37. The Cosmic Indweller

In the centre of the earth is a
Place called Puttaparthi
The embodiment of the Atma
made its advent.
While mankind was seeking
knowledge of science
A University came into existence here.
People of all nations gathered here
to experience peace and joy.
Millions of virtuous aspirants and adepts
have filled this place.
The Sai Lord has come to teach
the world love and the truth of all religions.
Sathya Sai has incarnated as
embodied Love to shower joy on all.

EMBODIMENTS of Love! "Yatho imaani bhoothaani jaayanthe" (That from which these beings are born). The entire creation comes from the *Paramatma* (the Supreme Godhead), is sustained by Him and ultimately merges in Him. Likewise, man takes birth on account of desires, lives on desires and dissolves in desires. As is the intention, so is the conduct. As is the conduct, so is the fruit. As is the fruit, so is the goal. Hence every man should have sublime desires, experience sublime fruits and ultimately attain a sublime end.

The phenomenal *jagat* (world) is visible to the eye, is audible to the ear, is experienced by the body, cognised by the mind and enjoyed by the heart. This world of perception is known as *Viswam. Viswa* means that which pervades. The principle which accounts for pervasiveness is called *Viswam.* Vishnu is the One who pervades the cosmos. The cosmos is the effect, Vishnu is the cause. Cause and effect are expressions of a single divine principle.

The Cosmic principle is also known by other names such as *Viraat, Vaiswaanara* and *Vairagasutha. Vaiswaanara* is the Divine Principle that produces the consciousness of "I-ness" in every being. The cosmos is thus a manifestation of Vishnu, who pervades everything.

Six qualities are attributed to the Divine. They are: *Aiswarya* (Wealth), *Dharma* (Righteousness), *Yasas* (Fame), *Sampada* (Prosperity), *Jnana* (Supreme Wisdom), and *Variragya* (non-attachment). Wealth has myriad forms--material wealth, physical wealth, the wealth of knowledge and so on. The Divine possesses every conceivable form of wealth.

Swadharma really refers to *Atma-Dharma*

Dharma (Righteousness) as an attribute of the Divine comprehends every kind of *Dharma---worldly dharma, vaideeka dharma,* national *dharma,* community dharma and so on. Of these, two are important. One is *Para Dharma,* the other is *Swadharma. Swadharma* is often treated as *Dharma* relating to one's caste or creed. Thus, separate codes of *Dharma* are ascribed to *Kshatriyas, Vaisyas* and others. This is not a correct interpretation.

Swa-Dharma really refers to *Atma-Dharma* (the *Dharma* relating to the Spirit:). Man's duty is to observe this spiritual code of conduct. *Para Dharma* relates to the body. It embraces the code of conduct that is observed in daily life for earning one's livelihood and leading his life in society *Para Dharma* is fraught with fear and delusions. There is the fear of success or defeat or the fear of facing blame and censure. In observing this mundane code of conduct man is haunted by fears and doubts of various kinds. In adhering to *Swa-Dharma* (the Spiritual code) there is no room for any such fears. Therefore, man should follow *Atma Dharma.*

As the Divine attributes are found in man also, it is clear that the Divine dwells in all human beings. *"Eko vasi sarva-bhootha-antaraatma"* (He is the One Indweller in the hearts of all beings). God cannot be seen in any one place or at any particular time. He is present in everything but is not attached to anything.

How can One who permeates everything and is present everywhere be subject to any kind of proof or test? That is the reason why God has been described as *Aprameya--the* Transcendental One. As one who is the source of all knowledge and intelligence, God has been called *Manu.* As He is the supreme creator, He is also called *Prajaapathi.* He is also called *Atma* or *Brahman. Brahman* is the *Chaitanya* (consciousness) that is present in all living beings. *Atma* and *Brahman,* are not different. The Divine has also been termed *Aham* (the "I"). This does not refer to the individual ego. It refers to the effulgence that illumines everything and dispels all darkness totally. Another meaning of *Aham* is *Saakshi* (Witness).

Sat-Chit-Ananda is present in all objects

The *Paramatma* (Supreme *Atma)* who is the witness to everything, is called *Aham.* He is the Lord of all that has gone before, all that is and all that is yet to be born. He is the eternal, unchanging Being who is the master of the past, the present and the future. Hence he is described as *"Bhootha-Bhavya-Bhavath Prabhuh"* (The Lord of the past, the present and .the future).

He is also described as *Bhavah,* the effulgent. He is omnipresent. Hence the appellation *Mahanubhava* is applicable only to God, though the term is loosely applied to describe some extraordinary persons. It refers to One who is present in the subtlest atom and the vastest object in the cosmos.

In every object in the universe, *Sat* (Being) *Chit* (Awareness) and *Ananda* (Bliss) are present in a subtle form. There are two other characteristics of every object: name and form. *Sat, Chit* and *Ananda* are derived from the Divine. Name and form, which are subject to constant change, are related to Nature. Even name and form are comprehended by *Sat, Chit and Ananda.* Man is the embodiment of these three. Forgetting these basic truths about: his permanent Reality, man is leading a life related to names and forms.

Every human being is a manifestation of God. Every object manifests the divine. There is nothing in the world which is not a manifestation of God. Do not have any doubt: that the

cosmos is permeated by *Hari* (God) and everything is contained in HIM. There is not an atom in the universe which is not permeated by the Divine.

Prasad asked for an exposition of the nature of God. Some say "It is not" and some say "It is" and some others say, "It is and it is not". Those who say "It is" do not know what It is. Those who deny its existence also do not know what it is that they deny. Those who affirm and deny are ignorant of both the things.

Believers and non-believers of God

From early times those who believed in the existence of God were called *Asthikas* (theists), those who denied God's existence were *called Nasthikas* (atheists) and the third category were called *Asthika-Nasthikas* (theist-atheists). Theists and atheists are really one though they have contrary names. Atheists are like buds of flowers and theists are like the flowers that have blossomed. The flower that has blossomed offers its fragrance to many. The unopened bud retains its fragrance within itself. Some day the bud may blossom or is likely to drop away before blossoming. Those who spread the bliss of divinity in the world were described as theists and those

who did not do so were regarded as atheists. Those who say "God does not exist" must have some prior idea of God before they can deny His existence. In twilight, a rope may be mistaken for a snake, but the moment light is brought the rope is recognised for what it is. Likewise the *Jnani* (man of wisdom) recognises God when he is free from *maya* (delusion).

The mind and heart are like lock and key

All the myriad differences that one sees in the world are only variations in form of the one basic entity--the *Brahman.* A man who seeks to enjoy the fruit of a tree cannot be content with nourishing only the flowers. He has to nourish the roots, the trunk, the branches and the leaves and the flowers. Likewise the man who seeks the highest *Jnana* (wisdom) has to nourish the body, the senses, the feelings appropriately. For this purpose the nine forms of devotion have been prescribed for seekers.

The mind, it has been said, is the cause of bondage or liberation. The mind is like a lock and the heart is the key. When the key is turned towards God, there is detachment. When it is turned towards the world there is attachment. Thus the mind is the cause of either liberation or bondage. Therefore the mind has to be directed towards what is holy and pure. Then you will lead a free, joyous, blissful life. The man who has developed such an attitude will be in a permanent state of bliss. He will be the embodiment of bliss.

When I came down to the Mandir this morning, the children greeted me with the words, "Happy Birthday!" I told them, "I am always happy, it is you who are unhappy, who should get happiness." It is only when each one realises his inherent divinity and leads a Godly life that all will be happy Divinity is not confined to any specific place or form. Each one should realise that this all-pervading, all-powerful Divinity is within him. There must be realisation that the Principle that is Omnipresent in the subtlest form and in the grossest form is the Atma or *Brahman.* God is the eternal Reality, without birth, growth or death, without beginning, middle or end, and who is immutable. It is only the bodies that are subject to change. Making use of the body that is mutable, the immutable Divine has to be experienced.

Embodiments of love! In whatever manner you seek to understand the Divine, you have to remember that the Divine is the universal, all-pervading *Chaithanyam* (Consciousness). Only the unchanging Divine can confer on you permanent bliss. This does not mean giving up worldly

concerns. What you have to do is to make worldly life the basis for the realisation of the Divine. Every action should be regarded as an offering to the Divine. You must strive to reach the state where, recognising that God is omnipresent, you realize your own Divinity To begin with you have to do good deeds, based on good thoughts. People today devote hardly five minutes to the thought of God. How can they hope to have joy and peace when the bulk of their time is devoted to selfish pursuits?

Dedicate yourself to the service of society Engage yourself in sacred actions. Always remember the Divine name. Chanting the name of the Lord, performing sacred actions, experience' bliss in your heart.

Birthday message at Poornachandra Auditorium, on 23-11-1989.