

॥ Shri Hari ॥

The World is Flowing Away



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

Swami Ramsukhdas

The World is Flowing Away

God Himself says - “*Mayaa tatmidam sarvam jagadavyaktmoortina*” (Gita 9/4) **God is every where** - accept this point. **If God is everywhere, then He is here as well, He is present at all times, then He is present at this very moment as well, He is in all, then He is in me as well, God is everyone's, therefore He is mine as well. Simply accept this.**

There is one more point gentlemen! **That which everyone can get, we too can get.** If something is attainable by a few, and not attainable by others, then we may not get that. **Worldly things are not attained by all equally, but God is equally attainable by all.** Previously *Ved Vyasji, Shukhdevji, Sanakadik* etc. and the great men have attained the truth about God, that very same truth will be attained by us as well. The reason is ***Paramatma (God)* is in all places, at all times, in all, and belongs to all. He is eternally compassionate and Almighty.** By accepting Him in this manner, **repeat His divine name and simultaneously say *He Naath ! (O' Lord)!* Appear in front of me.** Just like a child is restless and uneasy that when will I meet my mother? Similarly we must become restless and uneasy for Him that O' Lord, ***He Naath ! When will You appear before me? You are here, you are within me, you are mine then too I am suffering!***

I have heard from saints that **he who accepts the existence of God, feeling that God is present here, with a firm conviction, he attains God. But alongside if he continues to accept the existence of the world, there is a delay in attaining *Paramatma.*** As such, the world is not there, it is perishing. One has to pay much

attention to this point. I say this many times. The point of saying this many times is so that you firmly accept this. This world does not remain even for a single moment. It is perishing at all times. As many beings that are living, they are all-in-all moving towards departing, they are dying. The extent that we were alive yesterday, that much we are not alive today. 24 hours of our life have passed away, in other words, death has come closer by 24 hours. 24 hours of our living time has departed from this life. In this entire world all the beings that are there, whether movable, immovable, inert-sentient all are going towards non-existence. In reality, they are becoming non-existent every moment. Just as, wood when lit, first gives out smoke and after sometime the logs light up into flaming fire and as the fire is dying down they become coal and in due time the logs turn to ashes. Similarly, **this entire world is burning in the fire of time “kaal”**. It is moving towards non-existence.

The world is NOT (non-existent) and God IS (existent). That which IS NOT, we have accepted as IS, therefore That which “IS” That *Paramatma* (God) is not seen. Even when God is not seen, “the world is going towards non-existence” –do you not see this? **If you think a little bit, then you will surely see clearly,** that where has the childhood gone? Where has yesterday gone? Tell me? It has gone away. If yesterday has gone away, then will not this day (today) go away as well? Will not a month go away? Will not a year go away? **Will not this life (number of years to live) go away? It is going away most certainly. And that is the truth. Accept all this with absolute and firm conviction.** If someone is not able to comprehend or hear what is being said, then please speak-up!

Questioner - You have said that accept the existence of Paramatma (God), then Paramatma will be attained, Paramatma will be perceived, Paramatma will make an appearance. We believe and accept this; then where is the error, the shortcoming in our acceptance?

Swamiji - In remembering there can be a mistake, in acceptance there cannot be a mistake. There are two points - one is trying to remember, to contemplate and the other is to accept and to believe it to be true. Just as this is *Govind Bhavan* is *Calcutta* - if you accept this, then in this acceptance there cannot be a mistake. The mistake in the acceptance will be when it is not *Govind Bhavan*, or if you accept that it is some Government Office. If you accept that this is not *Calcutta*, rather this is *Mumbai* - then you have made an error. The mistake is not due to non-remembrance. Just as when we repeat the Divine Name of the Lord and in some time it trails off then this is the mistake in doing, but **it is not the mistake in our belief, our acceptance.**

Questioner - Then why is God not witnessed, not visible to us?

Swamiji - In not being able to witness or to see, the main obstacle is that though we know that every single moment the world is perishing, then too **we consider it permanent and stable.**

There was a saint standing near a river. Someone said see *Maharaj!* The river is flowing. The saint said, just as the river is flowing, similarly the man on the bridge is also flowing. How is that? The bridge is not as new now

as it was when it was first constructed, is it? Its newness flowed away, didn't it? Newness flowed away and oldness flowed in. When it becomes entirely and completely old, then it will collapse. In fact from the time it was created, from then onwards, its falling, its wearing out has started. Similarly man is flowing. The number of years that have passed, that many years he has died, and now too he is dying every single moment. Similarly this world is perishing constantly. We accept this world as "IS" (existing). It is due to this alone that the Lord that IS (existing), cannot be seen. **That which IS NOT (non-existing) we have accepted as IS, which has been the main barrier in seeing and beholding the Lord.**

Accept this point with a firm conviction and determination that the world is constantly flowing away. **If you cannot accept with a tenacity and absoluteness, then time and again remember that brother, the world is flowing. There is one principle that the thing that is not there in the beginning and not there in the end, is not there in the present as well.** And that which is there in the beginning and in the end, is at present as well. When this world was not created, then too *Paramatma* (God) was there and when this world is washed away, then too *Paramatma* will remain.

While this world is remaining, then too God IS (existent). The world was not there in the beginning and will not remain in the future, and even though it appears to exist in between, it is non-existent. Because in between though it appears to be existent, it is constantly flowing towards "IS NOT" (non-existence). Just as our childhood went away into "IS NOT", just as youth also went away into "IS NOT", old age will also go away into "IS NOT" and life

will also go into “IS NOT”. In this the lack of caution is that even though we know the world to be “IS NOT”, we believe it to be “IS” (existing). When is a person called “*agyaani*” ignorant? **When in spite of knowing, he does not accept or believe, then such a person is called ignorant.** No one calls a brick wall as ignorant; because it does not know anything. He who knows, who believes, that one’s name is called “*gyaani*” the knowledgeable one.

Questioner - Maharajji, taking the name of Lord Ram, cuts of your past (your destiny)? Sins committed either out of knowledge – ignorance, will they be purged?

Swamiji – Yes they will be purged. All sins (all-in-all) will be removed by the things I have shared. ***Paramatma (God) IS and the World IS NOT - accepting this with absolute conviction and great tenacity, recite the name of the Lord, then very soon the work will be done.*** As long as you continue to accept the world as “IS” (existent) then even though for years doing “*naam japa*” (repetition of the Divine Name of the Lord) this (purging of sins) will not be accomplished. Repeating the divine name of the Lord will not go waste, however it’s fruit will not be seemingly apparent.

God IS (existent) - this we accept from listening to the preachers and saints. However, the world is constantly going towards destruction, towards perishing - this is not seen as apparently. If you accept the things that are seen as unreal (temporary, perishing), then knowledge about the world will come about. If you accept the world as IS (existent), then you have not gained knowledge about the world. **On gaining knowledge about the world,**

knowledge about God will take place and on gaining knowledge about God, knowledge about the world will take place.

The world is going towards non-existence, it is perishing – this raising of the consciousness, this awakening must take place at all times. This is a very great spiritual discipline. **This is all going away - on having such mindfulness and vigilance, repeat the name of the Lord. This body-senses-mind-intellect, this speech, this repetition of the Lords Name – all is going away, but He whose Divine Name you are repeating, he never goes, never ever. He will ever remain. We are repeating the divine name of That One, we are remembering That One.**

Questioner - This is going - by saying so, will the awakening, will the raising of the consciousness take place?

Swamiji - By saying so the awakening will not take place. If your real aim is to know the true nature of the world and to know *Paramatma* (God), then by saying so too, that point will be believed and accepted. Expressing the aim of realizing *Paramatma* as imperishable and the world as perishable time and over again, then too awakening will take place. However, that thing which is not useful in the present, what advantage is there from it? Accept what I am saying to you, with a firm conviction then it will be useful at present. **Today, this one day, accept it and see for yourself.** This is called becoming alert! Awakening! Just one day become alert, and then see ! It has come in the words of the saints - “Dil mein jaagrat rahiye banda”, and “Jaagrat nagari mein chor na laage, jhak maarelaa jamdoot.

Jaagyaa gorakhanaath jag sootaa.” Those who are awake cannot be killed by the God of Death (*Yamdoot*). If he kills the body, then the body has been dying from the very beginning! Now what will the God of Death do? Tell me !

“Thaiva tairjitah sargo yehaam saamyē sthitam manah”
(Gita 5/19)

He whose mind has become still in That equanimous *Paramatma*, he have gained mastery over the entire world. He are victorious. The entire world is defeated before him. **That which is dying, that world, how can it harm us in any way? Please have mercy and accept this point.**

This is my money, this is my house, this is my family, I am like this, I will make such and such happen. Oh Dear! You are dying, what will you make happen? **The body is dying, in this the one that will remain, the “Self” is the form of *Paramatma*. Keep this consciousness alive at all times, then truly you will be most benefited.** There is no doubt about this. It is a simple and straight-forward and very easy point. Tell me what is so difficult about this? Your body and my body, were not like this at first – this is everyone’s experience. As many years as we have lived, we have as such died that many years. Brothers, please do not feel bad about what is being said. This is true and honest point. The word dying makes you feel bad. Whether it feels bad or it feels good, it is the truth. **The truth is that as many days that we have lived, that many days we have most certainly died.** Not just that we have died, we are dying. The age we were yesterday, we are not the same age today. Be aware of this always.

Questioner - Maharajji ! Can we realize God right now itself?

Swamiji - Right now! At this very moment itself, you can most certainly realize God! See! There can be no delay in God Realization. The ideas that have a firm grip on us can make it take time. That is, this is my body, this is my money, this is my family etc. these things that we have accepted as ours, even though it is not ours, it takes time to get rid of these notions.

It is not a mistake to not remember that the World is “IS NOT” (non-existent, Unreal), but it is a mistake to accept the world as IS (Existent, Real). Just as, even on not remembering, we know that we are in *Calcutta*, this point is firmly acknowledged within, similarly this wife, son, etc are mine, this point is firmly acknowledged and accepted within. That itself is coming in the way of God Realization. God is ever present, than what can be the delay in realizing God? That which is not present, by considering it to be present, your mind has got a hold on that idea. This is the main reason for the delay.

Questioner - That which we cannot see, how to consider that as our own?

Swamiji - Brother, I have told you this point previously, that no matter even if you do not believe in *Paramatma*, but the world is definitely perishing every single moment in time, do you see this or not? It is a great mistake to think that on seeing *Paramatma*, you will begin to believe and accept Him. It is not an ordinary mistake. That which is seen, deeming that to be true “real, existent, permanent” is a mistake. **That which is seen, will not last at all. It is**

every moment flowing away. It is perishing,. Today, accept this point itself with a firm determination and conviction. Today itself, study this topic.

That which is not visible, not seen, how to believe and accept it - such a question is not one coming from an intelligent man. A question from a discerning man would be - how to believe in those things that are seen (visible), as these do not remain even for a short time? **The world appears to be steady with the eyes, but by the intellect it appears to be flowing. Therefore with the intellect, recognize this on your own. Today capture this in your intellect that those things that are visible are not real.**

Narayana ! Narayana !! Narayana !!!

From "*Bhagwat Prapti ki Sugamta*" in Hindi by Swami Ramsukhdasji

नारायण ! नारायण ! नारायण !

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