

## PODCAST 74: THE ETERNAL TRUTH”

Om Sri Sai Ram

Prashanti Sandesh, 74th episode. The topic for this morning is “The Eternal Truth”, “The Eternal Truth”. Let me share a few thoughts with you all, based on Sai literature.

In our daily life we consider that the body is our home, that our body is our residence. It is our house. But we are wrong if we think so. The body is not my home. The body is not my residence. The body is something like a holiday inn, a choultry, a hotel. It is not a permanent residence.

In that case, my permanent residence is in the Divinity that is within me. Therefore, the Divinity is my home. The Divinity is my nativity. The temporary houses or homes where I reside are just temporary, that's all. Therefore, to think 'I made a home out of my body', or 'this body is my home', is a mistaken idea. The naked truth is you are not the body. Body is only a holiday inn.

That's why Swami said in one of the summer discourses, where He rendered in Telugu Adi Shankara's *Bhajo Govindam* slokas. In one of these slokas, Swami said in Telugu:

**TAMARA KUPAI TALATALA LADE  
NEETI BOTTUVALE NIDHI,  
BHAJA GOVINDAM, BHAJA GOVINDAM, GOVINDAM BHAJA MOODHAMATE,  
TAMARA KUPAI TALATALA LADE**

What does it mean? We see in our ponds and lakes the lotus plants, the lotus. On the lotus leaf we also find some droplets shining, glittering. Water drops on the lotus leaf shine brilliantly. But that water drop is just temporary. It may drop any time. That's why Baba says, "Body is a water bubble." How can that be your home? No!

Further Bhagawan said:

**VILAVALANI ENUPAPETTE DEHAMBU**

*Body is like a Godrej almirah that has no value.*

**PETTALONA NAGALU PETINATLU**

*Just as in an almirah, you keep all the treasures and the jewels.*

**DEHAMANDU ATMADEVU DUNDENU SUMI**

*In this body which is an almirah [something] is kept, is there. What? Atma!*

The Divinity is within you. While the body is an iron safe, the most precious jewelry, the Atma, the spirit, the Divinity is within you. That's what Bhagawan said. So the first

thing that we have got to know is that body is a water bubble and that I am not the body, but rather the eternal truth.

And then in that situation, how do our scriptures help? What is the contribution of the Masters? The Masters and the Scriptures always tell us of our nativity: You don't belong to this body. There's Divinity within you; you belong to that. That's what scriptures and Masters say.

Simple example: you may go to America or Australia, or whatever foreign country it is, and you may be staying there for decades and decades and mix with others as if you are a man of that country. But suddenly when you come across a person from your native place, say from India, your own man comes over there and talks to you either in Hindi or English or in Telugu or Tamil, whatever it may be. If he starts speaking in your mother tongue, ah ba! You will jump in joy. You'll try to speak in your mother tongue. You forget that you're in a foreign land, you forget that foreign language, and you begin to converse with him in your mother tongue.

Likewise, when once we realize the Divinity within, yes! That's quite altogether a different plane of understanding, which gives us a kind of awareness that body is just a holiday inn and it's not my home. This is the truth.

Another point is also this: body is made up of earth whereas my being inside me, the Atma, the spirit within, is the sky, that sky is within me [as] the Divinity, while the body is only, what you call, is made up of earth. Will ever the sky and earth meet? No, impossible! But from a distance it appears they are meeting. It is only a mirage. It is only a horizon that gives you false impression that sky and earth are meeting. They will never meet because the being cannot merge with the body. The Atma or the spirit cannot merge or unite or identify with the body. That's the reason why Swami says, "You are not the body."

Further the teacher says this.

**YEDIYERIGINA SARVAMBU ERUKADUNO**

*If you know the Divinity, the rest of things are known very well.*

**YEDITELIYAGASARVAM BUTELIYABADADO**

*If the Divinity is not known, if the Divinity is not taught to you by your Masters or the scriptures, nothing else can ever be known.*

**ATTI PARA VIDYA NERPEDU NATHADE GURUVU**

*He is a true Preceptor, he is a true Guru if he teaches you, gives you that knowledge by which everything else is known.*

That's what Bhagawan said. This is the naked truth, this is an eternal truth.

By the teachings of the Masters, what is happening? By the teachings of Master, the clouds disperse. Suddenly when clouds start appearing across the sky, you don't see the sun or the moon, whichever the case may be, because full of clouds all around.

Unless clouds disperse, you cannot see the moon or the sun, or whatever may be. Similarly, we are clouded, crowded. So, this has to be cleared. That's what is important now.

'What are these clouds?' the question may arise. The clouds are our habits. It is said, 'Old habits die hard.' We have so many habits of the past. They are very heavy, age-old habits. Not only that, the cloud of darkness or ignorance which has been very ancient, and all that ignorance that we gathered over lives after lives, centuries, they are dark clouds, thick clouds. When these clouds appear, you cannot get the rays of light reaching you. So, when these clouds clear, yes! The rays of light have arrived. You will feel all that freshness, all that is quite new. But the fact is also this: we don't believe, we don't trust whatever is conveyed to us by our Masters. This Baba Himself said:

**MANCHIMATAVINARU MANASICHICHEPPINA**

*Even if I tell you openly, openly, you don't listen to Me.*

**CHEDDA MATA MUNDUCHEVINIPADUNU**

*Because your ears are already filled, have already started receiving the gossip, the rumours and the vain talk. We don't listen to the teachings of Bhagawan.*

**ITTI VAARU NANNU YERUGANGA NERTHURE**

Such sort of people, can t'

**ITTI VAARU NANNU YERUGANGA NERTHURE**

Such sort of people, can they ever know me?

**YETTI THELIVI YUNNA EMIPHALAMU**

You are intelligent, what is the use? Your intelligence is of no use at all.

Therefore, we should learn to obey and to listen to and pay attention to the teachings of Bhagawan Baba.

Then what will happen? When these clouds of our habits and ignorance are cleared, what happens? 'I' and 'mine' are gone. You don't say 'I'm that, I'm that', which is nothing but ego. This is mine, that is mine -- that is also gone. Ahankara, 'I'ness, *mama kaara*, 'mine'. Both of them are gone when once the clouds are cleared.

What is this 'I'? This 'I' is like a coin with both sides, obverse and the reverse: the outer 'I' and the inner 'I'. The outer 'I' has got a claim. This is my name, this is my place, this is my profession, this is my position, I am so-and-so. That is outer 'I'. But inner 'I' is the only one in everyone. That is your spirit or Atma or consciousness. Therefore when clouds clear out, the outer 'I', 'mine' are gone. You will begin to experience the inner 'I', the Divinity. When that Divinity is recognized, we'll certainly

understand that you are divine. *Aham Brahmasmi*. I'm God, I'm Brahman. That sense will prevail.

And then what happens, Swami clearly explains:

***MANASU BUDDHI CHITTAMADI AHANKARAMBU YENDUPUTTI PERUGU  
YANDANANGU***

*In fact, we should be aware that it is Atma or the spirit or consciousness  
out of which the mind has arisen.*

So, the birthplace of the mind is Atma only. And this mind with discretion is intellect, the mind with a kind of response or pulsatory activity or with vibration is what you call *chitta*, the feeling. And this 'I' which introduces ourselves to the outer world is *ahankara*, ego. Therefore, the mind, intellect, emotion and ego well, they have all been born out of this self, or Atma, or consciousness.

***YENDUPUTTI PERUGU YANDANANGU***

*They are born out of Atma. Atma is their birthplace, they grow there and merge  
ultimately into Atma. Having emerged out of Atma, they merge back into Atma.*

***ADIYE SIVUDU ATMA ARAYENGACHUDANGA***

*On enquiry you will know that Atma, that consciousness is Shiva and that's what it is!*

***MARUVABOKUMEE YA MANGALATMA***

*That Atma is most auspicious.  
You will just remind yourself of your true identity  
and never forget this word that Bhagawan says.*

This is an eternal truth. And those people who have comprehended this truth remain silent because silence is the state when you get experience of that Atma, not by noise. Not by noise, certainly not.

Therefore, silence is for those who know. Because this state of Atma cannot be put in words or in any language. Impossible! Well, how to know that? How to know that this Atma or consciousness is eternal or permanent? Simple example: the body is born, yes, the body exists. After death, the body is gone. The house, yes, I see is existing. When the house is demolished, it is gone.

So that which exists and then vanishes later, it cannot be, it cannot be Atma, or Self or consciousness because Self or consciousness remains forever and ever. Therefore, we should remember: that which remains for eternity is Atma or consciousness. [It is] Something like the sky that remains permanently. It's only the clouds that appear and vanish. And so it is said that wisdom is silent and that wisdom, all that experience of Atma, cannot be put in words.

**KAANIDI IDIYENICHEPPEN GAGALARUGANI BRAHMA MIDI YENICHEPPEN  
GAVASHAMU KADU**

*You can say, "This is not God, this is not God" by the theory of denial or Nethi  
Siddhantha,  
. You can deny, "That is not, that is not."  
But what it is you cannot tell.*

**BRAHMA MIDIYANI CHAPPANGA VALANU KADU**

*You cannot definitely specify what the Divinity is.*

**SATHYA NITHYA JNANA ANANTHAMBAINA**

*That wisdom is infinite, that wisdom is eternal truth.*

**ADIYE BRAHMAMBU VAKKUNA KALAVIKADU KADU**

*That eternal truth, that infinite truth, that wisdom is Brahman or Atma  
which cannot be put in words.*

That's what Bhagawan has said.

And now it is in this instance we should also know another interesting eternal truth. This spirit of Atma or consciousness can be experienced only by the process of meditation.

Well, we are not able to meditate. Why? Because desire is coming in between. Unless, until the desire is dropped, meditation is not possible -- impossible! You may meditate on your desire. Meditating on your desire is useless because desire is futuristic. Desire needs to be fulfilled. So, when you have this meditation on the top of your mind, when you have meditation on the top of your mind and your desire is still there, it is not meditation at all. Why? Because when once the desire is there, it leads to greed to follow. 'I want that, I want that, I still want more.' That's what greed is. With this kind of desire and greed, we will not have, we will not have any equanimity or equal-mindedness. The mind will never be calm.

Therefore, the true meditation, a true meditator will have all equanimity, steadiness, the steadfastness, the balanced state of mind, that mental composure because he considers suffering and pleasure equal, that's all. He has no preferences. He has no choices. He allows himself to go by the flow. When a stick is dropped into a flowing river, what happens? The river flows as per the flow of the river. Like that a meditator allows himself to go with the flow of life. He will never fight against the currents of water. That we have to understand.

Well, this sort of meditation, beyond the desire, beyond all demands, in the state of equanimity is possible when we reach that no mind state. No mind state. When the mind is withdrawn, when the mind is thoughtless, desire-less, then only meditation is possible. And we should not be eager nor have any kind of tension, because we come across people who are always eager to get the results after meditation every time.

What is the result you expect? So, your meditation is result-oriented. You have got all the tension that you didn't get the expected results. What is it? So, this tension and eagerness should be given up immediately by any meditator. Ok. By this meditation what happens? We will be experiencing the inner witness. That witness is Atma or the spirit or consciousness. That witness is possible, and the same witness expresses itself outwardly in the form of equanimity: the man with balanced mind, meaning he has got the spirit of awareness, he has got that thought, that experience of the Self or Atma. That's what we can understand.

Therefore, in the state of witnessing, *sakshi anubhava*, which happens to be the end result of meditation, there will be no more desires, there will be no more demands, there is no idea of the future at all, there is no thought relating to the future. Why? Because in witnessing you feel the present. In witnessing you feel the life is here now, not in the future then and there. That is the result of the experience of witnessing.

This is possible, as I said earlier, when we reach that no mind state. Well, in that no mind state what happens? Light descends on you. That light is wisdom, that light is *Jnana*. Just a simple example: this room is dark, very good. When I open the window what happens? The light gets into this room and only in that light I'll be able to see all the chairs, all the furniture, all the books around. The light helps me to see all that is present in this room. In a similar way, that *Jnana* or wisdom is the light with which you'll be able to see everything around. That's what it is. Then, that is a happening, that is a thing. That is divine totally. That is no mind state.

Another example: Just watch the sea. When the sea is full of waves in turbulence, highly disturbed, you don't see the reflection of the moon or the reflection of the sun, whatever it may be, because the sea is disturbed, is full of waves, surging winds, cyclone. So how can you see the reflection? Impossible! Therefore, our mind is something like that sea, a disturbed state of sea. Full of desires, full of demands. Therefore, we are not able to see the reflection of the moon or the sun.

Therefore, we should not have any kind of preferences that things should happen like this, things should not happen like that. What kind of differences? What kind of feelings or preferences should you have? No, no! All these are because of the mind.

When once that mind is withdrawn, such things do not exist. Let the sea, the mind, be calm, without any waves of desires and demands. For that we need to be alert. Alert! Awake! Arise!

Well, when are you awake? When will you arise? When are you alert? When once you say goodbye to the mind, goodbye to the mind, you would be always alert. And in that state you realize that heavenly joy is flowing into you, that you are drowned in that ambrosia or the divine nectar. That is what Bhagawan says.

### ***MADINIGELICHINA SHANTIKI MARGAMARAYU***

*When once you withdraw the mind, naturally you'll be along the path of peace.  
You will know that.*

## **SANTHI GELICHINA ANNINTA SAMATHA THOCHU**

*When once you attain that state of peace, you'll experience that equanimity.*

## **MANASU NIRMALAMBU MANCHIKI MARGAMBU**

*The pure mind, the steady mind is the path towards all truth, goodness and beauty.  
Sathyam, Shivam, Sundaram.*

## **MANASU NIRMALAMBU MAHITA SHAKTI**

*That balanced state of mind, the mind which is equanimous,  
is the real strength to all of you.*

## **MANASU NIRMALAMU MANISHIKI MUKHYAMU**

*This balanced state of mind, this equanimous mind is most important.*

## **MARUVABOKUDUITI MANCHI MAAT.**

*Never forget these good words that I'm conveying to you, declares Bhagawan.*

In fact, my friends, by withdrawing the mind, by experiencing that state of witness or *sakshi* with no demands, with no desires, in the process of meditation, we experience what bliss is. This bliss, *Ananda*, we should know it is topmost, it is the climax, it is the finale, the final result of our meditation. It is clearly said, *Sat-Chit-Ananda*. *Sat* is Truth, *Chit* is Consciousness, *Ananda*, the Bliss. So, *Sat*, above *Sat* - the truth, is *Chit* - awareness; above the *Chit* - awareness is *Ananda*, the blissful state that we have to understand. In other words, bliss is the definition of truth. These are the three rungs in the ladder of spirituality.

Simple example: when I am travelling by a train, how do I come to know that the station is nearing? Well, I come to know that the station is nearing when I find some people moving, crowds gathering. 'Oh! The station's approaching.' When I find the signal post, 'Yes! I'm close to the station.' When once I reach the arrived platform, 'Yes! That's the railway station.'

Likewise, just as you have the *feel* of the approaching station, you'll have the *feel* of bliss or *ananda*, that's really great! Approach the truth. When once you approach truth, the springs of bliss will well up. It springs, yes! This is possible and this state of *ananda* or the bliss will help our mind remain cool and will help our mind maintain the state of equilibrium or equanimity. We will grow in patience and we'll earn all that happiness that is available. And then exaltation, exaltation overwhelms all of us. We go on dancing in joy in the state of bliss.

In fact, my friends, there are thousand reasons to be happy in this world. Though we have the reason to be happy, but we don't look happy. Just watch the faces -- they are grim, long-faced, castor oil faces, as Baba puts it. Long serious faces are just taken for granted. If any person starts smiling, we think that he is a madcap. Why should he smile? Why should he put on a smiling face? Why can't he put on a sorrowful, miserable, melancholic, tragic face? Meaning, we take things for granted.

Usual thing is to be serious. No! That's wrong. Seriousness is sickness. Let us be blissful. Let us be full of *Ananda*. That is what we have got to understand.

That's why Swami says, "I will never pass by that row, where these castor oil fellows occupy their seats." And we have boycotted bliss in one sense. No, no, no. Let us be blissful because we are the embodiments of bliss. Let us not be pessimists at any point of time. Let us be cheerful.

Yes! Cheerful, blissful without any cause, because we are bliss for ourselves. We are the embodiments of bliss by right. Understand that. It is our birthright. So, there need not be any cause to be blissful. And let us be joyful, and let this bliss and joy be our true nature, our birthright, without being violent and aggressive towards others. Others have got nothing to do with my blissful state, with my joyful state. And these are the naked truths, my friends, the eternal truth, which I wanted to share with you this morning.

Thank you for your time.  
Sai Ram.