

॥ Shri Hari ॥

The Ultimate Frontier of Spiritual Practice



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

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Whatever spiritual path an aspirant follows, he will have to reach till “Vasudeva Sarvam” (All is God). Everything is only God, you - me- this - that are “not” there - this is where one has to reach. On this subject an aspirant must never feel a sense of hopelessness. With great enthusiasm he must proceed. The reason is that this is the truth.

Those “beings” that turn towards perishable objects can never attain happiness and peace. Therefore however much money, wealth, grandeur, land, property etc. that you acquire, the thirst does not leave. The reason is that “jeev” (being, embodied soul) is visibly and evidentially a part (ansh) of Paramatma (Supreme Being). Being a ray (ansh) of God's consciousness, how can it's thirst be quenched by nature bound objects? God says -

Mamaivaansho jeevaloke jeevabhootah sanaatanah | (Gita
15/7)

“In this world the Self (*Swayam, Atma*) that has become an embodied soul (Jeev) is an eternal part (*ansh*) of Me alone.” God did not say “mamaasah” (part of Me), rather He said “mamaivaanshah” (only a part of Me).

This means that “*jeev*” is only a part (*ansh*) of God. In this there is no mention whatsoever of it being a part of Nature. Although both lower (*apara*) and higher (*para*) Nature (*Prakriti*) belong to only God, then too God never ever says, rather no where does He say that the lower nature (*apara*) is an “*ansh*” of Him. Earth, water, fire, air, space, mind, intellect and ego - these form the “lower nature” (*apara prakriti*) and “*jeevatma*” (embodied soul) is the “higher nature” (*Para prakriti*). **So the purpose of saying “*mamaivaanshah*” is that “*jeev*” is entirely free of the “lower nature” (*apara prakriti*).** Just as in this body there is compound part of both father and of the mother, like that, the “*jeev*” does not have both a part (*ansh*) of nature (*prakriti*) and a part (*ansh*) of God. *Jeev* is only a part (*ansh*) of God; therefore just as God is, so is this “*jeev*” -

Ishvar ansh jeev abinaashi |
Chetan amal sahaj sukhraashi
(Manas, Utter 117/1)

Soul being a fragment of God in its nature is sentient, pure and an embodiment of bliss.

Being a pure “*ansh*” (part) of God, *Jeev* is free from doership and enjoyership. Therefore it is said in the Gita -

Anaaditvaannrgunatvaatparamaatmaayamavyayah

Sharirasthopi kaunteya na karoti na lipyate || (Gita 13/31)

"The self, being without beginning and without attributes, is imperishable *Paramatma* (Supreme Soul), though dwelling in the body, it neither acts nor is tainted."

Doership and enjoyership is in fact in Nature (Prakriti) only. Therefore a spiritual aspirant does not have to renounce doership-enjoyership, rather he has to not accept these in himself at all. In fact, even though residing in the body, the "self" never became a doer-enjoyer, he will never become so and he can never become so. Gita says -

Yasya naahomkrto bhaavo buddhiryasya na lipyate |
Hatvaapi saa imaamlokaann hanti na nibadhyate ||
(Gita 18/17)

He who is free from egoism, whose intellect is not tainted, though he may slay other creatures, he slays not, nor is he bound (by actions) (Gita 18/17)

This feeling of ego is a part of the Lower nature (*apara prakriti*). Earth, water, fire, air, space, mind, intellect and ego - of this the 'ego' is the subtlest of them all. Even though this is subtlest of them all, then too it is a part of nature (*prakriti*). This lower nature is

what leads to bondage. Besides lower nature, the Self has no flaws whatsoever. The self is entirely flawless (free of faults) and is an “*ansh*” (part) of God. The fragment “*ansh*” of Nature, remains established in Nature and “*ansh*” of God remains established in God. However “*jeev*” (embodied soul) attracts the “*ansh*” (mind-intellect-senses) of Nature (*Prakriti*) towards itself, in other words, he regards them as his own -

Manashashthaaneendriyaani prakritisthaani karshati ||
(Gita 15/7)

It attracts (by assuming a relation with/ accepting as his own) the mind and the five senses, which are abiding/established in nature. (Gita 15/7)

Nature (*prakriti*) remains honest, as it remains established in itself, but we by mistake become established in Nature. We assume the gross-subtle-causal body as our very own and we get bound. The activities performed by the gross body, the reflecting, philosophising done with the subtle body and the deep trance experienced by the causal body - these all are only in Nature (*prakriti*). I “the self” is apart from Nature - “**gunaateetah sa uchyate**” (Gita 14/25). We are visibly and evidentially, without doubt, only God's. Therefore an aspirant should want that he once, with a simple, straight-forward heart, with a firm conviction accept that I am only God's and only God is my very own. The aspirant only has to do that much work, there is no other work.

Acceptance does not take place twice, rather it takes place only once. In acceptance there is no "practice" (*abhyas*). On getting married, the girl accepts herself as a wife, for this she does not need to "chant with the holy beads" Simply by acceptance, she becomes the husband's. Similarly, it is only by acceptance that an aspirant crosses the ocean of bliss. However, mostly the one time acceptance does not take place. In this the main reason seems to be - 1) Importance, emphasis and value of practice (*abhyas*) 2) attraction to pleasures and hoarding.

So far all the work that has been done, it has all been done through "practice" (*abhyas*). Therefore it is ingrained in the inner-senses (*antahkarana*) that attainment of God will also be through practice (*abhyas*). In reality, attainment of God is not through practice (*abhyas*). With practice (*abhyas*), a new thing is learned. In "*abhyas*" one has to take the support of the inert (*jada*); however, attainment of *Paramatma* is not through the aid of "inert", rather it is through renouncing the inert. With the aid of "inert" worldly activities take place. In realization (*praapti*) of *Paramatma* (God), there is nothing to be done whatsoever. However, due to having great insistence upon practice (*abhyas*), on having the built in tendency to "practice" (*abhyas*), an aspirant asks, tell me, now what to do? I have understood this subject, now what is to be done next?

Just as practice appears pleasing, similarly sense pleasures and hoarding also appears pleasing. The infatuation for sense pleasures and hoarding does not leave quickly. It is due to this infatuation, one cannot become determinate in their spiritual discipline.

Bhogaishvaryaprasaktaanaam tayaapahatcehtasaam |

Vyavasaayaatmikaa buddhih samaadhau na vidheeyate ||

(Gita 2/44)

"Those who are deeply attached to pleasures and prosperity, cannot attain a determinate intellect, a single-pointed aim, concentrated on God."

On having the above named two causes, even on telling, hearing, reading too, acceptance of *Paramatma* (God) does not take place. We are a part, a fraction (*ansh*) of *Paramatma* (God) from time immemorial, we do not have to become an "*ansh*" (fraction). However, even on it being so, we do not accept. He who accepts God, his "*gotra*" (lineage) changes. He no longer remains of the world. He become of the lineage of God "*Achyut gotra*". Goswamiji Maharaj has written - "saah hi ko gotu hot hai gulaamko " (Kavita. Utter. 107)

Even in the Vedanta, there is talks of “*abhyaas*” (practice). After listening-contemplating-or putting into practice (*shravan-manan-nididhyaasan*) there are many different levels of *samadhi* (deep trance). *Samadhi* is actually practice (*abhyaas*) of the causal body. And where there are two states “*Samadhi*” and “*Vyuthaan*”. After realizing God also “*Vyuthaan*” does not happen “**sadaa bhavati tanmayah**” In *Patanjali Yogadarshan*, a characteristic of “*abhyaas*” (practice) is shown - “**tatra sthitou yatnobhyaasah**” (1/13) . In other words, for the steadiness of the mind, one must make an effort, time and again he must attempt, and this is “*abhyaas*” (practice).

To accept God one time means, that in this there is no practice. The reason one time has been used, because we have assumed ourselves to be “worldly”. **Therefore only say it once that I am not of this world, I am only God's and only God is my very own.** Woman, man, *Brahmin, Kshatriya, Vaisya, Shudra* etc., whatever a being may be, but most importantly he is a “*ansh*” (part, fraction) of God - “*amrutasya putraah*” Whoever's “*ansh*” he may be, he will merge into that alone. Just as “*ansh*” of water, will merge into water. “*Ansh*” of earth, will merge into earth only. Similarly, “*ansh*” of “*Paramatma*” will merge into *Paramatma*. On becoming merged into “*Paramatma*” then only the one *Paramatma* will remain - “*Vasudeva Sarvam*”.

Here the word "*Vasudevah*" being masculine, the next word should have been "*Sarvah*". However instead of "*Sarvah*" the word used is "Sarvam", which is without a gender. Of all three genders, "*sarvam*" -. The one without a gender, seems to be the most appropriate of all the three genders. Therefore with the word "*Sarvam*" all three, male, female and neutral gender are to be included. In Gita for all the three - the world, *jeev* (embodied soul) and God (*Paramatma*), all three genders have been used. From this it is proven that with the use of the word "*sarvam*" all three - individual (*jeev*), world (*jagat*) and God (*Paramatma*), come with the realm of the word "*sarvam*". Therefore all the things and persons etc. known by the three genders, all are the One Paramatma alone - "**Vasudeva Sarvam**" (All is only God).

As such there was no need to even say the word "*sarvam*", because really speaking "*sarvam*" is non-existent - "**nasato vidhyate bhaavah**" (Gita 2/16). Besides the One *Paramatma* there is no other existence. Therefore infact there is only *Vasudeva* and *Vasudeva* only, There is no "*sarvam*" However in our view the "*sarvam*" is the existent world, therefore, to explain to us, God has used the words "*vasudeva sarvam*", or else there would have been no need to use "*sarvam*". Whatever we have assumed besides God, it is all in all, false, imaginary.

The real and genuine thing is only One - God. This is where we all have to reach.

On attaining perfection too, there remains a hunger for God's love.

“ekaaki na ramate” (bruhadaaranyakopnishad 1/4/3).

Therefore for engaging in the play of divine love, God became many from One -

“tadaikshat bahu syaam prajaayeyeti” (Chandogya 6/2/3)

“sokaamayat bahu syaam prajaayeyeti” (Taittriye 2/6)

“ekam roopabahudhaa yah karoti” (Kathopnishad 2/2/12)

For the divine play of Love for Himself and from Himself He manifested human and all other beings. But beings assumed an affinity with the play things and became distant from God. From then onwards beings became trapped in the birth and death cycle.

As long as anything in the world appears pleasing, dear and pretty (attractive), till then there is attachment to pleasures. This attachment to pleasures is called “kaam” (desires). As long as this desire remains, one cannot realize that everything is only God.

Kaamabandhanmebaikam naanyadastih bandhanam |
Kaamabandhanamukto hi brahmabhooyaaya kalpate ||
(Mahabharat, Shanti. 251/7)

In this world, desires it the one and only bondage, there is no other bondage. He who is freed from the bondage of “desires” become capable of attaining the sentiment of Brahma

Yadaa sarve pramuchyante kaamaa yesya hradi shritaah |
Atha martyomruto bhavatyatra brahm samshrute || (Kath
2/3/14; Brhad 4/4/7)

When all the desires in an aspirant’s heart are eradicate, then man becomes immortal, and this man alone (in this human body itself) can realize Brahma,”

As long as on eradicating desire one does not experience “Vasudeva Sarvam” till then an aspirant’s spiritual disciple remains incomplete. For the accomplishment of one’s spiritual discipline, just one time with a simple heart, and a firm conviction, accept that “I am only God’s and only God is my very own; because this body and this world never remains with anyone and God never ever leaves anyone.”

Narayana ! Narayana !! Narayana !!!

By reading the scriptures and holy books one does not gain that much knowledge as from “satsang” (association with truth, holy company). By reading the scriptures one may make a mistake, but not those who do “satsang”.

Most of the world has entered into you through the ears (by listening); therefore it is only by listening to “satsang” that the world can be driven out.

It is with immense zeal, and great fervour that I am bent upon searching and finding a way in which all can realize God, very quickly and easily,.

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