

PODCAST 75: "YOU ARE IT"

Aum Sri Sai Ram!

Prashanti Sandesh 75th episode welcomes you. Thank you very much for your time.

On one of the occasions, Swami narrated a small story. He said, it seems a very young prince was lost in the jungle and the prince was caught by the hill tribes residing there in that forest area. These tribes caught hold of the prince and kept him under their care. For a long time, being so young, the prince got used to their way of life. He also started behaving like them. He forgot his true identity. It went on for a long time.

In the meanwhile, what happened was the elderly king died because of old age and all the ministers were left in a dilemma whom to choose? Who is to be the next king? Anyway, they wanted to make the prince as the legal heir to occupy the throne. All of them went on searching for the lost prince. At last they could trace him out in the deep forest. They approached that prince by which time the prince had grown up. They caught him and said, "Why are you like this? Why are you mingling with these tribals? You are the king of our country, you know that? Don't you know that you lost your father? You come back to the kingdom." They pleaded with him.

This prince who was behaving like one of those tribals suddenly started recognizing that he is the king. Then he immediately ordered the chariot to be brought over there, bath to be given to him and all the costly wear, costly expensive dresses be given to him. And then dressed like a prince, he sat on the chariot and returned back to the kingdom.

Narrating this story, Bhagavan said because this prince forgot his true identity, he was behaving like one among those tribals. When once he was reminded by these ministers, by these subjects of the kingdom, that he is no longer one among them but that he is the prince, he began to recollect that he is the king since then. Therefore, because of his forgetfulness, he thought that he was one among the tribals. When once he was reminded, it brought back [his] memory that he is the king of the kingdom. Well, he got back into his stature and dignity.

Likewise we, the poor humans, poor mortals, we have forgotten our true identity. That is the reason why Swami addresses all of us, *Divya Atma Swarupalaa*, Embodiments of the Divine. That's what He says. Meaning, He always informs us that we are sparks of the Divine and that we are divine ourselves. He tells everyone this, "You are God."

When someone asked Him, "Swami, are you God?" He said, "I am God, and you are also God." Therefore, what Bhagavan did was to remind ourselves and to remind us that we are essentially, basically divine in our nature. We are not human. Because we have identified ourselves with body, sensual pleasure and the worldly attachment, we have forgotten our true identity, which happens to be the Divinity. Therefore, we have to think in this direction: that every one of us is divine by nature.

And no one should say, "I achieved Divinity, I achieved godliness." That's totally wrong. It is a big mistake. Godliness is not an achievement, no, because you are divine by your nature, and this godliness is not an attainment at all because you are already divine. In other words, we can say, "*Tat Twam Asi*, That Thou Art. *Aham Brahmasmi*, I am Brahman, or You are It, that's all. You are Divine, you are It." Only thing is we have to open our eyes and see.

We have to listen to Bhagavan's discourses and then we'll not say we are attaining or we have achieved Divinity. Such words are really meaningless. Because when once I say, "I attained Divinity" what does it mean? Divinity is separate from you. You are a seeker and the Divine is the sought. But the basic fact is the seeker is the sought. Seeker is the sought. Sought is not separate from the seeker. This we have got to understand. You are that which you are seeking, that is what Bhagavan says. Supposing as a traveller you start from your place to go to another destination. As you arrive over there, there is space and time. But to realize the divine within, we don't need any space and time because you are basically divine.

And Bhagavan gives another example. He said in the open auditorium, oh long back in Poornachandra Auditorium, while speaking He said, "Once I went to Bhagavantam's room. Bhagavantam used to stay there in the Green Room attached to that Poornachandra Auditorium." Swami said, "I visited Dr. Bhagavantam, I went to him straight. I saw Bhagavantam searching for something all over the room. I asked Bhagavantam, 'What are you searching for?'"

Then Bhagavantam said, "Swami, I lost my glasses. I am searching for them."

Swami laughed loudly and said, "What Bhagavantam? You are already wearing your glasses. The glasses are on your nose."

Then Bhagavantam was alert and said, "I am sorry Swami, though I am wearing glasses, I am in search of them."

While giving this example, Bhagavan said in His discourse, "You being the Divine, you are in search of the Divinity. How ridiculous it is!"

Bhagavan gave another example. One lady was in frantic search for her lost chain, a gold chain, very expensive. She went on searching and her mother-in-law came, "What is that you are searching for?"

She said, "Mam, I lost my very expensive gold chain. What am I to do?"

The mother-in-law said "What nonsense you speak! That chain is around your neck. You are already wearing it. Check it".

"Oh!" Then the daughter-in-law realized her mistake. The chain she wore, while she was in search of the chain. What a foolish thing it is! Being the Divine, we are in search of Divinity. How ridiculous it is!

Therefore, Swami says, "Koham - Who are you?" The answer should be "Soham - I am You. You and I are one." That should be the answer. Soham, Soham: that is what we repeat in every breath, in every breath of our life. Meaning, I am you, I am you. You and I are one, *Tat Tvam Asi*.

Therefore, the scripture says, "Know thyself," know who you are. For this we require an insight, that's all. Insight. Let's not calculate in terms of our worthiness. Let us not look from the point of achievement. Let us not think of any spiritual practice to know this. To know what you are, what you really are, what you have been, what sadhana you need to do? What practices should you undertake?

On the other hand, some people say, "So-and-so does so much of sadhana; therefore he realized Divinity." It's a big mistake because it doesn't depend on your sadhana. When you say by your sadhana you attained to Divinity, what does it mean? You have reduced godliness to a commodity. You have reduced God to an object available in the market, and you can buy it, paying its price. Do you think godliness has a price at all? How ridiculous it is! Because we are used to business in life, we calculate Divinity also from this angle.

Therefore, it does not depend upon the intensity of practice or the varieties of spiritual practices or sadhana to know your Divinity because you are already Divine. So by taking to severe austerities, rigorous sadhana, rigorous austerities, you think you are paying the price to attain Divinity. It is just something like an object available in a shop. Let's not get into this trap. We should understand it.

And another point which naturally strikes to our mind is this: I may do anything but I am more than that which I do. I may do this sadhana, but I am more than the sadhana I do. I may follow a highly disciplined path which is impossible to many, but I am more than that very difficult path which I have chosen. So any path that I have chosen or any practices I resort to are certainly less than you. That we have to understand - that you are Divine in spirit and letter.

And the rule is this. A limited thing will help you to get a limited result. A limited thing, that's all, will give you limited results only. With this limited attempt you cannot have unlimited Divinity. It is impossible. Divine is unlimited. All your practices are limited. With these limited things, how do you think that you will get the unlimited? It's not possible. Therefore, it is very clear now that all these spiritual practices and austerities that we observe are merely projections of our mind, that's all.

On enquiry, as Baba said (which I quoted in my previous talk), who is He that is breathing within us, who is He who is consuming the food, digesting and assimilating it? Who is the cause for our birth and death? Who is the one that assumes many, many forms, a myriad forms, multiple forms? Who can assume the form of a tree, who can be a bird, who can be a human being for that matter? Who is He? He is divine. He is God Himself. That we have to understand.

Further, the scripture says *Shrunvanthu Vishvey Amrutasyaputraha* - Understand you are the son of Immortality; you are the son of Eternity. But we consider ourselves merely as beggars. How unfortunate it is! These are the words from Bhagavan. They are not in any way my own teaching or my own lecture. Certainly not! I am quoting Him only.

Therefore, some people say, "I have lost Swami, I am away from Swami." What a funny statement it is! Can you lose yourself? You cannot lose yourself and that Self is God, so how can you lose Bhagavan? Impossible! It is just that they are all mad

statements. You cannot lose God because you are God. Unless and until you lose yourself then come on, say whatever nonsense you want to say, because you will be no more [able] to say that.

Therefore, it is very clearly understood by now that we should drop this process of seeking. When you drop this process of seeking, you will find Divinity within. This happened in the case of Lord Buddha, who went on searching for Him for six long years. At the time when he ultimately gave up the doer-ship, what happened? The mind dropped, the ego ended and then he got into the spirit of non-attachment. There is nothing to do, not anything else. Nothing to do. It is at that state Buddha, Lord Buddha attained that state of liberation, attained that state of Buddhahood. That Buddhahood he got by this non-attachment because Buddha is not his name. He is Siddhartha. He became Buddha, meaning He attained the state of Buddhahood, which is non-attachment.

And then we may also think of some people who claim to be detached totally. They think that they are yogis. Certainly not. Because these yogis have a spirit of detachment from the world. Why? They think that there is pleasure in heaven, there is pleasure in paradise, they think they will have pleasure in the life after death. It is utterly nonsense. You may be a worldly man or you may be a yogi, but there is always pursuit for pleasure. You always expect pleasure as a householder or a yogi, whatever may be. But this is wrong.

So, if there is nothing like attachment, there is nothing like detachment. It is non-attachment. It is at that state Buddha could take rest in consciousness, and he attained to truth. Because after a long period of search the body is exhausted, the mind is exhausted. He could not put in any more effort. When once he is relaxed, he is free from all tension.

It is also said in the life of Buddha, when he attained to that Buddha state, the last star in the sky disappeared. It is symbolic. The last star means the mind. The mind also disappeared. It is only in the withdrawal of the mind that one attains to the divine. And this Divinity is realized in absolute silence, in complete emptiness, in open space, when there is void completely.

To give you one example, Swami one day stretched His palm and said, "What is here?"

"Swami, it is empty, nothing is there."

Swami said, "What nonsense you are speaking! Nothing is everything. Everything is nothing. You may find nothing here, but this nothing is everything." That's what Baba said.

Therefore, it is in that state of nothingness, in the state of void, you will certainly recognize the inner Divinity. So, the Divinity lies in non-doing, not doing anything, because whatever you do is prompted by the mind, and you are not the mind. The divine is beyond the mind. When the divine is beyond the mind, what is it we all do, prompted by the mind, that could ever take to that state? That's what we should understand.

And Swami in His discourse mentioned another example of the musk deer. As you know, the musk deer has got that fragrance, a very sweet smell all around. But musk deer thinks that the very good smell, aroma or fragrance is coming from elsewhere. Therefore, the musk deer went on running and running until it is exhausted. When it lies down on the ground, the musk deer keeps the nose very close to the body and musk deer realizes that aroma-fragrance is out of its own navel, not from outside.

Similarly, by going in search of God everywhere, running hither and thither, you will not find God anywhere because He is within you and you are God. Therefore, we should give up this role of doer-ship and we should stop running and running after people. And then let us also stop doing very strict austerities, following very tough tasks in the name of sadhana. It is utter foolishness. Some think by fasting continuously, they will attain to Divinity. Both are foolish. Fasting has got nothing to do with realization. After all, you may be reduced to a skeleton, that's all. That is not the key to divine. It doesn't open the doors to the Divinity.

And then some people may say, "I can walk upside down as in shirash asana. Well, he thinks that walking that way, in an uncomfortable way, he can realize the Divinity. Utterly foolish! It only means the mind wants to do certain things which are impossible. By doing that impossible thing, the mind feels highly egoistic. 'I am special, I could do that which could not be done by anybody.'

So by resorting to unnatural means you can never realize God within because God is in you and you are God. So let's not follow any unnatural methods at all. Let's not follow them. Supposing if I ask you, "Where is your nose?" if you turn your hand around your head and point to the nose, how can I help you? You can straightaway point, "Here is my nose." So, if you follow all such methods, well that reflects our ignorance. Let us understand it.

It is only ego that wants to undertake impossible tasks because they are attractive to our ego. Ego will be strengthened by that method. Ego enjoys all difficulties. Well, let us not do that. Therefore, all easy things are made difficult by this ego only. Baba said while speaking about Swami, He caught hold of rose petals and said, "See, these petals are so smooth, so soft, so tender, so delicate, very easy to handle. Similarly, Divinity can be understood in a very, very simple way, in a very, very easy way." That's what Swami said.

So, when Swami says that those [ways] are so simple and easy, why should we resort to tough, tough, very tough, rough methods of sadhana? Why should we do that? And we should drop our journey. People go on moving from place to place. Where do you want to go? Go within, not without. By going out, there is no limit at all. You will not find anything because the seeker is the sought, observer is the observed, seer is the seen, hearer is heard, you are Divine. This fundamental point has to be thought over day and night to recognize, realize and experience our true identity.

So, let us relax, relax. Make our mind empty, thoughtless, and withdraw the mind. Let the mind be immersed in the joy of Swami's matchless name, *bhajan*. Let our mind be withdrawn in the process of meditation. It is only in this process of withdrawal of the mind, then only we can know the Divinity within. There is no point

in saying, "He belongs to that religion, he belongs to that religion, that religion is very tough, that guarantees Divinity." That is all false claims. Let us not go by them, for God's sake.

Therefore, we should be very simple, very humble, with that emptiness in our mind, thoughtless state of our mind, by constant integrated awareness. By contemplation, in the deep state of meditation, we can recognize that we are essentially, basically divine and nothing else. That's what really we have to think the essence of Bhagavan's teachings is. There is a purpose of the advent of Bhagavan. All our activities, all these years, Bhagavan summed up in one sentence. "My purpose is to make you realize the Divinity within."

May Bhagavan bless us all in this spiritual journey. Thank you.
We meet again.