

॥ Shri Hari ॥

The Quintessence

(Saar Baat)



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

Swami Ramsukhdas

The Quintessence

(Saar Baat)

I will share with you the quintessence of all that I have heard, read and understood so far. This fundamental point is not any thing new. All have experienced and encountered it. It is man's nature that he always wants something new. In reality, **a new thing is only that which remains forever**. You must pay some more attention with regards to this point. It is a very beneficial thing, and it is a simple straight-forward thing. Retain it. Accept it with a firm conviction, then at this very moment you will cross the ocean of this worldly sorrow and attain eternal bliss. Even at this time if you are not feeling and experiencing so, then too you will surely be subjected to this in the future – this is undoubtedly true. Knowledge ripens at the opportune time, after spending time to acquire it. **“vidyaa kaalem pachyate.”** Therefore accept the point today itself. Just as those who farm, they sow the seeds, and if someone asks, then they say the farming is done. Similarly I am saying that **on accepting this point with a firm conviction then you will attain the eternally blissful state!** Yes! And he who has a deep yearning, that one will realize the element, the entity **“tattva”** and if you have a lesser yearning then it will take longer to realize that **“tattva”**.

This world, is constantly, and every moment, going towards destruction - this is the gist, the main point. It appears like an ordinary point, but it is a very central point. It is the quintessence. This world that can be seen, heard, understood does not last even for a single moment, it is constantly going away. As many creatures that are living, they are all-in-all going towards death. The entire world is moving towards final destruction. Everything is getting destroyed. That which is seen today, becomes unseen tomorrow. That which we pay a visit to, becomes unreachable. That which exists, is entering into non-existence. This is the fundamental truth. And it is something that all have experienced. No one at all has any doubt or wariness in this regard. Now, **That which is seen in the form of “IS” (reality), will be going towards “Not” (non-existence).** Body, money, land, house, family, honor, greatness, fame, post, rights, abilities etc, everything is going towards **“Not”** in other words, it is going towards **“non-existence”**. Listen to this very carefully, understand it, and accept it. It is the absolute truth. **The main mistake is believing the world to be “Is” i.e. accepting it as being here to stay.**

Recollection (*smruti*) is of two kinds. 1) through making effort like repeating divine name (*Naam Japa*) etc. and 2) through knowing. That which takes place by making an effort, does not remain constantly, at all times, but that which happens through knowing, remains all the time. **If you know, then you simply know it once and for all.** After knowing, then one never loses sight of it, never forgets it. The recollection that comes from doing and making an effort, is forgotten when the activity is not taking place, then there can be a mistake. The mistake made in the recollection that comes from knowing is of a different sort. Just as, an individual considers himself to be a Brahmin, then for the entire day, he does not remember even once that he is a Brahmin. However, though not recollecting, then too within he always and constantly knows that he is a Brahmin. Sometimes if someone asks, then he will say that he is a Brahmin. This remembrance can be said to be forgotten when the man considers himself to be a *Vaisya, Kshatriya, or Harijan*. In the same way, if you believe the things of the world to be real, then it is a mistake. Therefore thoroughly accept that this world is all the time moving towards destruction. Thereafter whether this is remembered or not, **the thing that is accepted does not have to be remembered.**

Brothers have accepted that "I am a man", thereafter they do not have to remember it. In the same way, an ascetic does not have to remember that "I am a *sadhu*" He does not have to rotate the holy beads to remember that. Once you have accepted then you have done so once and for all. After marriage, an individual does not have to think whether he is married or not. In the same manner, you ponder seriously that **this world is going away every single moment. It simply cannot stay forever, in that same form as it is right now.**

The second point is, that world which is "Not", is perceived only through "Is". Just as a person is sitting and in front of him 20-25 people pass by. On being asked he says, about 20-25 people have passed this way. If that person himself went away with them, then who would give that news about how many individuals have gone from there? But that person did not go away, he stayed right there, therefore he was able to relay the information about those that had passed by. Without staying behind, who would have given the news about those who went past? In the same way, God is here to stay, and the world is passing by. **If you accept this point that the world is going away, then your state will always remain in that eternal *Paramatma* (God, Supreme Consciousness), you will not need to do anything to remain in that state. The moment you believe that the world is here to stay, then you**

forget *Paramatma* (God). By accepting the world as departing every single moment, even on not remembering God, you will remain situated in God only.

The world is leaving – this is a very good and priceless point, it is a principle point, it is a point that comes in the Vedas and in Vedanta, it is a point that is addressed by many great souls. God is the kind that will stay and the world is the kind that will go away. That God is in the form of “IS-ness” (Hai). He is perfectly and completely everywhere. The four *yugs* - *satya, treta, dwaapar and kali* they continue to change, but God never changes. He remains always AS-IS. There are only two main points – the world is not and God is. The world is going away and God is here to stay. If you accept these points, then consider that a very big task has been complete, your life has become a success. Then attaining self-realization, God Realization, liberation, etc., will all take place through this only.

The world is constantly going, as you keep seeing this, there will come a state that the world will become non-existent. Only that one *Paramatma* alone is there and the world is not there - you will experience this. Saints have said - “**Yeh nahin yeh nahin, yeh nahi hoyi, take pare agam hai soyi.**” This itself is the essence. Fix this in your heart. It is everyone’s experience that where are all the states, circumstances, incidents, actions, objects, companions etc., of the past gone? Just as they have gone, similarly even the current state, situation, object etc., will go away. They are constantly going away. It has been customary for the world to follow the pattern of departing

Some are gone today, some tomorrow

Some are standing to get ready to go

From the very beginning, it is customary that this world will not stand still even for a moment. It is every one’s experience. You do not respect this experience, this is the main mistake. It is due to this mistake that you are time and again born and die etc. Therefore today itself accept with a firm conviction that the world is leaving every moment. This is the main point.

Narayana ! Narayana !! Narayana !!!

From "Tattvik Pravachan" in Hindi by Swami Ramsukhdasji

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