

## **CONVERSATION BETWEEN A YOGI AND AN ENGINEER**

Once there was a professor in engineering college who was very much in need of igniting his career and excel in the field of his teaching. The professor had worked hard in his field but never got output on the level of student satisfaction and personal growth as a professor. Once passing by he visited an ashram where a yogi (saint) was sitting meditating. He went there and sat with a surrendered feeling within.

**Professor:** Namaste guruji.

**Yogi:** Tathastu.

**Professor:** Guruji I heard you help people to achieve their goals and excel in life. So I came here to seek your blessings.

**Yogi:** I don't help anyone. I just give pointers to people.

**Professor:** Pointers? Sorry I didn't get you?

**Yogi:** It's like you are travelling to a destination with your vehicle and you don't know the way so you follow the signposts. I give signposts to life with my own experience.

**Professor:** Ohh! That's great. Guruji I am a PhD in electronics and telecommunication. I have topped in every exam. I have written a lot research papers but I am not able to train good engineers. The students are not satisfied with my teaching. They don't pay attention in my lectures. They keep name behind my back. I feel like an educated loser.

**Yogi:** Its not your problem my dear friend. It's the problem of whole Manavati existence). The ancient methods of teaching laid by advaita vedanta has now totally gone. Now a days people teach students as a compulsive duty, as a money making business or on the highest level they give them knowledge.

**Professor:** So shouldn't we give knowledge to students? What is this advaita vedanta?

**Yogi:** The answer for your first question is that the intellect (the mind portion which seeks knowledge) for a yogi is just a small part of mind. As per yoga there are 16 parts of mind. We are just enhancing our knowledge and buddhi (intellect) in education. In order to excel we need something more.

The answer for your second question is that Advaita – means Non-Dual OR Monism OR One and Vedanta Means, as said earlier above is “End of the Veda”, so if you pick up any one of Four Vedas and if you succeed in understanding the True meaning of that, at the core you will able to understand your true nature, The ONE which pervades every iota of this universe. At core we all are ONE.

**Professor:** What is that something more? And what is this Advaita Vedanta got to do with my solution?

The answer to this is also ONE. KNOWING YOURSELF. You might be a PhD in your field and know everything about electronics and telecommunication but how well do you know yourself.

**Professor:** How to know yourself?

**Yogi:** It's simple. You give experiments to your students where you tell them to write aim, apparatus, procedure, observation and then conclude. Your aim is knowing yourself. Apparatus is your body and mind and you. Procedure is to see yourself totally and non judgementally. Seeing means watching your body actions, thoughts, emotions. Observation is done by a component which is above your body and mind. To know what is above you need to do it practically. Write it on your book. Remember one thing don't judge let positive and negative both come and go. Once you know yourself, you will know your strengths and weakness. Amplify your strengths and work for your weakness. Example, if you aren't good in speaking english, start talking to your friends and colleagues in English or mix english and your preferred language.

**Professor:** How will this knowing myself help me achieve my goal?

**Yogi:** Once you know yourself well, your enability increases. You know a person more deeply. You don't judge someone on their behavior. You get aware of their behavior and give them a solution accordingly.

**Professor:** So means you have to treat every student differently?

**Yogi:** Suppose, a cow comes to your doorstep. You will feed her with green grass. Then dogs keep barking at cow. Annoyed cow goes away. Now, dogs are at door step, what will you give? Food like Roti or anything that dog can eat, but not grass. Dogs leave and a you hear "Narayan Hari", a monk is standing at your doorstep. What will you offer him? A stale food? No. First we will invite him to step in our house, give the best food, the one which we have kept for ourselves, touch his feet and give some dakshina (a donation) like a cloth or some money and escort him. Than a mahavat (elephant rider) along with an elephant comes. Now what will you offer? A cloth??? No, some fruits like banana or any other thing that an elephant can digest. You don't give similar food for everybody. Give the kind of food that one can digest. Cow can digest Grass and a monk cannot digest grass. So treat one according to his /her mindset.

**Professor:** That's great. I get very angry on students who don't listen at all. Why do some students lack seriousness?

**Yogi:** As I said earlier stop judging and observe. Students lack seriousness is just a thought which has come to you not the reality.

**Professor:** Can you please elaborate?

**Yogi:** Every person grows in different environment and he acts differently. The people, situations and circumstances affect a person and his perception is shaped accordingly. Neuroscience proves that freewill is merely an illusion. The student who is not serious is actually having less awareness of his ownself. He is habituated to be ignorant cause of his experiences.

**Professor:** So shouldn't we attempt to change a student?

**Yogi:** Yes but you need to act like a parent and be empathetic. It means that you must detach from your anger, judgement and hatred towards a student and be gentle and kind.

Be careful with one thing the gentleness and kindness doesn't mean pampering. Get free of emotions but act what is necessary. Be an actor. When a student goes on wrong track, make him aware of it. Scold him. Punish him but externally, within be always peaceful and empathetic.

**Professor:** Seems pretty tough. Can I do it?

**Yogi:** Take small steps and you will succeed. Once you succeed, you will see that you are very much aware of yourself. Your understanding of things and people always increase. Once that happens you will give a very precise solution to a student. There is no such thing as bad student, its only bad teacher. If you become Ramakrishna param-hansa you will make students like swami Vivekananda, if you be like Osama bin laden you will produce suicide bombers everywhere. You are everything.

**Professor:** You said that the ancient methods of teaching laid by advaitavedanta has now totally gone? What were those methods?

**Yogi:** In vedic times the gurus didn't teach an expertise like engineering, banking, pharmacy etc initially. They invoked the student first. The student was kept in ashram and was trained on the level of body and mind with the help of yoga and dhyana (not exactly meditation but you can say its similar). For 3 years gurus trained students and observed them. The student themselves became so capable that they choose their own career. Their thought enhances in such a way that they discover their interest and their dedication and focus to it increases. The best gift a teacher can give to a student is to free him from himself (the teacher) because then they will find answers on their own. They choose a career or a way based on their interest not seeing someone else. This is in out flow. This is the essence of advaitavedanta.

**Professor:** In out flow?

**Yogi:** Today you see that in order for me to grow I need to take higher education. The fact is the basic thing for your growth is to enhance your physical and mental dimension. Once that grows higher education will be a choice for you not need. You will increase your creative aspect and also work on innovative ideas but the beauty is that all this started from within not without. The idea came from within with the help of your growth not by seeing your friends or neighbors' growth. So the energy flows from in to out.

**Professor:** Will this work?

**Yogi:** Try yourself and experience. Buddha said "Believe nothing, no matter where you read it, or who said it, no matter if I have said it, unless it agrees with your own reason and your own common sense." Go by your experience. Try what I said. If it works for you than you are the proof. The outer world

**Professor:** Inner world?

**Yogi:** The world of thought, perception, feelings and emotions. Example if you are interested in engineering you will have more technical people in your circle. Hence it is said change starts from you and when you change the world around you changes.

**Professor:** So how to change internally?

Professor: So how to change internally?

**Yogi:** Good question. Start working on the level of your body and mind. I will give you some sadhana (spiritual practice). The most important thing is work on your ego. Dissolve it as much as possible.

**Professor:** I don't have much ego.

**Yogi:** Hahahah ego doesn't mean self-esteem. In spirituality ego means sense of 'I' that you carry. The identity that I am this or I am that. The dissolution is important because whatever 'I' you will carry is just a mental image. This image is bound to break. Example now in your life you feel hurt when students keep a name behind your back. It's not you who is getting hurt it's your mental image that you are holding. Just get aware of it. The ultimate goal of advait vedanta is to discover who am I?

**Professor:** Who am I?

**Yogi:** When you start observing your body, thoughts, emotions, intuitions and eliminate all your identities within you, that which remains is real you. Best practice to know it experientially is that whenever any thought arises just put a question to it that who has got this thought and get aware of it be it positive or negative.

**Professor:** Than what happens

**Yogi:** Try it and know the answer. Your mind is such like it always wants answer but doesn't want to work for it. Why will your student work than?

**Professor:** Oh yes. Thank you so much guruji. I am pleased to meet you. You have charged me up to enter a new life called spiritual life. By the way what is spirituality?

**Yogi:** The continuously and uninterrupted attempt to know yourself is spirituality.

**Professor:** Ok. I wish to seek your blessings. Please give me the sadhana to discover myself.

- **Yogi:**
- Sleep limited
- Exercise daily
- Meditate



- Plan for yourself on every aspect.
- See yourself (most important). Observe your actions, eating habits, the effects of eating, emotions, thoughts, your daily routine. It's like put a camera on your head and watch the recording daily
- Write down daily about what all things happened and keep moving
- Let go every incident. The present moment is all what you have. It is always now. Past happened in now. Future will happen in a now. So make the now your prime focus. See what you have rather than what you must have had.
- Peace is not a goal. It is the most basic necessity. To eat well, to sleep well, to work well, you need peace. So always get peaceful no matter what
- Do all the above steps uninterruptedly. Come what may

**Professor:** Thanks a lot guruji. Thank u so much

**Yogi:** Be thankful every moment to everything that is good in you and your life hahahha

**OmPurnnam-AdahPurnnam-IdamPurnnaat-Purnnam-Udacyate  
PurnnasyaPurnnam-AadaayaPurnnam-Eva-Avashissyate||  
Om ShaantihShaantihShaantih || (ishavasya Upanishad)**

Translation: That is perfect, this is perfect. What comes from perfection is perfect. If you remove perfect from perfectness still the perfect remains.

So always find divine presence in everything. Tathastu.



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