



The realm of Lord Sri Jagannath extends from unmanifested Sat — Chit — Anand to manifested mundane world. In everybody's life time, 'I and I — ness' are the most intrigue, confused and incomprehensible entity. At one stage or other in one's life, man questions himself "Who am I" and tries to know the answer by reading our *sastras* and *puranas*. If he gets Sadguru it is his fortune. One will know by experience that reading is not sufficient, but requires understanding and analysis of what one has learned. The best guide is his own consciousness.

If one is fortunate, he will find answer to

Mandokya Upanishad says :

"Sarvah etat Brahmamatma Brahma
Swayamatma catuspat".

(All this is surely Brahman. One's Self is Brahman. The self as it is possessed of four quarters. Hence one's self is chatuspat Brahman.)

So there is relationship between 'Self' and 'Brahman'. Hence there is necessity to know about Brahman and 'Self'.

To explain to a layman what is Brahman, Jnani uses elimination process. He describes Brahman as "NETI, NETI meaning thereby "it is not this, it is not that, not this...", eliminating each and everything in this gross world, leaving you to

In the Realm of Lord Sri Jagannath "Who Am I"

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this long question in one's life. No wonder even if one does not get answer before death envelops him. It's all God's grace.

In this world everything has 'Ego'/Ahm, the origin of which is 'I'. You tell yourself as 'I'. Also I tell about me as 'I'. He / she / it identifies each by 'I' or 'Self'. Even Lord Sri Krishna addresses Himself in Bhagavad Gita as 'I'.

Isha Upanishad says:

"Isavasam idam servam yat kincana
Jag atyam jagat".

From 'atom' to infinite world — all are "Brahmamayam". In a nutshell there is no space without Brahman / Self.

one and only one choice / alternative, which you have to understand as Brahman.

Likewise the same principle, "Neti, Neti" is applied in the discourse, "Who Am I". What you deem to be "You ARE" is logically and conveniently eliminated, thus exposing you to one and only one answer which you have been seeking time immemorial.

Now let us discuss core of the Subject, "Who Am I"? Is there anybody, who does not love his body and that of others especially and normally of opposite sex. Ladies spend their valuable time and money at beauty parlours or atleast before mirrors. But one will be at sorrow when body becomes gross and motionless when



one's *prana* leaves the body. So answer to the question is not one's body.

We mistakenly take ourselves as our senses, because we enjoy the entire world with them — five *karmendriyas* and five *jnanedriyas*. But it is not so. Because you see, hear, think and react in your dream in which senses take rest and become inactive. So senses are not answer to the question, 'Who Am I'?

"Am I my mind"? Mind is gross as well as creative. Mind is like a spider who creates sticky strings from its body and weaves geometrically symmetrical web in which the spider will be confined. It catches insects and flies as its food, but spider is entangled in the web and confined. But at the same time spider has capacity to set free by itself by dissolving the web.

The Vedantis compare the spider with mind. Just like the spider will fully confine itself in self created web so also 'Mind' also creates bondage around you and becomes entangled with people, in contact with you and creates endless bondage and desires.

According to Brahma Rishi, Vasishtha, there is no world at all infact, except you only. The Whole creation, created by mind, is deceptive. What you are seeing is Manomaya Propncham (world).

Let us suppose that you are in grief. Where from this grief has come? Does your gross body have this grief? No Does Ishwara, residing in your Heart have grief? Definitely 'No'. So who is responsible for this grief? Undoubtedly your mind is the culprit. Suppose you will subdue your Mind by reasoning. The sorrow in you vanishes and does not touch you like water drops on the lotus leaf.

How do you subdue your Mind? You can do so by your Buddhi / Intelligence. So Mind is subordinate to intelligence.

Can 'I' be Ahamkara as well as Buddhi? Ahamkara is the instrument of 'Aham' (Spirit). It is conscious with impure reality. It receives sparks from conscious / Chit. Thus Ahamkara is created by Buddhi and this, from absolute point of view, it is subordinate to Buddhi. But, however, it is important to note that it has positive aspect.

'It's harmonious and powerful behaviour is known as one's Personality. So from functional point of view it occupies superior position to Buddhi, though it is subordinate to it. So Ahamkara and Buddhi are not yourself.

Then are you Jeevatma? Jeevatma and Paramatma soul and universal soul — - both functionally the same. But as far as purity of Jnanam, possessed by each, Jeevatma is ignorant and deluded by Maya. Its ignorance is due to attachment to objects. Due to ignorance it thinks that it is different from universal soul. So it desires to have gross body as *upadhi* to get desires fulfilled. Thus it acquires duality while Universal soul feels itself one with entire universe. Super soul is not finite energy. It does not take part in body activities. It is present as witness. But without it nothing works.

'I' — ness is superior to Jeevatma, as it is able to distinguish Jeevatma from Paramatma. It is capable of independent thinking. It tries to know about itself until it gets answer.

So far we have come to conclusion that 'I' is neither body, nor senses, nor mind nor Ahamkara, nor Buddhi/ intelligence nor Jeevatma. Upanishads declare that Self/ Atma exists as unmanifested as well as manifested stage of universe. Now the question is if there exists Atma only, to what do you apply the term, 'I'/Ahm? So what is origin of 'I'?

Do you see the origin of 'I' as the creation of Mind? Don't kill the mind, but subdue it by Jnanam and Dhyanam so that your conscious is separated from it. Then you will feel pure universal



conscious. This is prajna state of consciousness, Mandukya Upanishad describes 'Prajna' state :

“Esha Sarveswarah, Esha Sarvajya
Esha Antharyami, Esha yonih Sarvesyah
Prabhava apyoyah bhutana” (Stoka 6)

Prajna is the Lord of all. He is omniscient. He directs everything from inside the heart. He is the sustainer of entire universe. Thus He is the origin and dissolution of entire universe. Thus 'He' is “Sarveswarah”. AND YOU ARE THAT.....

Anandabindu Upanishad says (Mantra 15)

“Thou art changeless, decayless,
Thou art monarch of the kingdom of 'Self'
Thou art “Truth”

So “Who Am I”.

You are Sat — Chit — Anand Brahman. At this stage the distinction between constituents of triputi, vanishes. The 'Triputi', Viz; 1. Knower, 'I' 2. Knowledge and 3. Knowable become one. The knower, 'I' always tries to know the ultimate truth. The knowledge is said to be that knower, 'I' has no duality with knowable which is Brahman.

So also distinction between 'Seer', 'Seen' and 'Sight' vanishes. This is 'Nirvikalpa Samadhi'. 'Thinker' and 'Thought' become one. The distinction between 'I', 'He', 'Thou' and 'That' in the universe vanishes.

You are witness in the drama of universe. I am 'Tatvamasi', 'That is Me'.

What is 'That'? 'That' is 'Self/ 'Ishwara'. Ishwara is 'Mayopadhi visishta chaitanya shakti' and you are 'Avidya chaitanya shakti'. Since Maya is responsible for 'Avidya/ ignorance in Jeeva and if you possess Jnanam to understand 'Maya', present in Ishwara, where is ignorance in you? Then there is no distinction between yourself and Self.

So "Who Am I"? According to Isha Upanishad you are jnani only who has nothing to

do with 'Prakriti', otherwise known as 'Asambhuti'. It is a source of Trigunas. At the same time you are nothing to do with 'Sambhuti', otherwise known as 'Hiranyagarbha'. It makes you to revolve round cycle of births and deaths. You support Jeevatma to go on its own Karama (fate), simultaneously helping it to realize its ignorance.

Lastly I conclude the discussion 'Who Am I' with 'Mandukya' Upanishad. Manduka III correlates the relationship between Jeevatma and Paramatma and in turn with yourself and Paramatma. You are just like two associated birds, clinging to the same tree. This tree is symbolic representation of ones 'Body'. One of the birds, by name Jeevatma eats different fruits of tree — some are sweet and some are sour — and thus experiences sometimes pleasure and some times sorrow. The other bird silently watches like inner witness. After day and night, birth after birth, the first bird (Jeevatma) remains stuck, developing attachment to the fruits of tree. It feels impotence and helplessness to come away from attachment to tree (Body). This realisation, accompanied by varagya makes it to think the importance of the other silently sitting companion bird which is 'Paramatma'. This realization makes the first bird to become completely silent like the other one and become one with it (Paramatma).

So “Who Am I?”

Elaborate discussion has been made on the subject. Meditate on what you understand until 'Dwaitam' slowly vanishes into 'Oneness' when you feel rays of universal consciousness at that critical state. You are that 'Sat — Chit- Anand.

Jay Jagannath.

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