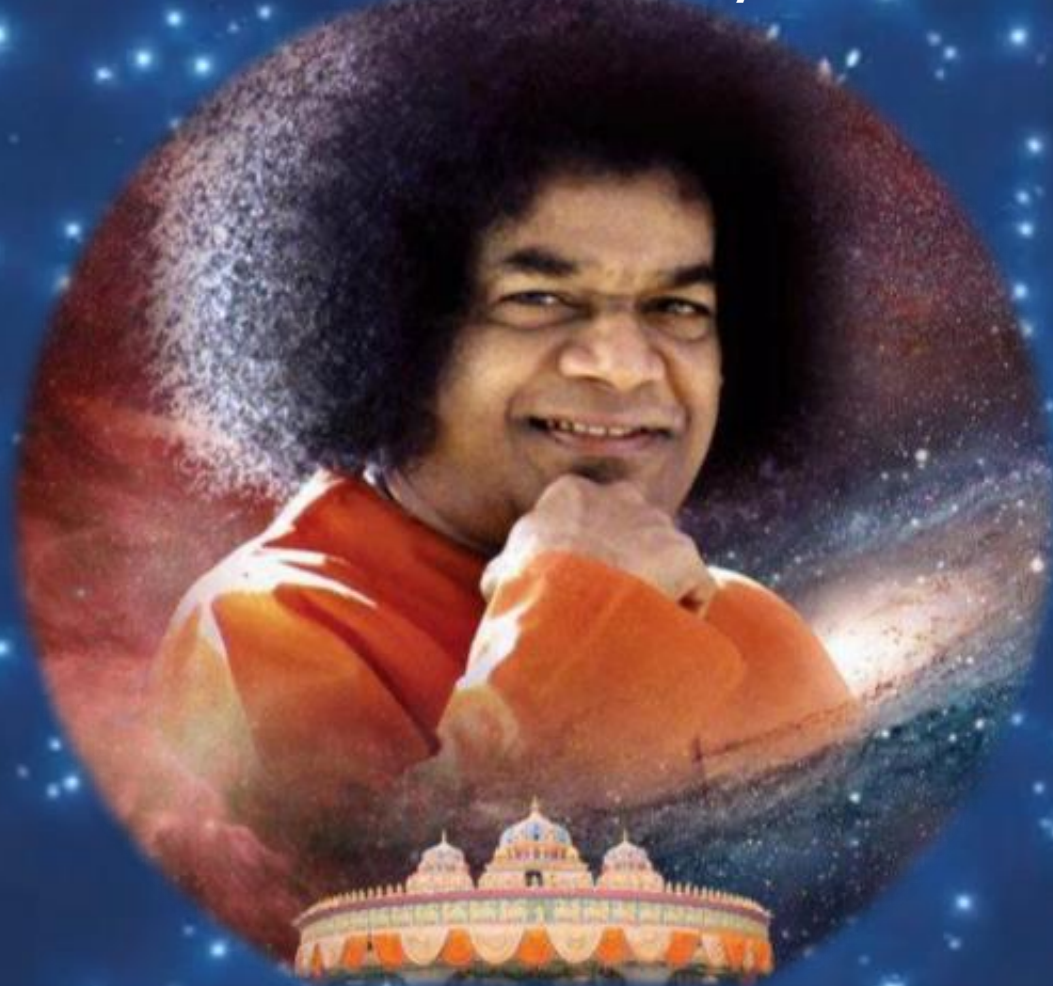


Living with SRI SATHYA SAI
VAHINI SWADHYAYA - *Online Spiritual conference*



PRASANTHI VAHINI – SESSION 1
SRI SATHYA SAI SEVA ORGANISATION, BANGALORE-SOUTH

Prashanthi Vahini



The Purpose of Prashanthi Vahini is to explain

- What supreme peace is
- Makes you understand how to earn Prashanthi
- How to utilize Prashanthi
- The attributes of Prashanthi
- Every one of us as aspirants has the **legitimate right** to earn and experience this supreme peace
- This Prashanthi Vahini provides you the path by which it can be earned, and you have to learn and practice.

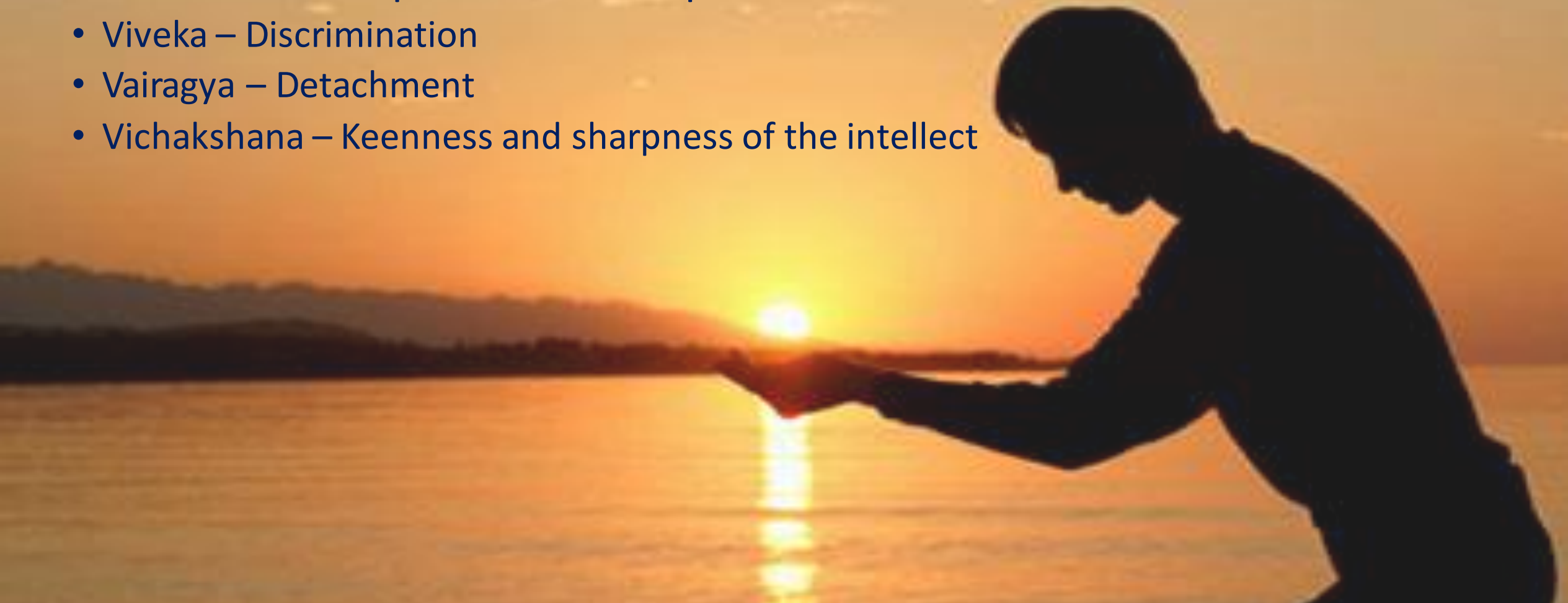
Prashanthi

- Prashanthi - Its meaning – supreme peace
- Pleasure and happiness from achieving worldly goals – Short lived
- Prashanthi is expanding, enlarging, spreading, growing, - VIKAS
- Obstacles to peace – Inner enemies
- Supreme peace is experienced only when inner enemies are eliminated such as desire and anger
- The Process of Elimination is called “Sama” or developing equanimity and Equipoise.
- It is a continuous practice to maintain the balance - Sama



Uniqueness of Humans

- Human beings are blessed with intellect to discriminate
- The Sadhaka is required to develop
 - Viveka – Discrimination
 - Vairagya – Detachment
 - Vichakshana – Keenness and sharpness of the intellect



Peace and Atma

- Peace is another phase of Atma
- Atma has no beginning, no end, no blemish and no blame.
- It is equal to itself and has no comparison
- Similarly Peace, is inherent in us, has no beginning, no end, and carries no blemish .
- Peace can be compared with Peace only.
- It stands no comparison with anything else
- Atma is in you, you search elsewhere
- Peace is inherent in you, yet you search for it else where



Nature of Peace

- Nature of human being is to be peaceful
- Worldly compulsions smear, wrap and cover peace with misery and anxiety
- Peace is the foundation of happiness
- Peace is the Nursery of all happiness and joy
- Peace is the source of Happiness, Joy, and Bliss.
- All men require peace, who ever he may be
- Ultimate aim is to live in peace, to attain peace

How Prashanthi happens

- Eliminate anger and greed through the skillful practice of Sama – Equanimity
- The Peace is experienced inside your spiritual heart.
- The peace has to be spread out through our thoughts, words, deeds, behaviour, through Manas, Vaak, Kaya, and Karma.
- Only when all these four manifest peace equally, Shanthi becomes Prashanthi. That is how shanthi is spread as Prashanthi.
- Peace is the Foundation for Happiness. Peace is the source of Happiness. Peace is the nursery, through which happiness and bliss grows.
- Every person requires peace, irrespective of what he is, a vedanthin, acetic, philosopher, scholar or a pious person or the even the un-deserved too. Every body strives for ultimate Peace.



Love and Peace



- Our society is infested with disease,
- an internal disease arising out of selfish politics, lack of piety, and heartless competition.
- This disease fosters anger and greed, to gain more power prominence etc.
- Anger and greed drives away peace. Spiritual pursuits are derailed.
- The Only Medicine available for this is “Love” “Pure Love”.
- When love enters your heart it removes the impurities of selfishness, greed etc which fade away.,
- When you heart is cleaned of its impurities, automatically peace manifests.
- Once peace manifests it can be spread as Prashanthi.
- This love is like, fuel, and the peace is like a flame. The flame can exists only when there is fuel. Similarly, only when there is the fuel of Love, the bright light of peace exists.
- When this happens with most of us, the world will become united, giving scope for spiritual knowledge, to bring about world peace

Discipline as the way of Live

A person in a dark suit and hat is walking up a glowing, ethereal staircase that leads towards a bright, circular light source at the top. The background is a deep blue, starry sky with a soft, glowing aura around the light source. The person is carrying a red bag and holding a cane.

- Successful living means attaining lasting peace.
- Discipline is the foundation for successful living
- Through discipline alone one can attain lasting peace.
- Only in peace do you experience real happiness and bliss.
- Peace co-exists with pure heart, and never with a greedy heart full of desires
- Peace will flee away from the selfish and the sensual.
- For it hates the company of selfish and sensual persons
- Peace does not depend on external conditions.
- Our yogis, sages, Rishis and wisemen are those who have attained peace with pure heart

Impact of Discipline (Sadhana)



- Peace is full of spiritual uplift and wisdom
- For spiritual uplift and wisdom are the natural accompaniment of bliss
- Genuine peace is won only through control of senses
- Calming and taming the Mind and its agitations arising out of “Likes & Dislikes” “love & hate” “sorrow & Joy, “hope & despair” sets the stage for stream of supreme peace.

Atma and Peace

- Bhagawan again dwells on “What is Atma” in greater detail
- For Knowledge of Atma destroys the illusion, doubt, and sorrow
- Knowing Atma is knowing peace.
- Peace partakes the characteristics of Atma.
- Swami reiterates that “Peace is in the Nature of Atma.
- Atma is imperishable.
- It does not die like body and mind
- It is universal, subtle and its very nature is knowledge.
- Knowledge of Atma confers the steadiest peace and with it holiness and happiness

Atma and Peace...

Swami further elaborates on Atma

- Atma is not the object of knowledge, it is the very source and spring of knowledge.
- Swami warns that those who are carried away by the vagaries of senses cannot attain the Atma
- Atma -Brahman is the **one unchanging in the changing world**
- Atma is untarnished by the external transformations, changes or modifications
- The glory of the body is not the glory of Atma
- Atma really speaking is indescribable and inexpressible.
- It is neither this nor that
- It can be said to be only it, the Atma – Brahman
- This Atma-Brahman manifest as truth, love, light, peace, wisdom and highest bliss Paramananda
- You can attain Brahman through any of the these paths
- Thus the knowledge of Atma [spiritual wisdom] is the one that shows the way to ripening, the fruition, the freedom, the immortality, the eternal happiness and the eternal peace

Atma and Peace...

Further Swami Says

- Atma is not the five senses
- Atma is not the intellect
- Atma is not the pranas or vital airs
- Atma is not the life force.
- It can be described as what it is not, and not by what it is
- If anyone says Atma is this or that, we can take it that they know nothing about Atma
- Because much can be said about something unknown, anything, any name can be ascribed to it
- Atma cannot be communicated or described in words who ever may try.

Bliss – A Product of Peace

- **Bliss** (Ananada) is the innate [in born] nature of all human beings.
- The Bliss is an inner experience and we search for it outside.
- The pity is we search for this bliss every where else, except where it is available
- Bliss is a product of peace. Bliss emerges from peace.
- Bliss is a consequence of peaceful existence.
- Bliss and Peace are Atma in itself. The Inner Atma.
- **To realize this bliss, peace has to be maintained.**

To maintain the peace is a sadhana

- Our senses are out bound and our mind is ever wandering
- And our out bound senses and wandering mind disturbs the peace.
- Therefore peace should become the authority and your heart should set the rules and the limits, within which the self should remain disciplined
- When peace is very steady, and is unaffected, so stable that
- What ever is happening outside does not influence the inside,
- When this stage is reached, it is the ultimate treasure of spiritual bliss,
- This is equivalent to grasping Atama that is changeless, deathless, and enjoyer of peace



Peace is not Mind/Intellect

- The mind should be trained to discriminate [viveka], to develop detachment from worldly distractions through detachment [vairagya] which would otherwise disturb the inner harmony.
- For his awareness is of great importance.
- A spiritual heart immersed in Peace, emanates Pure love, that spreads, pervades and purifies the atmosphere.
- It is **not a mental condition** developed by logical thinking. It is rather an absence of it.
- Peace is the discipline of all disciplines.
- So it is very important to understand mind and the shaping of mind

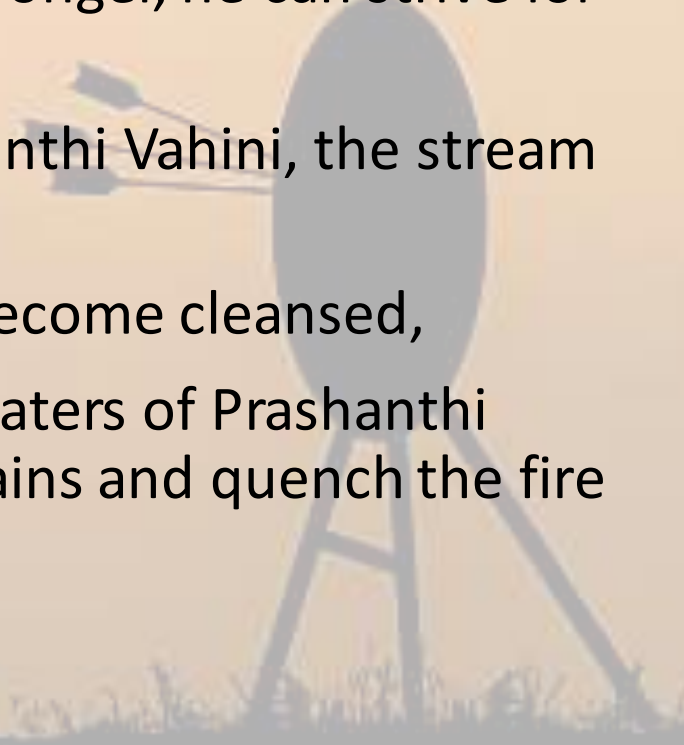


Mind Afflictions

- When you are born, your mind is like a blank sheet of white paper.
- As soon as thinking, feeling, and acting starts the process of tarnishing the mind also starts.
- This is because the human body is dependent of life breath called prana
- Apart from the life breath he human body also depends upon the MIND, and the DESIRES that agitate the mind
- Slowly as impurities accumulate, [such as greed desire and anger]
- Right and truth [dharma and sathya] gets befogged.
- The society to which you are born, conditions your mind, in many ways.
- The manners, fashion, convention, custom etc, many for eg [behaviour, dress code, culture, customs, religion, etc], every thing is part of mind conditioning.
- The Individual is thrown into a crowd.
- Means you are one person but [you are a son, father, boss, subordinate, spouse, etc etc] different person to different people.

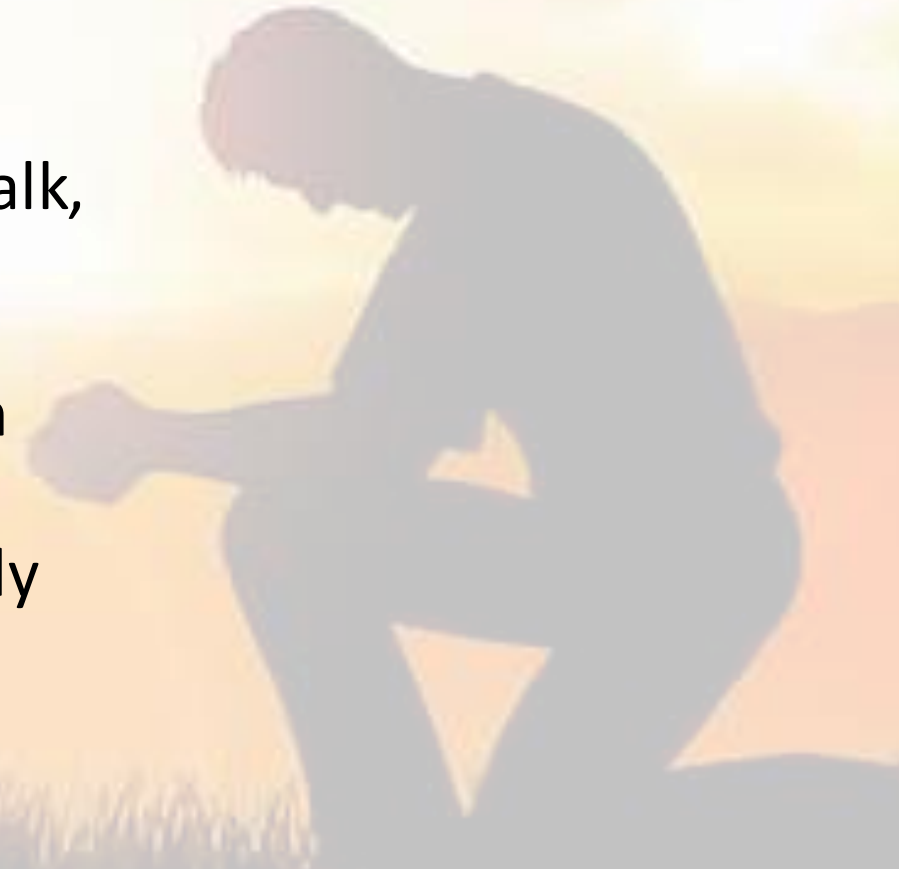
Shaping the mind- for peace

- Swami further describes the human mind as a battle field [Kurukshetra]
- In this battlefield of our mind, good and bad, right and wrong, fight for supremacy.
- Just like Iron has to be beaten flat, by iron alone.
- Similarly, Superior Mind has to be used, to shape the inferior low mind.
- When a person makes his mind superior and stronger, he can strive for personal spiritual uplift.
- Swami asserts that this is the purpose of Prashanthi Vahini, the stream of supreme peace.
- Simply Immerse into this waters of discipline, become cleansed,
- Swami concludes with blessings may the cool waters of Prashanthi Vahini refresh you, remove your sorrows and pains and quench the fire of sin.



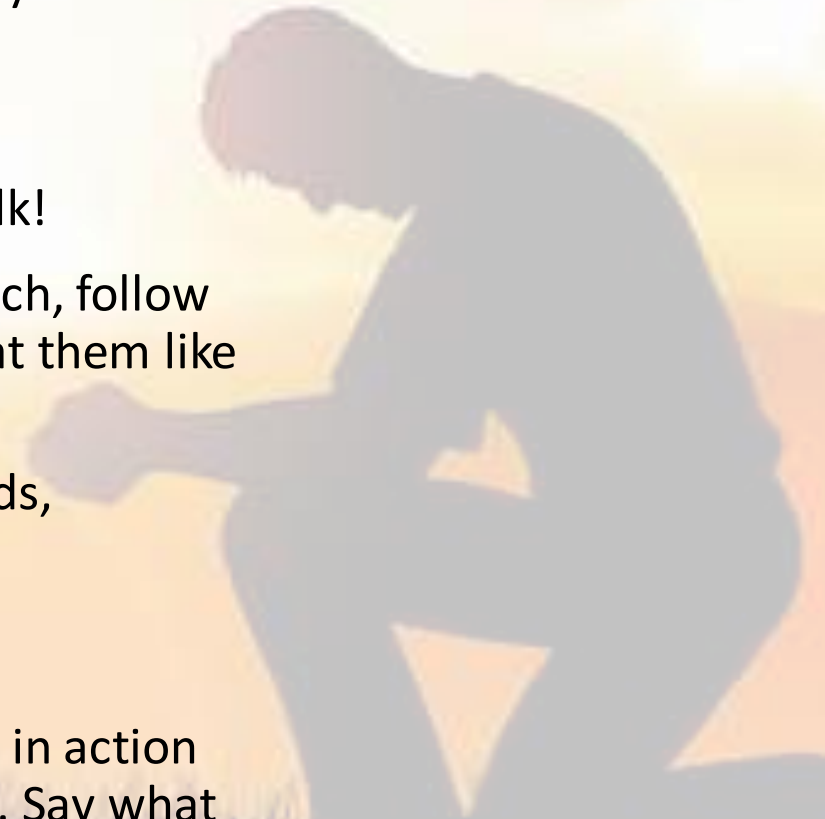
Words devoid of experience – a disease

- Swami then tells us about another disease of humanity, which harms and reduces peace all around.
- This disease of words devoid of experience, there are people who simply talk, advice, but do not walk the talk, they do not lead by example of their own act and experience
- Swami wonders how can these people speak so much without any experience!
- This disease must be treated and removed, if you really want Peace.
- Because this disease covers and wraps up the Peace.
- To talk is very easy.
- In the case of a genuine spiritual aspirant, he first experiences and then only talks.



Words devoid of experience – a disease....

- But when you see the other kind of people who simply keep talking they create disaster in the society.
- They mislead people, and innocent people get astray and duped.
- So swami suggests, you first watch the conduct of these people who talk!
- And in your observation if you see them put to practice what they preach, follow them, but if they are merely talking, without leading by example, treat them like how you will treat a gramophone record or voice record.
- Don't give too much importance to them, and treat them like God Heads,
- Treat them like a voice record,
- Swami says you cannot say some thing and mean some thing else.
- For example swami says if you say, All are God, God is in every one, but in action treat some one as unholy in actual practice it is a great mistake and sin. Say what you mean, mean what you say in your action.



Spoken Words Amritha or Anritha

- There are people bestowed with skill in speaking with sweet diction and eloquence.
- The sweetness of the spoken words must linger to be sweet even when recalled from memory.
- Such lingering sweetness is called amritha
- In today's world the spoken words turn bitter when recalled from memory.
- This happens when there is no coordination between the speaker, the subject, and conduct.
- Then the words become false or anritha.
- In a positive sense swami says spoken words on a good subject, with appropriate feeling based on actual experience can make changeless and permanent impression in the minds of the listeners.
- So Much about spoken words and their impact on peace.

TAPAS – the spiritual Skill Set

- Then swami turns to the Spiritual aspirants and **advices** them to develop TAPAS as a spiritual skill set.
- Use Viveka, the sense of discrimination to distinguish the eternal from the transitory and decide what is worthy
- Secondly make a sincere attempt to put to experience what you chose as worthy and true
- Thirdly continue with the discipline and do not give up come what may.
- This way you develop what is called **spiritual austerity** or TAPAS.
- Eg you learn to speak truth, attempt to put it to experience, and don't get tempted to give up the discipline of truth, . You will reap real peace and joy.
- When you put things to experience, you are not mere victim of spoken words, but you turn wise from your own experience, using your sensc of viveka and viraghya.

Ever Changing Nature of Creation

- Everything in this creation has to undergo some change or the other every minute.
- It is continuous, There is no exception to this rule.
- So too each one of us are subject to continuous change, both internally and externally
- External changes can be easily grasped but internal changes are not so easy to understand.
- Swami advices that firsts train yourself to understand external changes, which are clearer and then
- Gradually approach to the problem of controlling the internal changes, of your interiority.
- Observe and handle the changes with a full heart, to your utmost satisfaction. Don't take to half hearted approach

Ever Changing Nature of Creation

- Swami warns the spiritual aspirant that while dealing with the problem of handling changes
- do not do it an act to earn praise or esteem of others [from spiritual perspective]
- Do not do an act to please some one or to get praised as a great devotee.
- An act aimed to seek something from the outside world, instead of transforming the inner self, would amount to cheating.
- Swami express this in strong terms as Atma Droha.
- When you seek recognition, praise etc from the outside world it does not help in attaining spiritual goals because you are hankering on the identity and you will become victim of ego.

Inner world Vs Outer world

- Swami is more concerned with **our inner and not the outer world**.
- What you really are from inside than what you appear to be, outside.
- But Swami also says, we need to harness the outside as well.
- Here comes a very deep understanding
- If you can **manifest the inner feelings** of your **heart in the outward behavior of your act**, that would be most desirable.
- By doing so you experience the feeling of quietude and peace in full measure.
- This would help to spread the taste of that peace through your thought, word gesture and deed.
- Manas, Vaak, Kaya and Karma.
- When you express your inner peace to the outer world through all the four, you will experience that MANAS fades away. You are in union with God. That is Yoga in Itself.
- Seva mode, inner self pure,....

Transformation through daily conduct and behavior

- Swami Asks what is the point in talking about Philosophy that you cannot understand ? or speak about the scriptures that you cannot put to practice? Sheer waste of time.
- The present world is full of such people who talk Philosophy and scriptures but follow none.
- Instead Swami has a **practical piece of advice.**
- Bring about **changes in your daily conduct and behavior**, for this is within the capacity and capability of all. They can be easily practiced and also clearly grasped. [External Changes]
- Only when you bring about a change [refinement] in your daily conduct and behavior, little by little you will equip yourself to connect to your inner Atma, can be understood.
- So Swami asserts that with respect to every little act, activity, and word, one should use viveka and chose the best. **That is the sign of a genuine spiritual aspirant**

Spiritual Exercise wins his grace

- Devotion and Peace is an inner flowering in the heart of a spiritual sadhak.
- Devotion and Peace are not worldly objects to be acquired or obtained from another person
- Swami Says that Gods Grace is also fundamental to nurture devotion and grow peace.
- Both Sadhakas effort and Gods Grace are essential.
- He asserts that no spiritual discipline will ever go waste.
- Swami wants us to develop deep conviction that anyone and every one with spiritual discipline will enjoy the bliss.

Deep Routed Devotion to drive away anger

- Swami once again reminds us that sadhaka must conquer anger to earn peace
- Anger is the harvested product of the manipulating mind.
- Anger enslaves the sadhak and fogs his understanding
- Devotion is the opposite of anger and an antidote for anger
- When devotion becomes deep routed understanding becomes easy.

Draw inspiration from great souls

- Swami says that a sadhaka should develop the fortitude needed to bear all the challenges of life.
- He cites the examples of Ramdas, Tukaram, Kabir, Thyagaraja, Nandanar etc who braved calumny, torture, and travail with the help of Peace.
- Swami says the sadhaka should draw inspiration from such great souls, to free himself from anger despair and doubt.
- Swami says the study of the struggles and success of these great achievers is a lesson in itself for contemplation



Namasmarana to the aid of Sadhaka

- Swami reminds us of Namasmarana, remembering and recalling the name of Lord to overcome all struggle and win.
- Swami quotes the illustration of Bhishma who bore the pain patiently in his arrow bed, his firmness and unshakable discipline till the dawn of the auspicious moment to leave his body. Swami admires Bhishma as a tranquil devotee.
- Swami says Peace is essential for every one.
- Having peace is having everything
- Not having peace is akin to losing the joy in every thing
- Peace the very nature of the human being
- When the anger and greed are removed peace shines in its own effulgence as much as sun shines when the dark clouds move away.