

Divinity is the Basis of the Entire Creation Sri Sathya Sai Baba

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All gramophone records look alike, but when you connect them to the sound box, each one plays a different song.

External appearance does not necessarily convey reality.

I am neither merit nor sin, neither happiness nor sorrow.

I am also none of these: places of pilgrimage, scriptures, or sacrifices.

I am not the food, the consumer of food, or the process of eating.

I am the *Atman*, the very embodiment of Divinity.

I am Siva himself.

Embodiments of Love!

You are the embodiment of neither sin nor merit, neither happiness nor sorrow. Nor are you the embodiment of incantation, mystic device, or esoteric doctrine (*mantra*, *yantra*, or *tantra*). You are the embodiment of Existence, Knowledge, Bliss Absolute (*satchidananda*).

Always think that you are Siva and constantly recite, "I am Siva, I am Siva, I am Siva (*Sivoham, Sivoham, Sivoham*). Only one who treasures the truth of unity with the Divine in the heart can win God's grace.

The 'I' principle denotes your reality

Everyone uses the letter 'I' while introducing themselves, whether a pauper or millionaire, ignoramus or realised soul, child or old person, man or woman. The 'I' principle is all-pervasive.

Ask someone, "Where did you come from?" They may say, "I came from Bengaluru." Here, they first use the word 'I' while indicating that they come from Bengaluru.

If you ask them, "Who are you?" They may say, "I am Suraiah, son of Ramaiah." Whatever answer they give, they use the word 'I'. Nobody can give any answer without using the word 'I'.

If you ask them, "What is your name?" They may say, "I am Gopal, my father is Bhupal, my grandfather is Nepal." Instead of giving such a long answer like Hanuman's tail, how easy it would be if they just said, "I am I!" The statement "I am I" denotes your reality.

You associate yourself with 'I' right from birth. You use words like 'he,' 'they,' etc., only after you start using the letter 'I'.

Vedanta declares "I am Brahman (*Aham Brahmasmi*)." *Aham* means 'I'. Therefore, 'I' precedes even Brahman. Such a powerful 'I' principle is used today in a belittling way.

The *Vedas* refer to this 'I' principle as *hridaya*. What does *hridaya* mean? *Hrid* + *daya* = *hridaya*. That which is full of *daya* (compassion) is *hridaya*. This means that the 'I' principle is full of compassion. Therefore, it does not refer to physical body.

Compassion, *hridaya*, *Atma*, Brahman—all these are synonymous with the 'I' principle. So, the 'I' principle is most important.

People associate the 'I' principle with the body, forgetting the reality that it denotes *Atma*, Brahman, *hridaya*, or Divinity.

If someone asks you, when did you come? you say, I came in the morning. But actually, what came in the morning? It is the body. It means you identify yourself with the body and say, I came in the morning.

In the very next moment, you say, my stomach is upset. You utter the words, my stomach. Just a few moments ago, you said, I came in the morning, identifying yourself with the body. Now you indicate that you are different from the body and say, "my stomach".

Then who are you? You say, this is my hand, this is my head, this is my stomach, etc. But you don't question yourself, who am I?

When I say, "this is My towel," I am different from the towel. Similarly, when I say "My hand, My head, and My stomach," I am different from all these. Then who am I?

You should conduct such self-enquiry in accordance with the teachings of *Vedanta*. At one moment, you say you are the body; at the very next moment, you say you are different from the body. Is this true or that?

Only the Atma is the seer

The body is temporary. But the 'I' principle remains the same life after life. One forgets this eternal 'I' principle and identifies oneself with the ephemeral body.

This body is a mere dress. I have put on this robe. This robe is different from Me. Similarly, this body is like a robe for the individual soul. That is why Jesus declared, "Death is the dress of life."

No one knows when you will give up this dress and wear a new one. *Vedanta* reveals many such subtle secrets.

One should focus attention on two entities, 'I' and 'this'. You say, "This is a tumbler." How

are you able to see this tumbler? The tumbler is the seen (*drishya*) and I is the seer (*drash-ta*). All this visible world is mere *drishya*. Without the seer, there can be no seen.

Some people may think that it is the eyes that see the seen. But the eyes don't see; the divine power that is present within sees through the eyes.

You see many bulbs shining. But can the bulbs shine on their own? It is the electric current that makes the bulbs shine.

Similarly, can the eyes see on their own? No, the eyes are also a part of seen. Only the *Atma* is the seer. The eyes, ears, and even the mind constitute the seen. The *Atma* is the witness, which is the Seer. Thus, the 'I' principle corresponds to the Seer.

All that is seen, heard, and experienced constitutes the seen. Sage Dakshinamurthy said, "The entire world is like a city seen in a mirror (*Viswam darpana drishyamana nagari tulyam*)." The entire universe is like a reflection in the mirror.

As I said earlier, there are two entities, 'I' and 'this'. 'This' refers to the world, the effect, and 'I' denotes Divinity, the cause. The visible world is the effect, and God is the cause.

God is everything. He is the seer and also the seen. He pervades everything but is not visible to the naked eye. He is invisible (*a-drishya*).

What is meant by *a-drishya*? *A-drishya* is that which is not seen by the naked eye.

The entire world forms the seen. It is the 'I' principle that sees, experiences, and enjoys the world through the senses. Therefore, it is not the eyes that see. It is the 'I' principle that sees through the eyes.

Here is a small example. A person's eyes are there even after death. If eyes could see on their own, why can't they see after death? They can't see because the 'I' principle has left the body. The eyes cannot see when the

Seer is not there. So, you see and experience the seen only through the Seer.

This Seer is nothing but the divine principle of 'I'. Where did this divine principle of 'I' originate? What did it emerge from? This 'I' principle did not emerge or originate from anything. It has neither a beginning nor an end. It is present everywhere, in all beings at all times. That is the principle of the Seer. It neither comes nor goes. That which comes and goes is only the seen.

You should understand the difference between 'I' (*aham*) and ego (*ahamkara*). *Aham* refers to the divine principle 'I', and *ahamkara* refers to ego, which is like passing clouds. Ego comes and goes, whereas *Aham* is the eternal divine principle, which neither comes nor goes. Because of your delusion, you mistake the seen for reality.

Divinity pervades everything

Many people say that they believe only in direct evidence. How foolish they are! They speak without common sense.

Suppose a man has height 1.7 m and weight 80 kg; his complexion is brown, and he has a bald head. You can describe all his physical features. Does that mean that you know everything about this person, just because you are able to describe his physical features? Can you describe his inherent qualities?

In fact, his unseen qualities constitute his real personality. You don't know what type of nature he has and how intelligent he is. You can't see these qualities.

You don't need to go that far. You say, my mind, but are you able to see your mind? No. Then how can you believe in the existence of your mind, which is not visible to you? You can't even see your eyes without a mirror.

You are able to see the objects in the sky, which are millions of miles away. But you are not able to see your own eyes.

All that you see around you is the seen (*drishya*). The Seer (*Drashta*) is the eternal witness.

Those who argue that they believe only in direct evidence are foolish. There is no common sense in such arguments. Such people also lack general knowledge.

You say, I have love. Does love have a form? Is there any form of sorrow? If not, how can you prove the existence of love and sorrow?

Love has no form, but the mother who shows love has a form. Fragrance has no form, but the flower has a form. A flower that has a form gives out fragrance, which has no form.

Similarly, one with a particular form proves the existence of the formless Divinity. Divinity is immanent in everything.

Scientists took thousands of years to understand this truth. What do they say today? They say, everything is made of atoms. Why did they need thousands of years to understand such a simple truth? Even before the *Tretha Yuga*, the child Prahlada understood this and declared thus:

*Never doubt that God is here and there.
Wherever you search for Him, He is there.*
(Telugu poem)

About thirty years ago, I happened to visit the house of Suri Bhagavantam, who was the Director of the Indian Institute of Science, Bengaluru. An international conference of scientists was being held in the Institute.

In order to introduce some of the prominent scientists to Swami, Bhagavantam invited them to his house for lunch. During lunch, they discussed the creation of the sun, moon, and earth.

One of the scientists said, "Now the sun is in the prime of its youth."

I asked him, "What is its age?" He stated that it was a few million years. Write 1 and go on putting zeros next to it, it becomes millions and millions of years.

The same has been described by the Indians (*Bharatiyas*) as Without beginning (*A-nadi*).

How simple it is to say this! But scientists consider it an insult to science to describe something as “without beginning”.

When they give the age of the sun in some million years, they think they have become great scientists. Instead of calling the sun “without beginning”, they give some numbers as its age, even though it is beyond human comprehension. Scientists derive satisfaction by quoting numbers.

The Indian scriptures, on the other hand, studied these natural phenomena and explained them in such a manner that is easy to understand and appreciate.

Usually, scientists don't believe in God. The more intelligent they are, the less is their faith in God. You can yourself see that those who consider themselves as high intellectuals have no faith even in themselves. They spend all their time in labs doing experiments, but they have no experience of divinity. What is the use of these experiments without experience?

Scientists talk of matter and energy. But in My view, they are not different from each other. Matter is energy and energy is matter. Both are one and the same. Without matter, you cannot find energy, and without energy, there can be no matter.

For a tree to grow, you need to have a seed. That seed has two halves. Only when both halves are joined together can it germinate. If there is only one half, it cannot germinate.

One half is positive and the other is negative. One half is matter and the other is energy. Matter and energy combine to give a new life.

It is foolish to say that you don't believe what you cannot see. It is the unseen power that makes you reap the consequences of your actions.

Oh man, don't take pride in your beauty, youth, and physical strength.

Very soon, you will become old.

Your hair will turn grey, your skin will develop wrinkles, and your vision will be blurred.

Children will make fun of you, calling you an old monkey.

You are no better than a leather puppet.

Try to understand the mystery behind this puppet show.

(Telugu song)

After all, all this is a mere puppet show. Do not be enamoured of it. The body undergoes change through various stages of life. Now you are boys. Ten years ago, you were children. After twenty years, you will become men, and after fifty years, you will become grandfathers. Who is it that was a child then, is a boy now, and will become a man and a grandfather afterward? It is you only. There is only time difference between the four stages.

Prayer should come from the heart

In order to understand your reality, do not insist on direct evidence. Suppose a huge tree has many branches and sub-branches. Its cool shade is very pleasant. You see the tree and exclaim, “How nice is its shade!”

You see the tree but not its roots. You should realise that it stands on its invisible roots. You water the unseen roots for the tree to grow.

You see a big building and say, “How majestic are its pillars and how beautiful are its slabs!” In fact, it is the foundation that is most important for the building to stand. Without a foundation, how can there be pillars? Without roots, how can there be a tree? Similarly, Divinity is the basis of the entire creation. Only when the invisible roots are watered will the tree grow and yield flowers and fruits. On the other hand, if you water the flowers and fruits, the tree will wither away, with all its flowers and fruits.

Unmanifest Divinity is present in everyone as a witness. You have to develop your devotion

and sense of surrender for the unmanifest Divinity to manifest before you.

When Thyagaraja lost the idol of Rama, he sang, “Oh Rama! Where am I to search for You when You are everywhere?” He went to the river Kaveri to perform his ceremonial worship of God (*sandhya vandanam*). When he took water in his cupped hands, lo! The idol of Rama appeared in his hands!

He was ecstatic and sang, “How long should I plead with You, oh Rama! Kindly come to my rescue.” He prayed to Rama wholeheartedly in a number of ways.

Prayer should be offered with devout feelings. It should come from the heart; it should not be recited mechanically. When you fill your heart with love, God will immediately manifest before you.

Understand the greatness of Indian culture

Some speakers use words like ‘Sai devotees’ and ‘Sai family’ in their speeches. All people in this world belong to the same family, so why should you specifically use such a term as ‘Sai family’?

Among the devotees you address, some may be devotees of Rama, some others may be devotees of Krishna, and so on. Therefore, do not use such terms.

Some people utter words like ‘hello’ when they meet. Instead, how nice it would be if you said, “Namaste!”, with respect.

Many such pleasing words reflect the sacredness of *Bharatiya* (Indian) culture. Every word in this eternal *Vedic* culture is endowed with great value. Never forget the principles of this great culture, which has remained changeless throughout the ages.

Install God in your heart and contemplate on Him constantly with love. From today onward, go on reciting the auspicious mantra, *Sivoham, Sivoham, Sivoham*. Treasure this

truth in your heart: I am God, I am God. When you firmly adhere to this truth, all your worldly problems will vanish.

All conflicts arise when you observe differences between one person and the other. I and you are not different. All are one, my dear son! Be alike to everyone, said Jesus. You should love all. This is the main teaching of Indian culture.

The *Vedas* teach the principle of unity and equality as stated in this *Vedic* prayer:

May the Lord protect and nourish us!
May we grow in intelligence and valour
working together!
May we live in friendship without any conflict!

*Saha navavatu,
Saha nau bhunaktu,
Saha veeryam karavavahai,
Tejaswinavadheetamastu,
Ma vidvishavahai.*

(Sanskrit verse)

Let us all move together, let us all grow together,
Let us all stay united and grow in intelligence together,
Let us live together with friendship and harmony. (Telugu song)

Students!

Do not waste your life by harbouring narrow feelings. Develop broad feelings and resolve to spread the message of unity and divinity to the entire world.

(Bhagavan concluded His Discourse with the *bhajan*, “*Hari Bhajan Bina Sukha Santhi Nahin....*”)

—From Bhagavan’s Discourse in Sai Kulwant Hall, Prasanthi Nilayam on 25 August 1996.