

Sarvaantharyaami is One and Only One

The Vedas, the Sastras, and the messages of the Rishis, all have proclaimed uniformly and without any possibility of doubt, from that day to this, that Paramatma is *Sarvaantharyaami* (the Eternal Witness), present and immanent in everything. So too questions like the relationship between “He who is served,” “he who serves,” and “the wherewithal of service, viz., Prakriti,” have also been the subject of endless discussion. Every *Asthika* (religious person) has heard the *Bhagavatha* verse in which the great Bhaktha Prahlada, states out of his own experience that Paramatma, the Sarvaantharyaami, need not be searched far and wide and that He is very near the seeker himself.

He is here, He is not there: give up such doubts.
Listen, Oh! Leaders of the *Danavas*!

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Wherever you seek and wherever you see,
There...and there...He is!

People speak of the Lord as having a particular nature or characteristic, as having a particular form and so on. These statements are true only to the extent that imagination and guesswork can approximate to Truth, they are not the fundamental Truth. Such conceptions are valid as far as practical worldly knowledge goes. They cannot be considered as valid knowledge of the Absolute. For, it is impossible to see the *Poornam* (fullness) or speak about it.

In spite of this, however, Bhakthas and aspirants have been framing, each according to the stage of his own inner progress, some form or other of the Divine as the basis of his devotion. They worship Paramatma as existing in some Ayodhya or Dwaraka and nowhere else, as found in places where some image or picture exists and nowhere else. They worship that form itself as *Poornam* (fullness). Of course, it is not wrong to do so. Only, Bhakthas should not proclaim that their belief alone is the Truth, that those names and forms which they have ascribed are the only names and forms of the Divine and that all other forms and names are worthless and inferior. It should be realised that the names and forms which are the ideals of others are as dear and sacred to those others as such names and forms are to oneself.

When a form is idealised like this, it really becomes a symbol of the Universal; but how can a mere symbol of the

Universal ever become the Universal itself? Conscious always of this, everyone should acquire, without giving room to senseless hatred, the vision that all forms of the ideal are equally valid and true. Without this, it is impossible to realise the Poornam. All these gross forms of the ideal are fully saturated with the subtle Divine Principle. The taste of the vast ocean is to be found, complete and undiminished in every single drop of its waters; but this does not mean that the drop is in the ocean. Though we recognise the “drop” and the “ocean” as separate entities, the nature and taste of both are identical. Similarly, the *Sarvaantharyaami* (inner motivator of all) Paramatma and the gross form and name which Paramatma assumes and through which He is realised are not separate entities. They are identical.

When the All-pervasive, All-inclusive Pure Existence is described, the matter and method depend on the principles of the speaker and the tastes of the listener. When the individual name and form imposed by the Bhaktha are transformed into the Attributeless and the Formless, it is referred to as Brahman. When this same Brahman appears with attributes and forms, it is referred to as Rama, Krishna, Vishnu or Siva. Do not the followers of even other religions agree that when the devotee attains the Ecstasy of Mystic Union, all distinction between him and God disappears? The Yogis, philosophers of other lands and other faiths, too, accept without demur that this distinctionless experience can be earned through Para-bhakthi. Even if some little trace of difference is retained, it is due to the individual's own

taste and desire and not anything specially basic. It is only when name and form come in that it is named differently as Prakriti, Paramatma and Bhaktha. When name and form are absent, doubt and discussion whether it is masculine, feminine or neutral will not arise at all. Then any description fits. For something that is above and beyond imagination, any name and form can be ascribed. In fact, It has no attribute and no form. It is All pervasive, Omnipresent. When this Subtle Omnipresence is systematically worshipped through a gross form and as having attributes, the devotee will clearly realise its nature through the sadhana itself. To vouchsafe the knowledge of this sadhana and that Truth, and to bless the Bhakthas with that Bliss, the Attributeless Paramatma incarnates in this world, assuming name and form, and gives scope for all embodied beings to have concrete experience and joy. Through these experiences, the Incarnations facilitate the realisation that Paramatma is Sarvaantharyaami and *Sarva Bhootha Antharatma*, All-pervasive, the Inner Atma of everything in Creation. Lord Krishna showed in his own form the entire Creation. Until he saw with his own eyes how Lord Krishna had contained in His gross form the entire Creation, even Arjuna failed to understand that Krishna was Sarvaantharyaami.

Love, Lover and the Loved, all three are One, and the same. Without Love, there can be no lover. Even if there are both Love and the Lover, without the Loved, Love has no function. In all three, Love is the chief ingredient. That which is saturated chiefly, and uniformly in everything, that is

Paramatma. So there is no difference between these three. In all three, Prema is discernible as the Sarvaantharyaami; (the inner motivator); therefore, can it not be realised that everything is *Paramatma Swaroop*a? Certainly, it can be realised without fail. Everything is suffused with Prema. So, we can unhesitatingly declare the Paramatma is *Premaswarupa*. In the entire creation, in all living things, Prema is manifesting itself in various forms. The nature of Prema cannot alter, though it is known under different names like *Vathsalya* (affection of mother to child), *Anuraaga* (love, attachment), *Bhakthi* (devotion), *Ishtam* (Love of God), etc., according to the direction in which it is canalised. But whatever the form the essence cannot alter. On the basis of this knowledge and experience, the conclusion becomes clear that Paramatma is *Sarva Bhootha Antharatma*, the inner Atma of all created things.

That which teaches the highest knowledge of this Unity is known as *Adwaita*. That which teaches the principle of the Lover and the Loved, the Jiva and the Brahman is known as *Dwaita*. That which teaches about all three, Love, Lover, and Loved, Prakriti, Jiva and Brahman, is known as *Vishishta Adwaita*. But these three are one. The child that is born changes into the student. The student changes into the householder; but all three are one and the same person, are they not? While the manners and the attachments change in various ways, He remains the same. From milk, butter and buttermilk emerge. Milk, which contains all, is *Adwaita* (non-dualism). Butter, which contains the two categories, is

Dwaita (dualism). After that is separated, the buttermilk which remains is *Vishishta Adwaita* (qualified monism). But though their tastes differ the colour of all these is the same, always. This, which is the same, in all, is the *Nirguna* (formless) *Brahma*.