

*Special Talk Given by Prof. Anil Kumar at the Vizag Steel Plant*

## *“The Art of Self Discovery”*

*May 12, 2008*

*OM...OM...OM...*

*Sai Ram*

*With Pranams at the Lotus Feet of Bhagavan,*

*Dear Brothers and Sisters,*

### *ART OF SELF DISCOVERY*

Prof. Anil Kumar lit the lamp and inaugurated the session. The students of Mahiti Sangeeta Sudha, Ukkunagaram sang the invocation *bhajan*: “*Siddhi Vinayakam Gananayakam*”.

**Convenor:** I request Prof. Anil Kumar to kindly give the sweetest gift to these children. (*Applause*) Prof. Anil Kumar posed for photographs with the children.

**Convenor:** Thank you, sir for your kind gesture. As such, I don't need to introduce Professor Anil Kumar. It is said in our sacred scriptures that the knowledge of Truth is transported by the Master through the word from His mouth to the disciple's ear. The word transferred by the Master to the disciple helps the disciple to transform into a Master. Every man who stands up to be a Master yearns to share the Truth and bliss with other beings. He therefore inspires his fellow beings through the word of his Master which is *dharma*. He kindles the light of knowledge and propagates the eternal love of his Master.

I am privileged to introduce such a great personality and teacher, Professor Anil Kumar Kamarajugaru. I earnestly request him to enlighten us on the “Art of Self Discovery”.

Prof. Anil Kumar was a lecturer in Botany at Andhra Christian College, Guntur for about 26 years. He worked as a principal of Sri Sathya Sai University, Bangalore for 6 years. He was a professor at the Bio-Sciences Department, Sri Sathya Sai University,

Prashanti Nilayam since 1995, and was the state President Sri Sathya Seva Organisations, Andhra Pradesh for 4 years. He is translator of Bhagavan's discourses since 1989 and the author of several books like, "Practical Teachings of Bhagavan Sri Sathya Sai Baba", "The Divine Directions, *Sathyopanishad* Vol. 1 and 2", "The Rays of Radiance", "Saichology", "Sai Sandesh", "Sai Vedam", "Divine Blossoms" and "Divine Daffodils". He has also authored books in Telugu such as "Prabhata Parajaathalu", "Chaitanya Sravanthi", "Prema Tarangini" and "Kanti Rekhalu". He also writes articles every month in the ashram magazine "*Sanathana Sarathi*".

He has visited USA, UK, Sri Lanka, Singapore, Indonesia, Malaysia, Japan, Hong Kong, Thailand and regularly conducts Sunday Talks in Prashanti Nilayam. These talks are available at [www.saiwisdom.com](http://www.saiwisdom.com) in video and audio form and their text is available in six foreign languages. Such a great personality is with us today. Through him we will hear the Divine message of Sai Baba. Thank you, sir. Now I humbly request you on behalf of our entire Ukkunagaram community to give us the Divine message from Sai Baba. Thank you very much.

***Prof Anil Kumar speaks:***

I am very happy to be here in your midst this pleasant evening. The topic of the day is "The Art of Self Discovery". Perhaps even to Andhra people (referring to the Telugu-speaking crowd) it will be difficult to comprehend the language, and hence I am herewith taking your permission to combine English in this talk. I am requesting this only to make it easily comprehensible and not to exhibit my knowledge.

***WE DO NOT KNOW WHO WE ARE***

Today we are an advanced society. We are in a position to understand economic, civil, political and scientific matters. We are also able to see into space thousands of miles away. We know what is on the moon. We are very eager to reach the planet Mars. We are experts in Science and Technology. You can burn the whole world by just switching on a button.

But what is it that we do not know? With this small eye, we can see anything else around the world; with this little brain we can learn about anything present anywhere in the universe. But we do not know the most fundamental thing: who are we. I know everything, yet I do not know what I am.

Hence we must know that we don't know anything. Without knowing the true Self, all that you know is useless. Therein is the real nature of this talk, "Art of Self Discovery": how to discover one's own Self. I am presenting in front of you the ways to identify the Self.

### *THERE IS NO CREATION LIKE THE HUMAN BODY*

Let us observe the dynamics of the human personality. Let us explore what we have. We know what everyone else has, but not what we have. Hence I am first letting you know what we have. God gifted us this body first. Why do I say it is gifted to us? You have not made your body. No! We know people perform knee cap replacements and heart transplants; we know by-pass surgery. But it's useless! After spending a lot of money on all these procedures, man still feels the pain.

Even after one gets cataract surgery, there is little difference between what is today and what it was in those days. This is human development and human endeavor. Sometimes we do the same operation over and over. Some people have ten surgeries. What is the use? What is that we are replacing? Can we manufacture this human body? Doctors mention that the greatest mystery of this world that is the most fascinating, most wondrous, mind-boggling aspect in this world of science and technology is the human body and its constitution. There is no other creation like the human body. This is being acclaimed by people who know the most. Please note that the one produced by man is different from the one created by God. Hence in the Self discovery, the first point that we should be aware of is that we have a body.

### *MAINTENANCE OF BODY IS MANDATORY*

The body is given to us and it is our responsibility to maintain it in all its perfection. When you own a car, you have to maintain it well. If you do not maintain it well, well, you may go to hell or land up in a hospital; but you will not reach the destination. Therefore it is not enough that you possess a car. It is more important to maintain it in all its perfection. God has given us this body and it is our responsibility to take care of it and not to misuse it. If you misuse your body, you have to pay the tax for it by way of afflictions and ailments. That is what Baba said.

What did He say? Most of us age. Some people say, "I am an old man." How do you say you are old? Is it based on the date of birth? Certainly not! There are youngsters who are more useless than their seniors. So it is not the date of birth that tells you that you are old. No! It is the spirit behind it, the activity behind it, the dynamism behind it. It is the sharpness of the intellect and the memory that makes you young, not the age. Therefore we age due to misuse of our body. The reason for old age is negligence of the body.

What is it that we neglect? We only load and unload with this body. The body becomes a garbage can constantly filled with useless stuff. That is the reason why after age 40, people begin to feel they are aging. Why? They misuse their body all along. They don't maintain it well. Hence there is a need to safeguard our body in an appropriate manner.

### *HUMAN LIFE IS THE RAREST OF ALL*

My friends, even those angels up there in the heaven envy us. Why? We humans can enjoy mixing freely, while those angels are denied this privilege of mixing with everyone as and when they wish to. Angels want to be born as humans! We don't realise how great we are. We don't understand how valuable our life is, how great the body is. It is said in our scriptures that the human life is the rarest of all. There are eight hundred forty thousand creatures as per a calculation mentioned in our scriptures. Of these, the human is the rarest and most brilliant of all. Alas! What a pity it is that we do not live up to the standards of this privilege!

Out of the eight hundred forty thousand creatures, the human body is considered to be most precious and difficult to obtain. There cannot be a greater misfortune than misuse of this body. Even God comes down in human form: *Daivam Manusha Roopena*. The concept of Avatar is that God comes down in human form. Hence in the art of Self discovery, let us first discover our own body as the most precious, as the most valuable and the most beautiful in this entire creation.

Recognise that in the entire creation, the human body is the pinnacle of beauty. You may think that everyone has a human body, but first think that you have one. We are experiencing the pleasure and happiness right now. We can go around the world, learn all languages. With what are we experiencing all this? Our very own body! All the experiences of our lives—the pleasure and the pain, the expertise and the intellect—are all because of the body given to us. Our body is the centre, the pivot, the propeller of our earthly sojourn.

### *FASTING IS NOT SPIRITUALITY*

Let us consider the human body sacred in this journey of life. You may wonder why I am talking about this for so long. There are some people who fast in the name of spirituality. They fast because they think that fasting is a spiritual activity. If you do not eat today, you will eat more tomorrow. If you don't eat, there is no indigestion. If you don't eat, you will loose a little bit of weight and become slim and trim. This is not spirituality. Mere fasting is not spiritual. No! You may skip lunch yet compensate at dinner. In the name of Saturday fasting, we know people who eat 25 *dosas* instead of just ordinary rice. (*Laughter*) What is the use? No! Fasting is wrong and sinful. It is not spirituality.

Then there are quite a few people who, when asked how they were doing respond, "Okay, going on, pulling on." What is this life? Is it like a trolley to pull? Four people will pull it when you die; there is no need to pull it from today. It is very unfortunate, my friends, that we don't enjoy our lives; we don't enjoy our body. What a tragedy it is! We enjoy houses, plots and flats. We don't enjoy our own body. There cannot be a bigger joke than this mentality of giving priority to money over the body.

## *WE DON'T KNOW THE BEAUTY OF LIFE*

Money is more important than body; house is more important than body. After death, who wants all these? All this drama is only due to the body. Hence let us have a good experience with this body. Let us try to be good. Let us try to smile and talk to people. There are people who don't smile. They are miles and miles away from smiles in their lives. It is their fate. They have everything but do not have what is really needed – happiness. We don't know when they last smiled. Even if they smile, it does not look good on their face.

We don't enjoy life. We don't know the beauty of life. This is a point to ponder. We are happy seeing that which is not ours and forget what is ours. That which is not ours is outside. We have big houses with 3 or 4 bedrooms. You built 100 bedrooms. Good! Tell me if you can get good sleep in even one of them! (*Laughter and applause*)

There are those who tell us without asking, "Did you see that 3-star hotel, or that 5-star hotel?" You don't get anything to eat in these super star hotels. You pay for the furniture and maintenance. Your hunger is not satiated, nor do you feel hungry. These are simple, basic, fundamental things of life that we don't enjoy. What a pity! It is sad that we are unaware of the simplest of things. We live an artificial life.

Bhagavan Baba gives a very good example. An old lady who lived in a hut finally got a pair of gold bangles made after saving money for them by not eating. One fine summer day the house was on fire. As you know, there is no escape from fire during summer. The entire Guntur chilly crop was washed out. While the entire house was on fire, the old lady was showing off her gold bangles, which were glittering in the fire of the burning house.

Our life is like that. We live in a similar fashion of exhibition while the house is on fire. As our life burns away, we spend time in exhibitionism and in meaningless pomp and show. That is the reason we lose the sweetness in life. Hence if anyone asks, the response is, "We are somehow going on, and everyone is settled." Have you settled down? If everyone has settled, it means you have not settled. What is the use if everyone else has settled? You have to settle down.

Settlement is not in life-after-death. Settlement is right now here while we are alive. That is the art of Self discovery. The purpose of my talk this evening is to discover one's own Self such that you find the beauty of life here and now, while being alive. The experience of happiness, good fortune, bondage and the kingdom of liberation in life is the art of Self discovery.

Everybody has a body. (*Laughter*) Isn't it? Hence we have a need to know more about the body. There was a clown in a kingdom. Shakespeare calls him the jester or as Malvolio in his plays - the one who drowns everyone in laughter. The king was

bedridden and was about to die. All the people in the kingdom come to see the king. This clown hung a sign-board around his neck which said, "I am a fool." He went around everyone present. Everyone laughed at him. We know you are a fool. Yet you have a banner announcing that you are a fool, so you are a double-fool. Everyone laughed. He came close to the king. The king inquired about the sign-board. The clown told him to ignore it.

The king told the clown that he was leaving. The clown asked, "Where are you going?" The king replied, "I don't know." Immediately the clown put the sign-board around the king's neck. (*Laughter*)

You are going, but you don't know where to. Who is the fool? The fool is the one who does know where he comes from and does not know where he goes at the end of his journey of life. Hence you have to recognise the importance of this body. Enjoy the body.

### *LIFE IS HERE AND NOW*

We are good at this moment, but we still worry. There are some people who, when asked about how they were doing, reply with a worry, "After 10 years, I don't know who will look after me". He is worried who will take care of him after 10 years, while he may die the next morning. What is the guarantee that he will be alive for 10 years?

You must have read in the newspapers about Shoban Babu (Telugu film actor), who said the previous day that we don't have the guarantee that we'll live for 90 years and he died the next morning. The balance sheet is up there. We never know when He (referring to God) ticks our name. We all know there are two dates on a medicine bottle - the date of manufacture and the date of expiration. The date of manufacture is the date of birth, which we know. Date of expiration is kept with Him (referring to God), undisclosed. Hence worrying about what will happen to the body after 10 years is a big mistake.

Some people say, "I will retire after three years and will get hundred thousand rupees. I am planning to do this and that." Are you planning to do that? The sad part is that no one knows what actually will happen. So thinking about what might happen in future, someone starts worrying.

Another type of person would say, "My promotion was stalled due to that fellow."

"This happened 5 years ago. Why are you crying now? "

"My boss reprimanded me 2 years back." So reciprocate if you can.

Fifty percent of the people think about the future and worry, the other 50% think about the past and worry, while the God above us ponders as we are unhappy (*Laughter*). God has sent us to lead a happy life with a good body; instead we worry if we will be alive after 10 years. We worry because of reminiscences of the past and unnecessary anticipation of the future. Future is a mystery that you do not know and the past is history that you cannot renew.

Some people say, "When I was young, it was very nice." It means now it is not good. If someone said, "You know how I was before my marriage", that's it. There is no need to go further. If he has guts, let him state this in front of his wife (*Laughter*). As this is all talk of the past, today he is not doing very well. Is this life? No!

My friends, what is life? Can you define life? No. This is the simple definition of life. Life is here and now. Understand this. That which is here is life. That which is over is death. That which is behind us is death, what is ahead of us no one knows.

Therefore my friends, let us live in the moment. Let us learn to live in existence. Let us learn to live in the present. Let us enjoy this moment of life. Let me not go back to my memory. Let me not peep into the future because life is here and now. This is the technique to experience the body and life. That is the art.

### *LIVE LIFE, DON'T LEAD IT*

There is a poor fellow on the road. He does not have anything but he is very happy. When I was in college and university, I used to regularly talk to the peons, gardeners and watchmen. Some people laughed at my questions, and wondered why, being a professor, I talked to them. We have stooped to such low levels! Those peons and watchmen, even though they are not learned, ask me, "Sir, how are you?" That is life!

Therefore my friends, it is not the cadre or position or wealth or dignity; it is the way you live. We should learn how to live. We lead our life but don't live it. Living life is different from leading life. Leading life is like an engine pulling the wagons behind, making life equivalent to a trolley.

Live life, don't lead life. Leading life is like waiting for the end of life. Living life is about the moment; is eternity; is immortality; is existential reality. Living in the now is about existing in reality and Divinity. Hence let us begin to live from this moment. That is the art of life, the art of body.

### *MAKE GOOD USE OF ORGANS GIVEN BY GOD*

Second, God has given us organs. We have perfect and functional senses but we make them defunct. Why?

God has given us hands with which we can do good work, write and eat. If one plays cards, what do we do? God has given nose by which we can smell good odours. If one lives in filth, what can I do? God has given us legs that can go to the temple or for a morning jog; but with the same legs, if one goes loitering around the streets, what am I to do? God has given us intelligence with which you can achieve professionalism; instead, if you misuse it and spoil houses, what am I to do? Do you know why God gave us intellect? Is it for going around the world? Is it to know that all this is a 4-day drama?

The intelligence is gifted to know that life is ephemeral, momentary like a passing cloud. That is real intelligence. Why has God given us hands? Is it to eat food? No, they are given to worship God. Why are we given feet? Is it to loiter around the streets? No, they are given to go around Nandi (the holy bull who is always watching Shiva in front of the Shiva temple). Why do we have ears? Is it to hear everything? No, they are meant to hear the glory of the God. Why do we have a tongue? Is it for speaking? It is to chant the name of God. After all, every part of the body has a definite purpose behind it.

### *EVERYBODY PART HAS A FUNCTION AND A LIMITATION*

The eyes can see the light up to a particular intensity. But if I see light brighter than the eye's capacity, I become blind. Similarly, ears have audition. You can listen to sound to an extent. But if the is sound beyond the capacity of the human ear, the tympanum or the eardrum breaks and you become deaf. So every part of our body has a function and a limitation.

The tongue tastes and talks. Some ministers have two portfolios. The tongue is a minister with two portfolios – talk and taste. So it has to be doubly careful. A person with one portfolio in the parliament is asked about everything he does; false allegations are made that he swindled, while that poor fellow is not able to even eat properly. If a person has two portfolios, he can't even get sleep.

The tongue has two portfolios - talking and tasting. Hence one has to be more careful. Assume one has both home ministry and defense ministry. Hence while talking, one has to talk nicely, lovingly, sweetly and softly. While talking about the taste, I want to talk about me and not you.

As I am from Guntur, I eat very spicy food. Even if I eat very hot and spicy food, it's just alright for me and does not feel spicy enough. Our elders told us not to eat these things. They told us to reduce hurry, worry and curry. Not to hurry for everything. We run for everything. We don't know the reason for our worries. With hot spicy curry and oil, there is no escape from heart disease and hypertension.

So the parts in the human body have definite functions assigned to each of them. The ear can hear but cannot see. The eye can see but cannot hear. They work under certain

limitations. Therefore human body is a limited company, a private company. This is how we are. Hence we have to keep all of our senses in perfect order. This is the second level.

### *SPIRITUALITY IS THE ANALYSIS OF MIND*

The third level is the mind. We all have mind. One without mind is not a man. The word *manishi* does not have any meaning. When mind and man are put together, then it is *manishi*. We all have mind. We may say 'never mind' but we still have mind.

We all have mind though sometimes it may be turned off. At other times, it may work beyond its limits. Sometimes it appears to be void, but it is present. What is that mind?

When I knew that I will be talking in Steel City, believe it or not, there was excitement in my heart. Do you know why? I am going to talk to intellectuals. I am going to face people who are experts in their own field.

Please listen carefully. If anyone inquires about spirituality, the answer is 'Mind and its Analysis'. Entire spirituality can be summed up in these words. The quintessence of spirituality is the analysis of the mind.

If you are aware of the mind, then you are a spiritual man. Do you want to know about the mind? Why? Let us say, one mentions, "Oh sir, you did a great job in the lesson you taught today." It means he was attentive today but not everyday. If he says that the lecture was not good, then I say that they have not read your lessons. This is a feeling that comes with maturity.

Mind has only one quality - if praised, it goes up; and when abused, comes down. This is the quality of mind. There is no need to abuse; just one comment is enough. For example if someone says, "Everything is fine but your socks are not alright", he will forget everything and keep that in mind. This is the mind.

Sometimes people keep telling, "In your translation, you made two mistakes." Okay, don't you know that 98% was correct? The mind is into this kind of pursuit. If it is appreciated a bit, the tendency is to think there is none other greater than me. We are all similar. If someone says that his mind is not like that, then he has just come from a mental hospital!

### *PRIDE AND PREJUDICE ARE THE QUALITIES OF MIND*

There is yet another quality of the mind - pride and prejudice. Both are different; but pride transpires in the form of prejudice. How?

If I inquire, "I'm very happy to hear that your son has been selected in the medical entrance exam and is going abroad. So when are you getting him married?"

Immediately the answer is, "How do you think I got him prepared for the exam? I was also awake with him and studied myself." He talks as if the inquiry was a blunder. He tells the traffic cops about his son's success too.

If the son does not get admission into college, then his reaction is, "Why does God not have any compassion? I prayed to Lord Venketeshwara, but He did not even cast a glance at me. I went to Puttaparthi thrice."

So if the outcome is good, it is attributed to us; if not, then blame it on others. Be aware that anything that occurs is due to me. Therefore the mind has its own action. It takes credit for all that is positive in life, while blames others for the negative. Good is mine and bad is yours. This is the second bad quality of mind.

### *A CONFUSED MIND CONFUSES EVERYTHING*

There is a third quality of the mind. The mind is never happy on its own and will not allow others to be happy either. If one is worried, then he should sleep quietly. He tells his wife and worries her too. If there is a problem at work, then instead of dealing with it over there, he shares it with his children at the dining table. He can't eat properly and others can't eat or sleep either. So if the mind is confused, it confuses others also. That is the quality of mind.

It gets confused; it is in dilemma. The mind then passes through the turbulence of waves. When the ship is exposed to the disturbance of surging waves along the Lawson's Bay of Vizag, it begins to toss. Similarly, when mind takes you for a ride, you get confused and worried. This is the third quality of the mind.

### *DEEP SLEEP IS AN EXPERIENCE, NOT AN EXPRESSION*

The fourth aspect is that there is no mind at all. If I say 'no mind', you may think that I have gone mad. Maybe the mind was there, but it is not there now. Even if it is there, it has not matured. (*Laughter*)

There is no mind. How do you say that? For example, I have this handkerchief. It is here now; tomorrow morning, tomorrow afternoon, tomorrow evening, tomorrow night also it will be there, isn't it? Hence it is there. We say that the mind is present now.

Let us say that you are feeling sleepy after a tiring day at work. You had a good meal that your wife prepared with God's grace and you switch on the air conditioning and go to sleep. Do you know what kind of sleep it is? The sound (noise of snoring) is louder than that of the RTC (Road Transport Corporation) bus. (*Laughter*) That is why it is called 'sound sleep'. Whosoever produces sound in sleep is said to have a sound sleep. He sleeps very well.

Then in the morning we ask, "Did you enjoy a good sleep"?

In places like America they ask, “Did you have a nice sleep last night?” It feels strange as to why that question is asked.

Even to me this question was strange. I always sleep well. They asked, “Had a nice sleep?” and “Had a good dinner?”. Perhaps they don’t get it themselves and hence ask others. What kind of question is that? We don’t do that in our house. Instead we inquire, “How are your parents? How are the kids?”

Assume you did not get up at all. Having slept at that time, you get up directly at 7 o’clock. That means you had a good sleep.

“Was it a sweet sleep?”

“What do you mean by sweet?”

“So was it bitter? Was it long enough? Was it white or black?”

You experienced deep sleep called *sushupthi*. Is it tall or short? Is it fair or unfair? Is it sweet or hot? How do you explain your deep sleep? You cannot explain your deep sleep because deep sleep is an experience and not an expression.

### *MIND IS A RECORDER*

Let’s say someone asks you, “What happened yesterday?” You talk about how you could not find the key. (We all experience that keys are not to be found at the time they are most needed. When there is a power failure, we are unable to locate the candle. The umbrella is missing when it is raining. It happens to all of us. We don’t find anything and we abuse each other.) So you could not find the keys and asked your wife, and later found that the key was right in front of you. She asked you if you were blind. Then you came out. Very nice! You told me all that happened yesterday because of presence of mind.

Mind is a computer. Mind is a programmer. Mind is a recorder. It records every moment so we are able to talk about those things. You may say that you dreamed last night and that your teacher appeared in it. So are you making the teacher a ghost? Why should I come in your dream when you can see me here? I don’t want to appear in your dream. We talk about all that happened in our dream. We build mansions; go to New York without visa or tickets. You are able to talk about your dream due to the presence of mind.

Mind is present in the waking state or *jagrath* so you are able to remember what is happening now. Mind is present in the dreaming state or *swapna* so you are also able to tell what happened in the dream. You are unable to talk about the deep sleep state because the mind is absent in the deep sleep state, *sushupthi*.

Let us say he is sitting comfortably in front of a computer and suddenly the power fails. He did not save his work. What happens? He loses everything he had typed. Similarly, deep sleep is a state when the mind is non-existent. The mind recalls all that it knows. In the waking state there is experience and expression. In the dream state also there is experience and expression, while in deep sleep there is no expression, only experience.

Therefore my friends, that which cannot be expressed, that which cannot be recalled, that which cannot be put in words is the state when the mind is absent. In a situation when the mind is absent, you will be unable to tell your experiences.

### *ALL IS GOOD IF THE MIND IS GOOD*

Please be aware this is the mechanism of the mind. If our minds are good, then we are very good friends. If rose petals are thrown at you by people you are friendly with, you feel honoured and talk delightfully about it.

Now let us say that you develop differences with the same people due to appraisal or increment-related issues at the job. Then if rose petals are showered, you call the same person wicked and say, "He knows that I am diabetic and his intention is that the thorn of the rose flower should prick my hand, leading to a wound which could cause the hand be amputated!" (*Laughter*) Prior to this you extolled, yet now you are criticising? It is the same person, the same mind and the same flowers.

Here is an example of how it works. People came hungry and sat down to eat. Everyone sits to eat. When they were about to begin, the host arrives and says, "Oh gentlemen, please pardon us for the delay. Please eat slowly and sumptuously. However, in the afternoon while cooking, a lizard fell in one of the cooking pans, and now it is your wish to proceed." (*Laughter*)

Suddenly you have no appetite. You say that you just had breakfast. Does anyone have breakfast at 2:00PM?

In a similar situation, Kamsa performed the marriage of Vasudev and Devaki. Devaki was Kamsa's sister. Kamsa was very happy. He was elated as his sister and brother-in-law were in the chariot and he, the king, was the charioteer himself. At that time, he heard a voice. "The 8<sup>th</sup> child born to this couple will be the one to annihilate you!"

As soon as he heard this voice, he jumped out of his chariot. He held Devaki by her hair and threw her out of the chariot. What happened to the love that existed till then? It changed to hatred when the matter came to him. That is mind. Many people talk philosophically to those in trouble, "Oh don't worry, God will take care."

On the other hand, when it comes to them, the philosophy is gone. Here is a simple example. There was an elderly village headman. He had a few good buffaloes. The

servant took the buffaloes to graze. While they were grazing, one of them died while fighting. The servant returned with fear and told the village headman about one of the buffaloes dying in a fight. Then the village man replied, "When people are dying everywhere, what is there to worry about a buffalo?" He gave a lecture about *Bhagavad Gita*.

In the meantime the servant remembered and told him that the buffalo that died actually belonged to his Master. Hearing this Master yelled, "You too should have gone with the buffalo!" What happened? When the matter comes to you, the philosophy is gone!

### *INTELLECT RESIDES ABOVE THE MIND*

The second point in the art of Self discovery is that which is not here but seems to be present; that which is interpreted differently from the actual facts. We recognised the importance of the body, the organs and the mind. Each one is a separate topic that we can discuss for a full hour. The one above the mind is the intellect.

The intellect resides above the mind. The elders ask us to go to the *bhajan* hall, but the mind directs us to the cricket match on TV. They ask us to go to a spiritual discourse, but the mind directs us to a cinema hall. The intellect tells you to shut up and go for the spiritual discourse. The intellect tells you to go to the *bhajan* instead. Many people in foreign countries have asked me about the difference between the mind and the intellect?

What is the difference between the two? My friends, the mind is confusing. It will tell us that it wants to go, but it will sit down. If you ask him, "You wanted to go, then why did you sit down?" Then he tells you that he felt like sitting here instead. Okay. He again gets up and wants to go. This is the mind. Whether to do or not, whether to stay or not, whether to eat or not - this is the mind.

Intellect will direct or do it. Eat. Sit down tight. Intellect is always direct; mind is indirect, confusing, and dual. Intellect is the reflection of the consciousness. Therefore, intellect directs you in the correct direction. Intellect directs you in the right direction. Hence intellect is the transcendental principle that guides you clearly. It is very assertive, clear, and unambiguous. Intellect is above the mind. This is art of Self discovery.

### *CONSCIOUSNESS IS ABOVE THE INTELLECT*

Consciousness is above the intellect. Consciousness is the highest. You can call it *Atma* or spirit or soul. *Atma* in Sanskrit language is the term for Master. How do we say *Atma* is the Master? As an analogy, let us say that the room stands for the body. There is light coming into this room through the window of the mind. Light is the intellect; it comes from the sun which is the *Atma*. So intellect is very close to the sunlight or *Atma*. Therefore it cannot misguide you. Hence the art of Self discovery wants us to know that

I am not merely the body; that I am not merely the senses, but there is mind that desires.

A small example: A person was put in jail for a theft. He explains that his mind asked him to steal and so they could not keep his body in jail. They could keep his mind if possible. Then the judge asked another convict, "Why did you kill?"

Then the convict replied, "Was I the one who killed? Was he the one who died? Lord Krishna said long back that we are all dead. Did I kill?"

The judge responds, "I am not giving you the punishment. You are not the one who undergoes the punishment or dies on in the gallows." (*Laughter*) This is our philosophy!

The consciousness or *Atma* is universal. Let me tell you something. As I am teacher, I go on talking. When the power comes through the microphone, it turns into sound. When it comes to the bulb, it turns into light. When it comes to the refrigerator, it comes as cool air. When it comes through a heater, it is hot air. It is the same electricity. Someone may say that the electricity in his refrigerator is different because he bought it in Switzerland. In that case, it is better to be away from him so I don't go mad! (*Laughter*)

Another person may say, "I have a heater in my house that will heat without electricity." Maybe you get hot, but not the heater. Only if there is power, the heater will work. The refrigerator, microphone, light are different devices; but electricity is one. Similarly, due to consciousness, the body functions.

**CONSCIOUSNESS + BODY = BODY CONSCIOUSNESS**

Mind cannot function without consciousness. What is this mind? Ego. If you ask someone his name, he does not just tell his name and stop there. He goes on to talk about where he is from and many other things.

Let us say you praise someone's pen. He goes on to talk about how he bought it in Chicago and so on. Why create all the confusion? This I, the concept of 'I am that, I am this, I am the state, I am the country, I am the county, I am the village', is nonsense, is ego. Ego is due to the mind. Mind is ego or *jiva*, the individual soul.

Then there is the third consciousness that is universal. *Atma*, the consciousness in me, you and everyone is the same. That universal consciousness is called *Paramatma*. So:

*Atma + Body = Dehatma* (body consciousness)

*Jiva + Atma = Jivatma* (individual consciousness)

*Param + Atma = Paramatma* (universal consciousness)

That is the meaning of art of Self discovery.

### *THE REAL YOU IS NEITHER BORN NOR DIES*

We should know that *Atma*. I am the embodiment of *Atma*. I am not the mind. How is that we are not the mind, even though it is in us?

The mind in us is not constant. It goes high and low. Sometimes it is inflated like a football. At other times, it is deflated. A simple example: You pump air into a football. What happens? Everyone is able to kick the ball. When the ball is deflated, what do you do? You lift it with your hands. A person with ego is treated like an inflated football. He gets kicked by everyone. (*Applause*) When the ball is deflated, we pick it up by the hand. Similarly an ego-less man, a man without pride, is respected with folded hands. He is always looked up to like an idol. So mind should be like that, but it is not. So, the mind function also needs *Atma*.

What is *Paramatma*? Here is a simple example. They say that his life merged with the air. He is dead. Why do you say that he is dead when his life has merged with the air? You said he is gone. Where? Who is dead? My friends, the one who is born; the one who dies, is the body and not the real you. The real you is neither born nor ever dies, for the real you is birthless, deathless, eternal, immortal, nectarine, spotless, and unpolluted. The *Bhagavad Gita* extols the spirit, the consciousness in the second chapter, *Samkhya Yoga*. Hence we should know that consciousness.

A simple example: There is a balloon filled with air. It also has a name, color and size. Let's say you fill too much air in it and it bursts. Now the air that was in the balloon is mixed with the air outside. Can you call this air a balloon? No! Does it have colour? No! Does it have a size? No! The air that has colour, size and name while it is in the balloon loses all these characteristics of the balloon once it bursts.

Similarly, the individual consciousness or *Jivatma*, becomes the eternal, Divine super-consciousness or *Paramatma*. That is the art of Self discovery. You need not cry that you will die.

### *YOU ARE SUPER CONSCIOUSNESS*

The withdrawal of the mind is called *amanaskam*. When the mind is withdrawn there is no pain or pleasure. Only the one that has mind has pain or pleasure, heaven or hell. If there is no mind, there is nothing. Art of Self discovery means withdrawal of the mind. Art of Self discovery means that you are not the body, you are not the mind, you are not the intellect, and you are not the individual soul; you are super consciousness.

I can't say how long I can talk about this, but there is one point that I need to make before stopping; I need to mention it here: There are many intellectuals gathered here

for this talk. If they can put forward a few questions on this subject, the art of Self discovery, and the topics related to the body, the mind, the intellect, the consciousness, I am prepared to answer them. If I don't know, I will tell you that I don't know. I don't bluff. I will learn the topics that I don't know about and share with you later. Hence I am humbly requesting you to put forth few questions - searching questions, challenging questions, questions that might help us to develop insight; questions that would develop the awakening of the intellect, and questions that would help us to recognise the inner Self and Divinity.

I invite questions from men and women who are kind enough to have assembled here this evening. I sincerely apologise to you for the short delay because of so many engagements from 6 o'clock this morning. I thank you most sincerely for inviting me to share these points on the "Art of Self Discovery" for this long. Now I invite questions please.

### *QUESTION AND ANSWERS*

***How is bhakthi related to our Self awareness? Or how can we achieve it through bhakthi?***

That is great. Give her a big hand! (*Applause*) Her question is how is *bhakthi* related to awareness or Self discovery?

Here is a simple example. We go to a cinema. First come the titles, then scenes and songs. In one of the scenes, the heroine begins to cry. Watching her, we also start crying. We know it's a film and we paid money to watch it, to cry.

Why do you cry? In the beginning, you are aware that it is a cinema – simply a form of entertainment and you are only a witness. But as you watch the cinema, you forget yourself. You are lost. You don't exist; you become part of the cinema and therefore cry. In the end you realise that you cried unnecessarily.

Similarly, in *bhakthi* while doing *japam* or *kirtan*, you think Rama, Krishna, Sai, Govinda, Ayyappa, Swami Subramanya and so on. At one stage, there are both name and form; but after some time, there is neither. The person who was chanting does not exist.

Recitation of God's name is called *japa*. As you get deeply involved in recitation, it is called *dharana*; eventually you progress to the state where you are beyond the form and the name and only you remain. That is *samadhi* or *meditation*. Hence you begin with name and form, and finally the name stops and the form distances; you reach a state of stillness without any thoughts called *samadhi*. So *bhakthi* takes you to *jnana samadhi*. *Bhakthi* takes you to non-duality. That is the first point.

There is another aspect to this: In *bhakti*, there are two entities. I am a devotee of Krishna, meaning I am there and Krishna is also there. I am devotee of Rama, so I am there and Rama is there. In end, there is neither me nor Rama. You are silent. This is what Ramana Maharshi has said. In the silence, you are Self.

Eventually you reach the state of non-duality. So *bhakti*, which is dual, takes you to *samadhi*, which is non-dual. The dual is limited to time, space, name, and form. But the non-dual state of *samadhi* is beyond all that . It is the ultimate state, this meditation.

Thank you for your good question.

***Sir, you mentioned withdrawal of the mind. Do I need to control the mind? And if yes, how do we do it?***

(Applause) Very good question! This is *satsang*.

Can we control the mind? Can we fix the mind? If you want to control something, it is not the mind because mind cannot be controlled. Why was Viswamitra's penance broken by Menaka's appearance? (Laughter) Sage Durvasu could not control his temper even though he had to do penance for it. When such sages can't control their mind, how is it possible for you and me? Impossible! Please understand that the mind cannot be controlled. So, what shall we do?

I'll give a simple example. You can divert the mind, but cannot control the mind. A small boy cries for an airplane. He does not give up. He continues to cry and does not allow me to do my work. What should be done?

You divert his mind by saying, "Oh see that pigeon." As and when you divert his mind, the crying for the airplane stops for sometime. (Laughter) After some time, he asks for the airplane again. This time you take him out and buy him ice-cream and he forgets the airplane. The mind is a mad monkey. We can't control it. Leaves waver due to the wind. If you say that the leaves in your house don't waver, then they must be either plastic or metal leaves. Similarly, our mind always wavers due to thoughts and desires.

***There is no mind in the deep sleep state, and hence there is no room for expression. But yogis go into samadhi. What is the difference between this and that?***

A *yogi* has no identification with the body. We identify with the body and hence the problem. A *yogi* has transcended the mind and body, whereas you and I are conditioned by the body and limited by the mind. Therefore we have to cultivate the art of Self discovery.

By the way, who is a *yogi*? There are some people who mentioned that they have recently seen *yogis* in the Srisailam caves. Then I asked, "Why did not you also stay there?"

Who is *yogi*? A *yogi* is one who is in equanimity whether in happiness or sadness. A *yogi* is one who stays with the family and thinks of God (*Applause*). You don't have to be a bachelor to be a *yogi*. Many bachelors are more anxious about money and power than family men. So who is a *yogi*? *Yogi* is the one who lives in the family and balances between the family and anxiousness; not one who leaves everything.

We know two things. One is indulgence and the other is avoidance. Some people drink too much; others avoid it completely. They avoid people who drink and shops that sell it. Spirituality is neither indulgence nor avoidance. Spirituality is transcendence. A *yogi* represents a state of transcendence, whereas we represent indulgence or avoidance. Am I clear? Thank you, sir. (*Applause*) Any other question please?

***(The question posed here was not clearly audible.)***

Although there are five elements of life, they are protected by one soul only. That light is more powerful than this one. But ultimately everything is light. All five elements of life work only through *Atma* or soul. The source of life for all the five elements is said to be the Self (*Atma Thathwam*).

There is only one transformer for all the bulbs and if it fails, there is no electric current at all. The exit location depends on the five elements of life. That is why it is said that Draupadi had five husbands. If you mention this to today's software professionals, they will brush it away as nonsense. That is today's children. In olden days also, kids had similar doubts, but feared that parents would scold them. In the olden days, kids used to be punished if they asked such questions; hence they kept quiet.

You tell today's children that the five husbands are the five elements of life. You are Draupadi. The five elements of life are the five Pandavas; this is what is told in philosophy of *Mahabharata*. Hence every situation is similar to Draupadi's, with five elements of life.

***Are the organs dependent on mind or mind dependent on organs?***

Fantastic question! Are the clerks dependent on the officer or is the officer dependent on the clerks? (*Applause*) I feel very happy when such questions are asked. We are not used to this. It is like the *Purana* talks given in the temples while waiting for food to be distributed as *prasadam*. These kinds of *satsangs* are not there now, and hence our children have lost interest in them.

Now the question was, "Do the organs control the mind or the mind controls the senses?" Both are dependent on one another and spoiling each other. Just like the officer and the clerks, both bring bad name to the office. You may wonder how.

Let us say that you have body pain and fever. Will your mind be sharp? By looking at your face we can tell how you feel. Hence based on the body, the mind is in fear. If you have an upset stomach, it is obvious from your face that you don't feel good.

On the other hand, assume that the body is in good shape, but there is a conflict at your office. Assume that a person arrives late for work everyday. Who will keep quiet? They ask for explanations, give him a serious warning and there are no promotions for him. He comes home. His body is good. His blood pressure is good and food is also good. He reads the newspaper too, but he has a castor oil face (meaning a grim face).

Why? Mind and body are related. If someone asks him to come and eat, the immediate answer is, "No, I am not hungry."

"Why are you not hungry? You eat everyday at this time. What happened today?"

He was reprimanded at work and he comes home and starts shouting. Hence if the mind does not feel good, the body is unhappy. If someone asks him to eat or drink he refuses. Mind is not good.

If you don't feel good physically, then mind is also not alright. Doctors say, "Your heart is a little bit weak so you should be careful. There is no danger for life." But he acts as though he is about to die. This is a psychosomatic: soma is the body, psycho pertains to the mind. Am I clear? (*Applause*)

***By withdrawing our mind, how are we going to attain any effective meaning in our life? We understand super-consciousness and we have withdrawn our mind. But how do you give an effective meaning to life?***

Your question is how to withdraw the mind. Very good question, sir! I tell you to withdraw the mind; but what happens when you go to work tomorrow? If you say that the mind is gone, then you will be told that you have lost the job as well. That is not what the withdrawal of the mind means.

What do you mean by withdrawing the mind? I am in the office; I know I will retire. I am in a big building; I know that it is not mine. Everyone wishes me well today, but I am aware that after I retire no one will recognise me. Hence being in that, but knowing it is not true is withdrawal of the mind. You are in the world, but you are really out of the world. Boat is in the water, not water in the boat. This is called *amanaska*. The lotus grows in dirty water. Similarly, be in the world but out of it (Be untouched by it.) (*Applause*) Thank you, sir.

***You mentioned that death is for the body and not for the soul. What happens to the soul?***

Good question! The voice seems to be that of a young boy, but the question seems to be of a very mature man. This is called reformation. His question is, if the soul has no death, what happens to the soul after the body dies? (*Applause*)

Listen to the answer. Here is a bulb. There is power and hence the bulb is glowing. After some time, the bulb fuses out. You throw the bulb out. Now is there current or not? If you put your finger you will know. (*Laughter*) Hence bulb is the body with power in it. Bulb has broken fuse, but the power remains. Similarly, a functional bulb is life, while the filament gone is death. Electricity is *Atma*. Am I clear?

Once the bulb fuses, you throw it out. You put a new bulb and it glows immediately. Therefore the filament being lost and the bulb being gone is death. Replacing the bulb is rebirth. (*Applause*) Recognize this fact.

Good question! Any more please? I really thank you for your and attention.

***Can you clarify to me the difference between being spiritual and being religious?***

Wow, the steel is quite strong! What is the difference between being spiritual and being religious? God bless you for asking such a question. Please listen. Being religious is about performing prayers, sermons, sacrifices and rituals. Being spiritual means meditation and Self inquiry. Religious means adopting a certain way, such as Hindus adopt Hinduism, Christians adopt Christianity. Spirituality is above religion. The spirit of religion is spiritual. The ritual of spirituality is religion. (*Applause*)

A ritual is about religion, but the spirit of the ritual is about spirituality. Am I playing with language? No. Here is a simple example. You go to a temple and break a coconut. That's a ritual. Let's say your attitude is that it is not a ritual, but the fruit of your action that you are offering to God. Offering the fruit of action is spiritual, while breaking the coconut is a ritual. Fasting is ritual. We don't eat on *Ekadasi*. It would be good if you didn't eat everyday. Food problem will be solved. Fasting is ritual, but thinking of God and chanting God's name is spiritual. *Upa* means near, *vasam* means being closer; so *Upavasam* is spiritual.

On Sivarathri night you say that you observe vigil. You do it by watching three late night shows, isn't it? That is a ritual. *Jagarana* means you are awakening the spirit within. You are developing the sense of awareness, alertness within you. That is true *jagarana*. But nowadays we perform rituals and forget spirituality. Religion divides, while spirituality unites. (*Applause*) Religion will make you dogmatic and fanatic; spirituality will make

you universal. Religion is a banner; spirituality is the manner in which you conduct yourself. (*Applause*) Thank you for your nice question. God bless you.

***In sound sleep mind, is absent. If we want such a situation, what should we do?***

Wow, what a question! I am ready to go on till next morning as long as there is someone to ask. There is no one to ask. Many devotees ask you to narrate the events. What event? No event is the event. Very good question!

Imagine a man in sitting in meditation, chanting the name of God. Slowly the form goes away, name goes away, that understanding that 'I am meditating' goes away, and he reaches a state where he experiences bliss. By consciously trying in a meditative state, one achieves peace. Sleep on the other hand is natural, occurring when the body is tired.

So that which you experience because of exertion and fatigue of the body is natural deep sleep, which gives you the taste and glimpses of *ananda* or the supreme bliss. If you do it right now with effort, it is called *sadhana* or spiritual activity, while the process is called *dhyana* or *meditation*. The result is *ananda*; both are the same. That is the answer. By doing with all your effort, you get into meditation resulting in a blissful state. That which comes without any effort – organs getting tired, mind getting tired and going into sleep – getting into *amanaskam* is *ananda*, but it happens without effort. Am I clear?

Today we have psychology and parapsychology, also Freudian theory. Psychology is what you experience. You go to hypnotists, psychiatrists and psychologists in search of happiness, but end up paying big bills. The happiness you get from a psychologist is the similar to that attained by drinking wine. As long as one is drunk, it is bliss.

But the happiness attained out of *sadhana* is everlasting. It is eternal. The happiness attained out of psychology or intoxication is momentary. The happiness you get from *sadhana* results in loving relationships and improves efficiency. The happiness attained out of intoxication takes you closer to the hospital. Psychology is artificial; meditation is natural. Psychology is temporary, while meditation is permanent. Psychology is within the frame of the mind, whereas meditation is *beyond* the mind. 'No mind' state is meditation. Am I clear? (*Applause*)

***Is performing yagas, yagnas and sahasrakshirabhishekam beneficial to mankind when so many people are suffering from hunger?***

Whatever we do, we do for our satisfaction. What do you do if someone asks you, "Why is that you are eat twice a day when there are many people without food?" "Are *yagnas*, *yagas*, *sarakshirabhishekam* necessary when people are facing hunger?" is the question.

A genuine question and I accept it. But help is after Self. Without Self, where do you get help?

The *yagas* and *yagnas* are for our satisfaction. Once the self is satisfied, we are prepared for self (ego)-sacrifice. Once self-sacrifice is done, you achieve Self realisation. All that you do is for self-satisfaction. With that, you are prepared for self-sacrifice; that finally results in Self realisation. Am I clear?

***It is said that there is inner light within us. Can you please explain the means to see this inner light?***

Here is a simple example. You can see the light in two ways. The light that you see outside with your eyes is *bahyam*. It is there, but what is the true light? Is it the eye that sees? No!

A blind man has eyes, but he cannot see; hence it is not the eye. You are seeing light, but there is darkness in the light also. The cause for vision is the inner light. The force that makes your eye see, your ear hear and your skin feel the sense of touch is the inner light. This is the outward or external light. From this comes the inner light. The one that comes from the Source is the inner light, while the one that comes from force is outward or external light.

***My question is whether only literate and intellectual people can understand the art of Self discovery or anybody can understand what you have told about this?***

In a way, you are right; but there are other important factors. The illiterate village folk sing such good songs. Where did these songs come from?

When you ask the vegetable vendor who comes to your doorstep if he is doing well, he replies, "Due to God's grace, we are doing well."

"Are you happy?"

"We are happy due to God's grace."

"Are you making good profit?"

"It is somewhat low these days, but it's all God's grace."

Is that literacy? Literacy is a gimmick of the intelligence. Remember one point: the knowledge from education is different from that of those villagers. They have a strong belief in God. But we keep shifting from one to another. Literacy is not the hurdle.

The biggest enemy and the best friend is your own mind. If the mind is in the right place, literacy is not an obstacle. Literacy is civilization. Awareness is culture. Culture makes

you understand. Civilization helps you to express. Am I clear? So these illiterate people are cultured, while literate people may be cultured or uncultured, as the case may be.

### ***How do we know that one has achieved super consciousness?***

That's a very good question. Now the time is 9:15 and the women must be thinking that this fellow is going on and on. They will think twice about attending such a meeting again. I am unable to stop due to these very good questions being put forth.

How do you know that one has achieved super consciousness? River Krishna has name, colour and taste. The water in Krishna River flows across other rivers and finally joins the sea. After it joins the sea, can you ask, "Hey Krishna River, did you merge with the sea? What is your taste now? What is your name?"

There is no Krishna River anymore to tell you this. It has merged. When it is separate, you can identify it; but not after it has merged. Super consciousness is a non-dualistic experience where you do not exist. I am not there. If I am merged, I can't tell as there is no more me. If the River Godavari merges into the sea, then where is that River Godavari?

The question of how does not exist. Ant eats sugar, which is sweet. Sugar does not know its own sweetness. The very sweetness itself is sugar. You know that due to your awareness and experience.

The one who questions does not exist. If one questions, then it is still on the way to merging. Once it merges, then the one who questions does not exist because I-ness is gone completely. Am I clear?

### ***Many people start on the quest of spirituality with great enthusiasm. But very few people reach the end and the remaining drop off in between due to lack of faith. How can a common man, with what kind of sadhana, strengthen his faith and continue his sadhana?***

Good question! It is a question of a mature person. Once the taste is known, he does not let go. Since he has not tasted it yet, he drops it. If you ask a smoker, "Why do you smoke?" his answer will be, "Try a couple and you will understand." Similarly if you ask an alcoholic to stop drinking, he invites you to come and try it out.

If you experience the taste of Divinity, if you experience the taste of oneness or union with God, you will always feel happy. Separation will make you unhappy, while union will make you happy. If he has that experience of Divinity, he will continue the effort.

For example if his son gets admission, then he is happy and has devotion to God. If he does not get admission, we will see later. If you attach desires to the *sadhana*, then it

goes to waste. We give up *sadhana* because we link *sadhana* with desire and its fulfillment. Fulfillment of desires makes you egoistic. Non-fulfillment frustrates you. But if you don't link the two, the matter ends there.

Love is God. God is Love. You are Love. God is bliss. Bliss is God. You are bliss. There is motherly love. What kind of love is that? It is very tender and unconditional. If there are conditions, then it is lost. Unconditional love will strengthen *sadhana* and conditional love will weaken *sadhana*. (Applause)

***We sometimes call others as brainless or mindless. So what is the difference between brain and mind? By physically manipulating existence, can the mind can be controlled if not diverted?***

This is the last question, but a weighted one. A part of the body is called brain. You can perform surgery on the brain or transplant a brain. But mind is present from head to toe. If we say 'brainless fellow' we refer to him as being useless. We don't say 'mindless'; instead we say 'brainless' because mind is present all over.

An ant bites. How do you know? A mosquito bites. How do you know? Hence *Manomoolam Idam Jagat* : that which spreads everywhere. So the mind spreads everywhere.

Let us say you remember your son who is in America. In your mind, you are already there in Chicago. You are walking here, but you are happy about your son acquiring a car in Chicago. The mind can go, but the brain cannot. We don't say, "My brain is lost." If it is really lost, then you have to be treated. Hence the brain is conditional, limited, and finite, while mind is infinite, indeterminate, vast, and universal. The brain exists within the framework of space and time, while the mind is beyond them. Am I clear?

Thank you very much for your time for being here. Today you made my day.

***Yagnas were conducted outside in previous yugas. Since those are not possible these days, how do we do antaryagam?***

Good question! *Pranayamam*, inhaling and exhaling, is thought of as a breathing control exercise. It is not so. Breathing in is "So" and breathing out is "Hum". That is *Antaryagnam*. Let us say that we are eating. All that we eat is *bahiryagnam*. But it should not be so.

*Aham vaiswanaro bhootva praninam dehamashritaha (from the food prayer)* means: "You are the one who has initiated the hunger in me. What I eat is Your gift. You are the one who digests the food I eat. You are the one who takes the food to all organs. Oh God, You are present within this body in the name of *Visvanara*; You are the one who ingests, digests, assimilates." This is *antaryaganam*.

You are taking a bath; that is *bahiryagnam*. But while taking bath, the bad qualities are washed out, which is called *abhishekam*. You are eating food. It is similar to eating in a hotel. The same food you eat, by remembering God's name, becomes *prasadam*. So *antarabahir* depends upon temperament and attitude. All that is in the name of God is *antar* and all that is outer, related to the body, is *bahir* or external. Am I clear?

Thank you very much. I appreciate you and congratulate every one of you. Thank you for your time and patience. May God bless you.

**Speaker:** I request all the participants to kindly sit and bear with us for one more minute. I request our beloved Director Personal Sri Y. Manohar to come over to the dais and felicitate our guest of honor, Sri Anil Kumar.

Thank you very much, sir, we are really enlightened. You have explained very lucidly and in great depth the art of Self discovery. We really enjoyed this talk. Before I request the vote of thanks, I request Sri Anil Kumar to kindly bless M. S. Prakashrao, who is the writer of the song sung by the young children.