

OM SAI RAM

Welcome to Prasanthi Sandesh

PODCAST 257, "THE STATE OF 'BEING'"

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The following text contains excerpts from Prof. Anil Kumar's book "Sai-Chology," pg. 74 - 79.

THE EXPERIENCE OF CLOSED AND OPENED EYES

All humans want to feel secure. We, therefore, keep our eyes wide open and look at everything because then we feel secure and comfortable in the belief that people around us are there, in case of need. (Of course, whether anyone would come to our rescue or not is a moot point). Nevertheless, when our senses are exposed, expressed and exhibited, it gives us a feeling of confidence and safety. This is because we are familiar with our surroundings and happenings around us and also we are able to hear and communicate. We also feel the sense of touch. In this way, our senses make us reassured.

In the state of 'being' however, we have to withdraw our senses. We have to close our eyes and ears because 'becoming' is outside, but 'being' is within. Once we shut our eyes, there is absolute darkness. We experience the abyss, feel totally lost and we experience a sense of non-identity. In the deep valley of darkness, there is no hope, no promise and no entertainment. Hence, we do not want to remain with our eyes closed for too long because we feel insecure and afraid. When we open our eyes, we return to our so-called normal world once again and we are comfortable, especially when somebody talks to us.

In this process, our ego is kept alive. We feel quite fine when the ego gets inflated through communication. But when we close our eyes, there is nobody to praise us. When we don't hear anything, we feel lost because the "I" ness, the ego, is absent. Therefore, we want to come back to our senses, to this 'realistic' world.

But the reality is that the state of being lies in sublime silence. It does not have anything to do with goals and ideals. When we close our eyes in meditation, we are no longer an engineer or a doctor or a professor. We are nothing but a void, a vacuum and an empty space. This means that the ego, the ordinary "I" ness is gone. We are a non-entity, having lost our normal identity.

This is what we call 'sublime silence', where you enjoy *the real being by not doing*. If we want to see, we should open our eyes. If we want to hear, we should be receptive. To know the sense of touch, we should touch someone. But in our state of being, we need not 'do' anything. We sit calmly, withdraw our senses and are peaceful.

Somebody asked the great sage Ramana Maharishi, “Bhagawan, what should we do to attain liberation?” He answered, “Don’t do”. The person asking the question was confused as he was expecting to be shown some way, or to be given a *mantra* to repeat. He felt it was futile to have travelled the long way to the *ashram*.

Then, a wiser man answered this person, “Ramana Maharishi told you not to do anything because by doing you are going to ‘become’. By not doing, you will get into the state of ‘being’. ‘Being’ is non-doing; becoming is doing’. So, in ‘being’, we can experience the sublime state of silence when all the senses are withdrawn.

HAVING TOTAL ACCEPTANCE

In this state, with our eyes closed, our senses withdrawn, and the ego being killed, we enter into a state of total acceptance. It is a common failing today that we are not prepared to accept ourselves. The tendency to compare and compete is deeply ingrained in us. We are either trying to impress others or else we are frustrated when our expectations are not met, like not getting an interview, etc.

Total and unconditional acceptance comes about in sublime silence, when the ego is absent. Then we will feel that whatever has happened, even if we were unlucky, can be accepted by saying, “Yes, I accept this. Out of this unlucky situation, something positive will emerge.” We become optimistic and think that the dark night will be followed by a bright day. Both night and day are good for us. We cannot curse the night; otherwise when do we take rest and sleep?

God has given us the night so that we can have enough leisure and rest and gain energy, so the next morning we can work better. Hence, sleep ensures proper work. Work needs rest and rest ensures work. Rest and work go together as day follows night. Therefore we must have acceptance.

Most people have a fear of old age and death. When there is no death, we cannot appreciate birth. If one remains eternally youthful, one would certainly get disgusted. So, youth and old age go together.

Every stage and state of life has its own beauty. Youth has its own lustre, attraction and grandeur. Maturity, experience, wisdom and advantages characterise old age. Childhood is full of fun, frolic and play. So, there is no point in feeling unhappy about the passing years. One should age gracefully and share one’s experiences and wisdom with others.

Acceptance of what we are, no matter what profession or state of life, is possible in the sublime state of silence. This sort of acceptance is a benediction, the blessing of God. When Bhagawan stops talking to us, it is a benediction because then the pining and anxiety increase more and more – we will think of Him more and more. But when He talks to us or grants an interview, the matter ends there. Since we would go on publicising about it, our vanity and ego will inflate. By not talking to us, He makes us introverted.

Bhagawan appears to neglect us and is silent, to make us better seekers. It is just like a son staying abroad. We think of him more than the son who is with us. So, there is beauty in being outwardly distanced and neglected.

There is also charm in what is called Divine Romance. Divine Romance can be better understood in silence, which is the greatest eloquence. Most of us know this. One can be eloquent in a state of utter silence. When Swami does not talk (to us), we go on imagining, "Maybe I did something wrong. I must have committed some sin or gone against His Will or been disobedient. Or, perhaps somebody must have written something against me." On the other hand, if He talks to us, there ends the matter.

Therefore, everything has its own beauty, advantages and plus points and we should never condemn or judge anything. Both judgement and condemnation are to be abhorred. We should be able to accept things as they come and fully savour life. Benediction comes from experiencing acceptance in the sublime state of silence and thus it becomes God's blessing.

SUBLIME SILENCE IS BEYOND OBSESSION

What happens in 'becoming' is that everything is an obsession. People are obsessed with profit, loss and money. In fact, money is the common factor of obsession.

But in the state of sublime silence, we are beyond obsession. Money, which is responsible for feelings of pride, humiliation, satisfaction or dissatisfaction, is not a factor. Whether we have money or not, we consider both situations the same. We just have to accept whether we have it or not. We need not feel elated or depressed – we go beyond this obsession with money.

Similarly, in the case of food and fasting, both have the common factor of food, which is an obsession in both situations.

On the other hand, in sublime silence, there is acceptance and benediction. Devotees who come to Puttaparthi accept the food that is served here. They are not obsessed with food items available in their hometown. They are happy with what is served here and they don't complain. If one complains about what one does not have, then it is an obsession. But if one accepts and manages without it, then it is the state of being beyond obsession. This is the state of 'being'. When we go beyond, that state is called transcendence. We do not submit and we are not victims.

Prof. Anil Kumar spreads more wisdom in the next session!

Thank you for your time.

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