

Your Reality is in Your Own Self, Not Elsewhere

By which power of love the earth does rotate without axle or bearing,

By which power of love do the stars remain in the sky without falling on the earth,

By which power of love do the oceans confine themselves to the limits without inundating the earth,

By which power of love does the wind-god blow cool breeze in all the worlds,

That mighty power of love is verily the Atomic power.

That power of love is most wonderful, unique and all-pervasive.

The entire creation is permeated with love.

(Telugu poem)

Embodiments of Love!

Man need not undertake any special sadhanas to visualise the all-pervading truth. We call God by different names like Brahma, Vishnu and Maheswara. These are the names given by man to God based on some imaginary forms. But, who has actually perceived these forms? None so far. There is only one power in the world, which is all-pervasive.

That is the power of love. It is only by love, are human societies formed. There can be no humanity without divinity. It is only when man establishes contact with divinity to some extent, he can acquire a little of that divine power which is omnipotent.

Embodiments of Love!

In fact, all modes of powers are immanent in *Manavatwa* (humanness) itself. It needs no special agent to vest it with any extra powers. The divine power fully manifests itself in a human being. Human power cannot function without the help of Divine power. There are four *Mahavakyas* in the Vedas, namely, *Tattwamasi* (That Thou Art), *Prajnanam Brahma* (constant integrated awareness is Brahman), *Ayam Atma Brahma* (This Atma itself is Brahman) and *Aham Brahmasmi* (I am Brahman verily). The essence of these *Mahavakyas* is further explained in the

Upanishads and Bhagavad Gita. But, man is getting deluded as he is unable to understand the import of these *Mahavakyas*. He is not able to realise Divine power which, in fact, is in his own self. The divinity in humanity expresses itself as *Sakthitattwa* (energy). Today, man is striving to acquire several powers and make use of them for getting relieved of his sorrows and sufferings. In fact, these sorrows and worries are the stepping stones to Divinity. Man should not give too much importance to these worries. If one analyses carefully, what is there in human existence, which does not cause worry? Man's life from birth to death is full of worries. I often quote a poem to describe this fact:

To be born is a worry, to be on this earth is a worry,

The world is a cause for worry and death too;

The whole of childhood is a worry and so is the old age;

Life is a worry, failure is a worry;

All actions and difficulties cause worry;

Happiness too is a mysterious worry.

(Telugu poem)

Embodiments of Love!

Some people say they had the vision of the Divine in their dream. Some others say they had it in their meditation. Yet others declare they had seen God through their *Jnana Nethra* (eye of wisdom). Most of these claims are the result of man's delusion. They are not real. Some people claim to have seen God in their dream. Where is dream? Where is God? In fact, dream experience itself is not real. It is only an illusion. They are deluded to think that way. The day man gets rid of this delusion, he will acquire Divine power. Hence, everyone should come out of such illusion. Some sit in meditation and think they are contemplating on somebody. Some others claim to have seen some effulgence in their meditation. What is meditation? It means *ekagratha* (concentration on the inner vision of the omniscient). It is visualising a *Drisyā* (scene) in a state of absolute stillness of the body and mind free from illusion. But wherever a man is, there is his mind as

well. There is no place in this world without the mind being present. The mind is all-pervasive. It is said, *Manayeva Manushyanaam Karanam Bandha Mokshayoh* (the mind alone is the cause for bondage as well as liberation). We say we are happy. Where does this happiness come from? Certainly, it is not from outside. It wells up from one's own heart. The nature of the mind is *chanchala* (fickleness). This fickleness is in our own nature. It has not come from outside. All relationships we maintain in the objective world are only illusory. Supposing you marry a girl. From then on, you maintain a man and wife relationship with her. Even prior to the marriage both of you were existing in the world, but this relationship was not there. From the moment you both are married you think she is related to you. Thus, it is a mental relationship.

Embodiments of Love!

Even Maya (delusion) is associated with love. You do not find anything in this world, devoid of love. Love is in everything in this world. All relationships between people in this world are established and cultivated on account of love. Again, love becomes the cause for separation of two individuals. There are several types of Sadhana in this world; *Bhrama Sadhana* (coming out of delusion) is one such. In fact, Brahma, Vishnu and Maheswara cannot be visualised in your Sadhana (meditation, etc.). What all you see in your meditation are only reflections of your feelings. Brahma, Vishnu and Maheswara are not really existing in this world. They are only your imaginary forms. What really exists in the world is Manavattwa (humanness). Unable to believe the humanness that is present right in front of your eyes, if you contemplate on Divine nature, how can you find it? The name and form that you attribute to Divinity, namely, Brahma, Vishnu and Maheswara are not real. They are only a mirage born out of your delusion. Everything is contained in the human being. You are Brahma, Vishnu and Maheswara and every conceivable name and form attributed to Divinity. When you begin to believe that you are everything, there can be no cause for any kind of worry. When

you are able to realise *Aham Brahma, Aham Vishnu, Aham Easwara* (I am Brahma, Vishnu and Maheswara verily), there is no scope for any doubt. All these names and forms are products of your own imagination. There is no power greater than humanness in this world.

Embodiments of Love!

You say that Swami appeared in your dream last night. This is not correct. I do not appear in anybody's dream. When you intensely desire that Swami must appear in your dream and constantly think of the same, that intense desire will assume a form in your dream. God does not assume a form or change into another form. Some people think that God is angry with them. This presumption is also not correct. God has neither love towards somebody nor anger towards another. All these presumptions are of your own making. You attribute anger or other feelings to God. Instead, if you live in love constantly, you will not find anger in others. In fact, love is your true form. Man is born out of and brought up with love. Not only a human being, but every living creature experiences love right from its birth. There is no force more powerful than love in this world. No power on earth can change love. Do not get deluded by the thought that you have acquired this power and that power. All these are only illusions (*bhrama*). *Bhrama* is not *Brahman*. Nor can *Brahman* be equated with *Bhrama*.

Embodiments of Love!

What is meant by *Divyatma*? It means Divine Atma. Atma is nothing but consciousness. And, that consciousness is all pervading. You do not find a place where there is no consciousness. Consciousness is omnipotent. There is one aspect to be borne in mind in this context. Consciousness is movable. But we are deluded to think that it is static. In fact, the real power is within you only. That is *Atma Sakthi* (atmic power). We have already known that Atma is consciousness. Therefore, *Atma Sakthi* is *chaithanya sakthi* (power of consciousness). This is all-pervading. This enables

you to witness different forms. The immense power in humanness is Divine in nature. It confers peace and happiness. You may think that Divine power is some special power. It is not true. Your own power of contemplation assumes the form of Divine power. Therefore, first and foremost you realise your own innate Divine nature. All that is written in the books or read by you are not in fact true. There are some kinds of power which are temporary. They are not eternal. Such transient powers should not delude one. You are learning the Vedas. Every sound that emanates from the Vedas emerges from the navel only. We are experiencing the sound emanating from our own navel. Supposing you go to a hill and shout "Oh!" the sound comes back to you as resound. Similarly, good and bad emanates from you only. They do not come from somewhere and get into you.

Embodiments of Love!

For example, you go on repeating loudly a particular sentence taken from a book. After sometime, you will get it by heart. But, the sentence memorised by you is not yours. It is only a resound. In God's creation, everything is reaction, reflection and resound. All that we experience in the outside world is only a reaction, reflection and resound of the inner being. We are, however, deluded to think that this reaction, reflection and resound are real ones. Whatever feeling comes out of your heart and takes a shape outside is the real form. It means that, that form has already been conceived by you. Supposing you imagine a particular form for Lord Rama. Then, contemplate on that form, closing your eyes. You can visualise the same form, as a reflection of your inner thoughts. All that is manifested in the outside world is only a reaction, reflection and resound of your inner being.

Embodiments of Love!

You yourself are Rama, Krishna, Easwara, etc. You think that you are Easwara and contemplate on that form. You will become Easwara, verily. *Yad Bhavam Tad Bhavathi* (as you think so you become). Similarly,

you think that you are Rama, Krishna, etc., and you will become Rama and Krishna. Today, people sit in meditation. It is only for developing concentration, not with a view to contemplate on God. People mistake concentration for meditation. This is not a correct method. All these exercises are reaction, reflection and resound. Only you are real, you are the truth. You are able to visualise God only in human form. Man cannot conceive or visualise anything greater than him. You are everything and everything in creation is immanent in you. Unfortunately, man today is forgetting his real nature and is imagining something which does not exist. This is the result of delusion, which, in fact, is of his own making. It is only when man comes out of this illusion that he will be able to realise Brahman.

Embodiments of Love!

Love is the most important factor. If you pray to God with intense love and devotion, your prayers will certainly be answered. Such is the power of love. Devoid of love, nothing can be achieved even in this mundane world. Love is God, live in love! The whole world becomes a vacuum, without love. That love alone assumes a form. Realise this truth. You sit in your so-called meditation, and try to forget yourself through imaginary experiences. If you forget yourself, how can you visualise the truth? Constantly live in the awareness "I am God, I am everything and I am the reality. All forms are subject to change". For example, an infant at the time of birth will be small in size. Then it will grow into a child, a boy, youth and an old person. In all these different stages of life, man alone is the reality. "All are one, be alike to every one". This is the lesson one must try to learn.

Embodiments of Love!

Let the flame of your love be steady, not flickering. There is no greater Sadhana than love. That is the spiritual practice you have to adopt. That is the Divine practice. Divinity is omnipresent. You have to realise

that omnipresent divinity within your own self. It is present in all the three states of consciousness, namely, dream, wakeful and deep sleep state. One has to strive to experience that divinity constantly. That is *Prajnanam Brahma* (constant integrated awareness is *Brahman*). That is *Sakshatkara* (vision of divinity), an experience which transcends all the three states of consciousness.

Embodiments of Love!

You are worshipping several forms of divinity. However, you cannot afford to forget your own innate divinity. In fact, you yourself are ascribing umpteen number of names and forms to divinity. But, divinity is only one, which is changeless. That changeless eternal divinity is immanent in you. All external forms and names are like fleeting dreams. And those dreams are not real. Hence, strive to come out of that *bhrama* (delusion). It is only when you come out of that *bhrama*, you will be able to realise *Brahman*. You have witnessed something in your dream. What is it? It is your own self, nothing other than that. You are visualising your own self in the dream state. Your real nature is love. Hence, you manifest your real nature. There are several aspects which you have to learn in future. What is future? Future is uncertain; past is past; only present is what matters. Both past and future are contained in the present. You alone are present in all the three - past, present and future.

Embodiments of Love!

Divine powers and Divine manifestations are immanent in the human being; they are not to be sought from elsewhere. By constant Sadhana, man can realise this truth. Your reality is in your own self, not elsewhere. In order to visualise that reality, one has to turn his vision inward. Reaction, reflection and resound - all the three are existing in your own self; they are not external. Supposing you have a brother who earned a good name and fame. Who is he? He is your brother. He represents a particular form. From where did this form come? It came from reality. And that reality is his true nature.

Thus, a form that manifested from reality deludes us from visualising the reality itself.

Dear students!

If you wish to understand certain aspects more clearly, I will explain in greater detail after sometime. The kind of meditation you are doing is not correct. You are keeping one form in your mind and contemplating on that. Where did this form come from? It is of your own making. You are deluded to think that God is confined to only this form. Thus, right from the beginning you are with a deluded belief. If only you come out of this delusion, can you visualise the truth. Do not ever be under the illusion that God is somewhere in a distant place. You are, in fact, God verily. Your own form is Divine. Your bliss is Divine. Your reaction, reflection and resound are Divine in nature. Never deviate from the firm faith that you are God. Always contemplate on one aspect: *Aham Brahmasmi* (I am Brahman). What is the meaning of the *Mahavakya Tattwamasi* (That Thou Art)? *Tat* is that. *Twam* is this. Together they become *Asi*. They become one. Thus, all these four *Mahavakyas Tattwamasi*, *Prajnanam Brahma*, *Ayam Atma Brahma* and *Aham Brahmasmi* lead you to the same truth, that, you are God verily. Adi Sankara had expounded and explained this great Advaita philosophy in ever so many ways and ultimately merged himself in that great truth. Thus, reality is not somewhere in a distant place. It is within you. Your very nature is reality. How can you realise this truth? Only by cultivating pure, selfless and Divine love. Without love, nothing can be achieved in this world. Love is the source and sustenance for the entire universe. Love is God and God is love.

Embodiments of Love!

All of you are Embodiments of Divinity. Your forms are Divine. You and God are one. You are not different from God. Experience this unity. *Ekam sath* (truth is one). Unity is truth. Unity is divinity. God is not separate from you. God is

manifest in you. Unfortunately, you are forgetting this truth. If you forget your own nature, it amounts to forgetting everything else. Never forget your reality. Without forgetting that reality, meditate on it. Always remember one fact: wherever I am, I am always Divine. Hold on to this firm belief, steadfastly. That is the truth contained in the *Mahavakya Tattwamasi*, the inseparable and non-dual nature of Divinity. Do not be under the illusion “Rama has appeared in my dream, Krishna has appeared in my dream, Swami has appeared in my dream”. This is a sign of ignorance. All these are dreams only. How can a dream be called a reality? The very word “dream” explains its nature. As long as you are in sleep, this experience may be true. The moment you wake up, the experience vanishes.

Embodiments of Love!

Keep your love securely. Never give up love under any circumstances. There is no God other than love. Love is God, verily. Love is your path, and goal. Never deviate from this path of love. If you find any difficulty in treading this path or if you have some doubts to get clarified, I am always there to help you. Try to reduce your doubts. These doubts will lead you to delusion. Always get yourself firmly established in the truth *Tattwamasi* (That Thou Art). It is a mistaken idea to think that this form has visualised that form of Divinity, for you and God are

not separate. Brahman is very much immanent in this body. Brahman and Aham are one and the same. Undertake Sadhana to realise the oneness of these two. That is the 'Pathway to God'. If you wish to meditate on God, never allow your thoughts to be disturbed by worldly objects. You meditate on your own real nature, which is Divinity. In that divinity, everything else is contained. If you thus meditate on your own innate Divinity, you will realise your unity with divinity. In fact, that unity is Divinity.

The four Mahavakyas *Tattwamasi*, *Prajnanam Brahma*, *Aham Brahmasmi* and *Ayam Atma Brahma* are Vedic declarations which emphasise the oneness of the individualised soul and the Supreme Soul. They exhort the individualised soul to realise this truth. Therefore, one has to strive to attain that state of unity. As you gradually progress in that Sadhana, you will ultimately reach that goal. Supposing you want to learn the spelling of a word; just think how many times you will be repeating that spelling. In the same way, you must set out on this path of Sadhana. This is a scared Sadhana. If you are able to know the true meaning of these *Mahavakyas*, you will be able to realise the truth.

(Bhagawan concluded His discourse with the bhajan “*Prema Muditha Manase Kaho...*”)