



Aum Sri Sai Ram



Prasnottara Vahini

Jnana and Yoga

Ch. 9.
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(Sathya Sai Seva Organisation- Bangalore South, Karnataka)

Prashnottaras

- What is Jnana and Yoga
- Guru – ideals and benefits
- Sadhana – path and difficulties
- Masculine and Feminine



A. Jnana and Yoga

- Jnana - realise self – Atma swarupa- Swaswarupa
- Yoga – thapas – assist in realisation – warms and readies intellect



Jnana - Light

Yoga - Oil

B. Guru

Realise then Teach

- Experienced Self →→ Guide one towards realisation
- Experienced Vedanta →→ Teach vedanta

- Purity – Heart, Thought and Mind
- Knowledge of Paramatma (Chandala)
- Detachment from sensory



- With experience Vs Without experience ----- Only description

C. Sadhana - Gunas

Gunash impact Sadhana

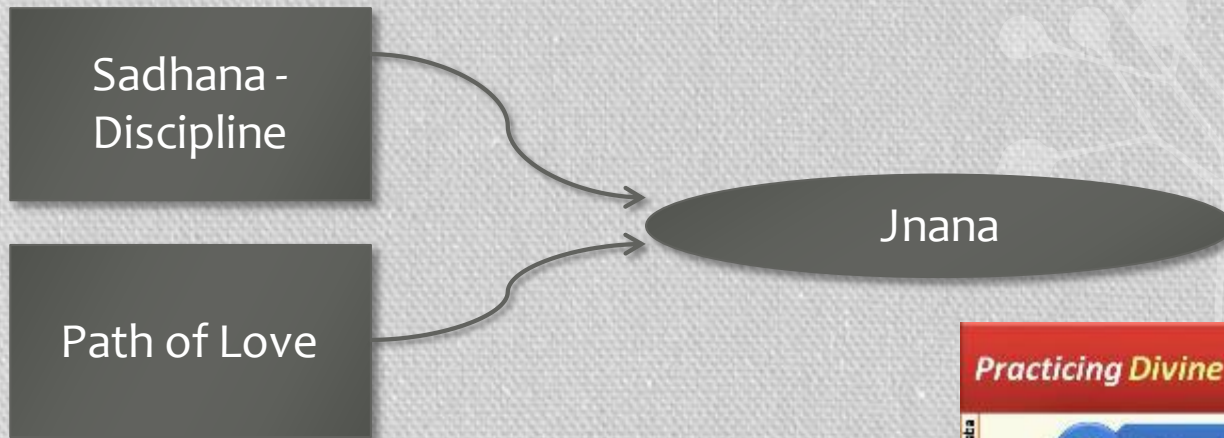
- Rajasic Guna - Qualities - Passion, excitable
- Path of adventure → Anger and Disappointment
- External mantras – Utterances
- Tantras
- Physical form

Karma Kanda (path of action), *Upaasana Kanda* (path of worship) and the *Jnana Kanda* (path of wisdom) in sequence

Vikramaditya - Yogi

C. Sadhana - Paths

- Sadhaka --- Eagerness-Detachment-Faith (Arjuna)
- Trikarna Sudhi for Sadhaka – Thoughts-Words-Deeds
- Feel divinity –Work is worship



Practicing *Divine Love* is the easiest way to God

Sri Baba
Spirituality made easy...

- **Start the day with Love**
- **Fill the day with Love**
- **Spend the day with Love**
- **End the day with Love**

This is the way to God...

C. Sadhana - realization

Upanishads and their message

Spirituality made easy ...
Sal Beba

	<p>That which, once it comes, it never goes</p> <p><i>Jnana (Wisdom)</i></p>
<p>That which, once it goes, it never comes</p> <p><i>Ajnana / Maya (Ignorance)</i></p>	
	<p>That which never goes and never comes</p> <p><i>Atma (Self)</i></p>

May'93 Kodaikanal



D. Masculine and Feminine

Boat – Body

Rudder – Athma

River – Samsara Sagara

Body – 5 elements must to cross

Body is Chariot

Aham + Aakaram

All have right to

Brahma Vidhya



D. Chinna Katha - 1

Once a disciple went to a preceptor and requested him to impart to him the Supreme knowledge of the Omni self (Brahma Thathwam). The Guru gave him a mantra and asked him to chant it continually without any selfish desire. The Guru told him that after he had done this Sadhana for one whole year he could come to receive the knowledge of the Supreme (Brahma Jnana).

The disciple approached his Guru after one year and told him "Oh revered one! I have recited the mantra for one whole year". He was eagerly awaiting the preceptor's answer. He thought that his Guru would certainly impart to him the knowledge of the Supreme. Just then, unaware of the presence of the disciple, the maid servant was sweeping the ashram premises and the dust from the ground fell on the young man. The disciple flew into a rage, because he had come to the ashram after a sacred bath and the dust had sullied his body. He looked at her with anger and the maid was filled with fear. The Preceptor was watching the entire scene.

The Guru said "you are not competent to receive the knowledge. You got angry with the maid servant who unwittingly caused some dust to fall on you. How can Brahma Jnana be imparted to one, who has not that much of endurance? Go back and practice the Sadhana for one more year". (Contd..)

D. Chinna Katha – 1(i)

At the end of the second year the disciple was about to enter the ashram. According to the instructions of the Guru the maid servant once again let the dust fall on the disciple in full measure. The disciple grew indignant and wanted to beat her, but somehow, refrained from doing so.

The disciple approached the Guru and paid his respect. The Guru told him: "You are still not competent to receive the knowledge. Last year you exhibited the qualities of a snake and now those of a dog. Come back after ridding yourself of these animal qualities".

At the end of the third year, the disciple entered the ashram premises after taking a sacred bath. As per the instructions of the Guru the maid servant poured some dirty water on the disciple. The disciple calmly offered his salutations to the maid and said, "Mother! I offer my salutation to you. You have helped me to acquire the greatest virtue, forbearance. Now I am worthy enough to receive the grace of my Guru. I shall always be grateful to you".

As soon as the disciple prostrated before the Guru, the Guru endearingly said: "Son! Now you are quite competent to receive the knowledge of the Supreme".

D. Chinna Katha – 2

One uneducated and simple minded person joined a military recruiting centre. He was undergoing a few months' training course which would make him eligible to join the army. Unfortunately, just after completing a week of this training, news reached that there would be a visit of an army officer who would interview the candidates and inspect the type of training being given by the centre.

The person in charge of training these candidates was very much worried about the newly recruited simple minded man. However, since he happened to be an experienced army officer, he knew well the type of questions that would be put to the new recruits. So, he coached this man thoroughly to answer correctly most plausible questions. He asked him to first of all remember the sequence of the questions. The first question would be 'What is your age?' You are to say "22 years". The second question would be 'How long have you been in this centre?' You are to answer "two years". And the third may be, 'Are you happy in this centre or do you feel homesick?' You have to say "I am at home both here and in my place."

The Cadet learnt these answers by rote. On the day of inspection, he was asked to come to the interview room. The inspecting officer asked him, "How long have you been here"? The cadet just remembering the sequence of the questions said, "22 years". The officer was rather surprised. Then he asked, "What is your age"? The cadet said, "Two years". "What nonsense is this? Are you mad or am I mad", roared the officer. The cadet calmly answered, "Both" as he could only remember just that word because he had by then got scared. It is dangerous to remember things by rote.



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Jai Sairam

Thank You