

## PODCAST 100: TWO SIDES OF THE COIN

Om Sri Sai Ram

Welcome to Prasanthi Sandesh, 100th episode.

Thanks to Swami for being with us all through, and we pray to Him that He will continue to bless us and extend His support. All our prostrations to Bhagavan and gratitude to our listeners. Thank you once again.

Now, we have two sides of the same coin, obverse and the reverse. In our life too, we have these two phases. What are they? On one side, there is nothing in this world. It is nothing in this world because those of us who have lived for long will find miseries, anxieties, tensions, worries, darkness and death. This all meant that the world is nothing. In other words, it is all nothingness in this world. Ok!

But there is other side also. Let us think of the other side, minus these miseries, anxieties, darkness and death. Minus means forget all of them. What is left behind? Believe me, it is full of light, full of blissfulness and enormous presence of the Divinity, experience of beatitude and benediction. This is the other side. I may call this 'fullness'.

With your permission I repeat once again. On one side we find nothingness, and on other side we find fullness. Nothingness comprises miseries, anxieties, doubts, worries, tensions, darkness and death. The fullness includes light, bliss, presence of the Divinity and experience of benediction. This is all the fullness or wholeness or ulterior or ultimate experience, ultimate experience. Thus, my friends, we have these two phases, nothingness and fullness.

Let's go a little deeper into that. When once we are free from all these falsities, what remains is the essential reality. Why? Because misery is false, anxiety is false, death totally false. Why? They happen and again go. Misery will not stay all through. Anxiety will not continue to eternity. No! It is not the darkness that has come to stay once and for all. Certainly not. Death is not the end. Death is only that which relates to the body. It is only body that dies. You don't die; you are eternal.

So, from this point of view, that's all false, full of falsity. When once we separate it, we'll have the essential reality, the light and the bliss and benediction. It is for that reason our ancient mystics of this land and great sages, saints like Lord Buddha, have considered all these falsities unreal. And they wanted to experience the fullness, the ultimate experience, the wholeness. That's the reason why Buddha advocated the principle of *shunya*. Come on! Get out of it. Therefore, all that you consider is nothing but *shunya* or empty, emptiness or nothingness. When once you get out of it, you'll have all the light and the bliss.

And then let us also examine from another dimension. The fullness, the perfection, the experience of the absolute or ultimate you may call, these are all the positive terms, positive terms. Some may call it, "It's all the cunningness of the mind." Ok! Let them call it. "Fullness, perfection, absolute ultimate reality is cunningness of the mind." Is that what you say? It's what is said by worldly people, worldly people, who

are drowned in life full of misery and anxiety and darkness. That is their point of view.

But, on analysis you will know that these terms like fullness, *poorna* or perfection, *poornatva*, absolute, the ultimate, these are all the positive terms. These positive terms only will take us to higher level of experience.

But unfortunately, what happens is some begin to claim, because those people are more theoretical and academic, scholarly, pedantic, they begin to say, "I want to become God. I am God." Aha, Ha! "I, I attained the absolute." Ok! "I will achieve the ultimate liberation. Yes!"

Be that the Divinity aspect, or attainment of the absolute, or achievement of liberation, the common thing is 'I', 'I', 'I' in all these three claims. The 'I' is nothing but ego. With these ego-centered objectives, can you call it spiritual by any standard? Impossible! And with this ego center, you cannot make it the ultimate experience, a goal for the ego.

After all, it is your ego, that's all. It is impossible to have the ultimate experience. Why? Because 'I' has become the center of all. Therefore, we'll come to the conclusion that ego is a barrier, not a bridge. This we should assert strongly and on little, little thinking, we'll come to know that any goal cannot be greater than you. Any achievement cannot be greater than the achiever. What is the goal here? Your reality. And who is the achiever? Your reality. So, in that sense, that 'you' is the ultimate. That 'you' is the reality.

And Lord Buddha used two words: Nirvana, meaning 'blowing out the candle', and *shunya*, 'the zero'. These two words are repeated by him. Here is a candle that's illumining, that's lighted. Ok! But when once you blow out the candle, everything is gone, *nirvana*. You find all emptiness around, *shunya*, a zero.

And then question arises, how can ego make zero a goal? Can zero be a goal? Impossible! Therefore, know that everything is zero, which is not a goal at all. Your ego, your ego makes it a zero. Let ego be a zero. That is a kind of indication, a teaching to all of us.

We have instead that it is not so easy to remove the ego. Therefore, we can appeal to our ego: let you be filled with light. Because there are some people that say you are the light. So, let it be light, but not your ego. Let there be the radiance, the effulgence of thousands of suns. Yes! *Surya koti samaprabha*, thousands of suns. That's your reality.

Let us tell our ego these things, the light and the effulgence of thousands of suns. It is not limitation at all. 'Oh ego! Let you go! Because you seem to be a biggest barrier to me in this process of understanding and awareness. '

But in other words, we can put it this way: when once ego is gone, or emptiness for the ego, what happens? There will be fullness for the being. There will be fullness for

the being, meaning your reality is full, *poorna*, complete. Unless the ego is emptied, you cannot experience fullness of the being.

Here let me tell you Bhagavan's role in our spiritual life. Bhagavan not merely convinced people with His teachings. No! All are convinced because of His individuality. Bhagavan maintained all through supreme individuality. He has not compromised; He has not budged even an inch. He was very, very firm. His individuality convinced people.

Besides that, His very presence itself is the fullness of our being. He will make you realize that He is within you. And you will experience that light within you. So, Swami convinced through His individuality on one side, through His presence on the other. And Swami blessed us with experiences. Those experiences also will teach us, will demonstrate to us, what the fullness of the being is.

But in life one thing is common - any negative does not approach ego. Positive appeals to ego. So, when once we say nothingness, ego is not happy. When once you say, 'you are full, you are bright, you are light,' the positive, the ego is happy. So, negative and positive: one negative does not approach ego. The positive appeals to ego. So, these are the two views ultimately. One is the view of nothingness. The other is the view of fullness.

What does Baba do here? He has got a third approach that is a total approach. A holistic approach! Yes! And then what He says is, your life has these two parts. One part is mundane and other part is sacred. One part is mundane, the other half is sacred. You are composed of these two halves. Let us understand.

And then in this, what happens is, the other side which is sacred as I mentioned, relates to the inner experience of fullness, wholeness. That way you gain. You gain! Yes! The sacred half of our life will grant us, will bless us with that ultimate gain of inner experience, of fullness or wholeness. Whereas the other half, the first half, the mundane will let you know ultimately that it's all emptiness. World is just full of emptiness, full of falsity. It has to be left behind.

So out of two halves of our life, one half, the worldly mundane, has to be left behind; while the other half, the sacred, has to be gained. Thus, Swami's approach is a combination of both. It is not totally emptiness nor is it completely or absolutely fullness. Both, both are there. That's what Bhagavan maintains in His Divine discourse.

And then, when you think of the mundane, the worldly throughout, you don't realize the inner sacred. Because it's all empty to you because you are completely mundane, worldly. But on the other hand, if you think of the sacred, the other half of our life, it is overflowing with joy, overflowing with bliss and it is all fullness as it has been mentioned.

Let us pray to know these two aspects of our life, and let us give priority to the sacred part of our life and enjoy the bliss in full.

Thank you.  
Sai Ram.