

OM SAI RAM!

Welcome to Prasanthi Sandesh,

PODCAST 240, “HOW TO GO BEYOND THE MIND”

May 9, 2024

*The following text contains excerpts from Prof. Anil Kumar’s book
“Sai-Chology,” pg.267-272*

MEDITATION IS THE ONLY PROCESS TO BE THOUGHTLESS

Thoughtlessness is possible in meditation. But people complain that they have more thoughts when they meditate. Real meditation is a state of thoughtlessness – we meditate to withdraw the mind.

In total mental void and stillness we can be one with God. We desire to realise our Divinity. We become thoughtless while chanting Sai Bhajan or when we listen to Swami’s discourses. During all these, there are no thoughts.

The absence of thoughts while singing Bhajan is because we identify ourselves with the Bhajan. We sing full-throated, we clap and we picture the Form as Krishna, Rama, Christ, Buddha or whatever name. We visualise and sing with the Form in the mind and the Name on the tongue. That is the key to be thoughtless and an easier path to thoughtlessness.

KUNDALINI YOGA REQUIRES PRANAYAMA UNDER STRICT REGULATION

People are curious and inquisitive regarding *Kundalini Yoga* and often pose queries to me.

It has been clearly said that *Kundalini Yoga* requires practice of *Pranayama* or breathing techniques, under strict supervision and norms, being a scientific and technical process. If it is regulated under a competent and selfless preceptor or Guru, then we will be able to realise *Kundalini Yoga* subjectively. But if it is practiced in other ways, according to one’s own imagination, then health may be badly affected.

Bhagawan says in *Dhyana Vahini* that *Pranayama* is not taught to everybody because it involves tough discipline and expert guidance. The instructor should not expect any pecuniary gain.

THE EASIEST PROCESS TO BE THOUGHTLESS IS THE PATH OF SANKIRTAN, BHAJAN

The path of *Sankirtan* and *Bhajan* is the easiest way to be thoughtless. There is no constraint of time, space or supervision, nor does it cost anything – we merely listen to the *bhajans* and forget ourselves in the process. Listening to *bhajans* in the early morning hours or participating in *Bhajan* in the company of devotees or when we are

alone, we get lost in Divine ecstasy. Once we crave the company of God, we think about Him and sing His glory. With our chanting, thoughts stop. Then we become “absent” and only Bhagawan is there. That is the thoughtless state of meditation.

BHAJAN AND JAJPA ARE EXCELLENT SIMPLE PROCESSES TO WITHDRAW OUR MIND

A thoughtless, withdrawn mind is the ultimate aim of *sadhana*. Ramana Maharishi strongly advocates an introverted mind as a prerequisite for practising *sadhana*.

Adi Sankara lays much stress on how to be thoughtless by singing *bhajans* or doing meditation. But what is *dhyana* (meditation)? It is nothing but the process of Self-enquiry.

Bhagawan says, “Who am I? By putting that question of ‘Who am I’, the answer is: *Soham, Soham* – I am that, I am that.” “*Tat Twam Asi*” – ‘That thou art’. This is called the path of Self-enquiry, which is *jnana* or *dhyana* or meditation.

The process of chanting is to become thoughtless by becoming one with the Lord, whose glory we are singing. *Sankirtan, Dhyana, Bhajan* and *Japa* are easy steps to withdraw our mind and become thought-free, and to bring about desirelessness.

NO DESIRE TAKES YOU TO A HIGHER LEVEL

All of us carry countless desires. In the beginning, I came to Prasanthi Nilayam with the sole desire to see Swami. Then a humble desire developed to sit in the first row. Next another humble desire arose that Swami should pass through the line where I sat.

After came the wish to have a chance to give a letter. Then, I wanted an interview and get some recognition from Him. Ultimately, one final desire was left – to be the only fortunate person to be close to Swami.

Desire is an unfortunate thing. No desire ever takes us to a higher level.

I DESIRE *MOKSHA* (LIBERATION)

Some people desire *moksha* (liberation). But, such people do not understand what *moksha* is. All they know is that it is something glorious and beautiful. All this conjecture is based on second-hand information and book knowledge – nothing to do with reality. People, who desire it don’t comprehend it fully.

Once Bhagawan said to me, “Anil Kumar, what do you want? Whatever you want, I will give you.”

I replied, “Swami, why should I ask for anything from God who is giving me everything without asking? When you said, ‘What do you want’ I am in search of a ‘want’. I have not asked for anything because You have given me everything that I want. Do not tempt me like that.”

Then someone started to speak about *moksha* and then Swami asked me whether I wanted *moksha*? Swami promised to give it.

My response was that there was no reason to ask for something when I had no idea about it.

To Swami's query about what I really wanted, my response was that I had already experienced closeness to Bhagawan and that I was blessed to listen to Baba's discourses. Further, it was the greatest fortune to share Bhagawan's message with numerous people in many places.

LET ME DESIRE WHAT MAKES ME DESIRELESS

Now, the crucial question is: What does desire mean? Let us have the desire of desires, which is: let us have the desire which makes us desireless because every other desire takes us to yet another one, endlessly.

If we desire God, we cannot wish for anything else because God is among us. When we desire God, there is nothing more to wish for and we can be desireless. When He is with us, we carry the whole world. When He is not with us, even if the whole world may be ours, life is empty and meaningless. We will be bereft of peace of mind and joy. We have just to see the rich and famous and the quality of their lives.

MEN OF GOD

People who are godly, people of God, are always peaceful and happy, being full of *satwic* qualities. It appears as if they don't have comfort or conveniences, yet, deep within, they are bubbling with joy, always cheerful and smiling. For them, life is a celebration, full of festivities and gaiety. People are attracted to such godly persons. With such people, we feel we are with God, whereas with others, we feel repulsed. Godly qualities attract people. If godly persons are attractive, how can God Himself be other than one hundred per cent a Magnet? God is the biggest magnet

LET US DESIRE GOD - THERE IS NOTHING BEYOND THAT

What do we do to be free of hankering? Let us aspire to attain God! There is nothing beyond that. But we must realise that God is already here and also that this makes us great and rich. What more can we want when we have the very Presence of God?

"The kingdom of heaven is within you", says the Holy Bible. When we are kings, then why do we need to beg?

Bhagawan always emphasises the working of the human mind and its nature. So, if there are thoughts, let us ensure that they are holy and sacred, since we are unable to be free from thoughts.

The mind makes heaven out of hell and hell out of heaven. By harbouring pure thoughts, life will be sacred and holy.

Professor Anil Kumar offers more wisdom in the next session.

Thank you for your time,

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