

God is One and Exists in All

Truly speaking, Divinity is present in everyone and is all-pervasive. This is the basic truth of all religious doctrines and philosophies. See God everywhere and in every being.

Some people call Him Rāma, some others adore Him as Kṛṣṇa, and still some others worship Him as Buddha, Jesus, or Allāh. Names and forms may vary, but God is one. There is nothing like my God and your God. Rigveda I.164.46 declares:

एकं सद्विप्रा बहुधा वदन्ति ।

ekam sad-viprā bahudhā vadanti

Truth is one, but the wise refer to It by various names.

Never attribute multiplicity to Divinity on the basis of different names and forms such as Rāma, Kṛṣṇa, Jesus, Allāh, Buddha, etc. You may call Him by any name, but God is one and the same. God is not limited to a particular name, form, region, or religion. Just as water is the same but is called *pāni*, *taṇṇi*, *nīru*, *aqua*, etc. in different languages and different regions, God is one but is called by different names. Does God become different for different people just because they call Him by different names? No. These are only names. To think that God is different for different people is a great delusion. Therefore, everyone should develop *ekātma bhāva* (spirit of oneness). To quote *Bhagavad Gītā* 18:61:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

īśvaraḥ sarva-bhūtānām hṛddeśe'ṛjuna tiṣṭhati

Arjuna, God is the indweller in the hearts of all beings.

It is ignorance to say "My God is different from your God." Those who quarrel with each other in the name of religion are foolish indeed. Once an old woman went in search of Jesus. When she met him, she asked "Are you Jesus?" and Jesus is said to have replied, "That is the name given to me. But you can call me by any name, I shall respond."

There is only one God, who pervades every atom of creation. God is limitless and boundless. God pervades all beings as their life-breath. God is present in everyone in the form of *Ātma* (Self). He is *Sarvāntaryāmi* (all-knowing inner reality). He is *Sarva Bhūtāntarātma* (indweller of all beings). How can anyone describe such Divinity? Words fail to express the glory and grandeur of this Divinity. People may describe Divinity in a number of ways, but no description can ever portray Divinity in full measure. In fact, to describe Divinity is itself a sign of delusion. Divinity is much more than what the human mind can comprehend. This principle of the *Ātma* which resides in everyone is the true divine power. Only those who believe in this *Ātma*, the indweller, are true *bhaktas* (devotees). Therefore, first and foremost, one should develop firm and unshakeable confidence in the Self. From Self-confidence arises

Self-satisfaction. Self-satisfaction shows the path of self-sacrifice which ultimately leads to Self-realization. Installing God in one's heart and discharging all the duties of life as an offering to the Lord with the feeling that God is the basis of everything and thinking of God at all times and under all circumstances is true meditation. God will certainly protect and bless such people with success, Śrī Kṛṣṇa says in *Bhagavad Gītā* 9:22: To those people who worship me alone, without thinking about anything else, and to those who are ever devoted to me, I provide them *yoga* (providing what they do not have) and *kṣema* (preserving what they have gained).

(Edited excerpts by C.A. Reddy from a lecture by Satya Sai Bābā)