

# Experience and Faith (Anubhava aur Vishwaas)



O' Lord, You are my Mother, You are my Father, You are my Brother; You are my Friend;

You are my wealth of knowledge, my Strength, my Valor and Power;

You are My Everything, My All God of Gods

Tvameva Maata Cha Pita Tvameva; Tvameva Bandhusha Sakhaa Tvameva

Tvameva Vidyaa Dravinam Tvameva; Tvameva Sarvam Mama Deva Deva

**Swami Ramsukhdas**

## Experience and Faith

### (Anubhava aur Vishwaas)

There are two very simple and easy points - One point is about experiential knowledge (anubhav) and one is about faith (vishwaas). **The experiential knowledge is that the world is constantly changing. It does not remain steady even for a moment. The point about faith is that God is present everywhere. He is present unaltered (as-is), he never changes.** Many eras change, many Brahmas change, but Paramatama remains unchanged (as-is). **Similarly His “ansh” (portion) the embodied soul (Jivatma) is never absent.**

That which is unchanging, that Paramatma (God, Supreme Consciousness) element is in all places, in all times, in all things, in all beings completely. He is ever-attained by all. It is a different story that our attention is not on That. But that Essence is not unattained; because it is all-pervading and everyone has it. He is never, not present; because it is in the form of Existence. Our attention simply has not gone towards it. It is always there. If your sight is on it, then it is there; if you take your sight away from it, then too it is there. If you believe then too it is there. If you do not believe, then too it is there. If you know it, then too it is there, if you don't know it, then too it is there. Now you simply have faith in it. that Paramatma is ever attained, then you will have experience (anubhav) of Him.

You have been told about experiential knowledge that the world is constantly changing, and you have been told about faith that Paramatma (God) is never changing and it attained by all. That which is changing and impermanent, is being acknowledged (prateet). And that which is not changing and eternal is already ever attained (praapt). In this manner there are two differences. One is that which is acknowledged (prateet) and the other is attained (praapt).

We say that we got wealth, we got respect, we got honor, etc. but as such we did not get anything. This is acknowledged. If as such it were attained, then there would not be desire for acquiring more. As long as there remains the desire to meet, to acquire, till then that thing is not attained. Gita clearly states – **“Yam labdhyaa chaaparam laabham manyate naadhikam tatah (Gita 6/22)** . On attaining which there is no greater gain than that - this he cannot ever believe. As long as there remains within a desire that let us gain more benefit, whether it be more wealth, more honor, more good health, till then as such that thing you

have not attained so far – this is the absolute truth. **On receiving our innate thing, “let me have more” this desire is quietened forever. Then no further desire remains.**

That which is seen (visible), but cannot be attained (acquired), that is called “prateeti” (clear knowledge, experience). Within a man the amount of respect he has for “prateeti” (clear knowledge), that much he does not respect that which is “attained” (praapt) - this is the dilemma. Therefore, that which is attained “praapt,” one has to have faith in it with a firm conviction, such as, that which I was in childhood, that very same one I am today. The body has changed, but I have not changed. I am the same one.

Two people met after 8-10 years. One was an older gentleman and one much younger. The younger gentleman asked - “Babaji, do you know me?” The older man replied - “Brother, I do not know you, do you know me?” The younger man said – “Yes, I know you. I had met you sometime back, and we had talked such and such. Because I have changed so much in appearance, you could not recognize me.” The older man said – “Really you are that same one,” The younger man asked - “How are things going on these days! “ The older man replied – “Nowadays I am in great difficulty. Not much is being produced, and there are many problems. How about you?” The younger man said – “My work is going on well.” Now think in this that I am the same one and you are the same one - there is no doubt about it, but in situations there is a great difference. Both their situations changed, circumstances changed, but the two are the same. Therefore neither the state remains, nor the circumstances remain, you “the Self” are apart from these. It is a clear experience that they are all changing, it is merely an experience. By considering them to be real, it becomes rather meaningless. It is only on considering things to be stable, that they are rendered useless.

Now the question that arises is that “Pratiti” (clear knowledge, experience) is seen, but that which is attained “Praapt” (already attained, acquired) is not seen; therefore how are we to believe in that which is “praapt” (already attained)? A sentence in the Upanishads says - **“Vigyaataramare ken vijaaneeyaata” (Brhadaraanyakopanishad 2/4/14) “Jo sabko jaanewaala hai, usko kisase jaane?”** “That which is the knower of all, what way are we to know That?” Just as with the eyes we can see everything, but the eyes are not seen. In the mirror one can see the shape of the eyes, but the eyes (that by which one can see) is not

seen. In other words, that which is the power to see, that is not seen. It is only with this power to see that everything is seen. Similarly this pratiti (clear knowledge, experience) by which everything is “pratit” known, it is evident, the knower of that knowledge “pratiti”, is already attained. If that was not already attained then who would get the knowledge “pratiti” ? That which is changing, is the seer of that knowledge “pratiti” and that you may call “God” or embodied soul (jivatma), Existence (Truth), Brahma – there are many names for That, but as such, it is only that one Essence, Element (tattva).

Now there is one doubt that the Paramatma Element is already attained whether you call is attained or not attained, therefore what is there to believe, to have faith in That? The clarification is that **as long as we do not have faith in Paramatma (God), till then though Paramatma is already attained, it will be of no use to us. If you have faith, then you will benefit, or else you will gain nothing, not even a strand of hair. Therefore you will have to have faith and trust in God.** Just now I shared with you the Paramatma Element (Consciousness Element) “IS” powerful connection by which one can know, that “IS-ness.” But the gains are from accepting and having faith in that “Is-ness”.

A man’s cow was sick. He went to the Ayurvedic doctor. The doctor said crush up about quarter pound of black pepper and add about half pound of clarified butter and give to your cow. The man gave the cow the quarter pound of black pepper and returned the next day to the doctor and said – “Sir, the cow is more sick than before!” The doctor asked - “How so? Had you given it crushed up black pepper?” the man said “Yes!” After that did you give her the clarified butter (ghee)? He said – “I did not give the “ghee”, because the ghee is already in the cow, what is the need to give it ghee? Daily my cow produces half a pound of ghee. Yesterday, I did not extract milk from her, therefore that much ghee should be in her already, therefore I only gave the black pepper. By his actions the inner heat of the cow increased immensely, and she became even more sick. Even though there is ghee in the cow, then too it was of no use to the cow. If the ghee was extracted and given to her, then it would have been useful. Similarly, that Paramatma element (tattva), even though already attained, without faith and trust, it can be of no use to us. Even though it is attained, it is as if it is unattained for us. IT is only for the attainment of That Essence, Element that is already attained (experience), that we are all gathered here. **If it is already attained, then why is it no seen - such a deep anguish once felt, then you will experience it. If you simple keep talking and making up stories, then nothing**

**will come in your hands. Like me, you too will be giving discourses, but you will attain nothing.** Therefore I say that why do you remain tricked by that Element? Once the child knows that mother is here, then he begins to cry, that if mother is there, then why is she not taking me in her lap! It has be said that “Paramatma is attained” so that you feel the anguish and deep eagerness to know Him. “He is already attained, now what is there to know That or to have faith in that” – such statements are simply foolishness. That which is attained, that itself has to be realized, perceived. **Its attainment will be only on not accepting the “pratiti” (knowledge) as real - this is the key! On considering the “Pratiti” (clear knowledge, experience) as real, That will never be attained, however much you study, read all the four Vedas, read all the six scriptures. If you continue to consider “Pratiti” (clear knowledge, experience) as real, that you also have wealth, you also have possessions, we will become so and so with that, we will become free of disease, we will construct so many buildings, etc. etc, then you will go straight to hell, there is no one to stop you. Neither the wealth will be able to protect you from going to hell, nor the house, nor the family.**

Questioner – Maharajji! We seem to know that “pratiti” (clear knowledge, experience) will not remain, than too it makes us gravitate towards it. We are attracted and fascinated by it.

Swamiji - You do not consider the “pratiti” (clear knowledge, experience) as merely “prateeti” (clear knowledge, experience), rather you consider it to be eternal, therefore it draws you towards it. On seeing great food dishes in movies, do you have desire to eat it or what? Not so; because you know that you will get nothing from such desiring. Similarly you will get nothing from this world as well. Till today, one has received anything from this world. Whether you accept it as attained, but it is only a fallacy! On saying the word – “this life,” it becomes apparent that it is what is in the process of leaving – “amyak prakaarena sarateeti sansaarah” That which is leaving every moment, how can it be attained? It is only on turning away from this world that one can experience that Paramatma Essence (Element).

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Narayana! Narayana! Narayana!

*From book in Hindi "Kalyaankari Pravachan" by Swami Ramsukhdasji*

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