

**OM SAI RAM**

**WELCOME TO PRASANTHI SANDESH**

**PODCAST 261, "TRUTH VS PHILOSOPHY"**

**October 3, 2024**

*The following text contains excerpts from Prof. Anil Kumar's book  
"Sai Vedam," pg.90-96.*

### **KNOWLEDGE AND KNOWING**

Knowing is different from knowledge. Knowledge, after all, is only memory. Knowledge is only being like a computer. Knowledge is nothing more than being a storehouse or a cupboard for information. But knowing is a continuous, eternal process. So, Truth is the process of knowing-to-eternity, in all simplicity, in all humility, in all submission and in a state of surrender. On the other hand, philosophy is the knowledge of a set of fixed ideas.

That's the reason why philosophers do not budge or bend easily. Philosophers are never lenient or understanding. They are stiff and stubborn. Why? They get identified or 'branched' by their philosophy. That's all. Their attitude is, "I know! Our conversation is over. So let me go away from you!"

So, if you want to know or if you are eager to know, (which indicates that you do not know), that is awareness or knowing. If you have knowledge, only then you will say, "Yes, I already know." Therefore, to say 'I know' is knowledge, which is really only memory.

"I am aware" is novel. It is fresh. "I am aware" is ever new like a morning flower. The flower that blossoms in the morning on time, that is the process of awareness. In this process of awareness there is eagerness, inquisitiveness and open-mindedness. But a man of knowledge or a philosopher is never open-minded. He does his best to drive you into his 'school of thought'. He will try to brainwash you. So, be aware of people of knowledge or philosophy, because they will push you into their school of thought.

In awareness, you want to know in all simplicity. In this awareness, there is nothing like settled or fixed ideas. There is nothing like a programmed life or a conditioned mind. Truth is unconditional. It is not programmed. Truth is the process of knowing or being aware, whereas philosophy is fixed knowledge.

Watch Bhagawan: He knows everything, yet He wants to know it from you. Bhagawan is the Source of knowledge, yet He acts in this process of awareness. He simply asks, "How are you?" 'Does He not know that I am fine? If I am not fine, how can I come here?' Baba will say, "How is your business?" Then He'll call a doctor and say, "What do

you think about his health?" Finally, He'll say to the doctor, "You are wrong! You should follow this!" and He gives His own instructions.

So, in awareness or in the process of knowing, we feel simplicity, humility, closeness, negotiability and compromising possibilities. My friends, this New Year should make us tread this path of knowing and dwelling in awareness or knowing-ness. But we should never settle into the state of knowledge. Awareness should take us to Truth and never to philosophy.

Philosophy is just a game between thesis and antithesis. Some say, "God is." Others say, "God is not." Some proclaim, "Dualism." Some announce, "Non-dualism." Some others adhere to "Qualified Non-dualism." So, this is nothing but thesis and antithesis, like the Catholics and Protestants in the Christian world. In Jainism, we also have the '*Digambaras*' and the '*Svetambaras*'. We have that kind of division in every religion because we have made religion a philosophy.

Bhagawan makes religion into Truth and nothing but Truth. Truth is One. *Ekam Sat Viprah Bahudha Vadanti.* (Truth is One, the wise describe it in many ways.) That's all. But philosophy will make the One into many. All schools of philosophy, all branches of religion are philosophical. But Truth is One. At the core, in every centre, Truth is One. Therefore, thesis and antithesis is philosophy, whereas Truth is a synthesis. Philosophy is argument and counter-argument or opposition or supposition. But Truth is a synthesis.

Truth is One. "All are One, my dear son. Be alike to everyone." That is truth. "All are many. There is my group, your group; your country, my country. We ten should sit here; you ten sit there. You cannot come here; I cannot come there." No, no, no! That is philosophy, not Truth. So, a feeling of Unity among all is Truth. That's what we should experience.

### **CHOICE AND CHOICELESSNESS**

Philosophy is a matter of choice. Suppose I say, "Hinduism is this." You can reply, "I'm sorry. You have not understood Hinduism." Philosophy is a choice, which you can accept or reject, where you can agree or disagree, or you can obey or disobey. So, philosophy is a choice, but Truth is choiceless. Truth does not give you a choice, while philosophy allows choice of 'yes' or 'no'. Truth is choiceless. Let us go in this direction of Truth, which is choiceless, because in choicelessness 'you' disappear, whereas in choice, 'you' appear.

A simple example: Here is a towel and here is a watch. Suppose I choose the watch. So where there is a choice, the 'I' exists. I choose this against that. The 'I' exists in a choice. But when you are choiceless, there is no 'I-ness'. You don't exist then, so there is no choice.

Another simple example: Swami calls you all in for an interview."Ah-ha! The lucky ones have gone in!" Please watch the faces of those who go into the interview room. They

don't walk. They just float! They don't walk with their legs. They fly with wings! They don't walk as on earth, since they are going into paradise, the very heaven, which is being right in front of Bhagawan. Yes!

Once you get inside the interview room, you cannot open your mouth! It is impossible! You've been talking all along – in Darshan line, in the canteen, even on the street you are talking and bothering everybody! There is no rest for your tongue. The eardrums of the neighbours are almost broken because you know only how to talk verbosely with pomp and show. Life has become a matter of pomp and show. We go on talking!

Alright, then try to talk in front of Bhagawan! *Hari Om Tat Sat*. You don't. You can't! Some pressure is applied there on the tongue so that instead of projecting (and talking) outwardly, it goes inward. Why? It is due to choicelessness. You have no choice to speak, so you keep quiet. That's all. Then, after the general interview, there is an inner room where private audience is given. He talks there just to the family. There, He will allow you to speak. "Come on, tell Me!" He will allow you to speak only when He decides. When you decide, you cannot speak! But when He decides, only then you can open your mouth.

After you leave the interview, you may open your mouth and speak when you decide to. But you just cannot do so during the interview. Why? You are choiceless there. So, in front of Bhagawan you are choiceless. This is the Truth. Truth is choiceless, while philosophy is full of choices. You can accept or reject philosophy. You can say 'yes' or 'no'. But in front of Bhagawan, you are choiceless because Truth is the ultimate Reality. It is non-negotiable. Truth is experience, whereas philosophy is speculation.

### **TRUTH IS UNITY**

Many of us have lost our way because we believe that philosophy is the same as religion. As we don't have any experiences, we simply think that philosophy is spirituality. We think that philosophy is religion. No! Religion is Truth. Spirituality is Truth. Philosophy is multi-dimensional and full of variety, whereas Truth is unity. There is no variety in Truth. We say, 'Universe' and 'unit'. Truth is unity. We don't say 'multi-verse'. We don't say 'multi-versity'. No, we say 'university'. This universe or unity is Truth, whereas variety is philosophy. Philosophy is specific knowledge, while Truth is the process of knowing or awareness.

Sometimes we may think, 'Had I stayed back at home, had I continued in the same type of life like that of my parents, I would have been much better off. What is it that I gained by coming here, except being pushed by Sevalal and being bitten by merciless mosquitoes?' What is it that I gained here except fighting for the first row, claiming that the slab on which I sit may change, but not my life! We may continue to sit in the same place. Even that place may change, but we'll never change!

There comes a time, a stage of self-evaluation and self-assessment. At that time, we should not be depressed, frustrated or disappointed when we begin to examine

ourselves. We gained the Truth. Let us lose philosophy. Let us be men of Truth, not philosophers.

Prof. Anil Kumar enriches us with more spiritual gems in the next session.

Thank you for your time.

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