

## PODCAST 199 - SUPPRESSION, TRANSFORMATION

Om Sri Sai Ram

Prasanthi Sandesh welcomes you to episode 199.

All of us have to learn to accept life as it is. If we take a good look at how we have been living our lives today, we will find that we have three options to choose from. The first option is suppression, the second is Indulgence and the third option is transformation.

Indulgence turns a man into an animal. Therefore, indulgence cannot lead us to a good place in our lives. In reality, the only two options available to us are suppression and transformation. So, let us look further into these two options of suppression and transformation.

Man is the only being who can suppress his energies or who can transform them. Suppression and transformation are two aspects of one phenomenon. That phenomenon is that man is able to act. He is able to do something to change his situation if necessary.

In contrast, we can see that trees, animals and birds exist, but they cannot do anything to change or transform their existence. They are a part of existence, but they cannot become doers. This is because they are completely merged in their energy, so they cannot separate themselves. Therefore, they are not able to become a witness to their lives in order to change themselves.

On the other hand, man can do what the trees, animals and birds cannot do! He can do something to change himself. He can observe himself from a distance by becoming a witness to his actions. He can then look at his own energies as if they are separate from him. Then he can choose to either suppress them or transform them.

Suppression means hiding certain energies which are present in you and not allowing them to manifest. Transformation means converting your energies into a different direction. It means transforming your energies into a new dimension, into a new level of reality.

We all have our human weaknesses, or as we say, our biological instincts. These instincts require two things. The first one is a very deep dependence on someone else. This means that someone else is needed for our pleasure, and without that someone else, pleasure is not possible.

When we depend on someone else, our independence is lost and this hurts our ego. The more egoistic a person is, the more he will go against his instincts, and therefore he will suppress them.

The second reason for suppressing our instincts is this: Once we express our biological instincts, there is a possibility that we will be rejected. The other person may reject us. We cannot be certain whether we will be accepted or rejected, and this is the deepest kind of rejection possible. So this rejection creates fear and that fear leads to suppression. Therefore, the two possible reasons for our suppression are dependence and rejection.

Now let us take a look at our eating habits which show how we are different from animals. For example, let us examine our food etiquette. We have created a lot of sophistication around eating food, in order to differentiate ourselves from the animals.

Our basic instinct is hunger, just as with the animals. But our tables, our table manners, the whole culture and etiquette which we have created around food, is all done in order to emphasize that our way is different from that of the animals.

Animals like to eat alone. So our society creates the impression in all of us that eating alone is not good. We are prompted to share, to eat with family, to eat with friends, and to invite guests.

Animals are not interested in guests, in friends or in family. Whenever an animal is eating, he does not want anybody to come near. He wants to eat alone. However, when a man wants to eat alone, we will say that he is like an animal. He doesn't want to share. His habit of eating is primitive; it is not sophisticated. We have created so much sophistication in relation to food with the result that hunger has become less important than taste.

However, no animal is concerned with taste. Hunger is the basic necessity. When hunger is fulfilled, the animal is satisfied; but the same is not true of man. Man behaves as if hunger is not the important point. For man, taste has become more important than hunger. Our manners and how we eat have become more important than what we eat. This is an example of how man has created his own artificial world around him.

Oddly enough, we also find that murder is a phenomenon which happens only in human society. Animals do not murder. They kill in order to eat, but they don't murder. Also, no animal kills its own species.

Only man does. So murder is considered a human trait, and therefore, society accepts it.

In addition, the reason why we believe that man is not an animal is the fact that he wears clothes, he has good manners and he has good eating habits. Besides, man uses language and has morality, philosophy and religion. Due to all these factors, we think that man is not an animal.

The most religious thing which man does is to go to a church or sit in a temple to pray. Why is this so religious? Because no animal goes to church and no animal prays. It is undeniably only a human action. So, we consider that going to a temple to pray makes a clear distinction between man and animals.

So here my attempt in this talk is to show the clear and true distinction between the animal kingdom and the human race.

The more egoistic a person is, the more he acts against his natural human instincts or his human nature. The less egoistic a person is, the more engaged he is in these human instincts or human nature.

Then the phenomenon of fear also plays an important role. Because of fear, love becomes almost impossible.

When you lose the ego, you become almost insane. All control is lost and you become like a wild animal. Anything can happen, anything is possible. If you do not suppress your wild instincts, it is very possible that you may behave exactly like a wild animal. You may even kill your beloved and start eating the body because you have lost all control of your senses and you have become a wild beast.

Suppression seems to be the easiest way to avoid all this insanity. So you suppress your instincts, or you allow only as much as will not lead you into danger. You keep a part which can always be controlled. You remain in control, by allowing yourself to feel only up to a certain point, and then you do not allow it. Then you close or shut yourself off.

Suppression exists as a protection, as a safeguard, as a security measure, but religions have abused this security measure. Religions have exploited this fear towards human instincts or biological tendencies. They have made you more afraid. They have created an inner trembling. So religions have exploited human fear and the human tendency to be egoistic.

Nevertheless, do not fight with nature because if you do, you will be wasting your time and your life. Rather transform your instincts. So the question is how to do it? How to transform? What can we do?

If you understand why fear is there, then you can also understand what can be done. Fear is there because you feel your control will be lost. And once your control is lost, you cannot do anything.

I will teach you what Bhagavan has taught us. He has taught us a new way to control -- the control of witnessing ourselves. This is not a control by the manipulating mind, but rather a control by the witnessing self.

This witnessing is one of supreme control. That control is so natural that you do not feel you are controlling. That control happens spontaneously when you are there as a witness to whatever happens. Then it will feel so natural that you do not feel you are controlling anything. So when the self becomes a witness, control happens spontaneously.

If you remain a witness, your past conditioning cannot interfere with you. Be alert and observe all that is happening. Be a witness and don't miss a single point. Be aware of what is happening in your body, in your mind and in your energy. A new circuit is being made. The body's electricity is moving in a new way, in a circular way. Make sure that you are aware of everything which happens every single day.

The rotation of energy is back, because previously, your growth was not happening so your energy was simply being wasted. Transformation or the Divine or the ultimate ecstasy could have been achieved with the energy which has been wasted in fleeting, momentary expressions.

When you are witnessing yourself, but then somehow the witness is lost, boredom happens. However, if you remain alert, you will first notice the changes of energy in the body. Secondly, you will notice that your thoughts drop from the mind, and thirdly, you will experience the dropping of the ego from your heart. These are very essential points and you must become aware of them.

If you follow the way of suppression, you may become so-called human beings, which are bogus, superficial, and hollow within. In other words, you will be like dummies, but not authentic, not real. If you don't follow suppression but follow indulgence, you'll become like an animal. However, if you transform your energy, then you can become divine.

The wild animal with all of its beautiful being will still be present there in you. That wild animal is not rejected or denied. So, all the wilderness or wildness along with its beauty will remain there within you.

Once your energy is transformed, nature and God will meet in you -- Nature with its beauty and God with His total grace. This is what it means to be a sage. A sage means that there is a meeting of nature and the divine, a meeting of the Creator and the created. It is a meeting of body and soul, a meeting of that which is below and that which is above. It is a meeting of the earth and the sky.

For all that to be experienced, witnessing is the basic source. Try witnessing while eating, while walking, while talking. Try! Try it while doing anything and everything. Let there be a constant hammering in you as a reminder. Let your whole body and mind know that you are making an effort to be alert.

Do not limit witnessing to the whims of the mind because that may lead to corruption. Allow everything to happen naturally. Jesus, Mahavira and Buddha followed this path of witnessing and then, as a result, Brahmacharya or celibacy happened.

The way the divine behaves is as Brahmacharya. However, He is not dependent. He is absolutely independent. He gives His love to you, but that is not out of any need. He gives love out of His abundance. He has too much love and you simply unburden Him if you take it. But this is absolutely not a need.

We'll continue in the next session. Sai Ram.