



SHREYAS PREYAS

SREYAS & PREYAS



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INTRODUCTION

In the journey of life we often find ourselves standing at the junction of two paths, the good and pleasant [Sreyas and Preyas]. The quality of our life depends upon what we chose between the two. We need to exercise this choice in our day to day life until we reach moksa, the ultimate Freedom. Choice has to be made between good and pleasant. What appears pleasant in the beginning may not be good and vice versa.

Given below are some passages from the talks of Swami Visharadananda on the topic of Good (Shreyas) and Pleasant (Preyas) as heard by his students. We hope the reader will gain by seeing the underlying thread running through these passages, by understanding the essential teaching and, more important, by applying the same in life.

Yajnavalkya: Take from me, O Maitreyi, your share of property or
Brahma Vidya, the Knowledge Divine.

Maitreyi: Grant me that, O Sage, that gives everlasting happiness.

(--- and thus Maitreyi chooses Shreyas)

- *Brhadaranyakopanisad*

There are two ways of leading our life: *Preyas* and *Sreyas*.

Preyas is pleasant, which is attractive, tempting. *Sreyas* is good, which serves our highest purpose of *moksha*, liberation. That which is wholesome though it may not *appear* desirable in the beginning. *Preyas* is opposite of *Sreyas*. *Preyas* may look very nice in the beginning but may bring misery later.

Preyas *seems* to make us happy temporarily but later on causes misery. To understand, comprehend this truth requires some space, patience, some leisurely time to contemplate. One needs to take out time from the rush of the humdrum of the life and stop for a while to see the truth, to see how men rush to objects like moths rush to the fatal attraction of the flame and destroy themselves. Objects first attract, bind and then destroy- may not be immediately like a flame destroys a moth but gradually. Indulgence is like slow death. Take the example of drug addicts. Initially one feels ecstatic but slowly when the person is hooked, he encounters untold misery till he is extinct.

We saw above the example of moth being destroyed due to sense of sight.

A fish, attracted by the taste of the bait, gets hooked. In fish, the sense of taste is dominant and

because of that only it gets killed whereas the deer gets killed due to his weakness for sound of the flute. The dominant sense organ in deer is ear. It runs straight to the direction of the hunter who uses a flute to lure him.

The weakness of an elephant is the sense of touch. Hunters leave a cow-elephant to attract the bull-elephant and when he chases her, he falls in a pit made invisible with the cover of leaves. He is kept hungry in that pit till he becomes weak. Later he is tamed by other pet animals to lose his independence for the rest of life.

Attracted by the fragrance of a lotus in a pond, the bumble-bee gets into it and forgets the passage of time and gets trapped in it when, in the evening, the lotus closes its petals. When elephants come to drink water in the night, all the lotus flowers, including the one with the bee in it, get trampled. And the poor bee dies. The sense of smell is dominant in a bee.

The sense objects are to be examined in this light. Each of the five sense objects is powerful enough to kill the animal.

That being the case of individual senses, what to talk of human beings who are pulled by all the five

senses at a time! In the name of happiness, objects take away our independence.

Beware! What appears beautiful, may not be so in reality! There are so many attractions in this world for which man falls viz power, position etc.

If a man is offered a chair, a position, it seems to be very attractive but then he has to pay a price for that. People who brought him to that position, who supported him, make him involve in sinful actions. He is made to tell a lie, etc. There is a price-tag for each and every position. When wealth is offered see the motivation behind it and be careful not to get hooked.

Attractive objects give us some *sukha* temporarily then trap us. We get trapped like an addict. The drug gets into the chemistry of the body making a person helpless. In that state of helplessness people don't hesitate to commit a murder for the sake of one shot of drug. Helplessly, people are driven to sinful acts.

Our *Puranas* are full of stories where entire empires, kingdoms were destroyed for the sake of lust. *Ravana*, the demon king, had 750 queens yet his lust for *Sita* became the cause of not only his death but the entire family and kingdom was destroyed.

Duryodhana refused to give even five villages to his cousins, the *Pandavas* and declared that he would

not yield without war a piece of land equal to even the point of a needle. The result was their entire dynasty, not only *Kauravas* but both *Kauravas* and *Pandavas* except the prince *Parikshit* was wiped out! That is the result of *lobha*, greed.

Our history shows episodes where kingdoms were destroyed due to *lust, greed and anger*. The downfall of India started with the defeat of *Prithviraj Chauhan* and the cause was jealousy of his cousin *Jayachand*. Seeds of these vices are there in each one of us. External situations provide right type of atmosphere for these seeds to germinate goading us towards *Preyas*. A weak mind opts for *Preyas*. Most of the people opt for *Preyas* and sometimes in the garb of *Shreyas*. If one opts for spiritual knowledge for material benefits then even that comes under the category of *Preyas*.

All the sins in this world are committed due to attraction, *Preyas*. When one is possessed by lust, anger and greed then it is for sure that he had been following *Preyas*. These three vices are gateway to hell. *Kama, Krodha, Lobha...Trividim Narakasya Dwaram*.

If there is something that pleases your ego then it is *Preyas*, not *Sreyas*.

Our desire to be superior, to show off, to be different is all because of ego. Whatever is conducive to ego is *Preyas*. What is *Preyas*? It is in keeping with our *raga*. Because of *raga* objects look attractive. Our *samskaras* make us go for objects which give us *sukha*. That is *raga*. *Dvesha* is shunning the objects that we don't like.

When there is obstruction on the path of fulfillment of our desires then we get angry. Then *adharma* starts. We pick up quarrel and do things unthinkable under the spell of anger. Then what gets accumulated is sin leading to rebirth. And in our next birth we repeat the same mistakes. That is the cycle. Like a criminal, we develop a particular mind set. A criminal wants easy money. To earn money you have to work hard, pay taxes etc. For easy money one has to just show a knife to loot it from someone and if just showing of the knife does not work then he has to use it also. Such a person is not going to be a saint overnight due to *samskaras* of many births. He goes down and down on the path of sin, misery. Scriptures say he moves from whirlpool to whirlpool of life and death. Life goes on because of *raga* (likes) and *dvesha* (dislikes).

We like and dislike people depending upon how they join us in our *raga-dvesha*. A person looks dear

if he supports, satisfies our *raga*. Then we will not see the defects in that person. Thus we become blind and fail to distinguish between good and bad. Objecting to our wrong doings if a person says, “Don’t do like this”, he looks our enemy though what he says may be right. We think he is jealous of us. Under the spell of *raga* and *dvesha* a real enemy may look friend and vice versa. Not all those who give a beautiful smile are friends. Most probably those who smile all the time may have some ulterior motive. We should think twice in that case. *Ati-vinayam dhurta lakshanam*. When there is too much of animation then there is a possibility that the person is trying to hide something, covering something by extra gestures.

Many people speak sweetly to get their work done. *Ravana*, the demon king, goes to his uncle *Kalanemi* with an intention to use him as an obstacle on the path of *Hanuman* who was bringing *Sanjivani* herb for *Lakshmana*. *Kalanemi* was surprised when *Ravana* goes and prostrates in front of him but *Kalanemi* understands that he has come with some purpose.

A fox seeing the piece of a bread in the mouth of a crow praises it for its sweet singing and the foolish crow believes he can really sing sweetly and opens its mouth for that purpose, dropping in the process, the

picce of the bread. This is what the fox actually wanted and not the song. People are cunning like fox and one should not be carried away by praise. One should not be so gullible, nor be so cynical to start doubting everyone who praises. There are genuine people also in this world. But unfortunately most of the people have their own motivation when they show friendship and speak sweetly. Their tongue would be laced with honey but the heart would be full of deadly poison. *Madhu tishthati jihvagre, hrdaye tu halahalam!*

Such people would heap praises in front on us and criticize as soon as we turn our back. *Preyas* is like that. Attraction in the beginning and destruction later on.

Sreyas may not look so attractive in the beginning but later on it shows you are *Sacchidananda*. In the beginning it is difficult. It involves a lot of tapas, control of sense-organs. A person who advises us not to be the slave of senses may look like an enemy, though he may be our own teacher.

Shreyas and *Preyas* sometimes come mixed up and may be difficult to separate one from the other. *Preyas* may come in the garb of *Shreyas* making us happy temporarily but real *Shreyas* is that which gives us everlasting happiness. People who give license to our fancies may appear very desirable but they are not

hitopadeshtas. Those who think of our well being and advice accordingly are known as *hitopadeshtas*. But we don't like to listen to such an advice. It may look as unpleasant as hot oil in the ear because that is not in keeping with our feverish mind. One who gives us a free hand may look like a right teacher.

So, *Sreyas* and *Preyas* come together. *Sreyas* and *Preyas* are different from each other. When we have power, people bow before us and we feel good about it not knowing that this type of addiction to power and praise and position leads to sin and later on to suffering but we don't care about that. *Preyas* is *pariname vishamiva*. That which is like poison in the end. All appeasement is like that. First you give in to the demand of the asker, then they demand more and more till you have to say a 'no' in desperation at the end. Better say NO in the beginning itself. Like an expert in chess thinks of twenty moves in advance before using his turn. And if you think well, within two three moves only you will realize the trap of the *Preyas*. *Madhu Pasyasi Durbuddhe, Prapatam Naiva Pasyasi!* Only a man of dull intellect sees the honey dripping from the honey-comb ignoring the pit below that!

Attractive objects create wrong habits. This is how *Preyas* comes whereas *Shreyas* comes in the form

of *dama*, control. A person filled with ambition, becomes blind. Ambition is a defect of mind where there is no *shama*, peace. Ambitious people want to go up by hook or by crook. True ambition should not be for fame, power or wealth but for acquiring the capacity of rejecting the *Preyas* (*asuri sampati*) and adopting *Shreyas* (*daivi sampati*) in our lives. Pulled by the force of greed, people don't hesitate even to give away the secret of their own country to the enemies. They become blind. Somehow or other I should get the money, is the thinking. How do I get it is not important. When such persons are more in a society, that society also becomes blind. A person may be selling liquor which is nothing but poison but if he is rich, society respects him.

Shastra says one needs to see clearly what is proper and what is improper. Otherwise one has to suffer later on. We have to see whether we want to be happy or we want to follow the path of *Dharma*. We chase happiness under illusion. Go and see a popular person, a rich person and see whether he is really happy. Not to leave sense organs free is the role that *Shreyas* plays in our lives. One has to follow the path of *Shreyas*.

Shastra tells that we are bound both by *Preyas* and *Shreyas*. We are hooked. A *Shreyas* bound person

would follow *Sravana, Manana and Nidhidhyasana*. He would indulge in *atma-chintana*. Would study under the guidance of a *guru* and for that he would be ready to give up all that is undesirable, all other pursuits. He does *Sarva Karma Sanyasa*. For that thorough examination, *pariksha*, is necessary. It is not only human beings who seek pleasure, all the creatures on this earth do. Even animals are pulled by the forces of *ahara, nidra, bhaya and maithuna*. Food, Sleep, Fear and Sex these are the basic urges both in human beings and animals alike. Our thirst does not get quenched by satisfying these desires. It increases more and more. It is an unquenchable thirst. A person following the path of *Shreyas* sees through and through this. Not that he develops a negative attitude towards the objects but he sees their limitation. He understands that getting happiness through objects is not a permanent solution. When that *viveka* dawns, then that person would be seeking *moksha*.

Then a prayer issues forth from his mouth: O Lord when will I be free from this routine of enjoyment and misery, from the bondage of this body and mind? Such a *moksha* bound person would follow the path of *Shreyas* otherwise he would be lost in *Preyas*.

Somebody asked a saint, “Why should I follow a

Swamiji?” then he was replied, “Anyway you are going to be hooked somewhere in life. Better be hooked to a *Swami*. There is a need to be hooked somewhere. One has to have some commitment somewhere, towards *mokhsa* or towards *bhoga*. *Bhoga*, the indulgence would lead to rebirth after rebirth. Is there no hope then? Knowledgeable people show us light at the end of the tunnel. The light of *Shreyas*. The person following the path of *Preyas* misses the bus, loses the chance.

To understand *Preyas* we have to understand the nature of our mind. In the mind we have various types of patterns, *samskaras*. When we experience a particular thing repeatedly it becomes *samskara*. When *samskaras* become stronger, they become tendencies. Somebody does a particular thing in a particular way. That is his tendency. And when tendencies become stronger that becomes habit. Once habit is encouraged that becomes instinct, impulse. What is impulse today was, thus, a simple *samskara* once. When it becomes instinct, it becomes difficult to control it, to undo it. It has to decompose slowly. How do objects like spicy food etc look so attractive to us that our mouth waters as soon as we see them? It is because of *samskaras*. When people come in touch with objects, their deep *samskaras* get activated and the objects appear very attractive.

Same is true for *samskaras* like fear etc. If there is a deep rooted fear for a particular phenomenon, there would be more hatred for that. Pleasant experiences about things create *samskaras* leading to *raga* and unpleasant experiences cause *dvesha*. We have *raga-dvesha* entrenched in our mind and accordingly the objects look attractive or repulsive. *Raga* and *Dvesha* operate at various levels. Repeated experiences become *samskaras*, *samskaras* become tendencies, habits and instincts depending upon the depth and time span of the experiences. Our mind becomes slave to many *raga* and *dvesas* and loses the sense of objectivity. Its freedom to decide is curtailed by *ragas* and *dveshas*.

So, if something looks attractive that does not mean that that object is going to make you happy forever. It gives temporary happiness due to past *samskara*. Mind fails to see the eventual misery caused by that object. An attractive eatable creating indigestion afterwards mind does not want to remember. We always remember only how nice it was when I took it last time and this thought strengthens our *samskara*. The associated *samskara* of misery is not so deep because we don't see that. Second time when that object comes in front of us, we don't remember the painful part. We remember only the pleasant part of it. No object can be exclusively

pleasurable or painful. It is the combination of two. But our mind becomes blind to the painful part of the experience and we see only the pleasure and remember that. How much do we suffer to have some peak experience! And what happens afterwards? It is all dark again. For a fleeting moment of happiness we suffer so much. As it is rightly told, “A whole mountain of suffering for a grain of happiness”.

Sreyas does not promise anything now but gives eternal peace and highest happiness afterwards. It may not be pleasant now. The result of *Preyas* is like poison *Pariname Vishamiva*. *Sreyas* is *Pariname Amrtopamam*. The ultimate result of *Sreyas* is sweet like nectar. Vegetables like bitter-gourd are not pleasant to taste but they have curative values and are good for health. They purify our system. What is purifying is often bitter in taste like *Neem*. If someone advises us against a particular act that we like, he appears bitter. Later on we realize that it was because of that discipline our life was mould and we could become what we are. But it takes time. Unlike *Preyas*, *Sreyas* does not come in impulsive way. *Sreyas* has to have some thinking. It requires some thinking capacity which you don't require for *Preyas*. For *Preyas* sense-organs, mind, emotions are sufficient. For *Sreyas* intellect is required.

Samskaras of mind are in majority. Intellect is in minority... watching the horses of sense-organs running haywire without rein. Very few people are really interested in *Sreyas*. Our life goes away chasing *Preyas*. But if we choose to follow the path of *Sreyas* then we need to be fully committed. We have to be committed to one thing either *Bhoga* or *Yoga*. It is a commitment for life. One has to choose one of them only.

Both *Preyas* and *Sreyas* hook people. Someone has told, “No one can insult you without your permission”. It is only when we feel insulted that people are able to insult us. If we refuse to feel insulted nobody can insult us. We give that status to people. When a child shouts at us, we don’t feel insulted. We ignore. Similarly, *Sreyas* and *Preyas* don’t come without our permission. We get hooked to that for which we have weakness inside. If we have *Viveka* and *Vairagya* then we don’t get hooked. A wise person, knowing the inherent misery of the objects, avoids them from far only.

A thirsty monkey approaching the bank of a lake saw only one way foot prints of various animals leading to it and not the returning ones. He thought there is some danger there as no body seems to be returning. So he

sucks the water from the lake with a lotus stem rather than entering it. Indeed there was a demon in the lake who used to eat away the animals entering the lake to quench their thirst.

A thinking person would think like the fabled cautious monkey. Seeing the one way foot prints he thought there is some secret in it, I will find out. Objects may look attractive like the water to a thirsty person but then intellect has to judge the pros and cons. An intellectual person then, like *Nachiketa*, does not fall for the objects because they destroy the senses, mind, strength and entire life itself. Whole life is wasted in the pursuance of objects. Better to leave them without touching. That is the attitude of a person who chooses *Sreyas*.

A person who catches the *Preyas*, falls from the greatest *Moksha*. Life is meant to have *Sreyas*, *Jnanam* but it is compromised. Person starts bargaining with it. *Nachiketa* was told ask anything but don't ask the secret of death. He told if I don't ask this question then I am going to lose *Purusartha*. So the objects dissuade us from the path of *moksha*. These objects are nothing but lolly-pop. All children are dissuaded by such sweets. The meaning of life is lost. Life is meaningless if a person catches *Preyas*. He may be

happy for a while but that happiness will create an intoxication and it acts like the drug or alcohol for an addict. How such people run after these things more and more. People run after the objects and die to take birth again to follow these objects. One life after the other a person continues to do the same thing because he runs after the objects of enjoyments, he concludes that I am not happy, he concludes that I am not secure, he concludes that I don't have knowledge which is just the opposite of his nature. So when you conclude I am not secure, then you depend upon, lean upon objects to become secure. And when you depend upon objects to become secure, instead of becoming secure, you are stuck up there. You hold on to objects thinking that they will make you secure, afterwards when you drop them, they don't go. The object catches you. Now you are stuck there.

Upanisads say *indriyas* are *grahas* and objects are *mahagrahas*. *Graha* is a crocodile, it catches. The grip of crocodile is very strong. Nobody can escape from the jaws of a crocodile. Objects, *indriyas* are like crocodile. Objects are more powerful than crocodile. Once *indriyas* go after the objects, they can't come back. They are doomed. Objects now decide. The freedom of *indriyas* is lost once they become dependent on the objects.

Same thing is for us. If we lean on somebody for emotional satisfaction, that leaning itself becomes a bondage. And once it is a bondage, you want to get out, the other person doesn't leave. It becomes a helpless situation. So, security is a pipe-dream if we want it through external means. And if a person appears secure, you go near to find whether he is secure or not, you will find the truth. People are NOT secure. One day they are millionaire, next day they are pauper. Something happens, somebody hit the World Trade Center, the whole (stock) market is gone. How many people become pauper in the process!

You can't count. The biggest industrialist has also doubt about future. Tomorrow if a war breaks out what will happen! What happens when petrol prices are hiked? If labour goes on strike then also we can't do anything. Whoever appears secure from outside, is not secure. Nobody is secure depending on *anatma*. *Only way to become secure is to discover I am already secure.* That inherent security has to be discovered. It cannot be created.

There are advertisements warning people of possible diseases against which they have to take measure by spending this much of money. Then people are put under the pressure if they don't have that much of money. By creating fear, agencies put such

advertisements. That is how it happens. So security does not come through money. Neither from the support of people. Those who support you today are going to support always how do you know? There is no such guarantee. Today the person may support tomorrow the same person may become opponent.

Gen Musharraf was hand picked by Nawaz Sharif for the post of the Chief of the Army. The earlier person was not so cooperative so he was replaced with this general. And Gen Mushraf, he would have finished, hanged him, ousted him to somewhere in Saudi Arabia. The same person who was confident, became enemy. He asked the army to take over.

So, who is dependable really? No one. When the person's mind changes you never know. Even the person himself may not know when his mind is going to change. So undependable is the state of mind. How a person can feel secure depending upon people? You can't depend upon money to feel secure, you can't depend upon people to feel secure, then how are you going to be secure? The feeling of security is illusory. If depending upon objects we feel secure then we are under illusion.

A person, following the path of *Preyas* for security will always run after the objects. The permanent solution is missed.

A person who chooses pleasurable objects, loses the height of the good.

Preyas and *Sreyas* (opportunity to do good in life) come to people. And the occasion to get carried away by pleasure also comes to us. Occasions are there. The mind may go after the pleasurable objects or think of doing something good. Like somebody comes and asks you for some help. It is an opportunity to earn some *punya*. But you may use it for the same or for some ulterior motive. You may think of making use of the person for some selfish purpose. The same occasion which could have helped a person to earn some *punya* makes a person to earn *papa*. So occasions come, we can make use of them for *Sreyas* or *Preyas*.

Some people give *danam*. But behind that there is a calculation. *Swami Akhandananda* gives the example of an industrialist who seeing the market going down and people withdrawing the capital, announces the construction of a temple at the cost of a crore of rupees. Big announcement! One crore rupees I am spending to build a temple. So people thought if he has one crore of rupees to make a temple, certainly

his business must be good and going up. So they didn't take out their money. In fact more money came. What type of *dana* is that? Very cunning type of *dana*. That is calculation, not *danam*. It is another type of investment. This is different type of advertisement. People who have such an attitude, are far from *Dharma*. They keep their image in the society, their status in the society. We have to see whether there is good intention behind giving or ulterior motive.

Dharma is that which is done with good intention though it may be giving just a glass of water. But if you give a lot with ulterior motive then it is not *Dharma* but *Adharma*.

If a person follows *Dharma*, ultimately he is going to go to *moksha*. *Dharma* means not becoming loose. Having restriction over *indriyas*. Proper restriction over the mind. Not yielding to the demand of *indriyas* and mind will lead to ultimate *moksha*.

Occasion to have restriction over the *indriyas* and mind comes. And occasion to flow with these also comes. *Dhira* means a wise man. A person who is courageous, strong, has the capacity to suspend the temptation for a while.

Great poet *Kalidasa* says *dhira* (courageous) are not carried away by the temptation created by the object

right in front of them. They don't get tempted inspite of the presence of the temptation not because of the absence of the temptation but because of the capacity to maintain the quietude, calmness of the mind when there is provoking situation. In the face of a provoking situation maintaining the calmness of the mind.

A person who does not get carried away, does not get agitated, disturbed by *dukha* or *sukha* is *Dhira*.

Na nischitartha viramanti dhirah..

Courageous people are those who have commitment. Once they decide, they stick to it. Until the result comes, they follow. Just because some obstacles come on the way, they don't drop. Not like *Arambha Shoorah*. Very enthusiastic in beginning but after sometime they fizzle out. *Dhira* is a person who continues with the same enthusiasm, spirit till the work is over.

He would be better off without the temptations of the objects. Pursuance of *Sreyas* alone becomes the purpose of life. Human body has come after 84,00,000 lives. If this body is also used for *bhoga* which was any way available in animal births, then we are wasting this opportunity. Human body is meant for Yoga and not for *Bhoga*. It is only through human body that we can do yoga. *Bhoga* we can have through other bodies

also. Human body serves its purpose if we are committed to *Sreyas*.

Sreyas shows that *atma* is always free. You are not bound. We can't say that I am bound to my habits. To consider oneself bound is a mistake. We have that capacity to be free from all bondage, to detach. In dream we do feel heat and cold but once we come out of it, we are totally detached. That means we have that capacity. As we are detached from our dreams, we have to be detached from *Jagrt* (wakeful state) also. We move freely from *Jagrt* to *Svapna* (dream) and back, untouched but we conclude we are stuck up. This free nature of *atma* is shown in *Shastra*. This is the result of *Sreyas*. In a small mirror we see our reflection also small but we don't conclude ourselves to be small. Different mirrors are like different minds.

You are not misled by the mirrors when you know very clearly I am *Sat*, I am *Chit*, I am *Ananda*. I am *Sat* means I cannot be negated. Nothing can negate me. There cannot be a situation where I am non-existent. You can't conceive such an idea. You can never be non-existent because to think non-existence, you have to be there. How do you know yourself to be non-existent? Non-existence of oneself is unthinkable. Everything can be negated but not you. Even the so called God (you may think of this god or

that god), when you go to sleep, along with God, the world disappears. But you don't disappear. You are there when the whole world is negated. So, you are un-negatable. And you are in the form of knowledge. Not only you are in the form of knowledge, every insect also is in the form of knowledge. Only thing is their instruments are different, our instruments are different.

If instruments are more then perhaps our knowledge will be little more. Like a person who has binoculars sees more distant objects. With a telescope, little more. Microscope sees even the smallest objects. That is all because of the instruments. But eyes are the same. Vision is the same. The vision does not become existent or non-existent based on the instrument. Instrument brings more knowledge but the inherent vision is common. Even a blind person has the vision. Only thing his eyes, *golakas* (eye-balls) they are defective. If another person donates his eyes then he starts seeing. Same thing we have to extend to ourselves. Not only the vision, but the capacity to know, *jnana-shakti*, that is there common to all beings. That is why when we put an obstacle on the path of a moving worm, it changes its direction. They have the sense. Their knowledge is limited because their instruments are limited. But the capacity to know is same in all. The fire is same but if the wick is different, the flame will be different. If a big log is burning then

there will be a big fire. And if a small thing is burning then there will be just a spark. But then the fire is same. What is different is fuel. And if that is different, fire appears different.

So, knowledge is same in all. You cannot think of not having knowledge in you. That cannot be extinguished, erased, put off. That knowledge is Me. So I cannot be negated and I cannot be without knowledge. Knowledge is intrinsic. So is existence. And you are always dear to yourself. Even if a person thinks of cutting off one of his limbs, that is only to protect his entire body. Rest of the body should be protected. And for that even if a limb is amputated, a person agrees. Similarly, a person who wants to commit suicide also thinks that if I get rid of this physical body, I will be happy. “I will be happy”- that remains. Physical body makes me unhappy. If I get rid of this physical body, I will be happy. In the interest of ‘I’ a person decides to do away with the physical body. Even though it is not right thinking but I am telling the mentality behind that act. The mentality behind the act shows that I will be happy without it. I will be better off without it. What does that show? That shows “I”, that *atma* is the dearest. For the sake of *atma* I can give away this physical body even.

The *Upanisads* say this *atma* is dearer than wealth. Wealth for what? Wealth is meant to make me happy. If that doesn't make me happy, the person is ready to give up the wealth. If a robber comes asking for the key to the safe, you will throw away the key telling just allow me to survive. And if son is against the father then the father wants to get rid of the son or the son wants to get rid of the father. Why? They are not dear for themselves. They are dear for *atma*. So, *atmanastu kamaya sarvam priyam bhavati iti*. Somebody is dear to you because that person makes you happy. The day he makes you unhappy, the attitude would change. So what is more dear? I am dear. My happiness is dear. For the sake of my happiness somebody becomes dear, somebody becomes dearer, but "I", that *atma* is dearest. Since we can give up everything for the sake of *atma*, we can't give up *atma* for the sake of other things. That means dearest status is always reserved for me. I am dearest to myself. How can you be dearest to yourself unless you are in the form of happiness? For every thing you can give reason. Why do you want this or that thing? Because it makes me happy. But why do you want happiness? You cannot answer that. I want to have happiness so that....No answer like that. You want happiness and desire for happiness is unconditional. And desire for anything else is conditional. And desire to be dearest,

you are dearest to yourself, is unconditional. If somebody is dear then you can say that person is dear because he contributes something to me, because he is conducive to me, he is favourable to me, he does something for me, he makes me happy. But why do you like yourself? No answer. That shows how desire for happiness is unconditional. Similarly, desire for oneself is unconditional. That is why *atma* is in the form of happiness as *ananda*.

Ananda has to be discovered. You are already in the form of *ananda*. It is not to be created, it is to be discovered. Whatever is created, would be limited and would be lost. And whatever is discovered, not created, is going to last.

Sat-chit-ananda, is my nature. If this I see very clearly, then mind is not carried away by external objects. Because external objects, why do I want? To make myself happy. When I know I am already happy, when I am the ocean of bliss, why should I go after a drop? What a drop is going to do? Is it going to add anything to the ocean? Since I don't see myself as ocean, every drop appears to be important. Every little bit of water appears important to me because I don't see myself as ocean. If I see myself as ocean then desire to have something is not going to be there. For what do you want? You don't need anything to

be secure because you are un-negatable. You don't need anything to be knowledgeable because you are knowledge itself. You don't need anything to become happy because you are in the form of happiness. Now what do you need? When the need for security is not there, need for knowledge is not there, need for happiness is not there, need for world is not there! Such a person who sees this becomes Sreyartha, Sadhu bhavati. Ultimately he discovers then there is freedom from the Samsara for good.

That freedom which comes and stays is provided by Sreyas.

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