

|| Shri Hari ||

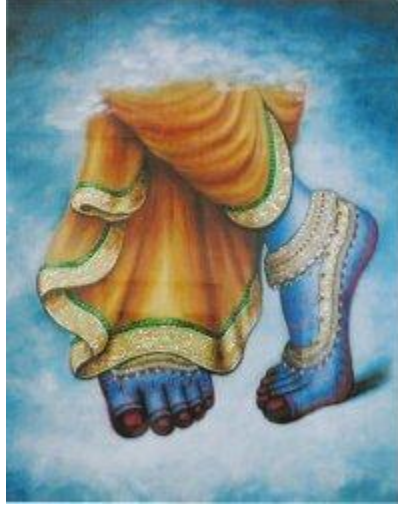
Perfection of Human Life in the Awakening of Love



Swami Ramsukhdas

|| Shri Hari ||

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tvameva mata cha pita tvameva
tvameva bandhuscha sakha tvameva |
tvameva vidyaa dravinam tvameva
tvameva sarvam mama devadeva ||

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Gita says -

***Nasato Vidyate Bhavo Nabhaavo vidyate satah.'* (Gita 2/16).**

The unreal has no existence, and the real never ceases to be -

Which means that the unreal (thing, individual, activity) does not exist and there is never the absence of the real (*Paramatma-tattva*). It means that there is always the absence of the unreal, i.e. the unreal does not exist and there is always the existence of the real. When a man does not give importance to this 'vivek' (power of discrimination) and presumes his body as his own self i.e. when he regards his body as 'I' and 'mine', then there arises deficiency in him. The reason being that the relationship with the deficient unreal creates shortages of all types. After the origin of deficiency and shortage, due to feeling some kind of shortage or deficiency, a man becomes unhappy. Becoming unhappy (due to the deficiency), there arises within him a desire to remove the deficiency. With the origin of desire, the shortage and deficiency goes on increasing by which he does not remain independent, rather, he becomes dependent. The reason being that after the fulfilment of one desire, a second desire also arises and this process continues. All the desires never get fulfilled of any person.

God (*Paramatma-tattva*) is truth, consciousness and bliss solidified. But when man misuses the freedom which has been bestowed upon him, for the exchange of pure love by God, and presumes his relationship with the unreal, then arises the desire for truth, consciousness and bliss as a necessity in him, for the fulfilment of which he desires for the unreal. 'I should live always, I should never die' - this is the necessity for the real. 'I should know everything, I should never remain ignorant' - this is the necessity for consciousness. 'I should always remain happy, I should never live in sorrow' - this is the necessity for bliss. But by presuming one's relationship with the unreal, a man commits the mistake that he wants to fulfil the desire of the real, consciousness and bliss by the unreal - for example, he wants to live through his body, he wishes to become wise through the intellect; and through senses and inner-sense (mind), he wishes to become happy. In this way, the necessity in him is of the real, but for the fulfilment of that necessity, he desire the unreal - this is his basic mistake. By desiring the unreal neither the necessity is fulfilled, nor does the desire end.

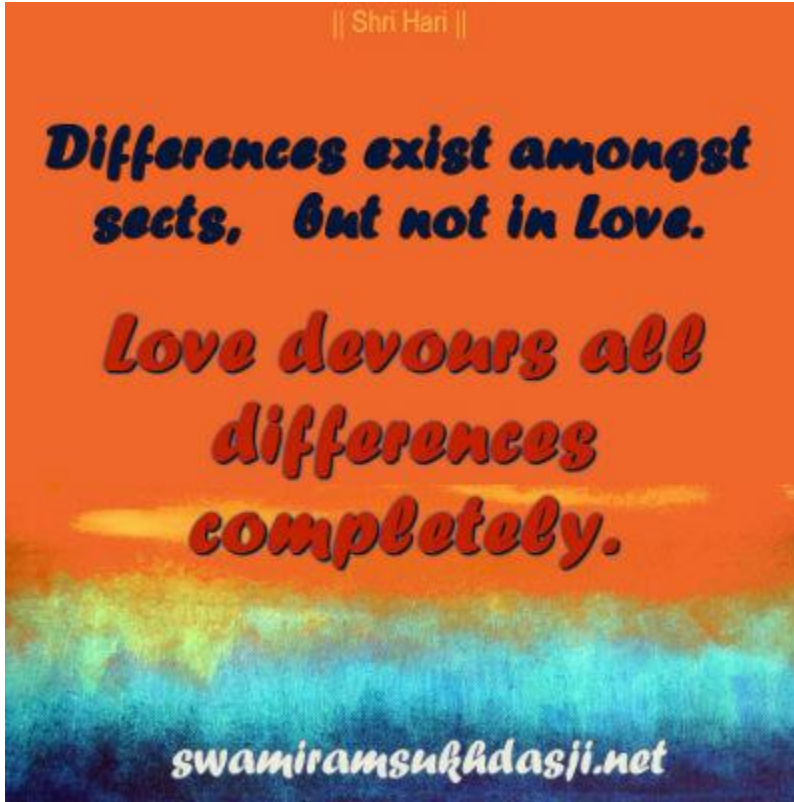
Thus, the man has a disinclination for the real and by supposing the unreal as the real and by giving importance only to this mistaken belief, he gets attached to it. He supposes the unreal as the objective of his life; the result is this, that he becomes dependent (slave), unhappy (miserable), tired, defeated, poor and destitute. Not only this, when the attachment to the unreal is intensified, he supposes independence, in dependence, pleasure in pain, rest in tiredness (fatigue), victory in defeat, prosperity in poverty and supportful feeling in supportlessness and goes from humanity to brutality.

A man may be degraded to any extent, in him the eagerness for the

real, consciousness and bliss may be suppressed but it cannot completely be finished. His real necessity is never destroyed. Just as a man does not like even a little poverty, similarly, he does not like his destruction, his unconsciousness and his pain and suffering in the least. Sometimes by a holy book or by good company (noble Satsanga) or on facing some calamity, by the grace of God, his vision gets off from the unreal and goes toward the real 'illumed' self, he has disinclination for the unreal and an inclination to the real, and then the desire for the unreal does not stay in him and it transforms into the inquisitiveness for the real i.e. the distinction between desire and inquisitiveness for the real becomes clear. After this distinction being clear, the necessity is fulfilled and the desire is destroyed. i.e.. the supposed relationship with the unreal does not persist. By the elimination of the association with the unreal, man attains peace. By not enjoying this peace, he attains constant peace (bliss) and if he is not satisfied with that constant bliss, he attains infinite bliss.

By detachment from the unreal (inertia), a striver attains peace and by getting established in the self, he attains constant peace. In the *Yoga* of action (*Karmayog*) peace is attained and in the *Yoga* of wisdom (*Jnanayog*) constant peace is attained. The result of *Karmayog* and *Jnanayog* is one and the same i.e. the result of both is that the aspirant gets established in the self (salvation is attained). When salvation is accomplished, then the desire for salvation or eagerness does not remain, but the thirst for love still remains. Therefore when the emancipated soul is not satisfied with constant bliss, then the Lord by His causeless grace provides him infinite bliss. This infinite bliss is called 'love'. The desire for salvation or eagerness to know the reality is fulfilled but this form of love never ends and never gets fulfilled. Just as by

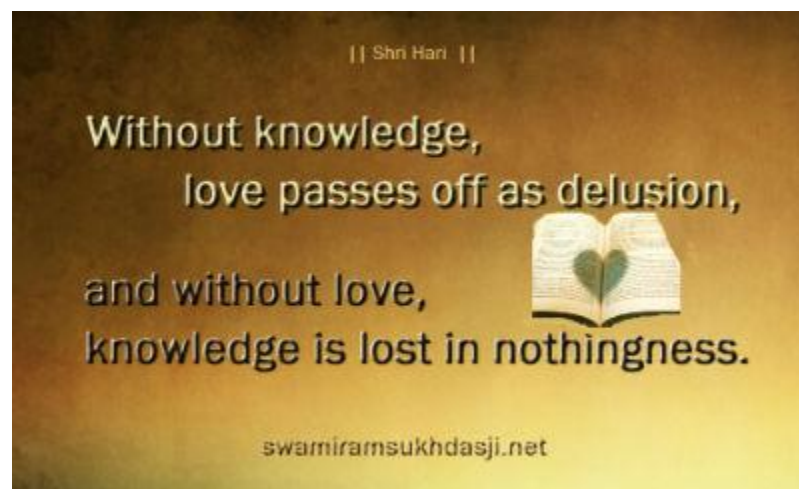
obtaining wealth, its greed goes on increasing, similarly on getting the love i.e. on the awakening of this love, it goes on increasing every moment. Therefore this love has been called as increasing every moment '*pratikshan vardhamaanam*' (Narada Bhakti 54).



On the attaining salvation 'I am liberated; or 'I am Yogi' of 'I am wise (*jnani*) – this kind of iota of ego persists. This ego does not become an obstacle in attaining salvation, but it is an obstacle in the awakening of love i.e. in infinite bliss. Due to this slightest ego, there remains differences in philosophers with each other. After the rise of love, such type of differences do not persist. Therefore the complete accomplishment lies in the awakening of love.

The nature of God is '*sat-chit-anand*' embodiment of existence (reality),

consciousness, and bliss. There is limitless, infinite and endless beauty in 'reality', there is limitless, infinite and endless glory in consciousness and there is limitless, infinite and endless sweetness in bliss. There is beauty in the real due to the fact that each one possesses the attraction of one's own existence and he feels that he should always remain alive. There is never distaste in one's own existence. There is glory in consciousness because one feels proud - 'I am the knower of so many things', in this way one feels that he has special knowledge (wisdom). Truth, consciousness and bliss - these three being one in essence, appear different due to the angle of one's vision only. In fact where there exists the reality, there also exists consciousness and bliss. Where there exists consciousness, there also is the existence (reality, truth) and bliss. Where there is bliss, there also persist truth and consciousness. In God (the entire form of God) there is existence, consciousness and bliss in complete form but in his 'ansh' (part, fragment) the soul, they remain in their partial form.



The beauty, glory and attraction (sweetness) which are seen in this world, are perishable. But by supposing one's own relationship with this

world, the vision of man is limited and fixed in the world only, it does not go beyond the world towards God (supreme Reality). Due to attachment to the world, he assumes the perishable beauty, glamour and attraction (sweetness) of the world as permanent and real. Although the apparent beauty, glamour and attraction, visible in the world, is also a glimpse, a replica of that Supreme God, but the person does not presume it as God's and assumes, its independent existence and gives all the importance to it. By giving importance to worldly beauty, mineness arises; by giving importance to glamour, desire arises and by giving importance to sweetness, attachment arises. As a result of which his life becomes changeable (miserable), disquiet and dependent. But when the supposed relationship with the world does not exist, then the attachment, desire and mineness are destroyed and the person become faultless, peaceful and independent which means that he becomes completely free from the bondage of this world. When the selfless grace of God makes that salvation tasteless, then the real love arises. For instance, due to the rising of the sun, the light of one thousand watt lamp of electricity does not diminish, but in the light of the sun its importance does not get recognition, similarly, when love is awakened, then flawlessness, quietude and independence, don't disappear, but they don't get recognition and don't have so much importance and then 'I am without any defects, I am quiet, I am independent' - This subtle ego and all the philosophical differences, which arise from this ego, totally disappear which means, that non-dualism, qualified non-dualism, dualism, nondualistic-dualism etc., all such differences are transformed into God's manifestation which is a Reality. Therefore in the heart of a devout devotee who has realized 'All is God', there remains no insistence of any particular view, rather there remains equal respect for all sects and views. There being no insistence for any specific

sect, he never has any disrespect for any sect, or religion or opinion etc.

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Narayana ! Narayana ! Narayana !



A Note to the Reader

The special quality of the original is difficult to capture in a translation. Readers are earnestly requested, that if they have the knowledge of the Hindi language, to read the original works in Hindi.

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