

**SOME EXAMPLES NARRATED BY SRI SADHU OM
ON - THE PATH OF SELF REALISATION
(Compiled by Sri. Ulpiano Manlangit)**

1. What is Happiness - Example

Happiness is something, which can shine even without the aid of the five objective senses. It is experienced in deep sleep where there is neither body-consciousness nor awareness of the world; it follows that **happiness must be within you, not outside**. Now you clearly know that you were wrong all along in thinking that happiness comes from external objects. Every object in this world including your own body is extraneous to you, and that is why they are forgotten in deep sleep. Yet, since everyone experiences perfect happiness in that state, the only possible conclusion is that happiness does lie within you. **The truth is that you yourself are happiness! Happiness is your true nature. You are not this body-form! You are full and perfect bliss itself!**

We can reach this same conclusion through another way also. Listen. Do you not like innumerable things? Just analyse each and every thing, which is dear to you. When you do you will find that you love only those things from which you think you get happiness. **Where there is happiness, there is love this is the universal law, a law that has no exception!!** Now, in order to proceed according to this law, tell me which thing you love most. You will have to admit that you truly love yourself best, far more than you love your friends, relatives, wife or husband, children, father, mother, riches, and so on! You love them because you think that they contribute to your own happiness. If anything happens proving to you that they give happiness to someone else, instead of to yourself, your love for them will at once vanish'. Therefore, it is clear that you love other things only because you love yourself!

We hear some people saying: "My love is not for myself; I work in this world not for my own happiness, but for the welfare of other people. In fact, I live for others. To care only for my own happiness is selfishness — that is not my aim. My aim is the happiness of others". This is superficial talk, betraying a lack of sincere and serious analysis! People do not realize that every so-called selfless act, which they do, brings happiness only to themselves! Let us take the example of a man who is prepared to undergo, throughout his lifetime, all kinds of sufferings for his son just to maintain, educate, and keep him above needs and wants; in doing so it is he alone who gets - satisfaction from seeing the prosperity of his sons. He worked for this satisfaction alone. Is not this satisfaction his own? **Is not this self-satisfaction the driving force behind all his so-called selfless work?**

The former American president Abraham Lincoln once saved a pig by lifting it out of the mire in which it was caught, and while doing so his body and clothes became very dirty. The onlookers asked him why he, the president of such a vast country, should dirty himself just to save a common pig. He replied: "I got involved in this action not so much to relieve the suffering of the pig, but to relieve myself from the suffering I experienced at the sight of the pig. I did this only for my own peace of mind I" What Lincoln said then is the practical truth of the matter. It is only this self-satisfaction — one's own happiness—which is the hidden motive behind all kinds of selfless acts! This can in no way be denied.

2. The Technique of Self Inquiry - Example

A broken piece of mirror is lying on the ground in the open space in full sunshine. The

sunlight that falls on that piece of mirror is reflected, and the reflected light enters a nearby dark room and falls on its inner wall. The ray from the mirror to the inside wall of the dark room is a reflected ray of the sun. By means of this reflected ray, a man in the dark room is able to see the objects inside that room. The reflected light, when seen on the wall, is of the same form or shape as the piece of mirror (triangular, square or round). But the direct sunlight (the original light, the source of the reflected ray in the open space shines indivisible, single, all pervading and unlimited by any specific form or shape. Self, our existence-consciousness, is similar to the direct sunlight in the open space. The ego feeling or mind-knowledge, the 'I am the body'-consciousness, is similar to the reflected ray stretching from the mirror to the inner wall of the room. Since Self-consciousness is limitless like the vast, all-pervading direct sunlight, it has no form-adjunct (rupa-upadhi). Since, just as the reflected ray takes on the limitations and size of the piece of mirror, the ego-feeling experiences, the size and form of a body as 'I', it has adjuncts. Just as the objects in the dark room are cognized by means of the reflected light, the body and world are cognized only by means of the mind-knowledge.

“Although the world and the mind rise, and set together, it is by the mind alone that the world shines.”

‘Ulladhu Narpadhu - verse7

Let us suppose that a man in the dark room wants to stop observing the objects in the room, which are seen by means of the reflected light, and is possessed instead by a longing to see its source, ‘Whence comes this light?’ If so, he should go to the very spot where the reflected beam strikes the wall, position his eyes and look back along the beam. What does he see then? The sun! But what he now sees is not the real sun; it is only reflection of it. Furthermore, it will appear to him as if the sun is lying at a certain spot on the ground outside the room! The particular spot where the sun is seen lying outside can even be pointed out as being so many feet to the right or left of the room (like saying, "two digits to the right from the centre of the chest is the heart"). But, does the sun really lie thus on the ground at that spot? No, that is only the place whence the reflected beam rises! What should he do if he wants to see the real sun? He must keep his eyes positioned along the straight line in which the reflected beam comes and, without moving them to either side of it, follow it towards the reflected sun, which is then visible to him.

Just as the man in the dark room, deciding to see the source of the reflected beam, which has come into the room, gives up the desire either to enjoy or to make research about the things there with the help of that reflected beam, so a man who wants to know the real Light (Self) must give up all efforts towards enjoying or knowing about the various worlds, which shine only by means of the mind-light functioning through the five senses, since he cannot know Self either if he is deluded by cognizing and desiring external objects (like a worldly man) or if he is engaged in investigating them (like our modern scientists). This giving up of attention towards external sense-objects is desirelessness (*vairagya*) or inward renunciation. The eagerness to see whence the reflected ray comes into the room correspond to the eagerness to see whence the ego-‘I’, the mind-light, rises. This eagerness is love for Self (*swatma-bhakti*). Keeping the eyes positioned along the straight line of the beam without straying away to one side or the other corresponds to the one-pointed attention fixed unswervingly on the ‘I’-consciousness. Is not the man now moving along the straight line of the reflected beam from the dark room towards the piece of mirror lying outside? This moving corresponds to diving within towards the Heart.

“Just as one would dive in order to find something that had fallen into the water, so one should dive within with a keen (introverted) mind, controlling breath and speech, and know the rising ego, Know thus I”

By his very moving along it, does not the man who positions his eyes on the reflected beam reduce its length? Just as the length of the beam decreases as he advances, so also the mind's tendency of expanding shrinks more and more as the aspirant perseveres in sincerely seeking its source.

3. The World and God - Example

Sri Bhagavan has shown us that it is only because man has not yet attained a correct knowledge of the first person that it has been impossible for him to have a correct knowledge about the truth of the second and third person objects, the world and God, and that it is only because man has not yet attained a true knowledge about the second and third person objects—that is, only because man continues to have the wrong knowledge that the second and third persons are different from the truth of the first person, that so much unnecessary confusion and strife prevails among the people of the world and that as a consequence so many misfortunes and calamities have befallen mankind.

Being the perfect spiritual doctor that He is, Sri Bhagavan has thus clearly and precisely diagnosed the exact nature of the dangerous disease, which exists in the mind of mankind. Moreover, He has also prescribed an entirely new method of treatment—namely taking the medicine of Self-attention & observing the diet-restriction-of completely abstaining from attending to second and third person objects—and thereby He has provided us with remedy which will surely remove the primal disease of mankind, the disease known as 'original sin'. If we scrutinize this method of treatment more deeply, we will understand that the medicine is devotion (bhakti) and the diet-restriction is desirelessness (vairagya). Sri Bhagavan has also dearly explained that the correct way of taking the medicine of Self enquiry is to attend to oneself in order to find out 'Who am I?' and He has given us many clues to facilitate this practice. All of these things He has taught us from His own experience of Self-Knowledge, which dawned in Him all of a sudden without His having Studied any books and without His having had any other person as a Guru to teach Him. Hence the sole purpose of this exposition of **Sri Bhagavan's** teachings is to enable mankind to know the correct target towards which it should aim the arrow of its attention and to enable it thereby to direct its research towards the proper goal.

Since the eternal Self is non-dual and since there is no other path (to attain it) except (to attend to and thereby to abide as) Self, the goal to be attained is only Self and the path is only Self.

Know them (the goal and the path) to be non-different.

-Guru Vachaka Kovai versa 579