

## QUESTION AND ANSWER SESSION: Q. 296, THE UNMANIFEST

Om Sri Sai Ram

Prasanthi Sandesh, Question and Answer session welcomes you.

### **Q. 296:**

***We often pray, contemplate and meditate. We concentrate on the manifestation of the Divinity, for example, in the form of an Avatar. Some consider this form as their Guru. The manifestation of Divinity in the form of an Avatar or a Guru is a conventional method in this country. But the Veda, the Vedanta, says that Divinity is beyond manifestation. So let us be very clear about manifestation and beyond manifestation.***

If we want to know the Divine, do not seek it in the manifest. This does not mean that the Divine is not in the manifest. The Divine is in the manifest, but it is not only in the manifest. Please understand. The manifest is Divinity's circumference, while the unmanifest is its centre.

There's a story about the great musician, Mozart. M O Z A R T. One day he composed a very unique piece of music. The music had come to an end and it stopped. A friend of his was the only listener. Mozart became still, and the instruments became quiet; but the friend still went on swaying.

After a long time had passed, Mozart touched the friend and said, "The music has stopped now. Why do you go on swaying?"

The friend replied, "While you were playing, what I heard was the sound. Now the sound has disappeared and I am rejoicing in the soundless. Before it was only the circumference of the music. Now I am drowning in the centre of the music. Do not disturb me."

We look for the Divine only in the physical, in the manifest. That is the effort of science. Science searches only in the visible, physical world. So if there's such a thing as the Divine in man, science would say, "Perform surgery and dissect the man and then analyse and examine him to see whether or not there's anything like the Divine in him."

So, they analysed the physical. But they found no soul inside because the soul is not physical. What is physical is the body as a circumference, and if we dissect this manifest body, destroying it, the unmanifest will also disappear.

It is as if there's a beautiful rose flower in bloom and I say that it is beautiful and you ask, "Where is the beauty?" We can cut the flower up, dissect it, and analyse it in the laboratory to find where the beauty is. But in doing so, the flower will be destroyed. What will be left in your hands will not be beauty. It will be something else. It will be some chemical substances and some minerals. That's all that will be left in your

hands. Its colour will be taken out and only all the constituents, the ingredients of the flower, will be left there.

We can put each ingredient into a separate bottle and label it. But one thing is certain. There will not be a bottle with the label 'beauty' on it. Then we can say with the full support of systematic logic that there is no beauty in the flower. We have examined everything. Nothing has been left out. Everything has been put into those bottles.

The whole flower has been captured and we found nothing! You can weigh them, and the substances in the bottle will be equal in weight to the weight of the flower. Everything will be there, but there'll be no beauty left anywhere.

Beauty will not there because beauty is not physical. The flower is only the physical part. It is through the flower that the unmanifest is manifesting itself. You can better understand it this way: The unmanifest was living in the physical form called the flower. You have taken away the form and as a result, the formless has also disappeared.

If somebody is playing on a veena and you think that the music is in the strings or in the veena itself, then you'll be very much mistaken. The string is only a string, and no matter how much you examine the strings of the veena, you'll not find music in them. And, if you think that by breaking open the wooden body of the instrument, you'll have music in your hands, no, that also will not be true. The veena is only a medium for the unmanifest to manifest itself.

If you search in the veena, you'll not find music at all; and once the veena has been broken, once you have examined it by breaking it into pieces, then there'll be no way for the music to happen. See the beauty of it! The veena is only a medium for the unmanifest to appear.

When a musician is tuning the veena and adjusting it, what is he doing? He is just making sure that the veena can become a worthy medium for the unmanifest to descend. He's only taking care of the medium so that the music, the non-material, can come through the strings of the veena, so that music can manifest itself. The veena becomes ready for the unmanifest. It's not as difficult to play the veena as it is to tune it, to make it ready for the unmanifest to manifest itself.

This is why a musician is not a true musician if he only knows how to play an instrument. He's a true musician if he also knows how to bring the instrument to a state where it can be played. To play an instrument is very easy, but to create the bridge between the unmanifest and the instrument is very difficult.

The ultimate mystery of life is the unmanifest. Don't search for it in the manifest and don't make the manifest your limit. Always, when you move into the manifest, keep your focus on the unmanifest.

When you look at a tree, don't stop at its outer form. Try to remember the current of life that is within its form, which is hidden. When you look at a person, don't get stuck by the person's eyes, face or body. If you keep your focus on the luminosity that is

shining through the persons' eyes and body, which is the aura that has been created through them, then you will perceive the formless.

The formless is the essential nature of the Divine. Therefore, even if the Divine takes a form, it remains formless. Its basic, deepest nature, its centre, remains formless and the form happens only on the periphery.

It is like when someone goes to the seashore and mistakes the waves for the sea. You also may not have noticed that when you return from the seaside you say, "I have seen the ocean." But in fact, what you have seen are the waves, because the waves are on the surface. The ocean itself is in the depths. But you return after a visit to the ocean and say, "I have seen the ocean."

If your real Master sends you to the ocean, he will say, "When you see the waves, don't think that you are seeing the ocean! Yes, the ocean is also in the waves, but it is much more than just the waves. Look into the waves and also beneath the waves. Only if you dive into the ocean and not only watch from the shore will you be able to know the ocean, because you will be able to go deeper than the waves only when you dive in."

How is it possible for you to see through the waves by standing on the shore? No! You have to leave the shore! Kabir said, "I was mad enough to search for the Divine. But I kept sitting on the shore. I thought that I'd be able to find Him by just sitting on the shore." No! What you will see from the shore are only the waves. You'll have to dive in! The very meaning of diving is to dive down beneath the waves. Only then you'll experience the ocean. The deeper you go, the more you'll experience the ocean.

To know the unmanifest means that you don't think -- you jump! You dive! To think is to remain standing on the shore. Through thinking, you'll be able to know the waves. But you will not be able to touch the life which is deep within you.

So let's not merely go by the manifest. Let us understand that there is the unmanifest, which is much more important because the unmanifest is the centre.

Therefore let us have these ideas about the manifest and the unmanifest because we often blindly go by the manifest, and we forget the unmanifest.

This kind of distinction or differentiation is what *yoga* is. What you call happiness is just a pleasant excitement which fits with your belief system. But *yoga* does not call this happiness. Understand this very clearly. You should not fall into some misunderstanding just because the word 'happiness' has been used.

For you, happiness is a form of excitement; but *yoga* says that happiness is when there is no excitement at all in the body. *Yoga* says that the unexcited state of the body is happiness. Hence, what you call unhappiness, *yoga* also calls unhappiness. But *yoga* also calls your so-called happiness, unhappiness.

*Yoga* calls the inner happiness, the inner harmony, happiness. *Yoga* says that happiness is found where there is no excitement, no tension, no ripples and where

the lake is completely calm. *Yoga* tells us that happiness is when the body energy is calmly, slowly and silently flowing within us, and that there's not even an idea of flowing outwards. So, when you are calm, quiet and centred in yourself, that is *yoga*.

I had to mention *yoga* in this connection, because *yoga* will help us to develop and discipline our body, mind and intellect. Once they are tuned and disciplined, we'll be able to know more of the unmanifest.

The manifest is the one you see for which you don't need any exertion or extra effort. But to feel the unmanifest flowing within you, this concept of *yoga* is necessary and therefore a few words on this *yoga* in this connection had to be mentioned.

Thank you for your time.