

PODCAST 225: RESOLVING DOUBTS ON DUALISM

Om Sai Ram

Welcome to Prasanthi Sandesh Podcast episode 225 on Resolving Doubts on Dualism.

There was an incident which followed a talk given by a scholar on dualism. In dualism we think of the devotee and God as separate. The devotee never merges in God. There's nothing like oneness. So the individual and the Divine are separate. This is what is called dualism.

After the speaker finished his talk, there was no time for a question and answer session to answer the doubts of any of the listeners. So the author brought his questions to the darshan line and Swami.

As the author had some doubts, he asked Swami. The doubt was this: The speaker mentioned three words – clay or mud, pot and the potter. But he did not say what they stand for. The speaker said that the devotee would never merge in the Divine according to dualistic philosophy. According to that school of thought, the individual does not find identity with the Divine. Then the speaker said that after death, a devotee should not be born again.

The speaker also mentioned one word '*sakshi*'. *Sakshi* means witness. He did not explain who the witness is.

Out of His compassion, Swami clarified these doubts, in the reverse order. Bhagavan explains in such a way that no one will have doubts at any point of time.

Sakshi

Swami explained '*sakshi*' in the following way: There is a principle of *sakshi* or witness in every one of us. Witness is the aspect which is unaffected by the experience. Witness is the experiencer. Experience and experiencer are separate. Seeing and seer are separate. Hearing and the hearer or listeners are separate. So, this *sakshi*, the witness is in everyone. It is the seer and not the seen. He is the hearer but not the heard. That experiencer in everyone is the witness. The experiencer is Divine. The experiencer is unaffected by bumps and jumps in life. The experiencer is not affected by anything. It is only the mind that experiences – good experiences and bad experiences like praise and blame, profit and loss, elation and frustration, pride and ego, depression and happiness. That's all the experience of the mind. But even the mind functions because of the witness or *sakshi*.

There may be a state when the mind does not function. A simple example: "When you are in deep sleep in the night, when there are no dreams, nothing, there is a witness.

There is no mind. It is a no mind state, what you also call annihilation of the mind or withdrawal of the mind or absence of the mind. It is only the mind that experiences. So when the witness is affected for the mind to function, it appears as if you are experiencing. Actually, the witness does not experience. It is only the witness to different stages of experiences. It is the mind that is the cause and the response to different types of experiences.

God has no witness – He is One-without-a-second. Baba has said, “I have no witness.” Let us try to understand this statement. God is the witness in everyone. The witness in you, the witness in me, the witness in everyone, is God Himself. Who is the witness to God? No one. There’s nothing like *sakshi* in Divinity – there’s no separate witness. When He is the witness in me, He has no other witness.

Another point: God is the One-without-a-second. Swami always tells this. Whenever Swami says, “God is only one,” He also adds, “Not two, Not two. Only One. Not two.” Why should He say, “Not two”? Because we are always dual. We are always divided. We are always fragmented, segmented.

God is the witness in everyone and He has no other witness because He’s the One-without-a-second. He’s the only One-without-a-second. It’s a simple, innocent statement. It carries so much depth and is a profound statement.

What about the clay, pot and potter? Swami continued: “Clay or mud is the nature of the five elements. Pot is the individual, all of us. We are made out of this nature. The body is out of earth. There’s space inside. There’s fire inside. All the five elements are there in every one of us. So we are made of clay or nature. After death, the whole thing will go back to nature. So a pot is made out of clay. A pot you use again and again for years. When it falls, it breaks to pieces, so again it becomes clay, and again it becomes pot. Pot, after breaking, becomes the clay once again. This is what we mean by birth and rebirth, the birth and death cycle. It gets repeated – from clay to pot and then pot to clay.”

“This pot has a name. This pot has a size. This pot has a lifetime, some period of existence between that period of its making and the period of its breaking, something like birth and death. Life is a span of time between birth and death. When once the pot forgets, gives up these two – name and form, it travels towards the Potter (the Creator, God and the Divine), which means man becomes one with God, Advaita, the merger, *moksha*, *nirvana*, liberation, birthlessness, deathlessness, immortality.”

“This immortality is possible by giving up the name and form, so that the pot would become one with the Potter. If it remains in the state of name and form, it moves towards the clay. But so long as these two subsist, *nama* and *rupa*, the pot travels to the clay, towards nature, to continue the cycle of life and death.”

Another doubt was this: “When there is no merger with Divinity, when the individual is not born again, according to dualistic philosophy, what will happen to him?”

Bhagavan cleared this doubt: “It is a state when he has not evolved. He’s not towards nature, He’s not towards God. He’s just undecided. He still requires awareness. He still requires that kind of sense of identity with the Divine. The moment that awareness is there, he merges in God.” So, Divine identity is required to merge with God.

According to Swami, the three schools of philosophy are three complementary steps. “In My opinion, the three schools of philosophy – dualism (*Dvaita*), qualified non-dualism (*Vishishtadvaita*), and non-dualism (*Advaita*), are the three steps, one leading to the other.”

But actually in society, one school fights with the other. The three will never meet. If a fellow looks at the face of another fellow from another school of philosophy, he takes a bath immediately because it is inauspicious to look at that face! So, the three consider themselves separate.

But here is Bhagavan who says, “One leads to the other. One is the corollary of the other. One is the sequence to the other. One is the cause, and the other is the effect.”

A simple example: A flower becomes an unripe fruit. Unripe fruit becomes a ripe fruit. There are these three stages: a flower at one stage becomes an unripe fruit. In the second stage, it becomes a tender fruit. And the third stage is the ripe fruit with its sweet juice. Unless there’s an unripe fruit, you cannot get a ripe fruit. Unless there’s a flower, you cannot expect to get an unripe fruit. So it is dualism that leads to qualified non-dualism, which ends in non-dualism.

All the three are one. What a harmony it is! What integration it is! What a wonderful sequence of events it is! This is what Swami said: “Things are not agitated. Things are complementary, never contradictory.”

This we have to understand. Things are never contradictory. Things are always complementary in the vision of Bhagavan Baba.

Thank you for your time.

Sai Ram