

PODCAST 103: YOU ARE THE WORLD

Om Sri Sai Ram.

Prashanti Sandesh 103rd episode welcomes you. Thank you very much for your time and support.

It is clearly said that you are the world. World is not separate from you. You are not separate from the world. You are the world. Both are one. Actually speaking, in life we have relationships with intimate persons and also with the whole of mankind. When we watch T.V., read newspapers and see media, we know that we are connected to the entire mankind.

Now a question is put to us: Are we whole or only fragments, acting separately in contradiction? What I mean is, are we total? Are we whole or are we divided? And are we acting in contradiction, opposed to each other? This is the question.

To give a small example, if you want to see a tree, the whole of the tree, you cannot see the whole complete tree from a distance. You have to come little closer and watch the leaves and the branches and the fruits, or whatever. In other words, you need some space, and this space is the space of freedom. It's only in freedom we can see the whole, or else not.

And sometimes, we feel that we are acting in fragments, individuals or in bits. And we are acting in fragments or bits which are opposite, or sometimes in harmony. But we are acting in fragments. We are not acting as a whole. No! And we also see that we are acting in fragments because life is broken into families - a businessman, a scientist, an artist, a sensualist, a god-man, like that. We are divided. Yes. Life is broken. And we all have hidden motives lying in the upper layers of consciousness. And these motives respond according to the underground, opposing elements of conditioning.

There are, in other words, underground opposing elements of conditioning. Yes! Because we are conditioned in one way and we are conditioned in another way. And this conditioning is not uniform; it has opposing elements. So thus, we are divided. In other words, we are full of a bundle of contradictory motives. Yes! There is no question about this.

Well, we should also learn to see in the totality all the hidden motives and conditioning. And then, we can understand why there are visible conflicts. The conflicts and contradictions are so visible. When? When we see the totality of all these hidden motives and conditioning.

This is quite evident from our life experience. And we have to question ourselves, each one of us, "Am I in conflict or not? In order to know myself, what should I do? Because there are conflicts and contradictions. In that case, can I ever know myself?" The answer is simple. You are looking with the eyes of the past, and therefore you do not know what is happening because you look from the past.

Why? For example, in our daily life, if you talk to any senior citizen, he just talks about the past. Meaning he is looking at the present through the eyes of the past. Then how do you expect him to know everything of the present? And therefore, we can broadly conclude that looking with the eyes of the past at the living present means not seeing at all, not seeing at all.

And now let us also think of another point. "I want to know myself." Somebody said that. This 'know' is a very dangerous word. I want to know myself. How sensible is that statement! Who wants to know? What is there apart from you? Who wants to know? Yes! What do you want to know? As if there is something different from you.

In other words, the observer is the observed. The observer is the observed. Yes, the observer is the whole entity. That's what is meant by you or the world, you or the world. And then, who is this observer? Who is the one who wants to know? The one who dreams in conflict wants to know, wants to be known, who is in illusion and wants to end the dream and who goes on interpreting on waking. It is all based on conditioning. Everything. Dreams, conflicts, the knowledge, the illusion, interpretations, they all depend on conditioning only.

Therefore, we can conclude, the analyzer is analyzed. Experiencer is the experiencer. The maker of God is the worshipper. You see, because you make beautiful statue of Rama and you worship it, see that. Therefore, there is only one seeing, that's all - what is before our eyes. This seeing is this truth. The truth we should be able to see. Yes, through and through.

In this world, we see poverty, injustice, corruption. Yes! And we are very much agitated about it. We all feel the need to bring about a radical change. How is it possible? You can only bring about this radical change if you look to yourself and if you look into the society. Look into yourself and look at the society.

And then we also know that all should be involved in this process of bringing about radical change - the parents, grandparents everybody. Everyone has to look into one's own self with the art of listening, observing, and seeing, with the art of learning. It is an art. Learning is an art. Yes! Observing, seeing, everything is an art. So, with that point, we should be able to look into ourselves and look at the world.

And we may say, are we not learning? Yes! You may learn, but all that learning you claim is just mechanical, just mechanical based on your experience, knowledge, memory and thought, that's all. So, based on the experience you develop knowledge. That knowledge recalled is what you call memory. That comes out in the form of thought and you resort to action. That's what we are doing.

So actually, learning means enquiry into the limit of knowledge and movement because knowledge has got its own limitations. Knowledge has got its own limitations. That we should be able to understand. Movement is also limited. Therefore, this is learning to know the limitations of the knowledge and the movement. This is a true enquiry.

Well, we are seeing so many objects around. But it's not actually a seeing process. You should know how to see with the religious and free mind. Why? Because conflicts and travails will come to an end then only. Because if we do not have that religious look and if we do not have this kind of approach, seen through the free mind, there are bound to be conflicts. And people start claiming to belong to sects, groups and religion.

And also, we find belief playing an important role. Belief, my friends, brings division in relationships between man to man. Belief, yes! Because you have one sort of belief, I have different type of belief. Actually, there is no need for belief at all. There is no need of belief when you are concerned with only facts. You should be concerned with facts. Suppose a bright light is here, broad daylight. Is that a belief? No! It is a fact. So, it is this kind of factual approach, factual understanding, awareness that we should have.

And what is a fact? What is a fact? Fact is that which is actually happening and taking place in you. That is a fact. What is taking place in you? That is the fact. What is actually happening in you, that is a fact.

Then we should go little deeper into the subject. You will come to know that you are God. You are God. Understand the relationship between you, I and the world. Body and mind are two, and man's will is not always what the body wishes. Body demands are different. They may not agree with your will. Your human will is different from the human body demands. Why? You are God. You will, you will only what God wills. But you must dig down into yourself to find the God within you and listen to His voice which is your voice actually. God's voice is not separate from your voice.

By and large, let us be very clear that you are the Master. You are the Master, be that physical body, mental domain or astral body, whatever it is. So, the man who knows will say, this that wants is not I, and it must wait a while. I am acting with my body and that's not I. I must wait for a while. That's how a man who knows, thinks or acts. But an ignorant man thinks, "I want to do, I must do like that." It means identification with the body.

But astral, the astral body has desires. Besides that it also has anger, sharp words, jealousy, greed, envy, possessions and even depression. All these are in the astral body. But we should be aware of it. The mental body then is full of pride, thinking high of one's own self and low of others. And this mental body disturbs our meditation.

The fact is that you are not the mind. It is yours to use. Make use of the mind, but you are not the mind. It helps us to know what is right and wrong. That's all. It is just an instrument. For all this, charity begins at home. Purification starts from individual level. Changing hearts is not possible without freedom.

Therefore, one has to think inwardly, look into all actions and reactions of the mind in relation to, in relation with the entire world in order to realize whether you are the world or the world is you.

The conclusion is you are the world. Yes! World is you. There is no difference. It's all oneness that matters. There are no two. *Ekam Evadvitiyam Brahma*, the only one without the second.

Thank you.