

## 18. Manifest the Divine within you

*Truth is the mother; Wisdom is the farther;*

*Righteousness is the brother; Compassion the friend;*

*Peace is the wife; forbearance the son;*

*These six are men's true relations.*

IN THIS phenomenal world, the physical body has parents who are physical and impermanent. When this is viewed from the spiritual standpoint, the true relations for the real and permanent human spirit are indicated in the opening verse.

*"Sathyam maatha"* (Truth is the mother). Truth is changing. It is the same over all the three categories of time past, present and the future. Such truth is one's real and lasting mother.

*"Jnaanam pithaa"* (Wisdom is the father). What is this wisdom? Does it pertain to the physical world, the mundane existence, the scriptures or science? No. true wisdom is: *"Adhvaitha dharshanam Jnaanam"* (perception of oneness is true spiritual wisdom). The wisdom that makes one aware of unity alone is wisdom. Such wisdom is one's true father.

*"Dharma bhraatha"* (Righteousness is the brother). we have brothers. Between them there are differences of opinion. But righteousness which is unvarying and ever the same is one's true everlasting brother. Righteousness is Divine. The sages hailed Raama as the very embodiment of righteousness.

*"Dhaya sakhaa"* (Compassion is friend). There is no greater quality than compassion. It is compassion, which redeems human life. Whether one is a deity or a demon, compassion alone can ennoble him. Hence, one's true friend is compassion.

*"Shaanthih pathni"* (Peace is wife). One cannot have a greater wife than peace. Peace is the greatest blessing. Today because there is no peace in the minds of people, the world is plunged in conflict. Peace verily is divine.

*"Kshama Puthraah"* (Forbearance is the son). People believe that the son will help them in this world. But it is not a son who redeems a person. God is the only redeemer. Forbearance is a divine quality Whoever possesses it has a worthy son.

### **Everything is *Brahman***

God is adored as mother, father, kith and kin, friend, wealth and everything else in the world. God is immanent in every atom of the universe. All that you see, the mountains, trees, insects, birds and beasts, the food you eat, the air you breathe are all manifestations of the divine.

There is a *Thelugu* song which proclaims, "All is *Brahman*-- the stars, the sun, the moon, the heaven, the Lord's abode "Vaikuntha", the mother and father, the words in a speech, the discussions in a debate, the life itself, the birth, growth and death, the wife, the time that passes, the body, the whole of nature, the love you bear to others--all is *Brahman*. This assemblage is *Brahman* and this Sai who proclaims this is verily *Brahman*. What more can I tell you, oh, good people gathered here?"

God is omnipotent. Nature is reflection of that omnipotence. All the powers present in the Nature are present in every human being. Hence it should be recognised that God, Nature and the individual are all equally divine.

God and the individual are not different from each other. The cosmos and the Lord of the cosmos are not separate from each other. "*Sarvam Vishnumayam Jagath.*" This cosmos is permeated by the Divine. Vishnu is the cause. Nature is the effect. The Divine is the embodiment of Cause and Effect.

Hence there is no need to go in quest of God. Man is the repository of all divine potencies. They are all latent in him, remaining incognito like the Paandavas during the last years of their twelve-year term of exile. Not realising this truth, man considers himself ignorant and weak.

### **Energy is *Brahman***

Scientists, after long investigations, have discovered that the whole universe is made up of atoms. The *Vedhaanthins* (spiritualists) on their part, declared that everything is permeated by the Divine. The terms used are different but the meaning is the same. Energy is *Brahman* and *Brahman* is energy. The cosmos is filled with energy. All that you, see and all that you do are energy. You observe an object. You see an individual. Both the object and the individual are manifestations of energy.

What the scientists call 'matter' is nothing but energy. An object appears as matter. But it turns into energy later on. Likewise, one may appear to you as. *a Jeevi* (Individual), but even he becomes energy in due course. Hence, all the forms and names you see are manifestations of energy.

What is this energy? It is something, which you cannot see or conceive in the mind. Energy is energy alone. It is Divine. Every physical object has a base. There is electrical energy in man. Likewise, there is radiation energy in man. There must be a basis for all these energies. You see that in the world every object is based on some other object. God is the base for all the energies in the cosmos. The *Vedhaanthins* called this energy as *Atheetha Shakthi* (Transcendental Energy).

Scientists have termed it "Super power." The names used may vary, but the substance is one and the same.

In every man there is numerous latent potencies of which. He is not aware. The scientists have given different names to the different energies such as "psychotronic energy" and "bio-plasmic energy." *Vedhaanthins* have described it by the compendious term "Transcendental Energy." How is the presence of this energy to be recognized? The *Vedhaanthins* described the process of recognition as involving *maanasika shakthi* (will power), *dhaarana shakthi* (concentration), *jnaana shakthi* (meditation) and *samaadhi* (deep awareness). By these four processes, one can experience *Aathma shakthi* (power of the Spirit). This means that in the final analysis, every individual, every object and every form of energy becomes one with the Divine.

### **Eight potencies of divinity**

In this context one has to understand the implications of oneness with the Divine. One desires to merge in God and achieve *Moksha* (liberation). How is this to be secured? God is formless. He is the source of all energy. He is effulgent. Eight kinds of potencies have been attributed to God. He is the source of all sound, all motion, all light, all speech, all bliss, all excellence, all illusion

and all prosperity. How is one to realise such an omnipotent Divinity? Water can integrate with water. Air can combine with air. Fire can merge with fire. As God is formless, to become one with God, we have to become formless. What does this imply? It means that we have to get rid of the attachment to the body. This is achieved through *dhyaana* (meditation). While retaining attachment to the body one cannot hope to achieve oneness with God merely by praying for it. You have to become formless to realise the formless Divine.

As God is the embodiment of effulgence, you have to make your life effulgent to experience God. You have to realise that the light of your life has come from that *Param-Jyothi* (supreme source of all light). This individual flame should merge in the Supreme Divine effulgence from which all other lights have emanated. Meditating on the *Param-Jyothi*, the individual has to merge his individual effulgence in the Supreme Effulgence.

### **Move from dualism to oneness with God**

There is one other matter, which you should consider in this context. You are performing *bhajans, japa, dhyaana, yaaga, yajna*, or other spiritual exercises. All these are external forms of worship which do not serve to promote *Nivritthi-maarga* (the exploration of internal spirit). They are good acts in themselves. But they are unrelated to spirituality. Spirituality implies relationship of *Aathma* to *Aathma*. (Spirit to Spirit). All actions have appropriate consequences. Every act results in its own reward. Good acts yield good results. But they do not contribute to spiritual progress. Hence the good acts should be stepping stones for the spiritual journey

You should not remain content with performing rituals and acts of *worship--sath-karmas*. When will you embark on the real spiritual adventure? You should go forward from *Dhvaitha* to *Adhvaitha* (dualism to non-dualism). You become *a jnaani* only when you have the *adhvaitik* consciousness (the experience of oneness with the Divine).

### **Magnetism of Divine Love**

Man possesses within himself the constituents' needed for generating electrical energy, radiation and telecommunication. The whole world is filled with electromagnetic energy. The world is governed by the principle of mutual attraction. Green grass attracts the cow. The child attracts the mother. The law of universal attraction is related to this magnetic power. Raama is the supreme symbol of riffs power of attraction. "*Ramayathe ithi Raama*" (Because of his powers to please everyone he is called Raama). This Raama is not the son of Dhasharatha but the spiritual Raama who is *Aathma-Raama* (Indweller in every heart). The *Aathma* is universal magnet which attracts everything.

Today if so many people from all over the world is drawn to this place, it is due to the power of attraction. When you keep a flower here, bees are attracted from afar. They are drawn to the flower because of the sweet honey in it.

Not a single bee will be attracted by a plastic flower. The sweetness that attracts people is *Prema* (love). This love may be manifested in many forms---maternal love, filial love, fraternal affection, marital love, friendly love and so on. Divine Love is the basis of all these forms of attraction. It is a powerful magnet. It is present everywhere including every human being.

Every child bears the imprint of its parents. As all human beings have come from God, they should carry the marks of the Creator. Man has taken birth to manifest the Divine in him.

Every being and every, object in the world is divine energy. It cannot be destroyed. But it can be changed from one form of energy to another. For instance, magnetic energy can be converted into electricity. From electricity you can get light or atomic energy. In this manner energy can be converted to different forms, but it cannot be destroyed. This indestructible character is divine.

Hence there is no place or object in the cosmos which is not permeated by the Divine. There is divinity in every particle and every cell. The sages therefore declared: "That which is subtler than the subtlest and vaster than the vastest and which is present everywhere as the eternal witness is the *Aathma*." The *Aathma* is atom and the atom is *Aathma*. All the three terms---*Brahman*, *Aathma* and atom--represent one and the same thing.

### **Prahlaadha proclaimed omnipresence of divinity**

It took the scientists one thousand years to discover that what was present in the whole universe was made up of atoms. But many aeons earlier, in the *Kritha Yuga* itself, this truth was recognized by Prahlaadha. He told his father that there was no place in the cosmos where the Divine could not be found if searched for. Long ago Prahlaadha confidently proclaimed that the Divine principle was omnipresent. Because he was aware of this transcendental unity of the Divine in the universe, he could overcome every ordeal, discard the body-consciousness and realise the Divine. Immersed in God-consciousness, he fearlessly faced every, ordeal and survived all the tortures to which he was subjected. With the name of Naaraayana on his lips he came out unscathed when he was pushed from a cliff. Likewise he faced ordeals like trampling by elephants or attacks by snakes. He was utterly free from body consciousness. Ever contemplating on God he had no fear at all. (Svaami recited a *Thelugu* poem describing how Prahlaadha faced cheerfully all the ordeals to which he was subjected by the demonic agents of his father).

The one who is immersed in the body consciousness is a prey to all kinds of troubles and worries. It should be realised that the body is only an instrument and is bound to perish some time or other. When death is bound to follow birth why worry about it?

### **The state of no-mind**

The Gopikas realised that Krishna was beyond the reach of the mind because of His cosmic subtlety and immensity, but they experienced His divinity in their hearts because of their devotion.

There is in every human being this divine energy which grows when it is properly used. The water in the well rises as more and more of it is drawn. Likewise, the more you share your wealth and joy, they will multiply. Hence, share your endowments with others. Strive to manifest the latent potencies in you. To realise God., practices like repetition of the name of God are of little avail. What is essential is *Amanaska* (stilling the mind).

The waking state and the dreaming state are the two kinds of dream states. The only reality is the consciousness that is present in both the states. This unifying awareness is the real-it), To experience God you have to proceed from meditation to concentration and then to the *amanaska* state where the mind is virtually non-existent and one is free from attachment to the body: In that state one experiences *samaadhi*.

*Samaadhi* has two meanings. One is equal mindedness in all situations--whether of pain or pleasure, loss or gain. You should not feel distressed by a calamity or elated by a happy event. This state of mind is conducive to the development of extraordinary powers.

Certain activities have to be carried on in the day-to-day world. But the teachings of some *Gurus* in regard to these activities lead to dehumanisation. The term *Guru* means one who dispels the darkness of ignorance. *Gu* means one who is *beyond gunas* (attributes). *Ru* implies one who is beyond *rupas* (forms). This refers only to God. That is why the *Guru* is hailed as Brahma, Vishnu or Shiva. Only God is the true *Guru*. All others are merely teachers, like the teachers of different subjects in a college. *Guru* is the one who reveals the *guri* (target) to the disciple. *Guri* here refers to *Aathmik* Principle.

### **Qualities of a true Guru**

The true *Guru* is one who has understood his own Self. Emperor Bali promised to give Vaamana---Vishnu who had come in the form of a short Brahmin lad--whatever he wanted. Bali's *Guru* Shukraachaarya, warned Bali against honouring his promise on the ground that it would prove disastrous, for him. But Bali stood by his promise despite his preceptor's warning and intervention. Bali esteemed God as greater than his preceptor. He declared that there could be no greater sin than breaking one's promise. A *Guru* who advises his disciple to go back on his plighted word is no *Guru* at all.

In the Mahaabhaaratha, Dhronaachaarya, the teacher in archery for Arjuna, turned away Ekalavya from being his disciple because he had agreed to teach no one else all the arts he had taught' to Arjuna. Ekalavya, however, learnt more than what Arjuna had been taught, by merely worshipping an image of Dhronaachaarya. When Dhronaachaarya came to know about this from Arjuna, he demanded from Ekalavya his right thumb as *Guru Dhakshina* (offerings to one's preceptor) so as to incapacitate Ekalavya from making use of his proficiency in archery. Ekalavya readily offered his thumb out of his devotion to Dhronaachaarya, whom he regarded as his preceptor. This conduct on the part of Dhronaachaarya in response to a demand from Arjuna, who was envious of Ekalavya's superiority in archery was unworthy of a true *Guru*. *Gurus* who are governed by selfish considerations or narrow loyal-ties cause great harm to the cause of spiritual enlightenment. They are worldly teachers, not spiritual preceptors.

### **Place trust in God who is true Guru**

You may learn from anyone, but dedicate all your knowledge to God. That is true spirituality. That is true devotion.

Today is celebrated as *Vyaasa Puurnima*--the full moon day dedicated to the sage Vyaasa, who codified the *Vedhas*, and presented them to the world on a full moon day This is the day when people should seek to make their minds as pure and bright as the full moon. The day should be celebrated by purifying the mind and understanding the mystery of the universe. (Svaami recited a song of Raamadhas in which he describes human life as consisting of seven forts---vices--in the heart of which dwells the Lord, who is very difficult to reach). Place your entire trust in God and not in self-seeking *Gurus*. Before performing any act utter a prayer offering it to God. Try to understand the sacred teaching in all the *Vedhic* and other scriptures.

*Embodiments of love!* Realise that God is not separate from you. Strive to strengthen this sense of oneness with the Divine. This was the way Meera experienced the presence of Krishna in her heart, when her husband, the Mahaaraana, expelled her from the Krishna temple built by Him.

*The light of the Divine is within you.*

*Why go seeking for it elsewhere ?*

*This is the light of love and of bliss.*

*Never forget God, whatever may happen to you.*

*(Thelugu poem).*

There is no greater form of meditation than constant remembrance of God at all places and on all occasions. God is the indweller in the heart. When you experience this you will lack nothing and will be ever blissful. You will commit no wrong and will fear none. Your conscience will be your guide. Love all.

You can see God only through the *Jnaana-chakshu* (the eye of wisdom). Realising that God dwells within you, you must treat God as the universal *Guru*, as the preceptor for mankind, irrespective of differences in names.

*Discourse in Sai Kulvanth Hall on 20-7-1997.*

*Youth is the stage in life when the slightest turn towards wrong will spell disaster. Thoughts shape the career. You plan to earn much wealth, because you imagine that rich people are very happy. The rich have plenty to eat, but hey have no appetite. The rich wield power over others but they are held down by disease. The rich can have many servants but they cannot live in peace. So, plan to be rich in virtue, in devotion and dedication to good causes. Be rich in sovereign character.*

*--Baba*