

## OM SAI RAM

Welcome to Prasanthi Sandesh,

### Q 329, “CONSCIENCE OR CONSCIOUSNESS, THOUGHT OR INTUITION?”

July 20, 2024

*The following text contains excerpts from Prof. Anil Kumar’s book ‘Satyopanishad, Vol 1,’ pg. 190-195.*

**Swami!** *We come across certain terms used in philosophy and get very much confused: for instance, ‘conscience’ and ‘consciousness’. Are they not synonyms? If not, what is the difference between the two? Scholars, when consulted, add to the confusion. I am at a loss to know what these two terms ‘conscience’ and ‘consciousness’ mean.*

**Bhagawan:** There is a difference between the two. They are definitely not synonyms. You should know three terms here: ‘subconscious, conscience and consciousness’. That which works below the senses is the subconscious. But, ‘conscience’ is above the senses. ‘Consciousness’ is all-pervasive.

A small example: You have air all around. You fill a balloon with air. It gets inflated. Now, there is air in the balloon and also outside of it. If you pump more air into the balloon it bursts, with the result that the air in the balloon gets merged with the air around. You can equate the air within the balloon with ‘subconscious’ and the air all around with conscience.

The Divinity within the individual is conscience, while Divinity in everyone, which is all pervasive, collective and universal, is consciousness. Spirituality refers to many subtle things. You must understand them very carefully.

**Swami!** *Almost all of us claim to have immense faith in, and intense love for, Bhagawan. But, we also notice at the same time a lot of ego and pride in our words and deeds. What is to be done then?*

**Bhagawan:** It is impossible for an egoistic person to know and experience God. This is very certain. Just as water flows always downwards, so also, a proud man is sure to fall. You may say that you love God. But, God also must acknowledge your love. Should He not? Suppose you send a registered letter to your friend. Should you not get the acknowledgement?

Similarly, God also should be touched and moved by your devotion to Him, in order to respond to your love. This will never happen so long as there is ego in you.

One day Krishna and Arjuna noticed a Brahmin who was holding a sword and eating a dry blade of grass. They were very surprised to see such a peculiar Brahmin. Slowly, they approached him and softly asked him why he was carrying a sword, as he was a Brahmin. The Brahmin said, "I am in search of four persons, whom I have decided to kill." Krishna asked, "Who are they?" In reply, the Brahmin said, "The first person I want to kill is Narada, the celestial singer. He sings continuously the glory of Narayana all the time and everywhere he moves, making Narayana my God, restless. So I must kill him."

The second person I am going to kill is that boy, Prahlada. His father put him to suffering of all kinds. My Lord had to be there in the poison to save him. When he was thrown from the mountaintop, my Lord had to stretch His hand to hold and save him. When he was thrown into the sea, my Lord had to rescue him. When he was thrown into the fire, my Lord had to be there too in the fire to save him. He was trampled under the feet of an elephant and Narayana had to be there for his protection. Every time he prayed to God, He, out of compassion, responded to his prayers. In a way, Prahlada made my God constantly wait to save him so that nothing untoward might happen to him at any time. So I plan to kill him."

The third person in my hit list is Draupadi. She prayed to my Lord Krishna as the only refuge of the forlorn, when she was being disrobed in the open court by Dussasana. My God, Krishna, had to rush to help her out of a most humiliating situation, leaving all His consorts behind Him and without saying anything to anyone.

And last but not least, the other person whom I want to kill is Arjuna. He made my Lord his charioteer during the Kurukshetra war and gave Him a great deal of trouble."

Arjuna, standing by the side of Krishna, heard the entire conversation. He bent his head in full recognition of the Brahmin's devotion to God, a kind of devotion which excelled even his own.

**Swami! How can we differentiate thought from intuition?**

**Bhagawan:** Thought is the outcome of the mind and hence it is dual, while intuition is non-dual. A thought may arise according to our convenience. But, intuition is beyond both mind and intellect; it is the direct perception of truth and hence it stands for conviction. So, intuition is said to be *buddhi*, which is transcendental, *buddhi-grahyam atindriyam*.

A thought may be right or wrong, but the prompting of an intuition is nothing but truth. Thoughts are mostly of a sensual and worldly nature. But, intuition is the inner voice or the voice of conscience and it is Divine. Your intelligence may sometimes lead you to a situation when you begin to doubt or suspect even your wife. Sometimes you may also turn mad. But, conscience or intuition awakens your inner awareness.

**Swami! We are influenced by social, ethical, scientific, economic, and political factors in life. I have one question to ask you. If I am wrong, kindly pardon me. We hear people speaking about equality and equanimity. How can we achieve them?**

***Some groups in society claim to work towards these ideals. How are we to accomplish them?***

**Bhagawan:** There is nothing wrong if one is a seeker of truth. You understand clearly that the two words you now mentioned, '*samanatva*,' equality and '*samatva*,' equanimity, are not synonymous. They have different meanings.

*Samatva*, equanimity, is to be achieved at the individual level, while *samanatva*, equality, applies to society. It is impossible to realise and establish *samatva* anywhere and at any time. Your body is not equal, is it. It has ups and downs. While your nose and stomach project outwards, your neck dips downwards. Are you like a pillar? Then, how about the earth? Is it level? No. It is full of ups and downs with mountains, valleys, hills, oceans, etc. Isn't it? Are all of you of the same height, weight and complexion? Are your ideas, aspirations and ambitions equal? No. Where is equality then?

A small illustration: One person has seven acres of land. Another person has five acres. Supposing you divide the land equally between them, the first person loses one acre and naturally feels sad while the other person gains one more acre and feels happy. The feelings of the two are not the same. Then where is equality?

A small story to illustrate the same meaning: A certain king went round his kingdom in disguise and noticed the sufferings and difficulties of some of his people. He decided to alleviate their sufferings. He went to a forest and there he prayed to God. God manifested before him and granted him the lifespan of a hundred years to realise his dream of establishing equality in his kingdom, when all people would be happy and equal.

On hearing this, the queen went and prayed to God. "Oh God! May people also be granted a hundred year span of life! What is the use if only the king lives for a hundred years?" God granted a hundred years to each one of the people also.

Then a few elders did penance and pleased God who responded to their prayers by granting a hundred years to the queen, Rajyalakshmi.

After some time, the king returned to his kingdom and with great difficulty, he could find his palace, because God had made everyone equal, and hence he noticed palaces all over.

The king asked the queen, "Why are the streets dirty?" She said, "Oh! We have no sweepers now, all being equal." Then the king asked the queen to get some water ready for him to take his bath. The queen said, "Oh King! We have no servants as all are equal now." The king realised his mistake, as he found the entire social order greatly disturbed. He immediately prayed to God for the return of the old order.

This is how the so-called equality operates. But, 'equanimity' is different. It has to be achieved by everyone. It is the state of mind unruffled by bumps and jumps in life, not tossed about by defeats and failures. A state of mind that remains the same in times of

both fortune and misfortune is said to be equanimous. You should not be elated by praise or depressed by blame, but maintain equanimity in both times. Spiritually, '*eko vasi, sarvabhutantaratma*', the same God is in everyone.

Feelings of thirst and hunger are identical for all. Desires differ, views vary. As you know, tastes differ. Equality is impossible, but equanimity is desirable and one has to work for it.

There will be more enlightening stories and spiritual lessons in the next session.

Thank you for your time.

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