

PODCAST 191: LET US BE CLEAR

Om Sri Sai Ram

Prasanthi Sandesh, episode 191 welcomes you.

We have certain ideas which we accept with total belief. They are belief-centred ideas. We also have certain ideas about the manifestation of God and the attainment of God. Besides all these, we have certain concepts about sin, a sense of guilt and so many other wrongs that we are likely to commit during our lives.

These things are part of our lives. Let us have clarity of thought on these aspects of life. I don't call them topics. I would rather call them aspects *of life* because individually, we all have different views. Let us try to clarify; let us try to be very clear on these concepts.

The ultimate truth is not far away. It is not distant. It is near you, close, closer than you are to yourself. So, to think that God is elsewhere and that truth is located at a certain other place is wrong, because God is not distant. He is very close to us.

Another thing is this. Unless the Divine is your experience, your belief is futile. It's not going to help you. On the contrary, it may hinder you because just by believing in it, you deceive yourself that somehow you have known it.

Belief becomes deception. It does not become an opening. It closes you. It makes you feel knowledgeable without you truly knowing it. It gives you a feeling of knowledge without any intimate experience of it. Therefore mere belief may give us a kind of satisfaction, that we have some knowledge, but it is by no means an experience.

In fact, untruth is not as great a hindrance as is the belief in the truth. You may have belief in the truth, but untruth is not such a great hindrance as is the belief in truth, because if you believe, you stop seeking. You believe, so you have already taken it for granted. But it cannot be so. You'll have to pass through a transformation. Really you'll have to die and be reborn again. Unless the seed that you are dies, a new life cannot sprout out of it.

Belief becomes a barrier. It gives you a false assurance that you have known; but that's all that you have got – a belief. Belief is just borrowed. A Buddha says something, while Jesus says something else, and Mohammed says something different. Then we go on following it, believing in it. This can create such a situation within us that what is distant will appear close and what is closest will continue to appear distant. It creates an illusory mind. Therefore mere belief is not enough. If we think deeply enough about this belief we'll certainly realise its limitation.

Here is one example. Once it happened that a fish in the ocean heard somebody talking about the ocean. The fish heard for the first time that there exists something called "ocean". She started to search, she started to ask and enquire, but nobody knew where the ocean was. She asked many fish, great and small, known and

unknown, famous and not so famous, but nobody was capable of answering where the ocean was.

They all said that they have heard about it. They all said, "Sometime in the past, our ancestors knew it," or "It's written in the scriptures," and meanwhile the ocean was all around them. "Where is the ocean?" They are asking this question, while living in the ocean!

Sometimes it happens that the closest, the nearest, is so obvious that you can forget it. The nearest is so near that you cannot look at it because even to look at something, a certain distance is needed, space is needed. There's no space between you and the Divine. There's no space between the fish and the ocean, no gap.

The fish is part of the ocean just like a wave, or the ocean is just the infinite spread of the being of the fish. They are not two. They exist together. Their being is joined together. Their bodies may appear different, but their inner spirit is one. It is unitary.

The same is the situation with us. We go on talking about God, whether God exists or not, and we all have much to say for or against. Some believe, while some disbelieve. Some say it is just a myth and some say it is the only truth. But they all depend on scriptures. Nobody has any immediate experience. I repeat, nobody has any immediate experience. When I say immediate experience, I mean experience that has grown into you or into which you have grown. Intimate, so intimate that you cannot feel where you end and where that experience begins. This has to be very clear.

Just as the fish is not aware of the ocean while living in the ocean, we are so near, so dear, so close to God and yet, we are not getting that intimate or immediate experience.

God cannot be an object of any search. He remains the very subjectivity. A very great statement! God cannot be an object of any search. He remains the very subjectivity.

You are not going to find Him somewhere because He is everywhere, and if you start looking for Him somewhere, you will not find Him anywhere. All that He is, is Divine. God means, the whole existence, the totality, the ocean that surrounds you, the ocean of life.

Therefore we should have the intimate experience as has been said earlier. The Buddha may call it Nirvana, Jesus may call it Kingdom of God. Names differ, but the experience indicated is the same.

The first thing is to remember that God is not far away, He is where you are. Right now you are sitting in Him, breathing in Him, breathing through Him. This has to be continuously remembered, constantly remembered. Don't forget it for a single moment because the moment you forget it, the whole search becomes wrong. Then you'll start looking somewhere else. Hold on to it, remember continuously, at least for

a certain period of time that God is exactly where you are. The truth is exactly where you are. The very centre of your being is its centre also.

You are not in search of something outside, but of something inner. You are not in search of something which is going to happen in the future. It is happening right now. It is always happening, and so the whole thing becomes very relaxed. So the search is meaningless, no matter whether it is inner search or outer search, because God is happening in our lives right at this moment.

If the truth is somewhere in the future, then you are bound to be tense, you are bound to be worried. A deep anxiety is bound to be there. Who knows whether it will happen in the future or not? The future is uncertain. You may miss it. You have been missing it for so long. But if the Divine is here and now, if it is the very existence, the very breath, the very you, then there is no uncertainty. Then there's no worry, no anxiety.

So, God is not in the past. God is not in the future. God is here now. Yes! That should be deeply-rooted in us. If you think, "I meditate, I pray and I hope to see God in the future," that will not help you because in that waiting, in that hope, you'll be full of anxiety and tension. However, the reality is you, God is in you. As Baba says, He is "in you, with you, above you, below you, around you" and what surrounds you.

Even if you keep on missing Him, you cannot miss Him. You may have missed Him for so many lives, but in reality, you have never missed Him because He has always been hidden there waiting for you to turn within. You have been looking outside. You have been focused on the objective world while that which you are seeking is hidden within. It is your subjectivity.

By and by, we'll understand that it is a mistake when we consider God as an object, because He is not! He is the very subject. God is not an object. He does not exist as an object, no matter what people may say. You cannot worship Him because He is hidden in the worshipper. How can you worship Him? He is hidden in the worshipper himself. You cannot pray because He is hidden there from where the prayer arises. You cannot seek Him without because He is your within-ness.

I go on searching outside, forgetting the fact that He is within me. I think that He's outside as an object and I try to worship Him, which is of course meaningless. The very root of the prayer is God Himself. So the first thing to remember is this: the whole effort becomes qualitatively different with the awareness that God is everywhere. He is within you. Then, with this awareness, you are not going somewhere, so there's no hurry and there's no impatience.

On the contrary, the more patience you acquire, the easier the search becomes. The more you are not seeking Him, the closer He is to you. When you are not seeking at all, when you are just being, not going anywhere or after anything, then you have reached. The thing has happened.

The search is going to be qualitatively different, as has been pointed out. The search is in a way no search. This seeking is in a way non-seeking. The more you seek, the more you will miss. If He was far away then it would have been all right. He is here.

He is now. This very moment God is happening in you because you cannot be without Him. He is the ocean and you are the fish.

So don't be in a hurry and don't be impatient. There's no goal. The very effort is the goal. We are not meditating to gain something, to achieve something. No. The very meditation is the goal. Meditation is not a means. It is the end. So don't force yourself. Rather relax, relax. Don't run after something, after some ultimate thing, after some God. Rather stand still. The moment you are in a total standstill, you have reached. Then there is no more search, and this can be done at any moment. If you understand it, this can happen at this very moment. God is life. God is existence. God is every situation.

Now comes the problem, my friends. Some of the theologians created certain ideas, certain concepts, leading to a position that remembering Him becomes impossible. To remember that you are already divine becomes impossible because theologians have developed within us a deep condemnatory attitude. You go on condemning yourself. You are the sinner. The theologians have created guilt in you.

How can you be a sinner? This very moment, although you are Divine, yet you will have to get rid of this sin. You will have to suffer for each sin and time will be needed. You will have to pass through purifications and only when you have become holy, a saint, will you have a glimpse of the Divine. What an absurd thought that is!

Christianity has given a deep guilt complex to everybody. Everybody is guilty, not only of your own sins that you have committed, but also of the sin that Adam committed in the very beginning. You're guilty of it. You carry a long burden of guilt. So how can you think, imagine, conceive, that right at this very moment God is happening in you? The devil can happen, can be imagined, but not God. You can think of yourself as the devil but never as the Divine.

The creation of a guilt complex was needed, not for you, but for all religions. Yes, all religions create a guilt complex. Their business can continue only if they create guilt in you. The whole business of religion depends upon the guilt feelings that they can create in the masses.

Churches, temples, religions exist on your guilt. God has not created them. Your guilt has created them. When you feel guilty, you need a priest to confess to. When you feel guilty, you need someone to lead you, to purify you. When you feel guilty you have lost your centre and now somebody can lead you. You can become a follower only when you have lost your centre. If you are right in your centre, no question of following arises.

You can become part of a crowd only when you are not yourself. So you belong to Christianity or Hinduism or Mohammedanism. These belongings are simply guilt feelings. You cannot be alone. You are so guilty that you cannot rely on yourself. You cannot depend on yourself. You cannot be independent.

Somebody, some great organisation, some cult or creed is needed, so you can hide under their blanket and you can forget your guilt. Then you need a saviour. You need someone who can suffer for your sins. This is just absurd, just absurd.

Sometimes Adam leads you more into sin, sometimes Jesus leads you. So you move into the Kingdom of God, but you yourself are nothing. So in order to exploit people, religions had to create guilt feelings. It is because of that guilt feeling that you are not accepted as you are, and you cannot conceive of yourself as already being in the Divine and as being Divine.

With the Divine Master, the guilt feeling has to be dropped. You are not a sinner and you are not guilty. Whosoever you are, existence accepts you. Whatever you are playing, whatever may be your game, it is so because the Divine wills it so. As you are, you are accepted. What a wonderful idea this is!

How disturbing it is to have a guilty complex! What a nuisance it is to entertain the feeling of guilt! We shouldn't forget the fact that God accepts us as we are. Do not condemn yourself; otherwise nothing can be done. Don't reject yourself. Don't be an enemy to yourself. Be loving, be friendly and accept whatsoever you are.

It doesn't mean that there is nothing wrong in you or that you don't need any transformation. No, you need it. There may be many wrongs but those wrongs are not sins. They are illnesses and diseases. Please understand that so many of the wrong things which we have committed or might have committed are not sins at all. No. They can be viewed as illnesses or diseases.

For example, someone has a fever. He is not a sinner. He needs our compassion and help in order to overcome it. If we just condemn him, then he will also condemn his fever and the whole thing will go wrong. Once he condemns his fever, he will start suppressing it. He will no longer say to others, "I have a fever, I am feverish," because the moment he says it, everyone will think he is to blame, that he is a sinner. So he goes on saying, "I am healthy. Who says that I have fever? If someone shows it on a thermometer, then the thermometer must be wrong, I am okay." He cannot accept his fever and so nothing can be done. He goes on hiding it and suppressing it.

That's what you have been doing! There are many wrongs, my friends. But remember those wrongs are just illnesses, not sins -- errors, mistakes, but not sins. You are not guilty. You may be ignorant, you may not know as much as needed to live a pure and innocent life, but that means you are ignorant, innocent, but definitely not guilty. Try to understand that distinction very well because much depends on it!

You are Divine. You may be mistaken; the God within you may be ill; the God within you may be ignorant. The God within you may be committing many mistakes, but the God within is not committing any sins.

What is the difference? When you commit a mistake you don't condemn yourself. You try to understand why you committed it. The mistake is condemned, but not you. Please understand. The mistake is condemned, but not you. When you call it a sin you are condemned. It implies that you are the one who is wrong and not the act.

Your acts may be wrong, but you are not. You are totally accepted as you are. Your being is the highest flower that has happened to this Earth. You are the salt of this Earth. However erroneous you are, you are the very glory of existence.

Remember, God accepts you and He wants you to accept yourself. Not that there's going to be no transformation, but only through this acceptance transformation becomes possible. Once you accept your being, there's no suppression. Once you accept your being, the whole being comes into consciousness. There's no need to hide and to push some parts, some fragments into the darkness, into the unconscious.

So if you accept yourself, your whole mind will be conscious. If you deny, reject, or condemn yourself, then the condemned parts will move into darkness. It does not mean that they will not act. Now they will act more, but their action will now be hidden, perverted, disguised. It will not be apparent; it will take a hidden course. You cannot face it directly, but it will go on working.

The unconscious is created by guilt. Once you accept yourself as you are, there is no more unconsciousness. The barrier has gone. The boundary has disappeared and the conscious and unconscious have become one, as they really are and as they should be.

When your conscious and unconscious are one, you can meditate, but never before that! Once your inner divisions disappear, once you become one inside, a deep silence descends upon you. A great blissful moment is reached, just by the disappearance of boundaries, divisions and fragments.

When you become one, you become healthy. When you become one, you feel a silent well-being. Moment to moment, you feel grateful to existence. A gratitude is born in you and this gratitude is a prayer, but it is not a prayer to some God. This gratitude is an inner attitude towards existence which has given you life, love, and light and which has blessed you in millions and millions of ways, and goes on showering upon you more blessings. For this, unity is needed.

Thank you for your time. We will meet again later.

Jai Sai Ram!