

6. Brahman Is Within You And Is Realisable By An Unwavering Mind

Morality and discipline bring respect and reputation to man. Whatever one acquires in his young age remains with him in his later life. People who could convey such noble ideas were accepted as teachers in ancient days. In the human body, such of the organs in which the life force is not specifically present gradually decay and perish. On the contrary, such organs in which the life force is present will remain healthy and continue to show vitality. One can say in this context that the life force is the essence of all organs. For this reason, the life force has been called in our *Vedanta* by the names as *Angirasa Bhuta*. Such *Angirasa*, taking the form of essence of life, protects all the organs and enables people to live in this material world comprising of different forms and names.

This *Angirasa* has also been called the God of life. Because this God of life with the name *Angirasa* is closely associated with *Brihaspati*, *Angirasa* has acquired an alternative name *Brihaspati*. *Sruthi* demonstrated that *Angirasa* and *Brihaspati* are synonymous. The word *Bruhati* means voice. One who is the master of *Bruhati* or voice is called *Brihaspati*. It is in the context of such *Brihaspati* that words which have special significance have been named *Riks*. *Sama* is another name for such *Riks*. These *Riks* are associated with *Bruhat* and are called *Brihita* prosody.

There is another meter by name *Anushtup*. This meter is associated with the *Riks*. Thus *Anushtup*, *Brihita*, *Brihaspati*, *Sama* are all synonymous words. In the word *Sama*, there is something which we have to know by a special effort. *Sa* here signifies voice. *Ama* signifies life. The combination of voice and life is the meaning of the word *Sama*. Thus *Bruhu*, the word which is a combination of voice and life, is equivalent to *Brihaspati* and it has manifested itself as *Sama* or Brahman in this material world. The material world which is made up of name and form has been taken by people as the manifestation of *Purusha*. *Brihaspati*, *Brahman* and *Sama* have all appeared in this world as the *Purusha*.

Name and form have an inseparable connection between each other. It is not possible to separate the name from the form in this world. When we point our finger towards the eye, we call attention to the eye. The name and form of the eye are inseparably connected to each other. Thus *Angirasa* and *Brihaspati*, who have created the name and form for each item in this material world are closely connected to each other. In fact, *Angirasa* is *Brihaspati* and *Brihaspati* is *Angirasa*.

Brahman does not have a specific name and form. It encompasses all names and forms that we encounter in this world. All the business of this material world is contained in the words that signify all forms and names. Whether it is in the tiny insects or in the huge forms that we see in this world, the all-pervading aspect is that of Brahman. Since the aspect is equal in all living things, Brahma is also called *Sama*, one who is equal-minded. Because this aspect of Brahman is not confined to equal mindedness to living things only, but since it is all-pervading and covers the entire creation, it has been said that Easwara is present everywhere and envelops the entire universe. Just as from the shining sun, the sun's rays come spontaneously, so also from God, who is the source of all energy, come spontaneously all

the words of the *Veda* which are like the rays of wisdom. The kind of inseparable relationship that exists between the sun's rays and the sun also exists between the *Vedas* and God who is their source.

If today, students recognise such sacredness in our *Vedas*, you will turn into future citizens of this country who will have the capacity to re-establish the supremacy of Vedic culture. Our elders have taught us that the understanding of God is above the sensory capacities of man. To be able to experience the aspect of Brahman which itself is above sensory capacities, we should also rise above the senses. How can we understand something above the senses while we remain in a stage which is below the senses? When we become equal-minded, we can rise above the trivialities of name and form.

There is deep significance in saying that all the world is filled with Brahman. We recall that Sankara has said that Brahman is truth and the world is an illusion. This is a piece of cloth. How can this be made without the yarn? Here is a golden ring. Can this be made without the gold? Can there be a pot without the mud? Thus cloth without the yarn, pot without the mud, ornament without the gold, world without Brahman cannot

exist. Thus, the entire world is permeated by Brahman. Without Brahman, there is no world. The whole universe is only an illusory manifestation of Brahman. One devotee described this situation saying,

“When the whole universe is the Lord's mansion, where do we search for a main entrance to this mansion? Play on the strings of life as you play on the strings of a veena so that tears of joy and bliss flow. The door to the Lord's mansion is always open. There is something unnatural in asking such an open door to be opened for you. Queries and doubts are only the result of distortions of one's mind.”

One does not have to search for Brahman in some distant chosen place. One should find Brahman in one's daily life in all things from the smallest thing that one comes across to the biggest thing that one sees. If with some reason and with some depth we make an enquiry, there is a chance of finding Brahman in our own heart and within ourselves. If we can get into a state of meditation, we can enjoy the bliss of recognising Brahman everywhere. If the mind is made steady and unwavering, we can enjoy permanent bliss and see the aspect of Brahman.

If the mind is wandering like a monkey, we can never enjoy all this. If in the *Adhyatmic* path we wish to attain the bliss of Brahman, we generally go to a pilgrimage centre or meet elders and learned people. Brahman is not to be sought in a pilgrimage centre nor is it to be looked for in the teachings of elders. It is within you and can be known by controlling your own mind.

It is in this context that Meera sang:

“Oh! mind, travel to the banks of Ganga and Yamuna. Ganga and Yamuna represent the two *Nadis* (nerves), Ida and Pingala. Move on to where these two *Nadis*, through which one inhales the breath and exhales the breath, meet. Move on and locate yourself in the clear, clean and pure place, the centre of your forehead.”

When one tries to understand the inner meaning of what has just been said, he comes to the conclusion that Brahman can be realised only in a quiet, clear, and pure place. Is there such a place in this world and how can we find and reach it? Such a place does not exist outside you. It is present in your own internal self. From time immemorial, *Maharishis* have searched for a place of that kind all over and in the end, they came to the

conclusion that they should turn their vision and their thoughts inward to find such a place. By such a process they could get a glimpse of Brahman and enjoy the bliss thereof. They spread these processes, which they discovered, to the rest of the world. While such an omnipotent, all-knowing and sacred Brahman is present within one's own self, it is ununderstandable that one goes about searching for it in all places outside himself.

When you have the wish-fulfilling tree, the *Kalpavriksha*, available to you, why look for ordinary fruits? When you have the *Kamadhenu* available to you, why look for milk from ordinary cows? When you have the mountain of gold available to you, why go about purchasing silver? Today we have turned ourselves into persons who, while having rich food in their own homes, go after stale food that one can get by asking for it from one's neighbour. The aspect of Brahman is not outside yourself. You should not waste your time and life looking for it externally. Time is Brahman. Rendering such time unsacred is wasting your life and rendering Brahman unsacred. What we should do today is to make an attempt to develop an inner vision to realise the Divine strength of Brahman which is omnipresent.

I will give you an illustration for this which I have given you several times earlier. There are two important statements. The entire world is filled with Vishnu. While Brahman is the only truth, the world is an illusion. Both these statements arise from the *Veda*; but people are likely to get a doubt as to which one of them is correct, as there is an apparent contradiction between them.

I will now cite an example from daily experience. Ninety-nine percent of the boys and girls assembled here are used to going to a cinema. When you go to see a picture, you sit looking at the screen. One would not like to sit looking at a blank screen for too long a time. After some time, when pictures appear on the screen you feel relieved. But if the same pictures remain there, you feel impatient. You expect the pictures to change. Even as you feel that a set of pictures are real, they disappear and others come. The pictures are not real. Their disappearing and others appearing in their place is a reality. Thus, this is neither truth nor untruth. In *Vedantic* language, this phenomenon is termed true-untruth, a mixture of truth and untruth also called by a special word *Mithya*. These pictures, which are coming and going, depend on the screen for their appearance. The screen neither comes nor goes. The pictures are not stationary.

They come and go. The screen is a reality. The pictures are a *Mithya*. In this analogy, the screen is comparable to Brahman and is a reality. The pictures are comparable to the creation and the men and women who come and go are a *Mithya*. That is why we say Brahman is truth and the world is a *Mithya*. The illusory world is like the pictures that depend for their manifestation on the screen, in this case, Brahman.

The second statement talks of the entire world being filled with Vishnu. When the illusory pictures come on the screen, the true screen is mixed up with the unreal pictures. Just like this, the true Brahman is mixed up inextricably with the *Mithya* of creation. If there is no Brahman, there is no creation. We are like pictures which come again and again on the screen of Brahman.

It is in this context that Sankara described our coming into and going out of this world in a *sloka* saying, we are born and die again to be born, and so on; the cycle of birth and death envelops us. If we live a life, die, and are reborn again, what is it that we are achieving in each life? We must try and make an attempt to see that once we come into this life and go, we should not come back again into this world.

Boys and girls!

This world is like a newspaper. Once we read a newspaper from the beginning to end, we do not want to read it again. It becomes a waste paper and we throw it away in the basket. In the same manner, once we see this newspaper of the world, we do not wish to see it again and again. All our experiences in this world are like a newspaper. This has been described in two concepts, viz., no birth, rebirth. What is the meaning of these two. To be born again is rebirth. Not to be born again is no birth. When does one get rebirth? It is only when there is a residuary life force in him that one gets rebirth.

There is a small illustration for this. We have the case of paddy. If we sow paddy in the earth and water it, we note that it sprouts. There is some rice inside the paddy, covered by husk. This is the reason why it sprouts. If we remove the husk and plant the rice alone it does not sprout. Because of the presence of husk, we call it paddy. If there is no husk, we call it rice. If the grain with husk is planted, it sprouts. In this analogy, rice has no rebirth and paddy has rebirth. Our life, when it is covered with the husk of desire, has rebirth. Once we remove this husk of desire, there is no birth.

In this context, it has been said that man's mind alone is responsible for his bondage as well as liberation. Thus in the content of Brahman, life plus desire is man and life minus desire is God. How can it be possible to live without desires? It is not possible to eliminate all desires. If, however, we turn all our desires towards God and whatever we do, if we do it remembering that we do it for the pleasure of God, those desires will not bind us for rebirth. Whatever work we wish to undertake, we should do so without the desire to claim the fruit thereof. We have the right to do work, but we have no right to the fruit thereof. This is what the Gita also says.

One may ask what does it matter if we desire to enjoy the fruits of work. It is possible to have peace in our life only if such desires are limited and kept under control. Take your own experience as an example. You have come here for a stay of one month. You would have argued that if you carried a small bag with a limited number of clothes in it, that would suffice. A big bag would be a burden and would make your journey uncomfortable. Not only this, there are instructions in the railway carriages to the effect, "Less luggage gives more comfort and makes travel a pleasure." Thus, when on a trivial journey which lasts for a few days, we try to lessen

our luggage should we not lessen our luggage in the long journey of our life?

Desires constitute the luggage of our life. In *Vedantic* parlance, giving up desires is called *vairagya*. *Vairagya* does not consist in giving up one's home, one's family, and going away to the forest. There is also another meaning for this word. It does not matter if you live in the world, but do not let the world live in you. You may undertake work to the extent necessary for living in the world, but do not let the consequences and results fill your mind and bother you. Do not entertain high desires in your heart because if you wish to fulfil them, you will be subjected to troubles. Are such desires appropriate to us? Are they such that you are entitled to entertain them? In promoting your desires, do not be selfish.

You should also consider the well-being of others. Your life should be such that you do not give trouble to others and to yourself. Be good to others. Giving trouble to one aspect of Brahman and worshipping another aspect of Brahman is not the right path. Follow a good path. Do not harm others. Do not harm yourself. Recognise the aspect of Brahman in every living thing and in all the work you do. Promote this aspect in you and lead a life filled with such ideals and principles. You will be happy and will have no worries.