

PODCAST 77: 'NOT ONE BUT THREE'

Aum Sri Sai Ram!

Prashanti Sandesh 77th Episode welcomes you.

Thank you very much for your time and active participation.

Right now, I recall a repeated statement of Bhagwan. Well, He says, "You are not one but three." I repeat: You are not one but three.

The statement is really very funny. How can I be three? When I am one here, how can I be three? That's a question that comes to our mind.

And Swami makes another statement based on this. "You are not one, but three." How? "The one you think you are, the one others think you are, and the one you really are." That way we are three: The one we think we are, the one that others think we are, and the one we really are.

It means there are three aspects, three dimensions in our life. The one I think you are, who is he? Who is that? Naturally, it is the one who acts, the actor. Act or take the role of an engineer, or perform the role of a doctor, of a professional, of a professor, whatever it may be. Actor means the one who acts here, the performer. The performer, yes, the one you think you are.

And the second one is what others think you are - the second dimension of our personality. What others think means I watch what all that has been going on all around; I look at that which has been going on all around. That is, what you call a kind of watcher or a sort of spectator or an audience. That is the second aspect.

First role I play is that of an actor or performer. The second role I take it on myself is playing the role of an audience or a spectator. And the third one is the one you really are. That is, I observe myself as a witness within, as a witness.

Thus I have a three dimensional life: one as a performer, the second as a spectator and the third as an observer. That's what Swami means when He says that you are not one but three: the one you think you are - the performer, the one others think you are - the spectator, and the one you really are - the observer.

Let us have a few thoughts on this subject. Because we may feel that we heard it, but we have not dived deeply enough to know the implications and the significance of Swami's statement. Why? We always see others, but we are not sure of our own selves. We are not sure of our own selves because we are very much confused by our personality. Some come and say you are handsome or beautiful. Some would say that you are very intelligent and are a great intellectual. Some would say you are a bad person or you are a worthless person.

Thus, we have got so many comments from the public and so many voices within us. We go by the opinion of the crowd. We see both kinds of comments - the positive and negative. Thus, there is duality. The one you think you are as a performer. Someone may say 'good', another one may 'not say that good'. So, we hear both the

voices.

And other thing is we estimate ourselves depending upon the eyes of others: what they are thinking, how they look at us. In other words, we use the eyes of others as mirrors. They are all mirrors and we estimate our personality based on that.

And we should also bear in mind at the same time, here in the mirror you see your reflection, that's all. It's not your real you. And mirrors are of different types: they may be convex or concave, and in some of the mirrors you look so big, you know. So, as there are different kind of mirrors and glasses, how can you go by that reflection? No.

But unfortunately, we shape our being according to others. And we should stop looking at that image any longer. We should not estimate ourselves based on our image in the sight of others just because we live for the crowd, we are in the crowd. And alas, we may even die for the crowd. It's very unfortunate.

And we should also know that the opinion of the people changes from time to time. So how do you go by the opinion of the crowd? How do you go by the opinion of the neighborhood, of the community? Their estimates, expectations are different. So far, we agree with others well, they say you are good. When once you start disagreeing, they'll comment that you are bad, and that you need to be condemned.

So, adoration or condemnation depends upon our mutual relationships at that point of time. And people may change their mind, yes, and they have got their own reasons. When they change their ideology, they look at you in a different way. When they change their attitudes, their estimate is different.

Therefore, it is very clear that the one you think you are, as a performer, as an actor, is not true as it goes on changing. You become one with the object. You begin to estimate that you are an engineer, you are a doctor, you are professor, you are professional, so on and so forth. Therefore, the one you think you are is a performer, is an actor, and we identify ourselves with the objects around.

Then let's go to the second dimension of the subject: the one others think you are. The first one is the one you think you are. The second one is the one others think you are. Here we look at [everything] from the dimension of an audience, or as a spectator. In other words, we are observed. We are observed by people all around. So as a person observed, means the one others think you are, then what happens? You become a 'thing'. You lose your soul.

Take for example the politicians, actors, cricketers, yes, how are they? A politician would stand on a platform and try to impress the people to win in the election. Actors go on impressing you for their box office [popularity]. Cricketers concentrate on their score of runs, and the victory in the match.

So, as a spectator you are always interested in impressing everybody because here you are the observed, that observed, playing the role of a spectator, being one among the audience. With the result that what happens? We become successful hypocrites because we play to the tune of others. We are not true to ourselves is the second point which I want to bring to your notice. Being a spectator, what happens? I am in utter darkness. I do not know who I really am because I play to the galleries,

one among the audience. This is what happens in respect to politicians, actors, cricket players and all that.

Well, as a spectator what happens? I forget myself, watching all the people there in a stadium, and the cricket matches go on. They shout, they play. 'Oh yeah!' They smile, they clap, forgetting themselves. So as a spectator, one among the audience, we forget ourselves.

It is like this: a full moon reflected in several of the rivers, lakes and ponds and the ocean. One moon is reflected in several waters around. So as a spectator, I am one among the audience of many, many. Therefore, what happens is we try to dance to the tune of others, and we try to impress others. This is the second one - the one others think you are.

And the third one, the one you really are. The one you really are is the witness or an observer. Usually we see the others, but we don't look at our own selves. We ignore the real self. Therefore, the self, the observer, the witness within us, the one you really are, is very much the same in everyone. And that observer, that witness which is common to everyone, is always free, the other name of freedom. But unfortunately, instead of playing the role of an observer, we reduce ourselves to the level of the observed, the one others think you are.

And then as an observer what happens? I look at myself. I am the seer but not the seen. Yes, I don't consider myself as an object or as a performer, the one I think, the one that I think I am. So, I always think of myself as a performer, as an actor, viewing through the eyes of others.

And then when you, come on, when you go to the level of an observer, what happens? All other things are gone. You don't think you are an engineer hereafter. You don't think you are a professional hereafter. No! All objects disappear. The screen is empty – something like in a theatre there is a screen on which films are projected. But the screen remains as it is, unchanged. So, as an observer, you are an empty screen. And there will be no thoughts and no words because you are void or abysmal or empty totally. And [there will be] no desires and you are not caught by any sight, by any scenery which is all false.

Therefore, the observer is [the same] one in everyone. So as a performer, there are differences; they are different. Audience has got different choices and preferences. But as an observer, as a witness, which is common and uniform in everyone, now what is the thing that you are supposed to do now?

As has been explained, you are not the one but three: the one you think you are - the performer or an actor; the one others think you are - you're a spectator, one among the audience; and the one you really are - the observer, the witness.

The conclusion is this. What is to be done now? Let us get out of this duality. Duality is always dangerous. As Baba says, the one with a dual mind is always half blind.

Swami mentions an example of a dog caught in a salon with all the mirrors around. That dog thinks that there are many dogs watching its own reflections. It barks and barks, and then come on, hits out, and come on, jumps at every mirror. What

happens? Several, several forms of dogs start appearing as mirrors break into pieces. Finally, the dog dies there in the pool of its own blood.

So, duality is death. Duality takes you nowhere. This is the first thing we have got to do. When you come out of the duality you are the observer. You are no longer a performer; you are no longer a spectator. You feel free as an observer. Being non-dual, you are the very embodiment of freedom.

In fact, it is not an achievement. You are born free, you are already free. All this bondage is of your own creation. So, when you are non-dual, realize that you are free, you are divine. Embodiments of the divine, that's what you will experience. Nothing can bind you. You are never bound and consider yourself as an observer. You don't go by others opinion. Certainly not!

At the final stage what happens? Being an observer, when you are that eternal bliss, what happens? You are the one who sees, and you are one that you see. You are the seer and you are also the one that you see. And you are the speaker and you are also at the same time, the listener. Because that observer or witness is the same in both the speaker and the listener. You are the speaker and at the same time, a listener.

Sahana vavatu sahanau bhunaktu saha veeryam karava vahai

The teacher and the taught are one and the same.

It is only in this stage, the words of the Divine Master get into our ears, which is most important. No scripture, no talks would give you this wisdom, this awareness. This gives you the real experience and we should taste that experience.

And this experience as an observer is beyond sense organs. Beyond! But unfortunately, we are unconscious. So how do we expect to listen to, pay heed to words of consciousness? Impossible! So long as we remain in bondage, life is just a dream.

For example, in a dream, I go to San Francisco. I dream as if I am in New York. But next morning, the moment I get up, I know I am still on my bed at my usual place, and that I have not gone anywhere. So, bondage is a just a dream. So, this what happens when you are unconscious. Be conscious of yourself and play the role of an observer.

To sum up: I can tell you, my friends, drop the feeling of the one you think you are - the performer, actor, or a professional. And drop the second aspect - the one others think you are - the spectator viewpoint, one among the audience. And finally, the one you really are - the observer or the witness.

The formula being to drop the dual feeling, and always view or look at our own selves. Stop looking at others. Then we are not in a bondage at all, which is but a dream.

These are the thoughts that could be connected to what Swami said repeatedly. "You are not one but three: The one you think you are, the one others think you are, the one you really are."

Thank you very much for your time.

Sai Ram!