

PODCAST 128: TAKE A JUMP

Om Sri Sai Ram

Prashanti Sandesh 128th episode.

The topic of the day is, "Take a Jump", take a jump. Let me share with you a few points on this topic.

We see in horse races [jumping events], horses go on jumping over obstacles which are kept in their way. The horse that goes the fastest to the destination will receive the first award. It means that the horse does not run along a straight path. There will be obstacles all along so the horse is supposed to jump over these obstacles and reach the final point.

So also in schools and college sports, we also see obstacle racing where the children have to jump over these obstacles and cross over them to finally reach the end point.

Likewise, spiritually also we are supposed to 'take a jump'. There are three jumps we have to take so as to have a full understanding and experience of the spirit or consciousness in total. Let me discuss point after point, step after step.

The first thing is, how do we exist today? We introduce ourselves to everybody by our name, our profession, gender, country, status and so on and so forth. So, we exist with all these things that we have accumulated over a period of time. This is what I have been talking about in the previous talk also: the crystallization of the ego or what you call the personality.

So, we exist today around the crystallization of the ego. Actually speaking, as has already been brought to your notice, this ego is just a falsity. It is a fallacy. It is just an appearance. It is not true. This we also discussed in the previous talks. To be very clear, as we go about, this so-called 'I', the ego, is nothing substantial, no. It is just a shadow existence. There is no reality there.

Now, what to do? The personality that we have developed which is made of nothing but ego, how are we to escape from that [identity]? We cannot escape. No, because when we try to escape, it becomes stronger and stronger. So, what is to be done? The ego has to be destroyed. It has to be destroyed, not escaped.

Now the question is, as we already thought that the ego is false, that it does not exist, then how do you destroy that which does not exist? You can only destroy that which exists, not the other way round. So, destroying the ego is out of the question as it does not exist. Escaping it also is not possible because it becomes stronger and stronger. So, a fighter who wants to destroy it, or an escapist who wants to escape it, will find it impossible to win over the ego. Impossible!

Why is it difficult? Because we are fighting with an absence. We are fighting with darkness. What is darkness actually? Darkness is nothing but the absence of light.

Therefore, we are fighting with an absence, the ego, which does not exist at all. Therefore, as if we are fighting with darkness, we are fighting with an ego. So, it's very funny. Therefore, fighting with [the ego] is positive as it is only the absence of light that is the darkness.

The next question that arises is: why this false ego? Maybe for two reasons: first, due to the absence of our real nature or the real self. The second is, the ego exists because you are not. You, the real self, are not, so therefore there is this ego. That may be the reason why this false ego has developed.

Then, is this ego appearing in the lives of people recently, or has it been there right from the past? Let us understand the two points here. To begin with, the ego is necessary. Later on, it has got to be given up. These two aspects are there. First it must be there, so we must grow it; and then later we must get rid of it. Therefore, ego is a necessary evil.

Of course, a child is born egoless, but we cultivate the ego in a child because society needs it and our survival needs it. We create an ego in a child through education, competition and comparison. Therefore, the ego is cultivated for its functional aspect, for its societal aspect and for survival.

Then of course, some people pretend to be humble, but that is also false. Cultivation of humility only means the ego takes the garb of humility. Ego wears a false mask, a cover of humility. So, the cultivation of humility is also not true.

In other words, I can easily say that for the outward life, an ego is needed; whereas for an inward life, the ego is an obstacle or a hindrance. Now the problem is this: I find it difficult to get rid of it, to be free from it. I find it difficult, why? The reason is that I cannot conceive of my life without an ego, no. Why? Having strengthened it throughout my life - I fed it, I lived with an ego - it has become my old habit. In fact, I have known myself and felt myself as an ego. So, I mean my ego even in my revered way of life.

Take, for example, the birth of a child. The mother has to go through a nine months' pregnancy. All this period the child draws its breath and food from its mother, being completely dependent on the mother. The baby lives in absolute bondage. But what happens? After nine months, the child is thrown out of this conditioned existence. Mother's womb is a conditioned existence. But the child resists, as it is not prepared to come out of the womb because there the child finds safety. The child has not got to do anything until the child comes out because the mother will take care of it. But the mother also resists. So, at the time of the delivery, the child resists, while the mother also resists, and therefore pain is the result. Pain is the result, so much pain.

Therefore, to get out of the ego is so painful. Ego is like a hard shell. It is an egg and this ego has become a thick bondage. Also, from this angle we can look at this problem. Ego is completely useless at the moment you are conscious, mature and alert. So people are egoistic because they are not conscious. They are immature and not alert.

So, all these things will certainly let us know that we have stepped into the ego for some time and need to step out of our ego. We step into the ego for our life sustenance, for our life journey, but step out of the ego for the inward journey. I think I am very clear.

Therefore, we should be aware of the whole truth of the ego. Once we are aware of the whole fact of the ego, you will know that the ego is a safety measure and is not really substantial. It is only a functional thing and not a reality. By this alertness, the ego will have to disappear, just through this awareness or knowledge. Therefore, the ego goes by awareness and our knowledge of its falsity.

In fact, there is a spiritual urge to be free from the ego because spirituality wants us to get out of this ego at the earliest. The shell of ego should be broken and the whole thing should come out. The egg should come out. All this whole life, what we call *samsara*, is just a wheel, the *samsara chakra*, the wheel of life, including birth, life and death. Our job is to get out of this wheel of *samsara* which has been constantly moving. Get out of this cycle of birth, life and death. Make a jump off of this wheel!

So then, there are three jumps in this aspect, three obstacles. We are on a spiritual obstacle race. There are three obstacles or there are three steps. The first one is 'I to thou', I to thou, T H O U, Thou. 'I' means the individual here, the personality, the outer I, the ego. Then 'I to thou', where 'thou' is the inner 'I' or *atma*.

So, the first jump is from the outer 'I' to the inner 'I'. Then the second jump is from 'thou to that', 'Thou to That'. What is 'thou' here? From the inner I, i.e. *atma*, I have to jump to 'that', meaning the 'universal consciousness'. That's what we call Brahma. So, 'I' the personality or ego will be making the first jump to 'thou', the inner I, *atma* or individual awareness. So the second jump is from 'thou', from that *atma* or individual awareness to 'that' or universal awareness or Brahma.

And then the third jump is from 'that', Brahma, from 'that' to 'all', to all. That is what we call the super-consciousness, the state of transcendence. It's beyond the beyond. It's just nothingness, what we call Parabrahma. Therefore, from 'I' to '*atma*', from '*atma*' to Brahma, and from Brahma to Parabrahma, these are the three jumps that we are supposed to take in this spiritual, obstacle race.

Let me examine step after step. 'I to thou' means I, the outer, to thou, the inner I. The outer 'I' is just the body, mind, and intellect. The inner 'I' is *atma*, the individual consciousness. Now the first jump is from 'I to thou', meaning from the body to the *atma* or individual consciousness. So, in this process we are getting deeper and higher into existence. Actually in normal life, we have only known 'thou' as existence, that's all. 'Thou' meant only [outer] existence at that time in our understanding.

But take a jump from 'I' and you become aware of the total existence as 'thou'. Take a jump from 'I' and then you will know of the total existence as 'thou'. In other words, the outer 'I' personality, when it jumps into the inner 'I', the *atma*, will understand that it is the existence, yes, that is total. The total existence is in the form of *atma*, 'thou'.

Then here this statement is made in relation to us: Some people ask, "What is Brahma?" They will answer, "It is bliss, *ananda*." It only means, in relation to me, Brahma is *ananda*, bliss. It means we feel bliss as opposed to the misery that we are suffering from. I call it bliss because I come nearer towards it. That's why when we are closer and closer to the *atma*, the inner I, we feel this blissful state, *atmananda*, the bliss of the self. So, this bliss reference is made as opposed to the misery that we are in. Thus it is like that.

The inner bliss of individual consciousness or *atma* will just spread all around. Therefore, a realized man spreads his state of bliss all around. In a similar way just as a garden is there, so when a garden is quite close to this place, we find cool air coming close to us, and its perfume reaches us. This is with reference to the garden. In a similar way, bliss spreads with reference to our state.

Some call Brahma 'knowledge' or *pragyanam* Brahma. Why do they say that? It is called that with reference to the state of deep ignorance or darkness. Darkness is ignorance as we know. So with reference to ignorance, we call Brahma 'knowledge', and with reference to misery, we call Brahma *ananda*. So Brahma is known by both *Brahmananda* and *pragyanam* Brahma.

However, thinking deeply, we will understand that these assertions are relative. Calling Brahma 'bliss' and calling Brahma 'knowledge' are all relative terms. But that is not the ultimate. It is not a mere assertion. We have not addressed something. It is like this: while feeding her child, what does a mother do? She'll point out with her finger, "Look there, look there, look there," like that. Similarly, we are pointing our finger, "Look there at thou, thou, thou," which means the non-personal. It is only an indication. That's where 'thou' ends.

So 'thou' is just an indication. It's just showing the direction that we have made a successful jump. From the outer 'I', we made a successful jump to the inner 'I', the Brahma. And then from the inner 'I', Brahma, we made another jump, Brahma or 'thou' to 'that'. 'Thou' to 'that', Brahma to 'that'. *Thath thath, thath T H A T H: Thath Tvam Asi*, 'that'. As mentioned, this 'that' is referred to as the form of bliss and knowledge that spreads all around, about which we make all kinds of assertions.

To repeat once again, the first step is a jump from I, the outer I, to the inner 'I'. The second jump is from the inner 'I' to 'that' which is around all over. This is also what we call 'universal consciousness'. And we have the best example. The *atma* within me is present all over as universal consciousness. That *atma* is individual consciousness, which is seen all around as universal consciousness.

So, I to *atma* is the first jump to inner consciousness. From this inner consciousness the next jump is to universal consciousness because *Atmavat Sarva Bhutani*, "The *atma* is present everywhere." That is the second jump. And now we come to the third jump of 'that', *tvam* to universal consciousness, to all, the whole thing, the entire universe. That we can call Parabrahma. This Parabrahma is pure existence.

So, first this thou, individual consciousness, and then universal consciousness, and now we come to that which is limitless. If you remain at the Brahman state, in the

second jump of 'that' or 'thou', it has got limitations. So, 'thou' and 'that' have limitations. So even drop 'thou', even drop 'that'. What is left? Nothing can be said about it, nothing. Then there is sheer existence, only existence, pure existence.

Therefore, though it might appear to be tough, it's quite easy. I am repeating again because I want to make the points I'm mentioning clear to you. The first jump is from I to inner 'I' or *atma*. The second jump is from *atma* to Brahma or universal consciousness. Then we have to make a third jump from Brahma to Parabrahma. So it is outer I to inner I, inner I to Brahma, Brahma to Parabrahma. These are the three jumps.

Beyond that Brahma, which is what we call 'universal consciousness', is super consciousness or Parabrahma. Individual consciousness is *atma*, universal consciousness is Brahma, while Parabrahma is super consciousness. You can even define Brahma because people say, *Pragyanam Brahma, Sarvam Khalvidam Brahma, Aham Atma, Aham Brahmasmi*. By saying that, they want to define Brahma. But you cannot define Parabrahma because it is beyond all definitions.

That's why Buddha said, all that you know has got to be eliminated in the realm of Parabrahma, the super-consciousness. It has to be denied. All indications are irrelevant. Why? By just pointing to Parabrahman or Brahman, you can never reach it. So, all indications are irrelevant. Even *Upanishads* clearly state that language cannot go further, and any expression describing it is not possible. On the other hand, it is absurd and nonsensical to even try to define it.

Therefore, according to *Upanishads*, at the end of the third jump we reach Parabrahma, the absolute consciousness. So, whatever you say, it is beyond that, yes. All limitations and all other expressions fall down. They won't reach it, no, because it is still beyond. It is transcendence, transcendence. It is the ultimate existence. This has to be born in the mind.

Therefore, unless we achieve this state, we will be in misery, deeply entrenched in the wheel of *samsara*. To get out of this wheel of life and death, we should have awareness and be aware that we should make three jumps from outer I to inner 'I', from inner 'I' to 'that', and then finally from 'that' to Parabrahman. So, these are the three states. Now instead of all these states or steps, Buddha just said this about Parabrahman: it's simply *shunya* or nothingness. So nothingness is Parabrahma according to Buddha.

Now I will take you to another dimension of this subject. How can I jump? You are saying three jumps - the first jump I have to make is from outer I to inner 'I'. You said it is *atma*. And then you said that from *atma* or the inner 'I', I have to make a jump to reach Brahma, the universal consciousness. Finally you said that from Brahma I should make another final jump to reach that state of Parabrahma, the absolute consciousness or super consciousness.

I understand these three jumps, but is it possible? Can I make these three jumps? This is a question that naturally comes to our mind. Well, just watch the bird. The bird comes out of an egg. Having broken the shell, the bird comes out. It develops

wings in the course of time. Though wings have developed, it hesitates to take a jump. It just starts moving its wings hesitatingly. But then it just takes it as a challenge, so then it takes a jump from here to another place, to another branch. Why? It is because of the faith it has developed. In the beginning it was fearful whether it could make a jump at all, even though it has wings. When the fear is dropped, it develops faith and out of that faith, it starts flying.

Likewise, we doubt. We have got our own fear, whether we would be able to make these three jumps or not. So we have to come out of that fear and then develop this faith. With this faith, we can make all three jumps.

So, you and I are like the bird. We should take a jump in full faith. This full faith is what we call *shraddha* or trust, and this trust is not a blind belief. No! No! No! It is a faith in your own self, not in anybody else. So, what does that faith help you to do? How does it help you? You will see that you are fully grown and that you are potent. It is just like that little bird who has wings but still hesitates, finally picking up the faith and taking it as a challenge to fly, so it makes a jump.

Likewise, we have to come out of the egg of fear. Then developing full faith and accepting this with a spirit of challenge, we should be able to fly and reach our destination. Parabrahman or super consciousness has no reference to the ego, none. Without Parabrahma, this Brahma or 'thou' or universal consciousness cannot exist.

So, it is out of super consciousness that this universal consciousness exists. Parabrahman gives existence to Brahma. And it is Brahma, the universal consciousness, which is absolutely necessary for the individual consciousness or what we call *atma*, the inner 'I'. In fact, the inner 'I' or Brahma or super conscious Parabrahma can exist even without you. Yes that we have to understand. So, this is a much deeper jump which we have to understand. It is a deeper jump, taking us to a pure state of existence. And here the outer I, the ego-you, are irrelevant.

Therefore, by taking these three jumps we would achieve or attain the super consciousness Parabrahman, which is the ultimate aim and goal of our life, without which we are caught in the cycle of life, the *samsara chakra*.

Thank you.