

PODCAST 130: FEEL THE DIVINE MYSTERY

Om Sri Sai Ram

Prasanthi Sandesh 130th episode.

The topic is, 'Feel the Divine Mystery'. 'Feel the Divine Mystery', is the topic.

Let us discuss a couple of the points related to this. First, let us put a question to ourselves: Are we free? I do not mean political freedom. Are we free psychologically? Are we free spiritually? What do we mean by spiritual freedom? What do I mean by psychological freedom? Why are they necessary? Why spiritual freedom? For what? What does it mean? The answer is simple. It is spiritual freedom that gives us the feeling or the experience of the Divine mystery.

First of all, let us examine ourselves. When I am alone at home, I feel very lonely because I don't find anybody to talk to. I don't find anybody to communicate with. So I am totally lonely. Why? Why should I feel lonely? What do I mean by loneliness? What is the cause?

The reason is others are not present. If others are present, I will have some contact, rapport, conversation, and somehow engage myself. But because others are absent, I feel lonely or there is loneliness. Sometimes this also happens: others may not be here so I will be constantly feeling, constantly thinking of others, meaning I feel the absence of the crowd. In other words, in the presence of a crowd, I am not lonely. Even if I am alone, the absence of the crowd is felt so that also makes me lonely. That's how we are psychologically not free. We are not totally free because we want others.

What do you mean by total freedom? When the other is not felt, not even as an absence, then yes, you are totally free. It only means the other has dissolved totally, absolutely. When there is no question of the other, then there are no chances to feel lonely or having loneliness. This is what I mean by psychological freedom.

Let us also think of spiritual freedom for a while. Why spiritual freedom? We want to experience the basic and the ultimate, to finally feel the divine mystery. Well, why is it happening? What do I mean by spiritual freedom actually? The reason is that the whole universe is felt as 'the other', while I don't consider myself as part of this universe. Therefore, as I consider the universe as 'another', as the 'other', so I am not free. I am not spiritually free. Therefore, the 'other' is felt not in relation to the whole universe.

What do I mean by 'others'? You should know that you **are** part of the universe. And we should also be clear that when we are unfulfilled, then only we feel the 'other'. But when we are fulfilled, the other is dissolved. The whole universe and you become one. When I am one with the whole universe, one may be alone without the feeling of loneliness. This is what is called *Kaivalya*. You will be alone but you don't feel lonely.

Take for an example all those sages, seekers, and men of penance who observed silence but never felt lonely. They were all alone in fact with no one else in the vicinity. But they never felt lonely. They never complained of loneliness. What is the reason? They have identified themselves with the entire universe. The universe is not different from them. This is total identification with the universe. That brings them spiritual freedom.

So then, if you are alone and you are helpless in the ordinary sense, then you cannot accomplish in the ordinary sense. So what is required? We should begin with a prayer. Prayer is absolutely necessary because I know that I cannot manage by myself as when I am alone I am helpless. I need divine support. A total support of the divine is needed. The support of the whole is necessary. Why? Because we are not separate from the whole. We belong to it as an organic part, not as a mechanical part.

Therefore, to state it in a sentence I can say that when I feel totally one with the universe, when I don't consider the universe anymore as the 'other', I will never feel lonely. I will never complain of loneliness. This is the secret. The fact is that we don't consider ourselves an organic part in this universe. We are not mechanical parts, no. For example, any part from a machine can be removed, yes. But when any part from the organic whole is taken out, the whole becomes defunct or non-functional.

For example, consider our eyes. We have eyes with which we see, so the eyes are part of the organic whole of our body. I am an organic whole and the eyes are a part. Suppose I remove the eyes. The eyes are pulled out or the eyes are simply dead. Why? Because the eyes themselves cannot see. It is I who see through these eyes. So, the eyes are helpful to have to see by, but taken away from you, pulled out of you, they cannot see. The eyes can see only when they are one with me. This is what is called 'organic unity'.

In organic unity, the part behaves as a whole. Yes. The part behaves as a whole because when the eyes start seeing, that is part of the whole. So a part is the whole. That's what it is. However, this is not seen in a mechanical unit, where every part behaves only as a part. But in organic unity, a part is the whole. I think I am clear in this explanation.

A man exists in his wholeness as an organic unity. So we need prayer. Prayer is very meaningful in this context because we feel a helplessness that we are nobody, that we cannot move an inch without the divine support, without the support of the whole. So then I pray to my God to help me. That's how the total is involved through prayer. Yes, in other words, prayer is a call for help from the whole.

What do I mean by this 'whole' or total? This holistic view, this totality is divine. Divine is total. *Poornamada poornamidam*. A part cannot be divine. *Purnamada purnamidam*, you are total. Therefore, in prayer we seek the help of the whole, meaning the divine. So, the whole must be asked first. And the whole must be taken into confidence. That's the reason why in our regular prayers we say, *Loka samasta sukhino bhavantu*. *Samasta loka sukhino bhavantu*. Let the whole universe be safe

and secure. Let all be happy, which means we pray for the total or the whole. In this way, in prayer the whole is significant.

By this kind of prayer, man will never go astray or away from the path. And this changes the whole of your consciousness. Then there is no question of a fight. You are in constant integration, in love with the universe. That is the height of prayer. It's not simply praying for one's own welfare, for the fulfilment of one's own desires or one's own progress. That may be a prayer at some stage. But the ultimate prayer, the spiritual prayer, is for the whole. It's for the whole, yes. Why? It is in order to bring about a kind of change in the whole of my consciousness, so that I will establish love with the universe.

This is in contrast to science, which is totally different. Science does not require your prayer. You can be in a non-prayerful mood and proceed with your scientific investigation. In science you don't need to ask the whole to bless you, to help you. No. And the whole is not taken into confidence. That's the reason why many of the scientific investigations, experiments and trials have led to a dangerous situation. Therefore, prayer is essential in the spiritual sense for any religious person. For a man of science, he can afford to be non-prayerful.

In fact, the mind has two centers of functioning. Everyone is haunted by one fear, one constant fear - the fear of death. At every stage he fears death, as if death is nearing. So, the mind may function from the center of death. When it functions from the center of death, it ends up with a fight because all kinds of medical treatments, all kinds of attempts, all kinds of trials are ways and means to escape from death. That's all a kind of fight.

The other center of the mind is the center of love. When we function from the center of love, love flows towards the whole of the universe. That is the best choice, to function from the center of love.

Then I may also tell you here in all humility, we should pray for our senses to be strengthened. This might appear to be very funny because we think religious people always pray for the weakening of their senses: 'Let senses be weak so that I would not be attracted'. So they don't want anything like strengthening of the senses. Even so much so that if you pray, 'Let my senses be strengthened', they call you irreligious or un-Indian. But it's wrong, it's wrong. If you are a man of authentic religion, go by the path of non-duality.

To mention a couple of points here, there is no duality actually between consciousness and the body. There's no duality between the divine and the world. There's no duality between the mind and matter. The whole is one. Whole, W H O L E is all one, non-dual. That is the substance of authentic religion. But we tend to be dual.

Why this duality? Because it is our way of looking, and when we look through our senses, everything is matter. When we look beyond our senses, the non-sense-wards approach beyond our senses, then you will understand the non-duality. The same matter appears as the mind and consciousness. So, from the senses point of

view, it may be about the matter. But go beyond the senses; use the non-sense-wards approach in the mind and consciousness.

We can also go a step further and say that after all we may consider this matter to be inert and passive; but yet, in the matter is a very deeply asleep consciousness. That's the reason why when Rama stepped on the stone of Ahalya, the stone transformed into Ahalya. Ahalya had been lying in the form of a stone, meaning she was deeply asleep in her consciousness, very deeply asleep in her consciousness. That's what I mean. So that same stone became Ahalya, which only means she is awakened matter. Then matter becomes conscious.

So, when matter is awakened, it is consciousness. And when it is deeply asleep, it is the matter. That is the difference between matter and consciousness. In the state of matter, it is consciousness that is deeply asleep. But it is the same awakened matter that becomes conscious. This we have to think about again and again. In a stone, a soul is asleep with all potential consciousness. Yes. That's the reason why we offer our prayers to different idols in the temples.

Now, as has already been said, matter and mind are two states. Asleep it is matter, while awakened it is the mind. So, my senses should be strengthened. They should be more mature. The senses should be strong, sensitive and penetrating. That's my humble prayer. Why? Why should I pray like this - to strengthen the senses for all kinds of maturity and sensitivity in the senses? Why should I pray like that? So that I can see the Divine in matter, so I can see the Divine in a tree, so I can see the Divine in a stone, yes.

Now you can understand why in our ancient tradition, idolatry has been followed over the ages. As they can see the Divine, they worship even the trees. Yes. But we are not able to see the Divine in matter or trees or stones. Why? One reason is because that stone is asleep to the consciousness. The second reason is that my eyes are not penetrating enough to reach into its sleep and know the divine there. So my eyes are not penetrating.

To give an example, let's take Michelangelo. Michelangelo would say, while looking at a stone, "I see a beautiful idol, a beautiful sculpture." To all of us it is a shapeless boulder. But to Michelangelo, he sees an angel in that. It means his eyes can penetrate into the soul of that stone. So he sees the asleep consciousness hidden in there. Therefore, we need to have very mature, sensitive, and strong senses so that they can penetrate and experience the innate Divinity.

Therefore, in *Upanishads*, there is a prayer. "Let my senses be strengthened so I can penetrate into Your mystery, my Lord. Let me see, my Lord, Your mystery in the entire universe and feel your Divine presence, and experience the Divinity." This is the prayer of *Upanishads*. *Upanishads* are for life; they are not against life. No. They don't ask you to starve, to make your body weak, to lie down on bed and naturally allow it to collapse. No! *Upanishads* are life affirmative.

Therefore, the body should not be allowed to die or decay like that. The body should be alive. The more you feel that liveliness, the more you are alive. When you are

more alive in spirit, you will not feel the body, so you will transcend the body. When every particle of the body is alive, it is awakened, and then you are beyond the body.

So, how can you condemn all these senses that make you go beyond the body, to see the beauty of Divinity? And then when you go beyond the body, what is it that you find there? You become just energy. You are just consciousness. You know that you are energy, you are consciousness. This is what transformation is. But rather than consider that, we condemn our senses. That's all suppression. Suppression will never help you. Expression and experience of energy and consciousness are very essential.

So, to know God we should feel His mystery. But the so-called asceticism or renunciants would like to deaden their bodies. They want to destroy this instrument of knowing, with the result that they come down to the level of an enclosed stone. Then what is it that remains ultimately in the name of asceticism, renunciation, and deadening your body? What is it that remains? You remain as a perfect ego. You are never enlightened. You like to live in dreams and illusions. What a falsity it is! You are broken from the whole by your own effort. Why should I break myself from the universe? No, I am part of this entire organic unity.

When I cut off from this organic unity, when break myself off, it is spiritual suicide. Therefore, what should be my prayer? 'Let my fingers be my soul. When I am touching, the fingers are dissolved. I am prominent, I am touching you. The fingers are not important. I am prominent. I go through my fingers, and touch the untouched. I touch the untouched. The untouched is the Divine.'

So once I touch beyond the body, I pass through these fingers and touch the untouched. What a lofty ideal it is! My whole consciousness awakens through the fingers. Yes. Then only I am touching you, and you are touching me. This is a mystery that is alive in me. This is the way that we can participate in this existence.

The result is that a window opens. A window opens to make you know that you are not two. Only then you achieve total freedom and are one with the organic unity. You are one with the universe. You are not separate. And when that feeling is established, when that experience is stabilised repeatedly, what happens? You are never lonely. You will never feel loneliness because there is no other at all. The 'other' that you consider is your own self. The whole universe is your own. That should be the spirit.

Therefore the topic is, 'Feel the Divine Mystery' by identifying ourselves with the entire universe and never feeling 'the other' at all. We are all one organic unity.

Sai Ram.