

## 11. Through Self-enquiry to Self-realisation

*The entire Cosmos is governed by God;*

*God is governed by Truth;*

*Truth is governed by the Supreme Wise;*

*Such a noble one is equally Divine.*

THE entire cosmos is subject to the sway of the Divine. The cosmic Divine Lord is governed, by Truth. That Truth is governed by a *Uthama* (supremely wise person). Such a noble being is the very embodiment of God---"*Uthamo para Dhevatha.*"

God is the embodiment of Time. Time is eternal. It has no end. It is boundless. As against this eternal Time, the life-span of man is very limited. Because of his limited time-span, man is bound by the passage of time in terms of hours, days, months and years. All the latter are by their intrinsic nature transient. The Lord declares: "*Akshaya Kaalah*" (I am the Eternal Time). It is indeed a pity that this eternal time should be considered as a fleeting moment. Man's 'actions are governed by the change in time and circumstances.

In the procession of years, the present new year is known as "Shreemukha." The past year was known as "Angeerasa." To bid farewell to Angeerasa and to welcome Shreemukha are considered a natural action among common people. Not realizing the infinite and sacred nature of Time, men set bounds to Time and bid farewell to one year and extend welcome to a new year. In this context, all actions of men appear to be artificial.

On this day; when one person meets another, he greets the other with the words: "Happy New Year!" The other man replies: "The same to you!" These words have no meaning at all. If, for one moment on one day one wishes someone happiness, will he secure happiness? People's entire lives are consumed by artificial behaviour.

### **Moving Time and the unchanging mind**

Time is moving fast like a stormy gale. Man's life is melting away every moment like a block of ice. Months and years are rolling past in the Wheel of Time. Everything around is undergoing change, but man's *mind and Buddhi* (intellect) remain unchanged. Years are passing before our very eyes. How many eras are disappearing in our own epoch!

Eras come and go, epochs roll on, but man's mind remains as before. What can the greeting "Happy New Year" mean in the context of such a human predicament? It appears to be a scene in a drama on the worldly stage.

### **Elimination of desires leads to *Mukthi***

The practice of offering worship and revering elders (on New Year's Day) also appear to be artificial acts in a play on life's stage. When the source of all happiness is within you, if you go about seeking happiness from others, it is unnatural. If you desire to elevate yourself and attain a higher level, you have to adopt the appropriate means. This does not mean trying to fly like birds. What you aspire for is *Mukthi* (Liberation). The *Vedhas* declare: Liberation will not fall from the sky. Nor is it to be found in the Nether World or on the earth. It can be got only by the elimination of desires which constitute knots in the heart.

To take an illustration from daily life: Bits of paper or pieces of cotton float in the air because they are lighter than air. Man is unable to go up spiritually because he allows himself to be weighed down by the heavy loads of his *Mamakaara and Ahamkaara* (possessiveness and pride). Man is becoming heavier every day. His desires are getting insatiable. His selfishness and self-interest are reaching the skies. How can a heavy-loaded mind and over-burdened senses help man to attain liberation? This is impossible.

A man seeking liberation cannot attain it by merely revering elders or practising meditation. These are formal acts. By these artificial means one cannot realise the sacred, subtle and boundless experience of the Divine.

*Moksha* (Liberation) is not a specific place. Nor is it something that can be got from any preceptor or other person. To realise one's own true Self is Liberation. Obsessed with the external world, preoccupied with the acquisition of external objects, man's life is becoming more and more burdensome every day. Only by getting rid of these burdens can one hope to ascend spiritual heights.

Spirituality is associated today with exercises like attending religious discourses, reciting slokas, counting beads and conducting *bhajans*. It is imagined that by these means Liberation can be secured. This is not real spirituality. At the outset, the animality in man has to be got rid of. Getting rid of the animal qualities, entering into the human estate, man should embark on the realisation of the Divine.

### **Man should be engaged in perpetual enquiry**

In every man, animality, humanness and Divinity are present. Today what is happening is the growth of the animal tendencies in man. As a consequence, qualities like kindness, compassion and sympathy are not to be seen anywhere. Selfishness and self-interest are animal qualities. An animal is only concerned with external objects. It has no internal vision or any power of discrimination. Man, however, is endowed with internal vision as well as the power of discrimination.

Man, unlike an animal, is endowed with a mind, which confers on him *Vichaarana Shakthi* (the power to enquire into the how and why of things). Man, therefore, should undertake an enquiry into what is permanent and what is temporary, what is truth and what is false, what is bad and what is good. Only when man transcends the animal tendencies can he become truly human. Then, his divinity will manifest in due course. This Divinity is inherent in man. It is not got from outside from anyone. It has to manifest itself from within.

Man's inherent quality is divinity. It has to be realised by him by his own efforts. The *Aathmik* principle is not derived from an external *force*. It is based on an internal *source*.

Man should be engaged in perpetual enquiry. He has to realise his humanness. Because of the influence of the *Kali* age, humanness has declined. Wickedness, immorality, cruelty and other vices are growing beyond all limits. Men are behaving worse than animals. They are harassing the innocent and the ignorant. They are behaving as demons.

### **Realise that the same spirit dwells in all beings**

To get rid of the demonic qualities, man has-to embark on self-enquiry: "Who am I?" Scriptural scholarship is of no avail in this enquiry. *Aathmik* bliss (*Aathma-Aanandha*) can be realised only by recognising that the same spirit dwells in all beings. This realisation can be got only by

spiritual enquiry. Conning *the shlokas* of the Bhagavath Geetha will not rid a man of his sorrow. The transformation must take place within.

Today is celebrated as Yugaadhi because it is the first day in the first month of the new year, marking the beginning of *Vasantha Rithu* (Spring season).

Of the four *Yugas--Kritha, Thretha, Dhvaapara* and *Kali--the present yuga is called Kali yuga*. In truth, it is *Kalaha Yuga, the Age of Discord*. There is discord everywhere--between husband and wife, between preceptor and pupil, and in every other relationship. What is the reason for this discord? The absence of mutual trust. No one trusts another. As a result, hatred and bitterness are growing in the social, ethical, political, economic and every other field. There is discord even in the scientific field. The lack of trust has blinded people towards each other.

### **Believe in the sacred pronouncements of *Vedhas***

People have belief in things which should not be believed, but do not believe that which they ought to believe. People are ready to believe in the statements of the author of an almanac or the predictions of a parrot kept by a pavement astrologer or a roadside palmist, but will not believe in the sacred pronouncements of the *Vedhas*.

*The Vedhas* have declared: "*Thath Thvam Asi,*" "*Aham Brahma-asmi,*" "*So-Ham*" ("Thou art that," "I am *Brahmam,*" "I am He"). The *Vedhic* dictum, "*So-Ham,*" is confirmed by the inhaling and exhaling that go on in everyone. But no one believes in it. People believe in the films, in novels and newspapers and many other sources. But one does not believe in the truth of his *own Aathma* (Self). As a result, man is growing weaker and losing his humanness because of the, lack of faith in his own Self. A man without *Aathma-Vishvaasa* (self-confidence) is no man at all. Without self-confidence, how can he get self-satisfaction? Lacking self-satisfaction, how can he hope for Self-Realisation? This is impossible.

Hence, the mansion of Self-Realisation has to be erected on the foundation of Self-confidence, with the walls of self-satisfaction and the ceiling of self-sacrifice. Confidence is at the root of it all. Live with faith and confidence.

### **Beauty of Spring is called 'Vishnupriya'**

The New Year Day begins with Nature shining in all her glory, decked with flowers, with the tender leaves rustling in the wind and the cuckoo calling to its mate in mellifluous notes. *Vasantha Rithu* (Spring season) has come in all its beauty and freshness. It is the season when nature presents her most beautiful and glorious appearance. The beauty of the Spring season has been dubbed *Vishnupriya* (Beloved of the Lord). Indeed, it is not merely dear to the Lord, it is the very form of the Lord. There are well-known sayings: "*Alankaara Priyo Vishnuh*" (The Lord loves adornment), "*Namasakaaro Arunapriyah*" (The sun loves salutation). The Lord loves the advent of Spring when every tree is in bloom.

Today we are welcoming this Spring. But it is not enough to greet it on one day. Some people figure the position of the planets at the commencement of the new year and try to predict the shape of things to come. The new year should not be judged by its name Shrimukha. It is well known that there are many who belie their names. "Shri" means happiness, honour, auspiciousness. The year makes its appearance with a happy, respectful and auspicious face. But, the prospects for the year are the very opposite of what the name suggests.

Astrologers make their predictions on the basis of the relative position of the planets. The sun is expected to confer *Sauryam* (valour). The moon is said to confer prosperity. *Rahu* is expected to confer inner strength. *Rohini* will confer happiness. *Sani* (Saturn) will confer physical fitness. But during this year, the results will be contrary to these beneficial effects.

### **The dangers that the country is to face**

One of the consequences is the thinning of the ozone layer above the earth. As a result, there is the threat of fire disasters. There are also threats from bomb blasts of the kind you have noticed in newspaper reports. The country is faced with such dangers from man-made calamities.

These dangers can be averted if men realise the sacredness of human existence. People have to ask themselves how they are using the time that is given to them. In a year there are 3,15,36,000 seconds. How is man using these precious moments? How many seconds is he devoting to respecting elders and honouring his parents? How many seconds does he spend for earning his food? And how many is he wasting on useless activities? How many is he devoting to seeing films and T.V? How many is he spending on reading meaningless novels? And how many on studying worthwhile books? How many does he devote to God? How many to rectify his inner feelings?

If this sort of enquiry is made it will be found that the average man spends most of his time on mundane activities. Not even ten minutes or ten seconds are devoted wholeheartedly to spiritual enquiry or self-examination.

All are ostensibly engaged in the pursuit of Truth, all are devoting their time to God. They go on pilgrimages. But even in these trips, they do not concentrate their thoughts on God for a few moments. They don't make any internal enquiry.

To seek the Truth and experience God, there is no need to go out anywhere. By going to a forest or visiting temples, the inner being is not purified. Renouncing all worldly things, one must explore his inner life. This prescription of sacrifice is what the *Vedhas* recommended for attaining immortality.

### **Practice is more essential than precept**

Those who claim to be *Saadhaks* (spiritual aspirants) are really striving for selfish ends. The Divine is omnipresent. To experience the Divine, you have to undertake an enquiry with a steady mind. People today pursue studies all their life, but hardly practise what they have learnt. Practice is more essential than the mere acquisition of knowledge. It is not accumulation of information that is important, but the transformation of himself. Of what use is all the information you have gathered? How much of it have you put to practical use? How much bliss you have derived from it? The answer will be a hero in gathering information; a zero in putting it into practice. In this way, life is being wasted rather than being purposeful'.

The first step is for each one to comprehend his true Self. In many cases, as they grow in years and study more and more books, they develop doubts. Apart from filling their minds with bookish lumber, of what use is all their studies? There is no difference between books without consciousness and minds filled with bookish knowledge. Both are equally sterile. It is a case of "living death" for both. Book knowledge without practice may be useful for teaching others, but is of no value to the man himself. A man who does not practise what he preaches is wasting other people's time. To begin with, make right use of your time. In this context, I repeatedly advise

students and others to reduce their talk. Engage yourselves in spiritual enquiry and practise at least a fraction of what you learn.

Today we are supposed to bid adieu to the old year Angeerasa and to welcome the new year. But, in fact, we should not bid farewell to Angeerasa because the name suggests the presence of the Divine in every *anga* (limb) of our body. Welcome all the years. Don't give a send-off to any year. Develop equal-mindedness towards everything. Do not brood over the past.

The joy experienced will be in inverse proportion to your desires. The greater the desires, the less the happiness you will experience. Therefore, try constantly to reduce your desires. In the journey of life, as in a railway journey, the less luggage (desires) you carry, the greater comfort you will have.

### **Meaning of true *Moksha***

*Embodiments of Love!* Recognise what holiness is associated with human life. But because of the vagaries of the senses, man develops attachments to various objects and persons entirely for selfish reasons. All the love he professes is not out of affection for others but out of self-love. If this selfishness goes, there will be real oneness. Both love and hatred will be absent. There will be *Samathvam* (equal-mindedness). There will be no sense of separateness. That is true *Moksha* (Liberation).

*Moksha* does not mean attaining some divine state. Divinity is within you. All you have to do is to manifest it. That which does not exist, will not come forth. That which exists will not go away. Everything is present here and now. Hence, there is no need for any search or for any *saadhana*. Whatever you do, do it as an offering to God. Do not make a distinction between "my work" and "God's work." When you make a division, you give rise to enmity, because of differences. Where there is enmity, there is no room for Divinity, purity or unity.

When you install God in your heart, there is no room in it for anything else. But today's aspirants treat the heart as a musical chair. They go on from one "Svaami" to another and shift from one kind of *saadhana* to another. Of what avail is this kind of merry-go-round? It is a waste of time and of life itself. One heart, one-thought, one God, one Goal.. Whether you utter the name of Allah or Jesus, Buddha or Zoroaster, or Guruji (Nanak)---it is all the same. Today is sacred to the memory of Guru Nanak, who commenced the propagation of his teachings on a Yugaadhi day.

### **Purity, unity and divinity**

We celebrate Yugaadhi today. But each one can choose his own day for celebration of the new year. God is one. All names are associated with the 'Divine. You should have no aversion to anything. You should develop this feeling of equality. Only then will you be aware of the unity that underlies the diversity.

Today, you must concentrate first on purity. For this, you have to reduce your desires gradually. It is not practicable to give up all desires totally. But limit your desires to the essential minimum. Do not cherish excessive or endless desires in respect of wealth or other possessions. Promote *Thrupthi* (sense of contentment). The discontented man loses everything. Only the contented man can experience real joy. The man with endless desires is the poorest man. The man with no desires is the richest man. The rich man can have no sleep. You must no doubt earn enough to meet your reasonable needs. But excessive wealth is undesirable.

### **Cultivate human values**

People have been listening to spiritual discourses. How far are they practising the teachings? Without the cultivation of human values, all studies and spiritual exercises are of no use. If each examines himself, he will find how far he has failed in this respect. Raamakrishna Paramahansa once slapped Raani Rasmani on the cheek at a spiritual gathering when he noticed that while appearing to follow his discourse, her mind was thinking about some legal matters. Many resented Svaami Raamakrishna's action, but after his explanation, the Raani admitted her lapse. Today no one can inflict punishment on erring devotees. Each has to examine his own lapses and correct himself.

It is not very important that you should rejoice over the advent of the New Year. You should develop new ideas and ideals. Feel your oneness with all, because the same Divine dwells in everyone. Do not hate anyone or any religion.

Embark on self-enquiry to acquire self-knowledge. For the refinement of the heart, the first requisite is seeking *Sathsangam* (company of the good). It is because you have assembled here that you have been able to derive the benefit of Svaami's message. Along with good company, you must listen only to what is sacred.

*Discourse on 24-3-1993, Yugaadhi day, at Brindhaavan.*

*Raamaayana and Mahaabhaaratha are very sacred books, which will directly tell us about many things, especially the ways in which we have to conduct ourselves.*

*Raamaayana and Mahaabhaaratha will help us in our daily life, like our two eyes. We are not able to know the trite value of these jewels and we think that Mahaabhaaratha is merely a battle between the sons of two brothers, and that Raamaayana is a story wherein a demon stole away the wife of Raama and Raama again won her back. It is not like that and these two epics are like the heart and the head of India, are as vital to India as the heart and the head are to a human body.*

**BABA**