

PODCAST 73: “NOT LECTURES BUT MIXTURES”

Aum Sri Sairam!

Welcome to Prashanti Sandesh, 73rd Episode.

The topic of the day is this: “Not Lectures but Mixtures.” I repeat, “Not Lectures but Mixtures”. Bhagwan said once that His are not mere lectures, but they are mixtures. What does He mean by that?

We listen to Bhagwan and think that we understood, and we often recall what all He said in the past and try to repeat, and imagine that it has gone deep into our life. It is not so. It is only lectures that you heard. It is only your capacity to remember, to recapitulate and to repeat, that's all. It has not gone deep into our lives. Why?

Because we should be ready with a burning desire, a burning desire to know the truth. It should not be a kind of a time-pass affair. It should be an eternal journey. It is not like seeking answer to a question. It is not seeking an answer to a question; it is an eternal quest. It is an eternal quest. It should go on, on and on. It's not mere curiosity. That won't help you.

Burning desire is very important, and we should have that burning desire to that extent that we are ready to devote ourselves completely to the subject heard. We are ready to sacrifice ourselves for the truth that we have heard, for the truth that Bhagwan has shown us. In the process, we are even prepared to take a risk. And we are not business people to expect immediate profit or immediate results. That's not possible here. And moreover, to get satisfied with the information by reading Sai literature, by listening to His discourses repeatedly as they are all available, you may at the most become a man of information, expert in collecting information, because you have got the deep urge to know more and more. Thus, you are more knowledgeable. But here, there is no sacrifice on your part, there is no risk involved and you don't pay any price. With the result that we remain as we are with this accumulated knowledge. What I mean is, mere knowledge is not the purpose, mere knowledge is not the aim. Acquisition of information is not enough.

All that is heard, all that we read, should go into our lives in the form of complete total surrender and practice. For continuous practice in our daily life is the only way to be benefited by these lectures - what Swami calls 'mixtures'. That we have got to understand! And this [is] all meant for transforming ourselves, nothing else - not to teach others, not merely to share with others, not simply to show how much one is familiar with His message. No. Everyone has to transform himself. It has to be understood, all the truth that I hear. Truth nothing but truth [is] what Swami speaks, and I should be ready to dissolve into the truth, that's all. You should be the truth, God is Truth, Truth is God. Live in Truth. You are the embodiment of Truth. Therefore, we should be possessed by truth, that's all, because you are the truth.

But unfortunately, unfortunately what happens is we think by listening to His message that we could have the truth, that we could possess the truth because, "I have known Swami, I heard His discourses; yes, I read His literature." Well thereby you feel that you have possessed the truth. No. It is something like this: Can I hold

all the air around me in my fist? Impossible! Can I hold the whole ocean water in my grip? Impossible!

Similarly, it is not possible to hold the truth in your hands. You have to be prepared to pay [a] price for that. At the most, by listening to His talks, quoting them everywhere, you may become or call yourself a devotee, a disciple, a student, but not a sadhaka or an aspirant, which is more important. And then, if you are ready to sacrifice, then you can call yourself what we call an aspirant.

[By] Sacrifice I mean: sacrificing your time, sacrificing your ego, the hatred, the jealousy, all these evil qualities. Then we become really an aspirant. Then we are ready to receive the information for which it is meant, and life orientation begins there. You will succeed in a better way. I am doubtless about it. But unfortunately, what happens is we want to exploit this knowledge, the divine knowledge, for worldly things, to be benefitted in this world, and to make our memory strong, and to display to everybody that we are more intelligent than others. These are the qualifications or simple behaviour of students or those who want to seek truth, that's all.

But a true aspirant has got a burning desire within him. What is that? He always puts to himself this question: "I do not know who I am? Who am I?" That is a burning question in him. And he also understood that accumulation of money, prestige, are all useless. That is the nature of an aspirant. And further, a true seeker will also have an absolute feeling of his being. He is not carried away by the body, the mind and the intellect. He has the feeling of his Being - I mean the Supreme Self, Consciousness or Atma. And that is possible, why because it is our true nature. It is for that reason Swami addresses all of us, "Embodiments of Divine Atma". So, the only desire is to know one's own Self.

Well, in this path many people try to move or go on visiting people. But be sure such people who go on visiting many people, they are not capable of learning anything. They will have the satisfaction of going to many people. They may have the satisfaction of knowing many, many things from many, many people; but they do not have any experience at all.

Therefore, to begin with, to learn we should know that we do not know. But it's rather ridiculous that one does not know that he does not know. Much worse is to think that one knows, without knowing. After all, one may think that he knows but he does not know. Therefore, to begin with, we should know that we do not know. Thereby, we are very, very fresh, innocent like a child because I know that I do not know.

When I declare that, there is no trace of ego at all. When once you feel that I know, I know well, that is nothing but ego. And I am always highly receptive to whatever Bhagwan speaks, whatever I read, gather from His literature, absorb with great receptivity. And I am completely open as I listen to Him, open in the sense without any prejudices, without any earlier ideas, concepts. Now completely open, totally fresh, that's very important. Then I am ready to receive the truth, but not otherwise.

Because when you are ready to receive the truth in total receptivity, what happens? The Master sends His energy. He transfers His energy and we are benefitted. On the other hand, if we have got preconceived notions and prejudices, that Divine energy,

the Master's energy, will not touch in any sense. On the other hand, when I am totally open to Him, well I'll have the shower of energy from Bhagawan Baba Himself. So, what I mean is, it is not merely seeking, it is not merely searching, it is not merely knowing, but you should be experiencing. It is not simply learning, but you should be living in the Truth and be ultimately Truth itself.

To quote Bhagwan here:

Vedashastramulu vivarinchibudulachechadavinchavachu ta chaduvavachu

That's what Bhagwan says:

Whether Vedas, we can ask pandits to recite Veda on our behalf,
Or you yourself can repeat, recite Veda.

Yagnyayagatapamulu adhikarajanulache a cheinchavachu ta cheyavachu

You can undertake sacred rituals like *yagnas* and *yagas*,
Or you can depute someone to do it on your behalf.

Illalonagalathirdhamulakhega anulabudhvinchatavachutapovachuu

You may go to different pilgrim centres. You can encourage them to visit,
Or you yourself personally may go and visit those pilgrim centres on pilgrimage.

Ashtanga yoga siddhiyadadulakunu bodhasalupangavachuda salupavachu,

You can speak on Ashtanga Yoga.
Yes, what is yama? What is niyama?
What is asana? What is pranayama? What is pratyahara? Dhyana, dharana?
You can go on speaking on ashtanga yogas, teach others, or you can even practice.

Kaani

But

Manobuddhi Ahankaar Malunu Nilpee,

You cannot control your mind. You cannot withdraw your mind.
You cannot withdraw your intellect. You cannot give up your ego.
Unless you do that . . .

Antarmukh Mucheshi

Then only you can turn inward.

Niyatithodaha

With that discipline

Nischal samadhinishtulainiluvarelu

You cannot be fully concentrated,
You cannot be totally focused on the Self or Consciousness.

Learning of Veda or getting them recited, performing yagna/yaga or getting them done, we think pilgrim centres are encouraging us to go, speaking on ashtanga yoga or practice - but it's not possible to withdraw the mind, the intellect, and give up ego and turn inward in spirit of discipline, and remain there in the state of steadiness, steadfastness with all the discipline. That's not possible. That's what Swami said.

So, in this poem, it is clearly stated that it's not merely lectures. It's not merely acquisition of knowledge, gathering information or memorizing them. No! It's a question of experiencing them, by turning inward.

Sakalvijalunerchi sabhajaiinchagavachu

You may be a speaker or even an orator, expert in articulation,
and win the admiration, appreciation from the gathering, huge gathering.
You may be applauded.

Shurulai rana munaporavachu

You may be warrior with all the valor, courage,
be an expert and win the war.

Raja rajaiputirajamailagavachu

You be the ruler for that matter,
you may be even the king.

Hemabudhanamunuhechavachu

You may offer in charity, the land or even gold. Yes.

Gaganampuchukalugani in pagavachu

There may be umpteen number of stars, stars along the sky, glittering in the night.
You may be successful in counting them.

Jivarasaluperuluchepagavachu

Out of 84 lacs of species, you may try even to repeat their names.

Astanga vidyalananninneruvagalavachu

You can acquire all the expertise in this Ashtang Yoga, all the eight parts of spiritual discipline.

Chandaramandal yatra solpavachu

You may even land on the moon.

Kaani,

But,

Dehendrayadnanu katipeti

You cannot go beyond your body identification.
You are not able to control your senses.
You are not able to withdraw your mind.

Antarmukhamuchesi

Turn inward.

Anavaratanischalamayeen atmalagochu

In that steadiness, in that focused, one-pointed attention,
we are not able to remain in that Atmic feeling,
with the total identification with the Supreme Self or Consciousness.

Niluvagaleru manavulniyatitoda

The present human beings are not able to remain in the state of Samadhi,
in the state of steadiness of the Self, awareness of the Self.
That's what Bhagwan said.

Therefore, in this talk it's quite clear that Bhagwan's talks are not mere lectures; they are mixtures. Lectures can be heard, lectures can be quoted. Lectures can even be repeated. Some even can imitate *in toto*, His tone also, His voice also. Well, that's all lectures, that's all outer. But they are to be mixtures.

Mixture has to be taken in. It has to be assimilated into the body, bone, blood and marrow. It has to become a part of our life, leading to experience. So it is not merely listening to a lecture, but it is consuming the mixture. Taking the mixture inside within, to be completely benefitted by that so that it culminates in experiencing the truth, transforming oneself into truth itself.

Sachamunannundisarvam nu srushtinche

That's what Swami says: God is Truth, Truth is God.
Live in Truth. You are the embodiment of Truth.
That's what Swami says.

Therefore, my friends, let us not stop at the stage of acquiring the truth, learning the truth, speaking about the truth. But we should be the truth itself. The embodiment of Truth itself, as Bhagwan addresses quite often.

Thank you very much. We will meet again.
Sairam!

