

I Am I

DEDICATED WITH LOVE AND REVERENCE
AT THE DIVINE LOTUS FEET OF

Bhagavan Sri Sathya Sai Baba



I Am I



Your right – Say Aham Brahmasmi (I am Brahman)

You are the embodiment of Divine Trinity – Brahma, Vishnu, Maheswara. Hence, Guru is not separate from you. You are everything. Let your concentration not waver. Let it be steadily fixed on your goal. Be he a student, a celibate, a householder or a renunciant, the goal is one and same for all. Contemplate on the principle of *so-ham* that your inner voice teaches. **Say Aham Brahmasmi (I am Brahman)**. There is nothing wrong in this statement. Some people have a mistaken notion that, to say so is a sign of egoism. In fact, that is not ego at all. It is your right. To think that you are a mere human being amounts to demeaning yourself. **You are the embodiments of God. Develop such faith and become God.**

- *Sathya Sai Speaks, Volume 35; Chapter 13: Develop Broadmindedness to Experience Divinity*

“I” is the first name of God

You say, it is “my body”, “my mind”, “my *buddhi*”, “my leg”, etc., then, who are you? When you examine yourself in this manner, you will realise that none of these are your true self. Your body corresponds to *akara* (form), whereas your true Self (I) corresponds to *ananda* (bliss). The principle of ‘I’ is different from the body. Day in and day out, people make use of this term ‘I’ without actually understanding its meaning. Be he a pauper or a millionaire, the principle of ‘I’ is common to all. *Isavasyam idam sarvam* (the entire universe is permeated by God). **God is present in everybody in the form of ‘I’.** Where there is ‘I’, there is God. Have firm faith in this declaration. **When you say, *Aham Brahmasmi* (I am Brahman), ‘I’ precedes Brahman. Hence, ‘I’ is the first name of God.**

- *Sathya Sai Speaks, Volume 35; Chapter 14: The ‘I’ (Aham) Is Braham*

God is not separate from you

“I am not the body, nothing is mine.” This is what you should know. Question yourself, “Who am I”? **You will get the reply, “I am I”.** When you understand and experience this truth, nobody can cause any suffering to you. You cannot escape from suffering as long as you are immersed in the dualistic feeling that you are a mere mortal and God is separate from you. The feeling that “I am separate from you” is your own imagination. When ‘I’ and ‘you’ are joined together, it becomes ‘we’. However, ‘we’ + ‘He’ (God) becomes only ‘He’ who is changeless. ‘I’ and ‘you’ change constantly.

- *You Yourself are God (Divine Discourse on December 25, 2003 in Prasanthi Nilayam. Occasion: Christmas)*

Realize “I am I” – be free from fear and worry

Many people do *sadhanas* like *japa* and *dhyana*, but they are not of much use. However, they lead to some change in due course of time. They may confer temporary results but they cannot grant eternal bliss. You should not worry for temporary results. The feeling of ‘I’ and ‘mine’ is the root cause of worry. You will be haunted by worry as long as you don’t realise Hari (God). You are worried because you identify yourself with the body. Once you identify yourself with the Self (God), you will be free from all worries. Hence, you should make every effort to realise your true Self. Under all circumstances, do not shed tears of sorrow. One will be free from sorrow when one gives up body attachment. **In order to be free from worry and fear and to attain everlasting peace, you should realise that “I am I”.** When you have firm belief in this statement, nothing can shake you. Do not develop undue attachment to the body and material possessions. You will be redeemed only when you lead your life with a spirit of sacrifice. What you should achieve is *thyaga* (sacrifice) and not *bhoga* (pleasure). To consider something as yours (‘mine’) is *bhoga*. To realise that nothing is yours (‘not mine’) is *yoga*. This *yoga* bestows on you the true strength.

- *You Yourself are God (Divine Discourse on December 25, 2003 in Prasanthi Nilayam. Occasion: Christmas)*

Understand the principle of oneness

Each one of you may undertake a different *sadhana* (spiritual practice). Whatever may be the *sadhana*, it should be performed with Atmic feeling. You should make efforts to understand the principle of oneness. That alone constitutes true *sadhana*.

The principle of love in you should be steady. However, the love in modern youth keeps vacillating. One day it is sacred and the very next day, it is unsacred. Such love cannot be termed as true devotion. *Ekam Sath* (Divinity is one). You are in the light and the light is in you. Bear this in your mind. **Ultimately, you will realise that “I am I”.** If you want to understand the principle of *Atma*, you should not give scope to multiplicity. All that you see and hear in this world are merely reflections, reactions, and resounds. The reality is within you.

- *Experience of Unity is real satsang (Divine Discourse on March 1, 2003 (evening) in Prasanthi Nilayam. Occasion: Mahasivarathri)*

Always be under the awareness “I am I”

The whole world appears as containing innumerable names and forms. One should not be enmeshed with these names and forms. It is only when the names and forms are set aside and the underlying source is identified that it is possible to recognise the truth. And that truth is *Tattwamasi* (That Thou Art). That is *Prajnanam Brahma* (constant integrated awareness is Brahman). That awareness is *Ayam Atma Brahma* (This Self is Brahman). When you analyse the mahavakya *Tattwamasi*, it will lead you to the awareness “I am That” and “That I am”. When you are able to realise this truth, you will find that the principle “I” underlies everything in the universe as the principle of unity. We have to recognise that “I” principle, which is universal. It is a futile exercise to get into arguments and counter-arguments over this matter and waste one’s time. The only aspect you have to realise is “I am Brahman.” **When somebody questions you who you are, the proper answer would be “I am I”, “I am the word, I am the form, and I am the name.”** This “I” represents and explains everything. When somebody questions who you are, do not reply by quoting your name. The name represents the name given to the body. You are not the body. **Hence reply “I am I.”** Everyone should strive to attain that state of unity.

The Vedantic concepts lead to endless arguments and counter-arguments. Do not enter into them. **Always be under the awareness “I am I.”** This “I” principle is beyond names and forms. It represents *Brahma Tattwa*, which is one without a second entity.

When somebody enquires who you are, you reply, “I am I.” Similarly, when you enquire somebody who he is, his reply would be “I am I.” Thus, all are “I am I.” It is only when you think “I am not I” that there will be several questions.

Dear students! **You have to finally make a firm resolve “I am I.”** You should not identify yourself with the body and say, “I am a child,” “I am a young man,” “I am an old man,” etc. These differences relate to the age factor. What is the next stage after old age? Nobody knows. But, “I” principle exists in the child, youth and old age. This is the fundamental and changeless principle. **Therefore, when somebody enquires who you are, you reply, “I am I.”** If he is unable to understand this principle, do not bother; you hold on to your principle. It is only when you develop such firm conviction that you will be able to achieve anything in life.

- *Who are you? I am I (Divine Discourse on October 20, 2004 in Prasanthi Nilayam. Occasion: Dasara)*

God Will Always Take Care of You

There are many in this world who do not understand what true spirituality is and thereby forget the reality. God alone is your true friend. That is the reality. He is your mother, father, guru, etc. Develop such firm conviction. Then God will always take care of you. When you cultivate *Ekatma Bhava*, all divine qualities will manifest in you. You will be an ideal to the world. You will be free from suffering. You will have neither death nor any punishment. You will realise your true identity. **If someone puts a question, “Who are you?” say with firm conviction, “I am I.”** Never identify yourself with the body. He who realises this truth is a blessed one. I will elaborate on this subject in the days to come.

Worldly gurus undergo change with the passage of time. God alone is changeless, and He alone is your true guru. Have total faith in God. Develop faith day by day. Only then can you be called a true *manava* (human being). *Daivam manusha rupena* (God incarnates in the form of a human being). Hence, consider yourself as divine. **Declare with total conviction, “I am I.”** When you lead your life with such a sacred feeling, divinity will certainly manifest in you. **Never be under the mistaken notion that God is**

elsewhere. He is always in you. Your reflection is God's reflection. Your reaction is His reaction. Everything is basically divine in nature. It is God who makes you play your role in this cosmic drama. It is He who makes you sing, dance, etc. He is the cosmic play director. You may call Him by any name. But He is only one.

If you want to attain God, develop *Ekatma Bhava*. You will certainly be able to see and experience Him, everywhere.

- *Have Faith in God, the Only True Friend (Discourse on October 17, 2004 in Prasanthi Nilayam. Occasion: Dasara)*

God is not separate from you; realize the principle of unity in diversity

You have to enquire as to what extent you have understood the principle of love, which is uniformly present in all. Man is carried away by his identification with the body and, therefore, he perceives diversity in creation. In fact, it is unity alone that is behind the apparent diversity. Whatever differences are there, they are only the creations of your mind. If you want to eliminate these differences and realise the principle of unity in diversity, you have to realise your true nature. You experience diversity when you turn your perception away from this fact of unity. Recognise the principle of unity. You are God. **God is not separate from you.** It is a mistake to consider yourself separate from God. This difference is the result of your deluded vision. **When you rectify this defect in your vision, you will realise "I am I".**

When you identify Sai Baba with the physical form, you become separate from Him. It is only these feelings of identification with the physical form that create differences between individuals. The feelings of "I" and "mine" are behind all this multiplicity of forms. **If you stand before a mirror, you see your image. Even if there are many mirrors, you see the same image. Though the mirrors are many, the image is one. You should realise this oneness behind multiplicity.**

- *Recognise The Fundamental Principle Of Oneness (Divine Discourse on March 21, 2004 in Prasanthi Nilayam. Occasion: Ugadi)*

Realizing One's Innate Divinity is Educare

When someone questions, "Who are you?", the correct answer would be, "I am I." If someone replies that he came from America or India, it connotes a negative sense. We often make a statement that this is my body, my mind, my intellect, etc. These are all artificial and not real.

Nowadays, a lot of research is being made into the nature of the mind. But the mind is never steady. The mind is like a mad monkey, and the body is like a water bubble. You are not this mad monkey. You are not this water bubble. The name given to the human race is "mankind". But, today, that kindness is gone and mankind has become monkey mind. You don't find even an iota of kindness and compassion in human beings today.

Realising one's innate divinity is educare. That innate divinity in man has been referred to by several people as *Atma*. Without realising the nature of the *Atma* one cannot understand the nature of the body. Educare consists of realising the nature of the *Atma*.

When someone questions you what is the meaning of the word "self", you answer "I". But that is not the correct meaning of self. It is not correct to identify "I" with "self", i.e. body. "I" refers to *Aham*

(individualised soul). As long as one identifies “I” with self, one cannot understand the real meaning of “I”. Only when one sheds attachment to self and develops the feeling of equanimity can one understand the nature of *Atma*. This *Atma Tattwa* (*Atma* principle) is equally present in every being. This is the fundamental principle. It is only because of this fundamental principle that every living being acquires value.

- *Eschew Body Attachment (Divine Discourse on September 3, 2005 in Prasanthi Nilayam. Occasion: Medical Conference)*

Not the body, mind, intellect, consciousness or ego

You must develop the faith that **God is your mother, father, and everything else and that He alone is your sustainer and refuge.** After all, who gave you your mother? Is it not God? Everything in this world is by God’s grace only. If you forget God and concentrate on other thoughts, you will lose everything in life. If you constantly contemplate on God, all worldly thoughts will leave you. Hence, cultivate godly thoughts with love. *Prema muditha manase kaho Rama Rama Ram* (Sing the sweet name of Rama with your heart filled with love). **Love is God. God is love.**

Devoid of this love, there is no mother, no father, no brother, no wife. Everything is suffused with love. It is only for our convenience, for our pleasure, and for our own selfish purposes that we develop worldly relationships. Hence, give up selfishness and strive for self-realisation. You must enquire into yourself, “Who am I? Body, mind, intellect, chittha (consciousness), or ahamkara (ego)?” You are none of these. You are yourself. **“I am I.”** Recognise this truth.

- *Give up selfishness and strive for self-realisation (Divine Discourse on September 27, 2006 in Prasanthi Nilayam. Occasion: Dasara)*

True wisdom lies in seeing oneness

In spite of all the comforts of the palace and happy married life, Gautam’s mind became restless when he saw people afflicted with old age, disease, and death after he ventured out of the palace one day. One night, there was a sudden transformation in his mind. While his wife was fast asleep, he got up at midnight, caressed his son, and left for the forest. He had to undergo numerous hardships and difficulties in the forest. But he faced all ordeals with forbearance and determination. His parents were immersed in sorrow, unable to bear the pangs of separation from their son. Though Siddhartha was also undergoing a lot of anguish, he marched on his path of attaining self-realisation.

During the course of his journey, he met a holy man. The holy man told him that the cause of his anguish was actually within him, and it was his anguish that was coming in the way of his self-realisation. So saying, he gave him a talisman for protection and asked him to wear it around his neck. (At this point of time, Bhagavan materialised that talisman and showed it to the congregation amidst a thunderous applause). This was the talisman given by the sage to Siddhartha. When Siddhartha put it around his neck, all his anguish disappeared instantaneously. Till the last moment of his earthly sojourn, Buddha had the talisman around his neck. When he shed his mortal coil, the talisman disappeared.

Siddhartha started doing intense penance, which went on for a long time. He kept questioning himself, “Who am I? Am I the body? Am I the mind? Am I the buddhi (intellect)? Am I the chitta (mind-stuff)?” He came to the conclusion that he was none of these. **Ultimately, he experienced the truth, “I am I.”**

Recognise the unity of all Creation

The Vedas declare, *Aham Brahmasmi* (I am Brahman) and *Tattwamasī* (That Thou Art). Even these two Vedic declarations state two things: I and Brahman, That and Thou. True wisdom lies in seeing oneness. *Advaita darshanam jnanam* (Experience of non-dualism is true wisdom). It is a sign of ignorance to see duality ignoring the underlying unity. Duality is not the truth.

In this manner, Buddha enquired deeply and ultimately got the experience of “I am I.” That is true realisation. You may do penance for many years, you may do meditation and perform many yogic practices. But all these spiritual practices give only temporary satisfaction, not everlasting bliss.

Some people talk about meditation. Even Buddha advocated the practice of meditation. What is that you have to meditate upon? What is meant by meditation? Does it mean concentrating upon a particular object? No, no. That is not meditation at all. To contemplate upon the principle of “I am I” is true meditation. No other *sadhana* (spiritual practice) can match this.

As long as you have the dualistic feeling of “you and I”, you cannot experience unity. Buddha recognised the principle of unity and based his life on this truth. Under the direction of many yogis, he had performed various kinds of meditation and penance, but ultimately he found them to be a mere waste of time because none of these could lead him to the ultimate experience of oneness. He regretted having wasted his time in such a manner. One should find fulfillment in life by making proper use of time. This is the primary duty of man.

- Attain enlightenment by renouncing desires (Divine Discourse on May 13, 2006 in Prasanthi Nilayam. Occasion: Buddha Purnima)

All are embodiments of God

When someone asks your name, the usual reply would be: “My name is Ranganna or Somanna”, etc. But, these names are given to you by your parents. They are not your true names. In fact, when someone asks your name, you should reply, “I am I.” This is your true name. This “I” is present in every individual. That is the *Atma Tattwa* (principle of the Self). Excepting this, all other names are only imaginary. This implies that God is immanent in every human being, nay, every living being. All are the embodiments of God.

Ekoham bahusyām (the One willed to become many). It is the One that has assumed all forms. *Aham Brahmasmi* (I am Brahman). This should be the realisation of each individual. This realisation is the basis of the unity of *vyashti* (individual), *samashti* (society), *srishti* (creation) and *Parameshti* (God). Without *srishti*, there can be no *samashti*, and without *samashti*, there can be no *vyashti*. But who is *vyashti*? He is the embodiment of Divinity, which is present in all. Therefore, society, which is the conglomeration of individuals, is the collective form of divinity.

Hence, all are equal in society. No distinction can be made as high or low. Whomever you ridicule, it amounts to ridiculing yourself. It is only your reflection that you see in him. It is only the resound that you hear. One has to realise this truth and develop the feeling of oneness.

- Do Not Burden Yourself With Limitless Desires (Divine Discourse on May 2, 2006 in Brindavan)

Who are you? – The correct answer.

All acts should be performed to please God. If one develops ego with thoughts of “I” and “mine”, one is sure to perish. You say, “this is mine” and “that is mine.” In fact, what really belongs to you – the body, the mind, the intellect, or the senses? You say “this is my body,” “this is my mind,” “this is my intellect,” etc. But, none of these belong to you truly. The body which you consider as belonging to you will leave you in a moment, even without your knowledge.

Similarly, the mind roams about like a monkey. Is it possible to restrain this mad monkey? **Do not say, “I am this or that.” Say, “I am I.”** This is your correct description. **The correct answer to the question, “Who are you?” is “I am I.”**

- *Experience the Sweetness of Rama’s Name (Divine Discourse on April 7, 2006 in Prasanthi Nilayam. Occasion: Sri Rama Navami)*

Understand your reality – experience everlasting bliss

You ask others, “Who are you?” But have you ever enquired into yourself, “Who am I?” True education lies in knowing the answer for this question. What is the use of knowing about others if you don’t know your own reality? That is not true education at all! A true spiritual aspirant is one who understands and experiences the principle of oneness.

You say, “She is my mother,” “He is my father,” and so on and so forth. Such physical relationship is related to the mind. **If you take the physical relationship to be real, you will never understand the truth.** You say, “I am Ramaiah.” It is the name given to the body. But you are not the body. **You should say with firm conviction, “I am I.”** However, when you call yourself Ramaiah, you should act according to your name. Once you understand your reality, you will experience everlasting bliss.

- *Discharge your duties with a sense of surrender to God (Divine Discourse on January 14, 2006 in Prasanthi Nilayam. Occasion: Sankranthi)*

Do not forget God – do not forget your true nature

I don’t say it is wrong to worship those idols. But you yourself are God. Consider yourself as God first, and then begin to see the same God in every living being. Your body is a temple. There is divine energy in that temple. However, a little discrimination is to be exercised in this context. You have to enquire whether this energy is God.

In fact, the body is also God. **God is immanent in every atom and every cell of the human body.** There is no place in this universe where God is not present. Hence, do not entertain any doubt about the existence of God. **Do not forget God. In fact, if you forget yourself, it amounts to forgetting God. Hence, do not forget yourself.**

It is for this reason that one is advised, “Always be careful.” You must constantly enquire into yourself, “Am I forgetting God?” **You must always be aware of your true nature and remind yourself, “I am I.”** If you are firmly established in that truth, there will be no scope at all to entertain any evil thoughts about others.

- *Always Be Happy and Peaceful (Divine Discourse on July 28, 2007 in Prasanthi Nilayam. Occasion: Youth Conference)*

Do not be deluded by attachment to the body and senses

You develop the feelings of “I” and “mine” due to the delusion caused by body attachment. In fact, the body is the cause of all attachments. But how long does this body last? It is desired only as long as there is life in it. When the life principle goes out of it, the body is mercilessly put on fire. Then, to whom does this body belong? Therefore, you are not the body.

You say, “This is my body, this is my hand, this is my leg, this is my mind, this is my *buddhi* (intellect).” Everything is my, my, my. Then, who is that “my”? When you say, “my leg”, you are separate from your leg. Then who are you? You are you only.

In this way, people today are deluded by their attachment to their body and senses. But you are not the body, you are not the senses, you are not the intellect, you are you. **You should realise, “I am I.”** That universal “I” principle is only one. *Ekam sath viprah bahudha vadanti* (truth is one, but the wise refer to it by many names). But the individual “I” represents ego. When you cut this “I”, it becomes the cross that is worshiped by the Christians. It means: **when you give up your ego, you become your true self.**

- *Only Love for God is True Love (Divine Discourse on July 26, 2007 in Prasanthi Nilayam. Occasion: Inauguration address, Youth Conference)*

No need to search for God; you are God yourself

You are not an ordinary person; you are God yourself. There is no need to search for God. **Wherever you look, God is there.** This cloth is God, this flower is God, this table is God, everything is God. It is only due to your ignorance that you give scope to differences like “I” and “you”. You are not a separate entity.

I am I. I am not Sathya Sai Baba. Sathya Sai Baba is the name given to this body. I don’t have any particular name.

Your body is the gift of your parents. This body is endowed with *pancha bhutas* (five elements), *panchendriyas* (five senses), and *pancha pranas* (five life principles). These *pancha pranas* are *prana*, *apana*, *vyana*, *udana*, and *samana* (life breath, downward air, air that is diffused throughout the body, breath that moves upward through the throat, and digestive air). They are the same in everyone. **Therefore, you are not different from others. Those who are unaware of this spiritual principle become victims of ignorance and are subjected to delusion.**

- *Only Love for God is True Love (Divine Discourse on July 26, 2007 in Prasanthi Nilayam. Occasion: Inauguration address, Youth Conference)*

The real Divinity is “I” in every being

The Divinity called “I” is immanent in every human being. This Divinity “I” is not to be construed as Brahma, Vishnu, or Siva. These are all names ascribed by man to Divinity for the purpose of recognition. The names are not that important. **The real Divinity is “I”. “I am I.”** We consider Brahma as the creator, Vishnu the sustainer, and Siva the destroyer. **God grants *darshan* (sight of a holy person) to each one in the same form on which each one contemplates.**

- *Give up Ego and Attachment and Become Great (Divine Discourse on February 17, 2007 in Prasanthi Nilayam. Occasion: Maha Sivarathri)*

Rise above “I” and “mine” – You are God verily

God is the only source and sustenance for the entire universe. Everything else is an illusion. Sorrows and difficulties, loss and gain, diseases and sickness – treat them all as divine will. Then, everything will turn out to be good for you. You say, “This is my body.” But, who are you? You say “my body,” but you are not “I am the body.” Similarly, you say “my mind,” but you are not “I am the mind.” Thus, “you” are different from your body, mind, etc.

When someone asks your name, do not say “I am Rama” or “I am Krishna.” **Say “I am I.”** Whatever name you say, it is only the name given to you by your parents. It is not your real name. In fact, nothing belongs to you in this world. “I” is your only property. That is the reason why we say “I”, “I”, “I” for everything.

You are God verily, if only you get rid of “I”, the ego, and “Mine”, the attachment. Then, you are really yourself (your real SELF)! When you say “my house, my people,” etc., attachment grows. This body attachment breeds ego. **Hence, once you rise above “I” and “mine” and lead a contented life, you will derive great happiness. May you all lead a happy, loving and long life! May you all be united!**

- *Lead a Happy Life with a Feeling of Camaraderie and Fraternity (Divine Discourse on November 23, 2008 in Prasanthi Nilayam. Occasion: 83rd Birthday)*

Develop the inner vision – see your true reality

Devotees undertake several kinds of *sadhana*, but they are not *sadhana* in the real sense. If you wish to see “reality”, you have to develop an inner vision. If you open your eyes and see the outside world, you will see a number of heads. **On the other hand, close your eyes and look into yourself. Then you will see none but yourself. Hence, develop an inner vision.**

You enquire into yourself, “Who am I?” **Immediately reply comes from within, “I am I.”** That is the correct answer. People say, “I am so and so; I am an American,” etc. These are not the real answers to the question, “Who am I?” These are all outward names for identification in the external world. They are not important. What is important is self-enquiry. Then you will realise the Truth.

- *Develop Educare and Be United (Divine Discourse on July 20, 2008 in Prasanthi Nilayam. Occasion: Sri Sathya Sai World Education Conference)*

The entire world is permeated with Brahman

Who are you? You say, “I am such and such.” What is your name? You say, “My name is Nagappa.” In this manner, everybody has a different name. Even if the entire world asks God, “Who are You?” **He will say, “I am I”, “Aham Brahmasmi” (I am Brahman).** In fact, the entire world is permeated by Brahman. You cannot find anyone in this world in whom Brahman is not present.

So, **whoever you criticise or praise, it reaches God.** When you criticise God, you cannot escape its consequences. Hence, never criticise God. Whatever anybody says about you, let them say it. Think that they are criticising not you but themselves. Whatever they may speak, it will go into thin air. What is the use of reacting to speech that goes into thin air?

- *Man without morality is verily a demon (Divine Discourse on May 1, 2008 in Brindavan)*

Brahman alone is Truth, and the entire world is Illusory

Brahman is only one and is all-pervasive. Whenever someone enquires about your name, you have to reply, **"Aham Brahmasi (I am Brahman)**. I have no other name." All worldly names are given to you for the purpose of identification. It is said, "*Brahma Sathyam, jaganmithya*" (Brahman alone is Truth, and the entire world is illusory). To realise the nature of Brahman, one must become Brahman. All names like Rama, Krishna, Govinda, Narayana, etc., merge in Brahman. If only you contemplate on Brahman, you will be able to realise the omnipresence of Brahman. You may call anyone by any name, for Brahman is present in all of them. Every human being has to contemplate on Brahman.

- *A True and Real Life is One that is Suffused with Love (Divine Discourse on March 6, 2008 in Prasanthi Nilayam. Occasion: Sivarathri)*