

Podcast 142: WHO'S A WISE MAN?

Om Sri Sai Ram

Welcome to Prashanti Sandesh.

It happens that we are attracted by worldly objects, by sense objects. It's quite natural. We are also drawn by worldly pleasures, comforts and conveniences. But unfortunately, when they cross the limits, ultimately they lead to misery. So, how to confront, how to face this tendency to be attracted by the worldly pleasures and comforts? What is to be done?

This is a challenge to all those who are on the spiritual path. The materialist does not bother about it. They may even say, "Why should we control? Why can't we have them, all comforts and conveniences? Why not? We are not concerned about it."

But let us think of seekers, the spiritual people. Yes, we are also human beings and we are householders. So naturally we are also attracted by all these worldly objects. It is in this context that Sage Vashishta said that these pleasures are 'deadly diseases'. And it is also very clearly said that the so-called pleasures of life are a kind of mirage. A mirage gives us the false apprehension that there is water available. But there is no water at all.

Still we are attracted, yes. And it's also said that the pleasure we get is just a drop, a pebble when compared to the mountainous misery and sorrow to follow. Therefore, all spiritual people have to have a control over their desires. They need to check their mental aptitude so that they don't desire too much.

However, when we are met with all these worldly or sense objects, we are hundred percent likely to be drawn and attracted to them. So what is to be done? That is the topic of the day.

We know Bhagavan's views on this topic so we'll try to know a few of the points relating to this subject.

It is in fifth chapter of *Bhagavad Gita*, the twenty-second *shloka*. The fifth chapter is *Karma Sanyasa Yoga*.

***Ye hi samsparsha ja bhoga dukkha yonaya eva te |
aadyantavantah kaunteya na teshu ramate budhah ||***

That's what *Gita* says in *Karma Sanyasa Yoga*.

Why? Why is it happening like this? Because our senses are drawn towards these sense objects and the senses are totally concentrated on these attractive objects. Due to this combination, we draw some pleasure from some comforts.

But the problem is not because of the pleasures as they are. It is our senses that unite, that identify with these sense objects. *Samsparsha ja* means the senses unite with the sense objects, *samsparsha*. *Bhogaha*, thereby you'll get some kind of pleasures or whatever it may be. But as has already been said, *duhkha yonaya evahi*, they are the cause for the misery. There's no doubt about it.

Do you mean to say that they lead to misery toward the end? No. *Aadyantavantah*, right from the beginning till the end, we'll suffer. And therefore, *Bhagavad Gita* says, *budhah*, an intelligent man, a wise man will never be carried away by these sense objects. *Na teshu ramate budhah, na teshu ramate budhah*. A wise man will never be carried away by these things, by these attractions. That's what it clearly says in *Bhagavad Gita*. And so also our observation of life in general will certainly lead to this conclusion.

Bhagavan Baba says a fish is attracted by the bait and caught in the net. So, it is the attraction of the fish towards the bait that led to its miserable condition. Then after all the worldly pleasures are like a lamp. It might be extinguished at any time. It is like a small tank that may be dried up in the hot summer. In contrast, the comfort and pleasure of being in the self, with the self, is something like an oceanic, infinite state of bliss. It is like the sun which never sets, shedding its light of bliss all around. Therefore, when we confront these pleasures and attractions, this is the thing we should have.

Therefore, what *Gita* says in *Karma Sanyasa Yoga*, fifth chapter is that we have to try to detach ourselves from our external contacts. Why? To enjoy that infinite bliss. This infinite bliss is the nature of the self. As has been pointed out, *samsparsha ja bhoga*. Just as the spider is caught in its own cobweb, we are caught in these pleasures, and not able to get out.

And moreover, the joy of hunting among the finite objects is not a profitable occupation. Bhagavan gives an example: The rats are attracted by the popcorn or some beaten rice or something like that, so they are caught in the trap. The rats are trapped because of popcorn or beaten rice kept in the trap. Why? Because that's a rat's attraction. We have got to understand that.

The sense objects and their joys, being finite in nature, do not enchant a wise man. A wise man is not attracted. Of course, most of the Sai devotees are comparatively less drawn, and less attracted towards these worldly joys and pleasures than the people of the outer world or the materialist. *Na teshu ramate budhah*, he is not drawn, an intelligent man. Definitely not! And the very same thing that gave a certain unit of joy in the beginning itself soon becomes a stinking, putrefying pit of sorrow. It may be an immense pleasure to start with, but it throws us into a pit of sorrow.

Aadyantavantah duhkha yonaya evahi, throughout you may think that it is a period of pleasure, but it is full of misery, *duhkha yonaya evahi*, and responsible for the misery. So, if man is wise, he's satisfied with the infinite. Being with the infinite, all the coins of desires, as Baba said, could be converted into currency notes. The coins are heavy, but if they are converted into currency notes, it is easy to carry them.

So, we should be concentrated in the self, established in the self; then we'll no longer be attracted by the worldly pleasures. That's what Bhagavan said in the fifth chapter of *Bhagavad Gita*.

And then let's go to the next one, the thirteenth chapter of *Bhagavad Gita*, the ninth *shloka*, which wonderfully explains and deals with the same subject.

indriyārtheṣhu vairāgyam anahankāra eva cha I
janma-mṛityu-jarā-vyādhi-duḥkha-doṣhānudarśhanam II

A very good analysis indeed!

This *shloka* refers to three fundamental points. First, the absence of attachment for objects. *Indriyārtheṣhu vairāgyam*, which means by that absence of attachment for objects. And then second, the abandonment of the thought of 'I' or what you call ego, *anahankāra eva cha*, no more of ego, nothing.

Then the third one is the perception of the evil of pain. How painful it is! Think of the birth, death, old age and sickness. When you perceive all the pain of these different stages of life which are inevitable, we'll certainly withdraw ourselves from these worldly attractions. *Janma-mṛityu-jarā-vyādhi-duḥkha-doṣhānudarśhanam*, when once we understand the pain, the suffering that we go through in these stages, we'll no more be attracted by these sense objects.

So, the points have been very clearly stated in this chapter: the absence of attachment for objects. Baba said that *vishaya*, sense objects, are actually *visham*, poison. Here we should understand, we're not running away from the objects of the world. No. Instead we should control our yearning or longing for these objects. That's what is meant by *indriyārtheṣhu vairāgyam*. We may be living in the midst of objects, but we switch off the mental preoccupations with them, so as not to be shackled by them.

However, it has to be noted that mentally you may suppress all these attractions outwardly, so you may look as if you have conquered them. But it is not true. You are a hypocrite then, *mithyachara*, as *Bhagavad Gita* calls you. So, let us be true to our nature by adhering to the nature of the self.

And the next aspect is the abandonment of the thought of 'I'. *Anahankāra eva cha*, it is ego that is coming along our way at every stage. Actually, why does the I-ness or the individuality come? Why do we identify ourselves with these equipments and perceptions? This I-ness arises because of this identification, *dehabhimana*.

So, Swami says consider yourself as an instrument. When you consider yourself as an instrument, you are no longer the doer, so you cannot be an enjoyer either. *Kartrutva* and *bhogrutva* - you are not the doer nor the enjoyer.

Baba gives this example. Take Hanuman, who never considered himself as an accomplished personality. When everybody praised him, he cries saying that he was after all an instrument in the Divine mission. So that attitude we should have. Reduce this delusory misconception. This is an essential prerequisite.

And then, as has been said, have the perception of the evil, of the pain of birth, death, old age and sickness. Baba said in one of the poems, human life is something like a bed of bugs. You cannot sleep on that bed any longer. So, these bugs are the attractions of the world.

In fact, He also said the eyes and the ears, and the different limbs of our body are meant to serve Him, are meant to circumambulate round the temple. Sing His glory. Think of Him. That's why these organs have been given to us by God.

And then there's a feeling of discontentment with the available situation. We are discontented with all that. There is no contentment at any stage because the present conditions are despicable and tragic. So, understand the present state of degradation and destitution.

Therefore, the seeker is highly conscious of the inward being. He is not carried away by the outward personality or what you call the mind. Discover the necessary spiritual urge, the intellectual dynamism, the emotional enthusiasm and the physical courage to seek, fight for and even to win and possess the divine fields of perfection. We have to fight for that. We have to live for that, to possess the divine field of perfection.

As we know, birth and old age, death and sickness, are all common to us because every human body goes through these modifications. Each one of them is an inlet for fresh sources of sorrow. In fact, birth and death, and the others, are only the tragic destinies of all living equipments. In all these stages of metamorphosis, we have to constantly recognize the pain that is there, and so it is enough to feel impatient with it.

So there should be sense of revolt against this pain and so instead the seeker seeks the peace of perfection. See, that's what Bhagavan said in *Bhagavad Gita* and Swami also mentions these points in His discourses.

Then I may draw your attention to the eighteenth chapter of *Bhagavad Gita*, fifty-first *shloka*, *Moksha Sanyasa Yoga*. What does He say?

*buddhayaa vishuddhayaa yukto dhrtyaatmaanam niyamyaa cha |
shabdaadeenvishayaamstyaktvaa raagadveshau vyudasya cha ||*

Yes, here the Lord explains mainly two important points. Endowed with pure understanding, one will develop that purified intellect. *Buddhayaa vishuddhayaa*, which means purified intellect. Then when the *buddhi* is purified, it will have full control over the mind. Then the mind, in turn, will control the senses with all fortitude.

So, just as the car will have brakes, the steering will give the right direction. In a similar way, the brake is the mind, while the steering is the intellect. That's the beautiful example that our Bhagavan has given us. *Shabdaadeenvishayaamstyaktvaa*, control your mind from all these senses of perception, be it listening, hearing, the sense of touch or the taste. *Shabda, sparsha, rupa, rasa, gandha*, one should have total control over all these things.

So, who is a true meditator? A true meditator is a person whose intellect is purified, yes, of all its extrovert desires. That purification is possible as has been stated above. That's what is meant by *vishuddhayaa buddhayaa*.

Bhagavan said the one who follows the mind is just an animal. But the one who follows the intellect becomes the Master, a wise man, whose mind, together with the sense organs, has been brought well under the control by his intellect, which has been so purified. When the intellect is so purified and the mind is brought under control, *shabdaadeenvishayaamstyaktvaa*, the sense organs are no more contacting sense objects. See what a wonderful concept it is!

Therefore, if we still entertain these external things, what will happen? We are caught in *samsara*. Therefore, when the mind follows the intellect, what happens? It will give up all ideas of likes and dislikes. There'll be no more likes and dislikes; no more of choices and preferences. *Raagadveshau vyudasya cha*, yes, no more likes and dislikes. That's what the *Bhagavad Gita* clearly says.

And now let us pass on to another aspect. It is the sixteenth chapter, eleventh *shloka* of *Bhagavad Gita, Daivasura Sampat Vibhaga Yoga*. Yes, here some important aspects have been brought to our attention by Lord Krishna in the celestial song, *Bhagavad Gita*. Many believe the idea that the endless satisfaction of lust is the highest, assured that is the be-all and end-all. These aspects have been dealt with here. Let us know some more details on each one of them, *Daivasura Sampat Vibhaga Yoga*.

chintām aparimeyām cha pralayāntām upāśhritāḥ |
kāmopabhoga-paramā etāvad iti niśhchitāḥ ||

chintām aparimeyām cha, aparimeyām cha, what does it mean? Limitless, yes *pralayantam*, till the end of our life, *chintam*, we go on thinking about it. Therefore *chintamaparimeyam*, means till the end of life, *pralayantam*. What will happen? We are just after these worldly objects. We run after them, *upashritah*. We want them. We long for them. We want to possess them.

Kamopabhoga-parama, means ultimately what happens? The material people, who are not in the spiritual path, consider desire fulfillment as the ultimate. For them, that is the highest, so they live only for that. *Etavad iti*, that is the ultimate aim or ultimate gain for all these materialists. That's how they decide, and that's what they think of in life, *nishchitah*, so, they have decided. But what happens is they are full of anger and desire.

Kama krodha parayanah, full of desire and anger. And they think the whole life is given only to enjoy. *Kama bhogartham*, only to enjoy, only for fulfilling our desires. *Artha sanchayan*, they go on accumulating wealth. *Ihante*, they desire more and more money, and amass wealth. What is all this? This wealth is only to satisfy ourselves, but it will not in any way come to our rescue after all.

Asha pasha shatair baddhah, *Asha pasha shatair baddhah*, means you are tied by thousands of chains, so understand that. That's how dangerous it is to run after worldly pleasures and sense objects.

So, the emphasis should be on steadfastness. Yes. It is absolutely important that we think along in this direction. Here clearly He says that the struggles in acquiring are what you call *yoga* and the anxieties in preserving this is *kshema*. The acquired objects of desires are the contents which are full of all the anxieties and worries of life. And at the end, one will realize how miserable it is. It is a failure, a tragedy.

Therefore, life is not for the mere satisfaction of lust and desire. The satisfaction of lust as the highest as believed by the materialist is wrong, *kama upabhoga parama*. *Parama*, supreme, *bhoga*, pleasures. It's totally wrong. Rest assured that it's all only a materialist way of thinking. The endless hunt after sense gratification is really a tragic way of living for insignificant gains because they consider *etavad iti*, enjoying desires as their ultimate purpose of life. *Nishchitah*, or so they have decided.

Then what happens? They become pessimists. Sometimes they may also express suicidal tendencies and have homicidal temperaments. They are full of sorrow and anxiety. That constitutes the fabric of their lives. They live with embittered hearts. Yes, they meet all the happenings around the world with a revengeful attitude.

Kama krodha parayanah kama-bhogartham anyayenartha sanchayan. They earn money, amass wealth by all unjustifiable measures, by being dishonest. *Asha pasha shatair baddhah*, thus they are **rust**, and they are chained by a thousand chains. That is what we have to understand here.

And finally, about attractions towards sense objects, *Atma Samyama Yoga*, in the sixth chapter, eighteenth *shloka*. Sixth chapter, eighteenth *shloka* explains this.

***yadā viniyatam chittam, yadā viniyatam chittam
ātmanyevātiṣṭhate, ātmanyevātiṣṭhate,
yadā viniyatam chittam ātmanyevātiṣṭhate,***

***nispr̥haḥ sarva-kāmebhyo yukta ityuchyate tadā
yukta ityuchyate tadā***

Then once again I will recite,

***yadā viniyatam chittam ātmanyevāvatiṣṭhate,
nispr̥haḥ sarva-kāmebhyo yukta ityuchyate tadā***

This is what *Bhagavad Gita* says. *Chittam*, mind. *Viniyatam*, when it is brought under control. Then *atmanyeva*, when it is centered around or in the self. *Avatiṣṭhate*, will clearly become established in the self. He is really the winner or the conqueror, or *yogi*.

And so *sarva kamebyaha*, for all kinds of desires. *Nispr̥hah*, yes withdraw from these desires because they will disturb your meditation. When you take away the firewood, the fire gets extinguished though the fire was there. The fire is there because of firewood. Come on! Remove it! There will be no more fire. So, a *yogi* withdraws from all this *sarva kamebyaha*, from all these desires. And then what happens? This *yogi* attains *nirvana* or *moksha* or liberation.

Therefore, these three are essentials for *moksha*. *Sarva kamana rahitya*, means *vasanakshaya*. He will not long for any kind of desires. He will not long for anything like that. He is completely free from that. And then *manonigraha*, there should be control over the mind. And thirdly one should establish himself in the self, *tatwajnana*. Therefore, *nispr̥hah sarva kamebhyo* means these desires only bind man and arrest man. This kind of bondage or desire disturbs the mind so mind becomes wavering, and then meditation is almost impossible.

So, we should have control, while exercising our discrimination and renunciation. *Viniyantam chittam* means just as the horse rider will have full control and check on the movements of the horse as he holds the reins in his hands and controls the movements of the running horse, like that *viniyantam chittam*, with full control over your mind, *atmanyevavatiṣṭhate*, by that means all desires should leave you and then the mind will be established in the self. That is the solution given by *Bhagavad Gita* and Bhagavan Baba.

Swami clearly said the same in *Bhaja Govindam shlokam*. Swami translated it into Telugu and recited it all by Himself in one of the summer courses, probably in 1973 in Bangalore, I believe. There is this *Bhaja Govindam shlokam* translated by Baba into Telugu. He clearly said, "Think always that money is dangerous. There is no happiness at all in that. One suspects even one's own son, remember that. Money comes and goes, while morality comes and grows. When your heart is full of righteousness and honesty, your life is redeemed." That's what Bhagavan said. Therefore, if you rely on money, how long will it stay with you?

In another poem in the year 1996 on 20th October, Swami recited this poem composed by Him.

***If you want to amass wealth, how long does it stay with you?
If you think that you will be very blissful, happy with this money,
how long will it stay with you?
If you think money is the solution to solve your problems, just think of this!
How many difficulties you have made free because of this money.
Has money helped you to be free from all these difficulties? No!***

***In order to have the permanent happiness, bliss
you should struggle, not simply to amass wealth.
What is that you have gained in this life?
How long you are going to live here?
Just think of this, who am I? What is my duty?
Then you will know the truth.***

That's what is Swami said in the year 1996, October 20th.

Therefore, in this brief talk I have brought to your attention the need to have a control over desires, a ceiling on desires, and this attitude we should have when you are attracted by sense objects or worldly objects.

Thank you.

Sai Ram.