

|| Shree Harih ||

## Eternal Union with God



Tvameva Maata Cha Pita Tvameva

Tvameva Bandhusha Sakhaa Tvameva

Tvameva Vidyaa Dravinam Tvameva

Tvameva Sarvam Mama Deva Deva

**Swami Ramsukhdas**

## Eternal Union with God

**Questioner** - God cannot be seen, but wealth is visibly seen; then how are we to give up the dependency of wealth?

**Swamiji** - In reality there is no wealth, from where will it be seen? Right now where do you see the wealth? You see the dependency of wealth at all times, you do not see the wealth at all times. Think deeply on this very point! You see the wealth coming, or you see it going, but you do not see it staying. Wealth was not there in the beginning and will not remain in the end, but God was there in the past, He is there at present and He will also be there in future. He does not simply come and go. Then how can we say that God is not seen, but the wealth is seen? Yes! **God is not seen with these eyes. He can be seen with the eyes of a believer, with the eyes of discrimination (buddhiroop) .**

Initially in childhood, there was no dependency on wealth, there was only reliance on mother. Later on you grab hold of dependency on wealth. But dependency on God has been there from the very beginning. Infinite universes are carrying on by His support. His support was there even at first, it is there now, and will also be there in the future. There will never be a state when his support will be non-existent. However, it is not so that the dependency of wealth will remain forever.

Wealth is short lived and will not stay forever. We will not stay with wealth and the wealth will not stay with us. But God will remain with us forever. We cannot stay without God, and God cannot stay without us. **We do not have the strength to separate from God. Not only that! God too does not have the strength to leave us and to stay apart from us.** The day that God leaves us and stays apart from us, that day we become a separate God. In this manner, there will be two Gods, which is not a possibility. God cannot simply leave us, therefore we must depend on only God.

We must only take the support of That which has an independent existence. That which does not have an independent existence we must not want to take its support at all. God has an independent existence; therefore we must take God's support. God never separates from us. He is incapable of separating from us. He is omnipresent, All Pervasive. He is entirely present in all the places, time, things and men, thus how can He leave us? If He leaves us, then how can He be called

omnipresent? We cannot live by leaving God. If we live, we shall live in God. If we do not live in Him, then too we will live in Him. If we are born, we will live in Him, if we die then too we will live in him and if we attain salvation (go beyond birth and death) then too we shall live in Him. We cannot live without Him, neither can He live without us. The main obstacle is our dependence on others.

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Listen carefully to what I now say, because this is something deep and special. But I will try to explain it in a very simple way. Everyone has experience of “I am”. Is there any doubt in anyone about the existence or non-existence of the “Self” (I am). Does it need any proof from anyone? Does one have to ask anyone to show us whether “I am” or “I am not”? “I” has its spontaneous and free existence. We may not know how “I” am or what “I” am, but “I am” is beyond doubt. It proves that “I” existed in numerous life times, I exist at present and I shall also exist in future. I exist when I am awake, or asleep or in deep sleep. Did you ever doubt whether “I” did not exist at any time from my childhood till my present age? It proves that I existed all the time. This fact is easy and excellent and is evidently every body’s experience.

**We understand that we have our continuous existence which does not diminish, neither does it lack anything. Without experiencing something lacking within, how can there be desires? There can only be desires when we accept this mortal body that is born and will later perish as ours. When we accept the body, the objects, the family etc., as being with us; thereafter by accepting their deficiency as our deficiency, a desire is born.** Therefore do not identify yourself with the body, family, wealth-possessions, power etc. as these are always changing, and I “Self” will remain at all times. All states keep changing - childhood, youth and old age, disease and health. But “I” remain the same, as-is.

With the changing of the body, you accepted that you too were changing, but in reality you do not change. Your childhood has passed away (become non-existent), then have you too passed away (become non-existent)? Just as “I am,” this can never become non-existent, similarly God can never become non-existent. God has always been existent and will always be existent. From listening to the saints and the scriptures, one can tell that everything else will be wiped out, but God will always remain. The name for time is “forever” (eternity),

but even time is devoured by God. The point is time can be destroyed, but Paramatma (God, Supreme Consciousness) remains.

In “I am” – the “am”-ness is due to the body. If there is no relationship with the body then only “is”-ness will remain. You are (is), “this is”, “that is” and “I am” – besides these four, there is nothing else at all. IF there is a fifth thing besides these, then please let me know? Among these four, it is only with “I” that there is an “am”, with the rest there is a “Is” IT is only due to attaching the “I” that it became “am” - **“asmadhyuttamah”**. If we did not add “I” to it, then only “Is” will remain. In this “is” there is never any deficiency. Because in real there is never any non-existence - **“nabhaavovidhyate satah” (gita 2/16). It remains eternally, at all times. I am in That Paramatma Essence that is Eternal and Constant - that is all that you need to accept. Besides this point, there is nothing more that you need to do.**

**This is a very big misconception that you will realize God by doing something. Such as worship and remembrance, divine name recitation, study of holy books, meditation, trance etc. In this manner, the emphasis is predominantly on doing. By simply talking, nothing will happen, it is only by doing – this is the established misconception, right at the very core of our being (in every pour of the body).** But I am going to share an even more extra-ordinary point that in the form of “IS-ness” which is the Existence that pervades everywhere, where there is never any modification and changes, I am in That alone. **“I” and that “IS” are one only. When you have understood this perfectly, then what remains to be done? What remains to be known? What remains to be acquired / attained? I am at all times in that Paramatma – this is true surrendering!** No one can ever be disunited from That Everything and All Pervading “IS” (Essence of Paramatma). That “IS” is what is to be attained. One is not to seek the “Not” If the “Not” is attained then in the end it will remain a “Not” and the “Is” is ever-attained at all times. We are in that “IS” and that “IS” is in us.

It is everyone’s experience that “ I am that very same one” that was there during childhood. The situation changed, the times changed, the associations changed, friends changed, sentiments changed, however have you changed? You have not changed. Similarly everything in the world changes, but Paramatma (God) does not change. We are part of (belong to) that very same Paramatma (God). We are not a part of this world. We have only grabbed hold of a part of this world “this

body” by considering it to be “Me and Mine”. In reality it is not ours, rather it belongs to the world.

**Question** - We have understood but it is not fixed in the heart. How to fix it?

**Answer** - As you are saying that “Swamiji is” and I also say “I am”. Therefore “am” is weaker than “Is” because “Is” can be used generally for everyone, but “am” can be used for a particular person. You say “I”, therefore you have to use “am” otherwise there is only “Is”. He says “I am” by identifying himself with the body. If the body dies even then “Is” remains.

Try to understand this point in this way. The waves rise in the sea, the sea is God and “am” is the wave in God. If the wave in the form of “am” is calmed down, the sea in the form of “is” remains. Our real self is not different from “Is”. Accept your identity with that “Is”. Even if you don’t understand it, you should accept it. Accept the fact that you have your identity with “Is”. Now you may practice remembrance and loud chanting you may study the sacred books and you may have association with the good, there is no difference in “Is”. Is there any obstacle in accepting it? **“Am” changes but “Is” does not change. This is the quintessence of what I want to say.**

This is a simple fact which can be understood by everyone. This is the knowledge of great saints and ascetics such as Sanakadi Rishis, Vyasaji Maharaja, Sukhdevaji Maharaj etc., and even of Brahma, the creator of the universe. There can be nothing more advanced than this knowledge. “Kaivalya Jnana” the perfect knowledge and there is nothing beyond this in any religion. There neither is, nor will be, nor can there be anything more advanced than this. This is such an easy fact that even brothers or sisters with limited education can understand it. Your will not get anything as great as this anywhere. I call it lofty so that you may value and respect it, that you have got such a possession which was not easily available. The Upanishads say that many do not even get to hear such things even after having good company, practicing spiritual discipline and studying sacred books for several years. - **“Shravanaapi bahubhiryo na labhyah (Kathopnishad 1/27).** An entire life can go by and one may not get to hear such things.

Now I tell you another point. Don’t get perturbed, if you can’t remember this fact all the time, or if what you believe right now, changes in the future. You should remember this point always, but if you don’t remember it every time, you need not worry. Do you remember your name all the time? But whenever anyone

asks, you immediately tell it without any doubt. Similarly you may not remember this fact all the time but after thinking over it you will realize that this is a fact. It proves that this fact does not go away, it is not forgotten.

It will be regarded as an error if we reject this fact e.g. you say - this is not my name. If in between, you don't remember it, that is not an error at all. If you reject this fact, it means that you have committed an error. Even if you don't remember the fact throughout the day or night, the fact will remain a fact. How can "IS" perish? What a great, what a fine, what a firm fact this is. By accepting it you will be relieved of all worldly distresses.

***Narayana! Narayana! Narayana!***

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