

Podcast 138: BE AN ACTOR

Om Sri Sai Ram.

Prasanthi Sandesh episode 138 welcomes you and invites you to the topic of the day: 'BE AN ACTOR'. So 'BE AN ACTOR' is the topic of today's podcast.

Let's go into some of the aspects relating to this topic. What we often do is this: When we walk, we become the walker; when we think we become the thinker. When we dance, yes, we are dancers. When we listen, we are listeners. When we speak, we are speakers. In other words, we identify ourselves with what we do because we think we are the doers. In other words, we become a doer.

For example, if I walk, I become a walker. But spiritually, in spirituality it's clearly stated that you remain a witness. Don't become one with the act. Do not become one with the action. Yes, remain a witness to your walking. Therefore, instead of identifying with the act, let us remain as a witness. No matter whether we are walking or eating, it doesn't matter. Whatever it is, the principle is the same: don't be identified with the act. Don't become one with the act. That is the rule. Remain a witness, an observer, looking from afar.

You are just watching and observing what is happening. For example, let me be a witness as I walk. Let me see how I am walking. Actually, it is not you that walks. Spiritually, we are aware of the real 'I' as the witness. The real 'I' is consciousness. The real 'I' is *atman*, which won't move. That is universal. How can you expect that to walk? Then who is walking? It is the body that is walking. You are not walking. How can you? Impossible!

Take another example, that of eating. Be a witness to this act. Observe the process of eating in full knowledge that it's the body that eats and that you have never eaten. 'You' represents consciousness. 'You' means that awareness. 'You' means that *atman* that has never eaten anything. Therefore, hunger belongs to the body, not to you. After all, food is only a fuel.

We also know by this time that we are not a mechanical body. For example, we have a car that needs petrol so we keep sufficient petrol in our car to run it; but we don't offer petrol to the driver. Petrol is only for the car, not for the driver. Similarly, the body is like a car which is different from the driver who is you. But the difference between the car and any one of us is this: the driver can come out of the car, while you and I cannot come out of the body. That is the reason why we get identified with the body.

It is also clear that the body is just a vehicle and you are born into it. And you have never been out of it, so that is the problem. As I said above, the driver can come out of the car. But this 'driver' in my body, the body being the car, this driver within me which is the consciousness cannot come out. That is the problem.

So, what is to be done? Witnessing is the process of going 'out of the body'. That is the only way. For that, what am I supposed to do? I am supposed to destroy my identification with the body. Not only that, as I cling to the body, let me destroy this inner clinging to the body and then I can move 'out of the body'.

This 'out of the body' experience some elders say it's quite easy and it is quite beautiful to have that experience. Also that's what the spiritual people say, that it is worth experiencing. So, they never feel one with the body. No. They are in the body but they are not the body.

So whatever you are doing, remember you are not the doer. For example, you are talking, but then have the feeling, 'I am not talking. I am a witness to my talk. I am witnessing my own talk'. Why? Talking is done by the body and the mind. The mind goes on thinking, framing, scheming and the body acts accordingly by talking. So, it's a kind of mechanical thing. So I am witnessing myself not as a talker, but as **witness** of the talk.

Therefore, let me witness the process of walking. Let me be a witness to my eating, listening, and speaking, or whatever it is. I am just a witness to all these acts of mine that take place around the clock.

Observe your own listening. Why not? By being an observer, what will happen? A new point of consciousness arises in you. This new consciousness arising in us has to be created continuously. By created I mean recalling, recollecting and reminding ourselves that the observer or the witness is our very consciousness. And then that point gets crystalized.

Suppose I am laughing. As I laugh, let me be a witness to this laughter. I should have that kind of feeling as if someone else is laughing. Even in running, let me be a witness to that. I am not the doer. I am just a witness. So, let's remember that by this witnessing process, with this role of an observer, that creates a new consciousness.

Why that far? Let us understand and recall our experience. We attend dramas enacted by children in schools or in colleges or universities. One plays the role of Ravana and has a most successful way of fighting on the stage. Ravana the actor, who is playing the role of Ravana, knows that he is only acting. He knows that truly speaking, he is not Ravana really. He knows that he is only an actor playing that role, and that he is apart from that role. He is what he is. Now he is only acting. That is what is called a witness - not being identified with what we do.

The whole world, as Shakespeare says, is a big stage, a big drama. All men and women are merely actors. When you can perceive yourself as acting, then you can become a witness. When I understand that I am only an actor, that I am different from the role I play, then I can experience that state of a witness and that the whole world is a stage. Yes.

In other words, we have gone beyond. We have transcended the body and the mind. So then a different energy arises in you. A different mind is born within you. A

different energy, a different consciousness will help you to be apart from the body easily. In other words, when we want to get out of the body, we should play and we should experience the role of a witness or an observer to give scope for a new energy to arise and a mind altogether different, leading to a different consciousness. That's the only way to get out of the body.

Yes, once I go out of the body, well, it's quite possible to go out of the world. What do I mean by the world? The world is a big body, while mine is a limited body. I have a limited body, but the whole world is a big body. It is a question of the size and the quantity. So then after playing the role, after witnessing from a very high level, then you can come back. That doesn't mean that you are running away from the family. That doesn't mean that you are shirking your responsibilities. That doesn't mean that you are going to the forest. No, no. You can come back and there is no need to remember that this world is a drama any longer because you have realized it. You have understood.

Therefore, one does not need to be reminded time and again. So, you will act and you will be the witness. And so, while meditating, continue this witnessing consciousness, continue it. That's what true meditation is. So, as pointed out, it's the body that dances, but let us not get identified with it. But we feel that 'I am dancing' or that 'you are dancing'. No. Therefore, let us not be bothered about what others say about it, about my dance. No. I should know that which dances is my body and I, the inner consciousness, am not dancing.

In fact, there is one game you see children often play. They go round and round, round and round, whirling and whirling. While children just go round and round, whirling naturally, they will have dizziness and sometimes nausea. It only means that that is a witnessing point. The body is whirling, while the nausea is growing, but he is one and the same. That is the witness.

Take another example. Take a wheel. The wheel revolves, rotates and moves continuously. But at the center of the wheel is an axle that does not move. It remains in its own position, centered, while the whole wheel moves on it. Therefore, let us realize that you in spirit are the axle. You are at the center and the body is just a wheel. Body is just a wheel. That is all.

Therefore, you will gradually know the center and periphery demarcation. Then you have that real experience. And that real experience will make you ultimately see that the center and periphery are not different. It is the same center that occupies the whole of the periphery.

In fact, at the beginning I may feel that I am the center, while the whole world is the periphery. But the ultimate experience will let me know that it is the center that is responsible; it is the center that is the cause for the whole periphery. It is the center that exists. That center is existence. It is existent. The periphery world is only imagination. This feeling is not coming from knowledge. No. It's not information gathered. This is a lived experience.

The deepest experience is to know that 'I am not the body, I am not the mind; I am the Self.' Ultimately what will happen? You may be feeling that you are the self, different from the body and the mind. And you will also go beyond that state and say, 'I am the no-self. I am not the individual self. No. I am the universal self.' To that state you will attain and experience.

Therefore, the topic of the day is, 'Be an Actor'. Don't be identified with the role. Experience the witness and know you are just an observer. You are just an actor.

Sai Ram.

We'll meet again.