

PODCAST 127: FALLACY (OR REALIZATION IS RELIGION)

Om Sri Sai Ram

Welcome to Prasanthi Sandesh, 127th episode.

The topic of this day is fallacy: F A L L A C Y, fallacy. As you know, a fallacy is nothing but a misleading argument. A fallacy is delusive. In this context, what is it that deludes us and what is the misleading argument? Let us note a few points on this topic.

What is really misleading is to think that we are finite or just limited to the body, although we are infinite. So to limit ourselves to being embodied is a fallacy. To think that you are just an individual is a fallacy. You are universal and that is the reality.

Continuing in this direction, let us share some more thoughts on this topic. That consciousness which is vast, expansive, universal, eternal, blemishless, totally detached, formless, nameless, and attributeless, is called Brahma. Brahma is the Creator, as we know from our mythology. A statue with four faces may represent Brahma, but Baba speaks of Brahma in a different way. 'Brahma' means vastness, expansiveness. So that's what it is. Let us learn some points about this.

Actually speaking, what is it that we call 'knowledge'? We read so many books and we listen to so many scholars that we think we are knowledgeable. We think that we have enough knowledge. But if we just examine this for a little while, this 'knowledge' exists as a relationship with the known. You have knowledge only of the known. But you cannot say that you have knowledge of the unknown. It is ridiculous!

Therefore, what is known becomes your knowledge. So, knowledge is related to the known, just like there is a relationship between a subject and an object. So also we spoke in the previous talk about this word 'knower'. Knower is meaningful when there is knowledge.

To sum up, we are familiar with knowledge as a relationship with the known, or as a subject in relation to an object, or a knower in relation to the known. But true knowledge from the spiritual point of view is without the knower and the known. There is neither known nor the knower, and that knowledge is Brahma, Pragnanam Brahma. That's what it is. Brahma is the knowledge where there is neither knower nor the known.

Then the question may arise, what is it that exists then? Only knowing, K N O W I N G, only knowing exists. In other words, it is simply consciousness. This consciousness is total freedom, beyond the knower and the known, total freedom.

So, anything different from this is simply ignorance. That ignorance is bondage. Of course, ignorance is always related because we are ignorant of something – namely, the knower, yes. In other words, both knowledge and ignorance are related to the object of the known, that's all.

But spiritually speaking, true knowledge is beyond the known and the knower. It is only simply knowing. So this knowledge is a search for independence. What kind of independence? Absolute freedom, yes, absolute freedom from the knower and the known, so both are broken. This knowledge should not exist in any relationship. It's not between a subject and an object. It's nothing like that. Knowledge is Self-oriented. Knowledge is independent.

Then the question may arise, how? How? When we remain conscious without objects, then you are silent. If you remain conscious without objects, you are silent. If you remain conscious without thoughts, the knower is there without the known. When the known disappears, the knower disappears automatically.

Please reflect on these thoughts for a couple of moments. Be conscious but without objects so as to be silent. Be conscious without thoughts so that the knower is there without the known. Once the known disappears, the knower disappears automatically. These are profound thoughts indeed with great significance in Vedanta.

Therefore, this is what we have got to do in our regular meditation process: we are supposed to drop the known. Once the known is dropped, the knower also disappears, as was pointed out just now. That is true meditation.

Therefore, the known must be dropped for true knowledge. Eliminate anything that is an object in your consciousness. Eliminate everything that is an object in your consciousness because when you think of anything, it becomes an object. When one wants to know anything, it becomes an object. Therefore, drop the known. Yes, eliminate anything that is an object in your consciousness.

Every statement is profound here in this context because we are going deeper and deeper into Vedanta. There comes a moment when the silent consciousness surfaces. The silence and consciousness come to the surface.

Only then the question comes, where to begin? What is the process? It is very simple. Begin with the known, that which is known to you. Once you begin with the known, drop the knower. What remains is knowledge or knowing -- simple consciousness where alertness remains. This is what is called Samadhi yoga.

In other words, Samadhi yoga wants us to begin with the known and then drop the knower so knowledge is no longer there. Only knowing is there, that's all. We remain in simple consciousness, being totally alert. This is called Samadhi yoga. Pardon me if I am repeating certain statements. I have to because of their depth and profundity.

This Samadhi yoga is also called Nirvikalpa samadhi or Yoga samadhi. Simply you can say the thoughtless state. It is also called Nirbeeja, N I R B E E J A, which means it is seedless. If a seed is there, yes, you can expect sprouts. There are no seeds here. Therefore, there are no thoughts either.

At that stage, we remain just as a mirror, but mirroring nothing, reflecting nothing. It's just a pure mirror. That is why Bhagavan used to say quite often, "I am a pure mirror."

And then what happens? You will know different dimensions of knowledge. As what? As pure consciousness - not in any relationship any longer. In fact, this is your spontaneous nature or being, or your existence, pure consciousness. This consciousness is infinite. It has neither beginning nor end. It has no limitations or boundaries.

Then the question may come, how about this body? I can say that infinite consciousness is embodied. In other words, an embodiment form is not consciousness, but rather imposed by matter. So, the body is imposed by matter, but there is consciousness, which is infinite, within this body.

What wonderful ideas we have in Sanatana Dharma. Just think of a pot. A pot is porous as you know. When this empty pot is just dipped in a pool of water or a river, what happens? The water goes in and the water goes out of the pot because it is porous. Thus, there is a regular communion every moment. There is a constant communion between the infinite and you. There is no doubt about it.

There is communion through our breath, our food, the rays of the sun, the water. In other words, the infinite is moving into you, and you move into the infinite. As I breathe, the infinite goes into me. As I breathe out, the infinite goes out of me. These are the correct concepts we should have.

On the other hand, if we have this limited feeling of embodiment, of just these bodies, meaning just considering life as a body, it's just a fallacy, a delusion, a wrong interpretation.

By and large, if we identify ourselves as this fundamental consciousness, the only thing we'll come to know is our oneness. Life is one. So deeper and deeper you will notice this oneness. The inner light is one in everyone. Consciousness is one.

So, we are limiting ourselves unfortunately. We are limiting the body to just the skin. Why just the skin? The skin cannot exist without the sun, so then make the sun as your limit. To begin with, you thought your skin was your boundary because the body has got skin all around it. So you might think, 'I am limited by this skin.' But once you understand that the skin cannot exist without the sun, then make the sun the limit.

Even while breathing, we think the nose is the channel for breathing in and breathing out. So we think the nose is our limit. But why? It's only the air that comes in and goes out, so why not make the air your limit? So, make the sun your limit, not merely the skin. And make the air as your limit, not just the nose. This air also cannot exist without the sun. Thereby it certifies that Brahma is infinite.

Therefore, it is total ignorance or a fallacious idea to feel that one is limited and finite. We are not limited and finite, we are not. This concept must be understood.

Of course, these kinds of concepts cannot be understood by argumentation or rational thinking, or intellectual understanding either. Then how do you expect to know? One has to feel it, not simply know it. In the field of religion and spirituality today, people know but they don't feel. It is absolutely necessary to feel it rather than simply know it.

So then, how does this feeling come? How is it possible? When the known and the knower are dropped, this feeling comes. Suddenly you recognize that you are one. This kind of recognition that you are one is true realization.

I may recall and let you know that religion is nothing but realization. Realization of what? This Oneness. So be just that knowledge, by dropping the known and the knower. Then you will know that you are so vast. You will have an oceanic feeling.

Right now there are so many barriers. But when that oceanic feeling is there, there are no barriers to life, and no barriers to inner light. Also there are no barriers to inner consciousness. All barriers are dropped unconditionally with the result that when all barriers are dropped, the universe has dropped.

When the universe has dropped, there is Brahman. There is only Brahman, the supreme consciousness. It only remains. It is only out of Brahman that the whole creation has come into existence. So that Brahman is this consciousness. So as long as we are feeling ourselves as bodies, we can never transcend. After all, we may feel Brahman individually, within ourselves. Every person may feel Brahman within. It is what you call the individual consciousness or *jivatma*.

But Brahma means Paramatma, the super consciousness. That's what it is. The moment we become that super consciousness, what happens? Brahman, the embodiment feeling drops. Brahman, embodiment drops which means this body identity in which Brahman exists is dropped, and only Brahman remains. It becomes Brahman. By Brahman, I mean Brahma, the cosmic universal consciousness, where there is no universe, just an infinite oceanic or ocean of consciousness. The moment it is realized, you are in bliss.

Bliss is the real state of consciousness, where happiness is not coming from outside but from within. Never make this mistake, that you will be blissful out of anything from outside, no. Bliss comes from within you. It is within you, yes. This is important. Bliss means happiness coming from within. And that happiness that comes from within goes out. It expands and expands to infinity, the whole universe. You know, it's just like when you pelt a stone into a river. That river will be sending forth ripples all over. Like that, your bliss will spread all over the universe, wherever you are.

So in other words, you are the source of bliss and that bliss cannot be destroyed. Bliss is your own being, so it cannot be taken back. It is not like other things that are given from a temporal or momentary source, which are likely to be withdrawn or taken back later. This bliss is supreme because it has no cause. It is your form, your very nature, your being, as I have been telling you. For this bliss, there is no cause. It is not causal. This bliss is not limited to any particular situation. This bliss is related to you and nothing else.

On the other hand, we are familiar with causal happiness only. With this type of happiness there should be some cause to be happy. But we should also know that misery comes as a shadow. Wherever there is a cause for happiness, there will be a shadow of misery.

So, you should begin to feel you are enough, enough unto yourself, knowing that you have an inner source of happiness, which I call bliss. This being your true nature, it cannot be taken away from you. Impossible! That bliss cannot be taken away.

The Upanishads, the sacred scriptures of Vedanta, are not merely philosophical doctrines. They are not merely metaphysical paths to follow. They are methods to live by. These are methods to live by and methods suggested for our inner search. This is what our concept of Sanatana Dharma is.

Therefore, the Sanatana Dharma concept is concerned with the method and not with the principle. That is the eastern mind, which is yoga in its essence. Use this method and it happens. This bliss, which is not dependent on any other factors and has nothing to do with principles or ideologies, happens to you. You are the source of your bliss. That is yoga in its essence. This is the oriental esoteric concept or oriental esotericism. This is what it is.

Therefore, the topic may be tough. It may require repeated reading. It may demand that you reflect upon and ponder over this, over each statement made in order to get absorbed in it or to sink into it. It doesn't matter whether it is this moment or this life or next life. Sooner or later this has got to be realized because realization is the true religion, as has been pointed out earlier.

Thank you very much for your time and patience. We'll meet again.