

OM SAI RAM

Welcome to Prasanthi Sandesh

PODCAST 253, "FINDING THE TREASURE WITHIN"

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The following text contains excerpts from Prof. Anil Kumar's book "Sai-Chology," pg. 49-54.

MEDITATION IS A BATH

Just as we take a bath when the body is full of dirt and dust, similarly, when the mind is full of worries, tensions, anxieties and negativity, we should meditate. Meditation rids us of unhappiness, which is automatically washed out. Thus, meditation is a bath.

We can experience the results of meditation right away, because life is here and now. Life is not tomorrow or yesterday. How does meditation feel? Just like a bath cleanses the body, meditation will bestow on the mind equipoise and balance. The mind becomes calm and peaceful.

Unfortunately, we do not want to meditate because we want to **solve** our problems. We want to take the intellectual route to surmount our problems. But this is only the ploy of the ego and the problem becomes more and more knotty. Finally, the knot has to be cut in trying to solve the problem which we cannot solve.

THE INTELLECT DECEIVES

In the play of our ego, our intellect creates many obstacles. An intellectual is arrogant and proud with artificial characteristics. Actually, the intellect deceives. It analyses and dissects. The intellectuals indulge in specialisation and super specialisation. The game of the intellect is to make one feel superior to others. People of an intellectual bent of mind even conjecture and analyse Swami's movements.

But one must understand that God's actions are inexplicable and mysterious. When God's actions are unknown, none is fit to interpret them. In fact, one should receive things as they come. Here the intellect is of no use and it should not govern our thoughts or actions. The intellect never recognises or realises because it only experiments. Experience is **beyond** the intellect. In fact, intellectual exercises of observing differences and drawing conclusions lead us astray. So, let us not allow ourselves to be a pawn in the hands of the intellect.

THE HEART SHOULD TAKE CHARGE

Here, when we are victims of the intellect, we should let the heart take charge. The intellect is for the world, while the heart is for Consciousness. In the spiritual world, the

heart should dominate, whereas the intellect is useful in the transient, physical world, in the world of senses and objects.

Why is the heart necessary? The heart unifies and binds us all together. The heart removes all boundaries. The unity of men and fatherhood of God is possible when our heart functions. Nations, castes, creed and colour may be different, but there is an underlying unity, which means that we are all One. In the language of the intellect, we find 'developed' countries, 'under-developed' countries and 'developing' countries. But the heart understands that we are all One.

The heart demolishes all definitions and there arises mystery. What is mystery? History is read, while mystery is enjoyed. Mystery is beyond the mind and transcends the intellect and hence, it is a transcendent experience. Mystery is born in the heart and imparts joy and bliss. But this is possible only when the heart takes charge, when there is less anxiety. Misery and worry come because of the intellect. On the other hand, the heart gives love, a balanced state of mind, equanimity, poise and composure.

RELIGIOUSNESS TRANSCENDS

Here we come to the aspect of religiousness. Who is religious? The one who does not judge is a religious person. "Judge not, lest ye be judged!" Religiousness is non-dual and therefore it goes beyond the attributes of purity, impurity, sinner or saint. A religious person will never judge. If he judges, he is a man of religion, but he is not religious.

Religion is different from religiousness. One may follow religion, but that does not necessarily make one religious. We may follow religion, but it is more important to be religious. If one is religious, one will never judge.

The problem is how **not** to judge? In every situation, the mind immediately judges. For example, when Swami talks to somebody, the mind considers him/her to be the most fortunate. When Swami grants an interview to somebody, the mind calls him/her "pious". When Swami does not grant any interview, we may consider that person as "unfortunate". All these labels and adjectives are the result of the mind passing a judgement.

All this judgement is because of non-religiousness. Religion is there, but religiousness is missing. We have to transcend this state of judgement by attaining the state of being a witness, which is non-dual. We have to just observe. When we find the thought of a saint in our mind, we find pure thoughts. We also find impure thoughts in our mind. This means that "I" am there in both situations – in pure thoughts or in impure thoughts. In both these situations "I" am the witness to the pure thoughts and to the impure thoughts.

Bhagawan says, "All are passing clouds. Not even one cloud is permanent." Clouds come and go; they appear and disappear. So, the so-called pure and impure thoughts are all like passing clouds. The sky's the witness. When we experience the state of being a witness to all the circumstances in our life, then we attain the state of non-duality.

GIVE UP STIMULANTS

Our present-day life is full of stimulants: The food is hot and spicy; the music is loud and noisy, to such an extent that our senses are numb. When we are used to loud noise, we are not able to savour the uplifting sounds of nature and music. By eating hot food, we are unable to partake of normal stuff. Thus, we lose our basic auditory and olfactory senses. Therefore, we should give up these stimulants. The deeper that we go inwardly, the more we realise Oneness. All that separates us from the others are the apparent “differences” due to a superficial vision. When we go deeper and deeper, we realise that Oneness.

LOST IN BEING A WITNESS

Here’s a simple example. There are two lovers – the lover and the beloved. Two! But love is the same. There are two people, the lover and the beloved. But love is the same; it is not different. There are two friends, but friendship is the same. So, the bottom line is, we find oneness. The lover and the beloved, the two friends, the knower and the known, the seer and the seen, the observer and the observed are all One and the same.

The devotee and God are One – that is non-duality. Once we forget our body and mind, we are one with God. When we **become** lost, we are One. When we listen to nice music or music of our choice, what happens? We do not look at the musician – he does not exist. The musician is lost in music. The painter is lost in painting. We are lost in being a witness. That is the state of perfection. The state of perfection is in being lost. In being lost, the individual “I”ness totally disappears. As we go deeper and deeper, we experience the flow of the still waters of love. We watch that stillness of joy, ecstasy and friendship.

DIVE DEEPLY

How do we dive deeply? The simple method is **OM**. Let the **Omkar** resonate within. When this primordial sound vibrates and echoes within, true equanimity is established. This guarantees non-duality and assures Oneness with the Divine. We become one with the Divine when we chant **Omkar** from within.

A drop of water on the tongue can give us the taste of the whole ocean. Likewise, a simple experience is enough to know God. We can then explore the fathomless depth of spirituality. Just one experience is enough. A small lamp can help to complete the journey. All we need to do is to carry the torch and we can walk for miles and miles. A single ray of grace or a single drop of mercy is enough to experience that Divinity which is latent.

We are unable to taste our inherent bliss because we have messed up our lives. We have gone astray and have spoiled our mental fabric. The entire state of affairs is of our own making and the mistake lies with us. The only thing we have to do is to unload all unnecessary thoughts that we have gathered, all the negative stuff that we have

accumulated over the years. Once we shed this, our bliss which is already inherent within us will burst forth. We were born with it!

Prof. Anil Kumar helps to uncover more treasures in the next podcast.

Thank you for your time.

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