

## 21. Discover the God within you

*EMBODIMENTS of Divine Love! What appears to the eyes, whatever reaches the ears, whatever occurs in the mind, whatever moves the heart---all these are capable of deluding the person. The whole cosmos is an expression of the combination of *Drisyā* (the seen) and *Drashta* (the seer). *Brahmam* (the Absolute) is the Seer. Creation is a manifestation of the union of the Seer and the Seen.*

*In this land of Bharat*

*The ancient sacred relationship between*

*Preceptor and pupil has vanished.*

*The treasure of Truth and Self-discipline has been lost.*

*Faith in God and devotion have declined.*

*Assertion of freedom without responsibility has grown*

*beyond bounds.*

*Wealth has become the sole aim,*

*And righteousness has receded to the background.*

*What else can I convey to you,*

*Oh good and noble people assembled here?*

In this vast universe, wherein there are innumerable things which have to be learnt, what is the inner reason for the emphasis placed by Vedanta on the search for the meaning of the word 'I' used by everyone in common parlance? In fact, if man is able to grasp the meaning of the infinite *Atma*, he will be able to comprehend everything else in the world. "*Yad vijānaena sarvam vijānaatham bhavathi*" (Knowing That by which all else becomes known) is the declaration of the *Sruti*, the *Veda*. When man is able to understand the meaning of "I," he will be in a position to understand everything.

### **Enquiry into the Self leads to Liberation**

*"Janma karmacha mey divyam"* (Birth and action are My Divine aspects). This is stated in the Gita. "*Maamaiveshyati Arjuna*" (You will attain Me, oh Arjuna!). "*Aham thvaa sarvapaapebhyo mokshayishyaami maa suchaha!*" (I will liberate you from all sins, do not grieve!). In the Gita in a number of places you have references to "I" and "me." In the great scriptures and epics, you find the statement: "*Swaavimarso mokshah*" (The enquiry into the Self leads to Liberation). All scriptures enjoin: "Know thyself."

In the world, when anyone introduces himself, he declares: "I am Ranga", "I am Linga", "I am Rama", and so on. Even animals and birds use the term "I" in their own respective language to indicate what they are--whether a fox or a dog, a leopard or a tiger, an eagle or a parrot. "I" runs like a continuous thread in a garland in all beings, whatever their name or form. Hence, every man has to recognise the significance of this ubiquitous term "I". Unfortunately, man is becoming a prey to innumerable difficulties by identifying this "I" with body.

### **"I am not this"--as declared by *Sruti***

*The Sruti (Veda)* declares: "*Aham ethath na*" (I am not this). The *Sruti* teaches in this statement that the "I" is different from the form. The *Sruti* also teaches the profound truth about *Sat-Chit-Ananda* (Being-Awareness-Bliss).

In the statement, "I am not this," there are three distinct terms: "I," "am not," and "this." What is the "I"? On the authority of the *Vedas*, the "I" has been described under various names as *Atma*, *Brahmam*, *Paramatma*, *Pratyagatma*, and the like. It must be noted that this "I" is present in every man as *Vaiswaanara*. In the form of *Vaiswaanara*, the "I" principle digests the food taken by a person and, converting into blood, circulates it to every part of the body. Thus, in the *Gita*, Krishna declared: "*Aham Vaiswaanaro Bhutvaa praaninaam dehamaasritah : Praanaapaana Samaayuktah Pachaamyannam chaturvidham*" (Assuming the form of *Vaiswaanara*, I enter the bodies of all living beings and through the life-breaths of *Prana and Apaana* consume the four kinds of food). "I am present as *Vaiswaanara* in every human being," declares the Lord.

The significance of the term *Paramatma* is that He is the one who transcends the senses of action and perception, the mind, intellect, will and *Ahamkara* (the ego). The *Paramatma* Principle is envisaged as *Brahmam* (the Supreme Absolute). *Brahmam* is characterised by all-pervasiveness. The "I" principle is present in every human being. This omnipresent "I" is *Brahmam*. "I" is, therefore, a manifestation of *Brahmam*.

### **The 'seer' and the 'seen' are different**

Then, there is the term "This." "This" implies and indicates every object in the phenomenal universe. "This is a mike," "This is a vessel," "This is a cloth," "This is a fan". "This" is used when referring to the sun, the moon, hill or dale. The inner meaning of the use of the term "This" is that it refers to everything that can be perceived. If a pointed reference is not made by the use of "This", the question will be asked to what one is referring when using a word like "cloth." By stating that "This is cloth," the precise object is indicated. Thus, in all objects, "This" is present as an all-pervading quality. "This" is *Drisyā* (the Seen). "I" is *Drashta* (the Seer). It follows that the 'seer' is not the 'seen'. "I am not the body; that is my vesture. Even as I see other things, I am also seeing my body." This is how one should recognise the distinction between the seer and the seen. If this logic is understood, is it not a sign of ignorance to identify the body with the "I"? The body is like other perceived objects. Hence, to identify the body with one's Self is preposterous.

In the states of dream, deep sleep and *Samadhi*, one is not aware of the body. Hence, you are not the body. You are the *drashta* (the seer). In this vast creation, with its myriad forms and names, there is one basic principle sustaining all of them. It is from this basic principle, everything else has emerged. Nothing can be installed without a base.

A variety of ornaments are made from gold. The ornaments may vary in form and name, but their basic substance is the same--gold. The gold remains even when the jewels are melted. The yellow metal itself remains unchanged. Likewise, for the world of perception (with its myriad names and forms), *drisyā* (the seen) and *drashta* (the seer--the "I" principle) is *the adhishtanam* (basis). Hence, the commonly used term "I" (*nenu*, in Telugu) should not be interpreted in a superficial sense. "I am the *Atma*." It is only when man recognises this basic truth can he overcome the troubles he encounters in the phenomenal world, and experience real *Ananda*

(bliss). All the myriad forms cannot be perceived without a perceiver. Therefore, the basic truth underlying all the forms is the existence of the perceiver (the "I").

The first sound that emanates from every man and from all beings is "I". "I" is anterior to *Pranava (Om)*. But just because the "I" is in common use and is part of the daily experiences of everyone, it tends to be treated as a cheap cliché. Because of this tendency, man becomes a prey to innumerable troubles and difficulties.

### **The actor and his role played on the stage**

You must remember that the divinity in man is not divisible or separable. For instance, take the case of an actor called Rama who was appearing in the role of Hiranyakasipu. When he appeared on the stage, the stage director asked him: "Who are you?" In his garb as Hiranyakasipu, he was oblivious to his original name Rama. In stentorian language he answered: "Don't you know that I am the all-powerful, universally dreaded monarch of the world, Hiranyakasipu? Don't you know that I have mastered my senses and control everything in the world?" He answered boastfully in this manner.

The actor was Rama. The role he was playing was that of Hiranyakasipu. It was one and the same person who was playing two roles as Rama and as Hiranyakasipu. The *jiva* (individual) is in the body, the Divine is in the *hridaya* (heart). Both sport together and part from each other.

*There is a supreme puppeteer*

*Who runs the puppet show*

*Using the individuals as dolls.*

### **All-pervading Divine is present in every man**

The actor Rama in the role of Hiranyakasipu on the stage is recognised only as Hiranyakasipu by the audience. Similarly all human beings with their different names and forms are playing different roles on the stage of life. But the one indwelling principle in all of them is the *Atma*. Forgetting this basic truth about the inherent divinity of man, believing in the manifold forms and vestures worn by human beings, men are involving themselves in numerous difficulties.

When you find out who is the person who has put on the garb for a certain role, you will discover the transient nature of the role. In every man, the all-pervading Divine is present. When one becomes aware of the Divine in him, he becomes the Divine itself "*Brahmavid Brahmaiva bhavathi.*" "*Brahmavidyaath aapnothi Param*" (Through the knowledge of the *Brahmam*, one attains the Supreme). "*Tharathi Atmavith sokam*" (The knower of the *Atma* overcomes sorrow). "*Neha naanaasthi kinchit*" (There is no multiplicity here). Only the One abides. "*Ekameva Adviteeyam*" (There is only One and no second). These are the truths declared by the *Vedas*. Because man has ignored these *Vedic* truths, he is forgetting his true divine nature.

Man should endeavour to know that by knowing which everything else is known. For instance, if the nature of clay is known, all about objects made from clay can be known. Clay is in a mud-pot, but mud-pot is not in the clay. The pot is an artificial product. Likewise, what is *drisya* (perceived) is in the *drashta* (perceiver), but the perceiver is not in what is perceived.

### **Different names for "I" in different states**

Recognise the fact you are the seer. This *drashta* (seer) is known by many names. In the waking state, he is the cogniser in all beings, and hence is called *Viraata Swaroopa* (The Cosmic Person). As he is engaged in a variety of activities, he is also termed *Vyavahaarika*. On account of the attachment to every object in the world, he is also called *Viswam*.

In the dream state also, the "I" is known by different names. He is known as the creator of dreams. As the mind alone functions in this state, he is known as *Pratyagatma*. Moreover, as he is seeking to attain a higher state by a process of enquiry and questioning, he is also known as *Chitta-ekaagratah* (the one-pointed enquirer).

In the deep sleep state, because of the potency of the *Antahkarana* (the Inner Motivator) the "I" is liable to comprehend everything and therefore is called *Taijasa* or *Prajna*. Although the universe is filled with innumerable objects, with different forms and names, the one thing that is present in all of them is the "I." The "I" principle is omnipresent.

### **Understand the inner significance of "I"**

*Aham* is the primary sound that emanates from one and all equally. When you call anyone by his name--Rama, Krishna or Vijay--the response is: "I." This common expression emanating from everyone equally is the *Atma*. You cannot find any human being or animal without the "I"-consciousness. The expression "I" is used by a *yogi* or a *bhogi* (pleasure-lover), by a mendicant or a millionaire.

Every man has to understand the inner significance of the "I." He uses the expressions: "This is my body; this is my house," and so on. But who are you? Without knowing who you are, how have these relationships arisen? When you say, "My body," the body must be different from you. It follows that you are not the body. The body is *drisya* (an object of perception). The senses, the mind, the *chitta* and the *Antahkarana* are all the *drisya* (the seen). The "I" is the seer. This is the truth proclaimed by Vedanta.

What is Vedanta? It is not mouthing some abracadabra, using abstruse words without knowing their meaning. Awareness consists in recognising one's true self. Failure to recognise one's self is ignorance. Awareness is *Brahmam*. Viewing the world as apart from *Brahmam* is ignorance. To be awake in all the states of consciousness is "Awareness." This is the true meaning of Awareness. Vedanta has declared that constant integrated Awareness in all the states is realisation of the Self. The wisdom that "I am the *Atma*" should blossom in every human being. It is only when this wisdom dawns that man can have direct experience of the Divine. Therefore, everyone should try to manifest the divinity within him.

### **Desires have to be kept under control**

In the Bhagavad Gita, Krishna called upon Arjuna to renounce all *Dharmas* and seek refuge in Him alone----"*Sarvadharmaan parithyajya maam ekam saranam vraja.*" What is meant by *Dharma*? In the present context, *Dharma* refers to the specific quality of each object. Heat, for instance, is the *Dharma* of fire in a burning charcoal. Without heat, it is mere charcoal. Sweetness is the *Dharma* (natural quality) of sugar. Without sweetness, it ceases to be sugar. It becomes sand. Likewise, there is a *Dharma* (natural tendency) for man. What is it? Desire for things. It is natural for man to multiply his desires. "*Sarvadharmaan parithyajya*" means giving up all desires. This is also called *Vairagya* (detachment).

Today man has lost his mental bearings because of the limitless growth of desires. As a result man behaves like an intoxicated person. Desires have to be kept under control. Animals are content to satisfy their hunger. But man's appetite for eating and enjoying is insatiable. Animals and birds do not indulge in exploitation or hoarding, while man revels in them, forgetting his true human nature.

With regard to desires, it should be noted that besides excessive desires, man is prone to cherish wrong desires. Men today tend to forget their own parents to whom they owe everything in life. The man who forgets his obligations to his parents is a *Kaliyuga rakshasa* (a veritable demon). Persons who do not have this elementary human quality of gratitude to parents, how are they to remember God? This is the mark of the *Kali* Age.

In the waking state, the "I"-consciousness is present in its fullness. In the dream state, it is present only to the extent of fifty percent. In the *Sushupti* state (of deep sleep) it is present in its complete subtle form. Men should not allow themselves to be carried away by the temporary roles they play in life like the actor in the role of Hiranyakasipu on the stage. They must realise their true human self. Egoism, pride, ignorance, slander and other bad qualities are the cause of misery for man.

### **Give up selfishness and self-centredness**

*Embodiments of the Divine Atma/* Recognise this essential truth: Give up your selfishness and self-centredness. How long can you be immersed in selfish concerns, forgetting other essential things? All things have to be given up sooner or later, including the *jagat* (world). The word "*Ja-gat*" itself means that which comes and goes. To regard these ephemeral things as permanent is a mark of ignorance.

You are the truth. The role assumed by you is not true. All the acting you do and all your experiences are not true. They are illusory. It is only when one can get rid of the delusion to regard the temporary as the permanent can one experience the *Brahmam*.

*Embodiments of Divine Love/Today* is Gurupurnima day. What is its inner significance? There is no *guru* other than the One Divine. As long as you consider yourself a mere human being, you may regard yourself as a disciple. But when you realise that you are the embodiment of the *Atma* you become your own *Guru*.

In going after *gurus* and teachers, men are deluding themselves and forgetting *Brahmam*. Seek refuge in yourself. Recognise your Reality. That is the right path. And that is the way to revere the *Guru*.

Prahlada expostulated with his father, Hiranyakasipu: "You claim to have conquered all the three worlds and acquired mastery over the elements. But what is all your power worth when you have not mastered your senses?" This applies equally to the scientists and scholars of today. They have mastered many subjects, but have not learnt the real science of living. They are caught up in the pursuit of mundane objects. The truly great man is the one who has mastery over his senses and mind. A man with a good heart is more likely to be helpful to mankind than a hundred intelligent scholars. A scholar with no compassionate heart is a pitiable person.

### **Craze for foreign studies**

Many of our young people are going abroad. What for? To beg (for jobs). Why not do the begging here itself? Can this be called higher education? What do they learn by going abroad?

They return filled with bad qualities, bad thoughts and bad habits. Should thousands of rupees be spent for this purpose? It is better to live here as a man of character than go abroad to acquire undesirable qualities. Why make your parents spend tons of money only to foul your brain? Such persons, who bring a bad name to their parents, are better dead than alive. Such conduct is totally unworthy of those who call themselves Bharatiyas. If you describe yourself as Bharatiya, you must acquire *Bhagya* (all that is good) for the country. You must acquire the wealth of wisdom.

All that you want to learn can be got in Bharat itself. There is nothing that cannot be had in Bharat. Bharat has been the provider for the rest of the world. What is bought from India at a low price is sent back in attractive package at a very high price. We are falling a prey to meretricious attractions.

### **Be proud of Bharat, the land of *Avatars***

Realise the greatness of Bharat. Remember that all *avatars* have incarnated in this sacred land. We are unable to appreciate the greatness of our country. We ought to be proud of our sacred motherland and lead a life in tune with its greatness. Alas, it is not so. Indeed, foreigners are coming to Bharat to gather all that is glorious in our land while we are going after the soiled garments of the foreigners. How unbecoming is this of those who call themselves Bharatiyas!

Every Bharatiya should regard himself as the embodiment of the *Atma* (the Spirit). Doubtless, people in all lands are equally embodiments of the *Atma*. But most of them are not able to realise this truth. Bharatiyas are able to recognise this truth because of the heritage of their great scriptures.

*Embodiments of Divine Love!* Strive to recognize the Truth. Enquire into the *Vedic* declarations: "You are the *Atma*," Embark on this self-enquiry. Put into practice what you have learnt. Only then you will understand your true nature.

The term "Nenu" ("I" in Telugu) is not just a simple two-letter word. It has countless meanings. It does not refer to the transient body. The "I" is the Eternal Witness present in all beings. All worldly knowledge relates to the senses, which are transient. Hence such knowledge has no permanent value. The real Truth emanates from the heart. What is received from the external returns to the external. Man is not a product of the external world. He has come from the Divine. "You are Divine." Develop this conviction.

Man means one who has faith. When you live upto your faith, it gets confirmed. It is because men do not act upto their beliefs that their faith is on the decline.

### **The goal of man is to merge in the Divine**

Man is derived from the Divine, is sustained by the Divine and has to merge in the Divine. That is the goal of man. Man is not a petty being, nor is he a weakling or a destitute. He is the most powerful being on earth. You have to take up *sadhana* on the strength of this belief. (Swami sang a song of Purandaradasa in which he says: "How can I consider myself poor when the Lord Sri Hari, is within me? You are my all. I am in you and you are in me"). Bharat has had innumerable such great saints who had firm faith in God. They are not remembered today.

At least from now on, develop sacred thoughts and lead noble lives. Esteem yourselves as the children of immortality. Divinise your thoughts, words and deeds. (Bhagavan sang a ballad in which He urged devotees to learn the truth about their Divine essence after coming to Sai).

Treat the body as an instrument for realising the Divine, by engaging yourself in all sacred actions. Contemplation on the Divine is the only way to achieve this. Continuous contemplation leads to God-realisation.

*Discourse in the Poornachandra Auditorium on 26-7-1991, Guru Purnima Day.*

*God and man can be reconciled and affiliated only on the basis of the sutra or principle of Karma. When man realises that God has no share in causing his suffering and that he is himself the sole cause, that no blame attaches to any other person, that he is the initiator as well as the beneficiary--the cause and the effect--of his acts, that he is free to shape his future, then he approaches God with a firmer step and a clearer mind.*

*BABA*