human life.

By knowing that there is nothing else besides “Is” (Divinity), salvation is attained and that “Is” is ours – by assuming (accepting) it, devotion is attained. In fact that “Is” can be ours. How can that which is “not” be ours? If an aspirant does not accept the existence of the unreal and has no insistence of his own, devotion is naturally attained.

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नारायण ! नारायण ! नारायण !