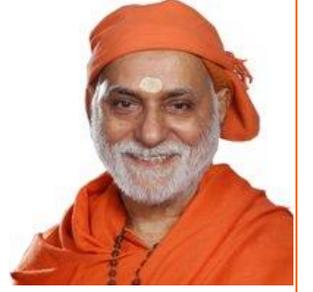


**Realization can only be
as "I am. I am."**

prabhāta-raśmiḥ

28 May 2011



Swami Bhoomananda Tirtha

Harih Om Tat Sat. Jai Guru.

Yesterday in the Gita session, I was mentioning that the fourth chapter is marking a very significant transition.

Krishna was speaking right from the beginning about the impersonal, subtle, all-pervading presence called the Self. Though it is an all-pervading presence it is given the epithet - Self, Oneself. That word has got great meaning and suggestion. Whenever we refer to the Self we are referring to yourself and not a second product. When the All-pervading presence called Brahman is more referred to as the Self, what is the indication or implication? That all-pervading presence can only be realized within oneself, as one's very self. Any reference to God - mark my expression; any reference to God, as a second or a third entity, will never be true. Whenever we refer to God, we have to refer to God as - I am God, God is I. That first personal pronoun has to come.

You must have heard me say *upalabdhimatram*. The ultimate proof for any form of existence of anything whatsoever is its *upalabdhi* by oneself. *upalabdhi* means knowing it oneself, experiencing it oneself. Whether it is experience or knowledge, it is inner and it takes place in a sphere which is supra-material and supra-energetic. It is not experimentable but you will have the *upalabdhi* of it. If *upalabdhi* is the proof of any form of existence, for the all-pervading existence, it should be all the more so, and *upalabdhi* is always in the way of one's knowledge. "I know! I know!" Know is a transitive verb. It generally implies an object. So is God something to be known as an object? No! It is to be known as the Subject. The moment God becomes the subject, oneself becomes the subject. So, "I am God." This is the only way you can realize God.

Then Krishna says many things from now on, referring to Himself as the Supreme reality. It is a very natural corollary of the science of Self-realization. Anybody who knows the Truth, he becomes the Truth. He is the Truth. You cannot know the Truth as a second or a secondary product. "I am the Truth." In other words, whatever you refer to as the "I" is itself the Truth. There is no other reference for either God or the Truth except as the "I" and the "I" is your self. It is not anything else.

That is why he starts speaking about

*ajo'pi sannavyayātmā bhūtānāmīśvaro'pi san |
prakṛtiṁ svāmadhiṣṭhāya sambhavāmyātmamāyayā | |*

(Bhagavad Geeta 4-6)

A number of births are there in the human kingdom. All the people are given to objects, their study, identification etc. Though the study is itself done by the inner mind and that inner mind is far superior to the entire material, energetic creation, nobody understands that the mind is superior to matter. The inner hemisphere is far greater than its external counterpart. But rarely one or a little more get born for whom the inside becomes the Supreme and such people because of their exceptional character are called *avatāras*, special descents etc.

prakṛtiṁ svāmadhiṣṭhāya - what does it mean? Everybody is generally subjugated, subjected by their senses. The mind is robbed by the senses as the golden deer robbed Sita's mind but Lakshmana did not allow himself to be robbed. So you will find altogether in the three of them, Sita and to some extent Rama both of them were robbed but Lakshmana was not.

So a few people will be there who always try to think about the Subject and understand the Truth. For them Prakriti will not be uncontrollable. Prakriti will remain under control and moderation, and such people will always speak about the glory of the inside and not the glory of the outside. Any form of growth, as I always say, is from inside to outside. This world also is born from its own inside. Our body also is born from its own inside.

Thus Sri Krishna equates himself with the Supreme reality, religiously called God and he starts explaining. One should not take it as anything unusual. When your realization becomes supreme and faultless, it becomes continuous; you will always refer to God as "I", not as you, he, she, it or they. God has no external focus. The focus is always inner, inner - the Subject. In your own daily experience, the Subject survives and the objects transit and disappear. The entire wakefulness disappears, becomes extinct, when you go to sleep and from the sleep we exit into dream that is a parallel wakefulness. From there you exit again into wakefulness, so the wakefulness disappears, sleep disappears, the dream disappears. Then what is it that survives? The sleeper, the waker and the dreamer; and all the three are the same. "I am wakeful, I slept, I had a dream, I woke up" - none of these three states can remain independent of the "I" and the "I" survives. All the others get wiped off.

So it is very clear that the Subject survives and the objects disappear. How is it clear? *upalabdhimatram* - in our own experience. If you can counter-point this experience, make it powerful enough, sublime enough, majestic enough, overwhelming enough to enrich you, orient you and give a kind of life where you will always be giving importance and supremacy to the Subject as different from the object. It may be a mountain of gold or platinum, it may be a row of aircrafts, it may be a new planet full of gold. No! No! None of them in your mind you will feel is superior to the glory and splendor of the Subject. They all shine in the background.

*tameva bhāntamanubhāti sarvaam
tasya bhāsā sarvaamidam vibhāti*

(Mundakopanishad 2.2.10)

The sun shines only when my eyes are open. And my eyes become open only when the mind opens them. And the mind itself functions only when its own essence, the Self, shines. If you can relate everything thus inwardly to the Source, then you become Subjective. And that Subjective life should inspire you, enrich and enlighten you, should make you feel abundant, affluent and sufficient that you start becoming a synonym of inner abundance and inner inundation. Then you become spiritual, godly or religious, not otherwise.

So the point I wanted to convey is that Krishna goes on assuming that identity with the Subject and his "I" refers to the Subject and he starts saying in place of God, "I", in place of Supreme reality, "I". This is a natural corollary actually. The only way you can realize the Truth is - "I am." Call it God, call it Brahman, call it Atman, call it something else. The realization has to be not that I have. No - "I am. I am."

So we should understand it that any proper Guru will have to say like this. There is an instruction from Ashtavakra to Janaka. Ashtavakra passes instruction and instantly Janaka realizes the Truth and he starts saying; "I am the Self, I am an infinite ocean. The entire world is but bubbles, waves and breakers on the sea of 'I'." Of course Ashtavakra administers some corrections and moderations. So it is not unusual with Krishna in Bhagavadgeeta. It is very usual with a properly self-realized person. This I wanted you to understand.

Harih Om Tat Sat. Jai Guru.

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Narayanashrama Tapovanam

Venginissery, P.O. Ammadam, Trichur, Kerala - 680563, India

Email: ashram1@gmail.com; Website: <http://www.swamibhoomanandatirtha.org>