

## QUESTION AND ANSWER SESSION:

### Q. 288: PURIFICATION OF THE INNER BEING, YOGA AND SANNYAS

Om Sri Sai Ram

Prasanthi Sandesh, Question and Answer session welcomes you.

#### Q. 288:

The question is this -- and it is quite interesting: ***What do you mean by 'inner purity'? What do you mean by 'inner purity'?*** Let me try to answer the question to a certain extent. 'Purification of the inner being' is evidently what the questioner means.

When the inner being has become absolutely pure, this is the entry into Brahma *loka*, the realm of the ultimate reality. The day that the being which is hidden within you is transformed into its purest form, to its absolute natural self, it is revealed for what it really is.

Now, let us understand the meaning of the word 'pure'. What is the meaning of 'impure'? We say that if you mix water with milk, the milk becomes impure. Now this is very interesting. The water was pure and the milk was pure but when we mix the two together, we say that it has become impure. What has become impure? The water or the milk? And why? If both the milk and the water were pure, then two purities mixed together should make the purity double. They should become purer. But no! Instead, they have become impure! So then, what is meant by impure?

The meaning of 'becoming impure' is that something which is not the self-nature of water has entered the water, and something which is not the self-nature of milk has entered the milk. The milk was pure when it had in it only its own self-nature or natural contents. And also the water was pure when it had in it only its own self-nature or contents. So 'pure' just means that there's nothing alien present. Only the self-nature or natural contents remain. Nothing alien is present in it.

So, what is meant by the inner being becoming pure? It does not mean that if you don't steal anything, your inner being has become pure. No! Also, or if you are not dishonest, your inner being has become pure - no! And if you never touch money, your inner being has become pure --.no!

The meaning of your inner being becoming pure is that nothing outer whatsoever enters your interior space anymore so that there's only your inner being present there. Nothing else enters that interior space. You remain in your inner being within yourself. You alone remain there.

Within your self, nothing and nobody enters anymore. Nobody. Stealing does not enter there, but neither does non-stealing. Violence does not enter there, but neither does non-violence. Ignorance does not enter there, but neither does knowledge.

What to say of poison? Even nectar does not enter into you anymore. No! Nothing enters. What is left is only that which you are.

Please note this: When nothing is there other than that which has always been there, nothing other than that, then you have become pure. Nothing should enter! This very purity is the attainment of the ultimate reality. In this state of purity, there is nothing more to be done!

To reach your own self-nature is the only religion. I repeat: To reach your own self-nature is the only religion. To become that which you are is the only religion. This is why Krishna has emphasised *Svadharmā*. S V A D H A R M A, *Svadharmā*, self-religion.

But people take self-religion to mean your own religion. That if you are a Hindu, you should remain a Hindu, or if you are a Mohammedan, you should remain a Mohammedan. No, no, no, no! *Svadharmā* is self-religion. Self-religion has nothing to do with these religions.

The real meaning of *Svadharmā* is only that you should not deviate from whatever is within you. You should not deviate from that which is your *dharma*, the nature of yourself, your being. You should settle into your own nature

This is why Krishna has said that even to die for one's self-nature is right. It is better to fail in one's own self-religion, which is one's own self-nature, than to accept someone else's religion. That is **their** self-nature. And by 'the other religion' it is not meant that one who goes to a temple should not go to a mosque or that a follower of the Quran should not read the Geeta. That's nonsense!

The meaning of 'the other's religion' is that except for my self, all else is the other. Like that, you can understand the self. Krishna had attempted to explain correctly, but it is very difficult because understanding something is not dependent only on the explainer, but also upon the person who is trying to understand it. So, self-religion is your *Svadharmā*. When you have attained self-religion, then you can afford to forget anybody. You can forget anybody.

Therefore, the meaning of inner purity is to retain and to remain in your own self-nature, not allowing anything to get into you. That's what inner purity is.

Now the next question is: ***What is Yoga and what is Sannyasa? What is Yoga? What is Sannyasa?***

*Sannyasa* and *Yoga* --.here *Sannyasa* and *Yoga* are the negative and positive aspects of the same process.

*Sannyas* is a negative word. It means 'right renunciation'. *Sannyas*, S A N N Y A S, means 'right renunciation', 'letting go'. *Yoga* is a positive word. It means 'attainment'. *Sannyas* is dropping, renouncing the wrong, while *Yoga* is finding or attaining the right. *Sannyas* means renouncing that which is meaningless, whereas *Yoga* means searching for that which is meaningful.

*Sannyas* and *Yoga* are two aspects of one and the same process. It is like when a man is sick and the physician says, "Take this medicine and do this exercise." Here medicine is *Sannyas* and exercise is *Yoga*.

The medicine will get rid of the disease but it cannot give you health. Medicine is negative. It has a negative role. It will fight the disease. It will remove it. Exercise is positive. It will create health. Both are part of one and the same process.

Perhaps exercise alone won't work. If the body is diseased, it is possible that the exercise may become exercise for the disease and it may strengthen it even more. The exercise may exhaust the body more and the disease may gain more strength. Medicine alone will not be enough because it will only destroy the disease. It will not create positive health.

Positive health will be created only through physical effort. One will have to create health oneself and medicine will only remove whatever has been an obstacle for creating health. *Sannyas* is like medicine and *Yoga* is like exercise. Renounce that which is wrong and start doing that which is right. Only then will the inner being be purified.

Generally, people involved with *Yoga* think that this is enough, that there is no need for *Sannyas*, and the same misunderstanding happens again, yes, when people who have become *Sannyasins* think that *Sannyas* is enough and that there is no need for *Yoga*. "I have left all that was wrong. I have renounced the world, dropped everything. Now what else is there to do?" As if renunciation in itself is enough! As if renunciation is enough!

Renunciation only vacates the space which the wrong had been filling. Yes. You have removed the wrong from the throne. But you still have to invite the right. You still have to call. You still have to send an invitation to the emperor who is the Master of the throne and who should be sitting in it! This will not be possible without *Yoga*.

This misfortune has happened many times in this country as well as outside of it. *Yoga* has slowly disappeared from the religions and instead, they have placed their emphasis on *Sannyas*.

For example, the Jain religion, Mahaveera is a Maha Yogi, the great Yogi. But the total emphasis of the Jain religion is on renunciation today. So, today the Jain monk is absolutely unfamiliar with *Yoga*. A Jain monk has nothing to do with *Yoga*. All his contact with *Yoga*, with meditation, with the positive, has been broken because he thinks that *Sannyas* is enough.

I don't eat wrongly, I don't sleep wrongly, I don't speak wrongly, I don't do anything wrong! Because he has dropped all the wrong, a false idea arises in him that the right has happened. The right does not happen just by renouncing the wrong! By renouncing the wrong, only a possibility has opened for the right to happen. But the right has to be brought in. The right has to be given birth too, through positive effort.

Another example is this. In the Hindu religion, because there is so much emphasis on *Yoga*, a Hindu or rather the Hindu monk, practises much *Yoga* through body

postures and through all kinds of rituals. But his renunciation has become almost nil. This is why, if you put a Hindu monk and a Jain monk together, the intensity of the Jain monk's renunciation will shine; it will stand out. But you won't see any renunciation in the Hindu monk! You'll see *Yoga* in him, which you will not see in the Jain monk! Yes! Both are crippled. If both *Sannyas* and *Yoga* are not together, the monk will be crippled. If they are not together, the monk will be crippled. He will be lop-sided.

Experience is born through the balanced process of the negative and the positive. The negative and the positive are the two legs needed for reaching the Divine. The left leg alone or the right leg alone will not be able to do anything. They are both needed for walking, yes. One foot is stationery and the other foot is in movement, so the stationery foot is the base for the moving foot. I think I am clear.

Negative and positive are the two feet of a seeker. Unless the foot of the positive is firmly placed on the ground, the foot of the negative may go on dangling in the air, but there will be no movement. No matter how strong the renunciation, there'll be no movement without *Yoga*. No matter how much *Yoga* there is, there will also be no movement without renunciation.

Finding harmony between *Sannyas* and *Yoga* will become the opening to experience *Brahma Loka*, the world of Brahman, the realm of the ultimate reality.

Thank you for your time.