

## PODCAST 79: “FEEL FREE”

Om Sri Sai Ram!

Prashanti Sandesh 79th Episode.

Thank you very much for your time and I am glad that these Prashanti Sandesh episodes are very well received and applauded. Thank you. May Bhagavan bless you. This morning's topic is “Feel Free”. I repeat, “Feel Free”.

Well, the purpose behind choosing this topic is this: We are free indeed but we don't feel that we are free. Being free is one thing and to feel free is another thing. If we don't feel free there is no question of being free at all. It is quite ridiculous if we don't feel that we are free, and hence this topic is chosen in that context.

In fact in this world there is no reason for us for [any] unhappiness. We have every reason to be happy. If we ask anybody, “How are you?” They say, “Fine.” We don't ask anybody, “Why are you happy?” But on other hand, if anyone's face is melancholic or tragic, we ask him, “Why are you unhappy?” Therefore, there is some reason for unhappiness. For happiness, there is no reason at all because happiness is our birthright. But it is unfortunate that we don't recognize this fact.

On the other hand, we should be aware that this world is just a projection. This world is merely an imagination, and it is like a snake [projected] on a rope. It is only a rope but we mistake it as a snake. But if we know the reality, we'll be blissful. And that bliss is [comes] after recognizing that happiness is our true nature, that bliss is our true nature. We'll have the pleasure of that ultimate bliss. Therefore, let's know that we are the embodiments of bliss, '*Anandaswaroopalara*' as Bhagavan says.

But yet we cannot brush aside altogether the worldly sufferings. If we analyse and go deep enough, we will come to understand that all worldly sufferings that are pulling us down are due to the absence of awareness. Rather I would say that we have not understood what awareness is in the true sense. So, misunderstanding of our awareness is responsible for all our sufferings.

You see, [here's] one example: supposing we cover the light and say there is no light at all. It's our mistake. Remove the cover and then you will find the bright light. So, our eyes are also covered by a veil, by something like a cataract. We are not having proper vision at all, with the result that we are not able to understand that we are the embodiments of bliss.

The whole of existence is the ultimate bliss. Plant kingdom, the animal world, the whole creation, the animate and the inanimate, dance in joy because they realized the ultimate bliss. Though the humanity is also in that state of experiencing this ultimate bliss, yet they don't feel so. They don't feel free. So, it is our mistake.

As I said earlier, there is no unhappiness in this creation at all. The unhappiness is our own creation. There is no unhappiness at all. And then I would tell you, rather quote what Bhagavan said. What does Bhagavan say?

**Prakruthi mayalachetha bandhimpabadutache  
nene brahmambanu eruka chedare**

He has said,

*"We are bound by the illusion, we are imprisoned, we are caught,  
in this illusion and so this awareness of our Divinity is totally forgotten,  
is totally gone out of our sight."*

**Panchendriyamulache vanchimpa badutache  
devude jeevudanu thelivipoye**

*We have become victims to all sensual pleasures,  
the senses dominate us, and we are deceived by these senses  
and so we could not recognize that the individual soul is the universal soul.  
The individual is essential, that the individual is universal,  
and that intelligence is totally gone  
because we have become victims to the whims and vagaries of our senses.*

**Mamathadhyahankara mayalo badutache,  
ekathwa bhavambu lekapoye**

*We have all this attachment, ego, and we are carried away by this illusion  
and so this feeling of oneness is missing today.*

**Dehabhimanampu mohana badutache  
athmadarsanamupy asatholage**

*We are attached to our body. The body attachment is beyond its limits.  
We have got this kind of attachment to this body to a limitless extent,  
and therefore we don't make any attempt to understand and to experience the Self.*

**Brahmalo neevu neelona brahmamunda**

*You are in the Divine, Divine is in you.  
Brahma is Divinity, Divinity is yourself, that's all.  
And you are in the Divinity, Divinity is in you.  
Both are inseparable, both being one.*

**Neeku brahmaku bhedambulekayunde**

*There is no difference between you and Brahma, the Divine.*

**Nene brahmamanuchu nippuderugumeevu**

*At least know now, at least realize now, that you are Brahman, the Divine.*

**Sai prema bodha groli meeru**

*After having listened to Sai's Divine love,  
After having experienced that Divine love,  
Let's respond to the Divine teaching.*

Let us understand that we are the embodiments of the Divine, nothing less than that. So, in brief, we are caught by this illusion. We have become victims to our senses because of our body attachment and ego, so we have lost our true identity. The fact is that 'I am in God, that God is in me', and 'there is no difference between the two', that kind of sense, that kind of awareness is totally gone. At least now, as Bhagavan appeals to us, let us respond to His clarion call and to His teachings. Let's experience Divine love and ultimately realize that everyone is Divine. What a wonderful poem it is composed by Bhagavan, what a wonderful teaching it is!

So, we can also understand one thing: the whole thing may be moving, but there is one thing that is motionless. Here is a wheel. The wheel has got at the centre an axle. The wheel may be revolving, but the centre, the axle, will not be revolving, will not be moving. The whole wheel moves but not the central point, the axle. So, we should know that there is something that does not move which makes, which causes the movement in the rest. That which is motionless is cause for the movement or motion of the rest.

So, when once we understand that every one of us is that unmoving central axle, the unmoving central axle is our true Self or Atma. The whole body, mind, intellect, and senses are all moving, something like spokes on a wheel. In a cycle we have got so many there, so many spokes there, and they will be moving; but the central point won't move. In a similar way, the central Self, the axle, is motionless, while the whole of the body, mind, and intellect go on revolving.

So, who am I? I am that motionless axle, the Self or Atma. Then we will understand that we are free. Then we will come to the conclusion that though we are free, we are not feeling free. And moreover, everything depends upon our feeling only. If you feel really you are free, yes, you will have that experience. But if you feel that you are bound or chained or restricted or constricted, yes, you are. So as is the feeling, so is your experience. As is the feeling so is your experience.

Let us understand because it is briefly said, "As you think, so you are." As you think, so you are. Therefore, let's know that we are free enough, yes! We are totally free. But we get into this bondage all by ourselves and become like millipedes and centipedes walking with several feet on earth. All this attachment is of our own making, and this freedom is the reality, is the reality. All that assumed, presumed bondage is only your imagination. It is only one of your creation. And this freedom is your birthright - you are born free! It is not anything attained by any action and it's not anything acquired by knowledge. If you feel that you are chained, yes, you are in chains. And if you know with all the awareness that you are liberated, yes, you are truly liberated indeed!

So everything rests on our feeling, my friends, that we have got to understand. That's the reason why Swami always says, "You are free, feel free." We have to change our thoughts and take them in a new direction, then we will reach the goal, the ultimate. We have got the right thinking, the right seeing, but we are not directing our sight

that way. So, when once we know, we develop that knowing, that awareness, everything will be set right, and everything will change.

That's the reason why Swami said:

***Drushti eti dou shrusti ati dhi***

*As is your vision, so is your creation,*

***Yad bhavam tad bhavati.***

*As you think, so you are.*

Let's know that. And so, as already been mentioned, I am that motionless central axel, while the rest of the whole thing goes on moving. That central axle is my Self or Atma or Brahman or the witness. And this Brahman or witness, the Self or Atma, the soul, is all-pervading. It is totally perfect and it is conscious from doing, is conscious from doing, and it is all alone. It is not in combination with anyone.

And then it is non- attached, the Self or Brahman is non-attached, desireless and peaceful. Because of illusion it looks like the world. The whole world is an illusion because of our own mistaken vision or mistaken looks. That we have got to understand: It's due to an absence of awareness. Why?

Bhagavan gives an episode. It was Janaka, in the midst of the court, the open court, who just dozed for some time. There he dreamt that he lost his kingdom, that he lost his palace, and that he lost his way in the forest. When he was begging for a morsel of food, somebody gave him. Immediately it was snatched away by a dog, a stray dog. Well, immediately Janaka shouted. Then he found that he is in the open court. He summons Vashishtha there, his main preceptor. He asks him, "Swami what is this? What is true? Is that what I dreamt true? Or is this what I see, is it true?"

Preceptor said, "Both are true. That is true then. This is true now. But you are the only THE truth, understand that. Because you experienced that, you are experiencing this, yet you are the experiencer and not the experienced." It is wonderfully narrated by Bhagavan in His discourse:

To know that I am free, I don't have to become anything. A great saint like Ashtavakra says, "You are already free." And then it is the deep state of meditation, when you are beyond the body, mind and intellect, established in that principle of oneness, what you call *samadhi*. Naturally you know that you are the embodiment of bliss, that you are no longer caught in the cobweb of illusion.

In fact some want to know the causes for happiness, for laughter. What a fool he is if he makes an attempt. "Why do you laugh?" Yes! It's my nature to laugh. "Why are you happy?" Yes! I am happy. It's my nature to be happy. Why do you want to search for a cause? On the other hand, if you cry there must be some cause. If you are unhappy, there must be some cause. Happiness is your nature. Suffering is created, understand that. So, we are free, free. You are not to become free.

The feeling of this freedom, that you are free, exists both within and without. It's inner and outer because you know that you are, feel that you are, that freedom or feel that you are totally free.

All the thoughts that you get later are simply superficial, and these thoughts come out of your head, after all. But anything that comes out of your heart is genuine. It is a song sublime. It is a life worth living.

What we are supposed to do now? Wake up! Wake up! We don't have to do anything, we don't need to do any *sadhana* or yoga practice because you are already free, you are already free, and you are born free. The whole bondage is of your own imagination or creation.

Baba says this:

***Yogiyina mari bhogiyina  
Samsarainanu sanyasaina  
Swanthamu sathyamunanu bhavinchithe  
Anandamu anandamu nandunu.***  
||*Bhaja Govindam*||

This is from *Bhaja Govindam* that Swami rendered in Telugu in one of His summer discourses, most probably in Ooty that year, 1973 if I am right.

***Yogiyina***

*You may be yogi or*

***Bhogiyina***

*You are a man of pleasure, you may be a man of luxury and extravagance.*

***Samsarainanau***

*You may be a householder.*

***Sanyasaina***

*You may be a celibate.*

***Swanthamu sathyamunanu bhavinchithe***

*If you enjoy that peace and truth,*

***Anandamu anandamu nandunu***

*Then you are bound to be blissful, you are bound to be blissful.*

That which is coming in the way is that we do not have peace and we don't carry with us the essential principle of truth. That's why we think we are chained. We are not at all chained. That is Swami's reminder to all of us every time.

And so, coming back to the point that has been mentioned earlier, bliss is outer and also inner, and the heart is important. That we have just got to wake up, that's all.

And so, finally before I conclude, I may draw your attention to all that is observed, all that we see, all that we observe outside, the observed, should take us towards the observer. Let us think of the observer, not the observed.

We see many things, but let's not forget the one who sees - the seer himself. We hear lots of things; yes there are ears to hear. But let us be mindful of the hearer, the one who hears, not merely the sound. Do - let us do everything, but not with the spirit of the doer. So, when I don't do it with the spirit of the doer, just do my responsibility and discharge my duties, well then, I enjoy the bliss. Then I will realize what it is to be free, how it is to be free, which has been my birthright. So, from this moment, let us feel free.

Thank you. Sai Ram!