

## OM SAI RAM

### WELCOME TO THIS QUESTION AND ANSWER SESSION

#### Q. 323, “AIM FOR THE ULTIMATE”

June 8, 2024

*This text excerpt is taken from Prof. Anil Kumar’s book “Sathyopanishad, Vol. 1,” pages 167-173*

**Swami!** *You are referring to anubhavajnanam, practical knowledge. We think we know many things. Is this not wisdom?*

**Bhagawan:** Certainly not! The pity is that you do not realize that you do not know. You know very little and what you know is at best negligible. But you think you know everything. What you study is very little and it is a big mistake if you think that you know everything. It is foolish too. There is a lot to be known. What you know is but a fragment and it is not total knowledge.

Now look! What is this? This, as you see, is a handkerchief. (*At this point, Swami kept the handkerchief in his grip and held it in such a way that only a bit could be seen outside his fist.*) Now, what is this? This is only a piece of cloth. It is not the whole kerchief. (*Then Swami spread the kerchief and held it in His hands.*) Now, what is this? You will say, “It is a kerchief.” Seeing only a bit, you cannot call it a handkerchief. So also, acquiring a little knowledge, you can hardly claim to have attained total knowledge. This is a mistake the educated commit in this modern age. They know a little and claim to know everything. Complete or total knowledge is **awareness** and not knowledge of a bit or a fragment. This you should remember. Go in for the whole. Be aware!

**Swami!** *When does a devotee get total experience?*

**Bhagawan:** *Bhakti* finds its fulfilment in *mukti*. Till then, we can’t say that a devotee has got total experience. Total experience is *purnam ubhavam, advaitanandam*, a state of non-dual bliss, *brahmanandam*. Supreme bliss and *nityanandam*, eternal bliss. A simple example. A river flows incessantly. There may be a number of obstacles in its way. Yet, the river flows on, taking different turns. It overcomes the obstacles and proceeds forward. How long and how far? It must reach the ocean and merge in it. The ocean does not permit the merger so easily. It drives away the river or pushes it out. Still the river does not give up its attempt. Finally, as the ocean tides rise, the river merges. When *layam, sayujyam*, merger of the two takes place, there the river finds *vis’ranti* and *pras’anti*, rest and peace.

Similar is the relationship between a devotee and God. The flow of devotion leading to merging in God is *sadhana*. The river merging in the ocean is the merger of the individual *jiva* with *brahman*, which is known as *jiva-brahmaikyata*; a state of perfect merging or unison of *jivatma* and *paramatma* or *jiva* and *brahman*.

**Swami! What is wisdom?**

**Bhagawan:** Wisdom is not textual information. Wisdom is not scholarship. Wisdom is not preaching. Wisdom is not verbal or vocal. Wisdom is not an academic Master's degree or Doctorate. Wisdom is practical experience. Wisdom cannot be stuffed into the head. Wisdom is what enables you to identify your own mistakes, faults, and defects, correct them, and then it leads you towards not repeating any errors of the past.

**Swami! In the big human body, where is the life source of life located?**

**Bhagawan:** You think it is the heart. No. Don't you know that today surgeons can do heart transplantations also? Even while it is done, the patient doesn't die. Then where is the life principle that keeps you living? In the spinal column between the 9<sup>th</sup> and 12<sup>th</sup> vertebrae, there is the life principle that acts as the main switch.

In the *mantrapus pam* it is clearly indicated: *vidyullekheva bhasvara*, a lightning or electric current acts as the life centre.

**Swami! What are the main principles of life?**

**Bhagawan:** A newborn baby cries, but a grown-up man should part from this world smiling. Do you know why the baby cries? It cries because of the misfortune that lies ahead of it, a long, troublesome and problematic life. In the words of Adi Sankara, *punarapi jananam punarapi maranam, punarapi janani jathare s'ayanam*.

Everyone is born again and again, life after life. So, the infant cries. But at its birth, its parents, its relatives and elders celebrate, smile and distribute sweets, don't they? Life begins with a question, *koham*, who am I? But, it should find an answer, *soham*, I am He, I am God, before it ends. We get the answer through *sadhana*, spiritual practice or exercise. There is no point in going through the question paper again and again without finding the answer.

We can, in one way, divide life into three phases - morning, midday and night. Morning is the stage of an infant, the four-legged one, crawling on the ground on both hands and both legs. Midday is the stage of a youth, the two-legged, walking with two legs. Night is the stage of an old man; the three-legged with a walking stick as an aid to the two weakened legs.

*Brahmacarya*, celibacy is the foundation over which a three-storied building is built, with the first floor representing the stage of a householder, the second floor that of a recluse and the top floor that of a renunciant. Thus, for the mansion, celibacy is the foundation. By the time a person becomes fifty years old, he should have full control over his five organs of action, *karmendriyas*. By the time he is sixty he should have conquered all the six weaknesses, *kama*, desire, *krodha*, anger, *lobha*, greed, *moha*, infatuation, *mada*, pride and *matsarya*, jealousy.

At the age of seventy, after overcoming the weaknesses, he is revered as one of the seven sages, *saptarisis*, like the seven notes of music, *saptasvaras*, and the seven seas,

*saptasamudra*. At the age of eighty, having followed the eight paths of yoga, *astanga yoga*, he shines like the eight lords of the directions as *tadikpalakas*. At the age of ninety, life shines like nine precious gems, *navaratnas*, having followed the nine paths of devotion. At the age of one hundred, he is master of the five organs of perception and the five organs of action and is divine, having experienced divinity in depth, *brahmaivid brahmaiva bhavati*.

You should also know another point. Whatever you do, it is for your own satisfaction and not for other people's. In other words, it is for your self-satisfaction. You put on new clothes. For whom do you wear them? It is for your satisfaction that you wear a new dress. You construct a new house. For whom? It is for you only, isn't it? You eat an apple not for the benefit of the apple; it is for your own satisfaction.

Understand that Self is God. You have to play your role well in the drama of your life. Swami is *Sutradhari*, the Director, while you are the actor, *patradhari*. Consider this an opportunity. Lead your life in an ideal way and get a good name in society. God should say that you are good. This is what is said in the Gita, *manmana bhava madbhakto madyaji mam namaskuru*. Don't pray for the fulfilment of desires. Pray to be with Him and Him alone. Then, everything else will be added unto you. Be always humble and respectful.

In South India, food is served on plantain leaves. When all the items are served, the leaf on account of its weight remains without being blown off by the wind. When it is empty, it is blown off because of its lightness. In other words, empty vessels make much noise. A tree loaded with fruits is always bent because of the weight of the fruits. Similarly, a true scholar is humble and modest. A cloud-like mass of air goes up higher and higher, while a cloud of vapour comes down. A person with ego ruins himself.

There are four main principles you should know and follow in life. The first principle is *tyaja durjana samsargam*, run away from bad company. The second principle is *bhaja sadhu samagamam*, be always in good company. If necessary, you better lose or pay money if you must, in order to avoid bad company. You should never be separated from good, pious and noble people.

The third principle is *smara nityamanityatam*, bear in mind always what is impermanent or transitory. In other words, distinguish that which is divine from what is temporal. You are gifted with intellect for discrimination and judgment. Discriminate between what is transient, perishable and dual and what is eternal, immortal and non-dual.

The fourth principle is *kuru pun yamahoratram*, do meritorious deeds day and night. The body is meant for serving others. *Paropakarthamidam sariram*.

Professor Anil Kumar brings us more Divine treasures in the next session.

Thank you for your time,

**OM SAI RAM!**