

## PODCAST 102: BLISS IS A BLESSING

Om Sri Sai Ram

Prashanti Sandesh, 102nd episode welcomes you.

Life is beautiful! All of us know. Why? I feel that there is so much which cannot be explained because all that could be explained cannot make life very beautiful. So, this point is that many of the aspects in life which cannot be explained made this life beautiful.

It's also true in relation to master and disciple. They have got that kind of relationship, which cannot be explained. You may explore further and further. Come on! Explore! Yet you cannot come to an explanation. Why? There are two aspects in life: those which are explainable and those which are experienceable - explainable and experienceable. What I mean is the explainable may not be experienceable and experienceable need not be explainable.

So, in other words, we have to accept that these two run parallelly, the explainable and the experienceable. You can experience, no doubt! And all that experience cannot be put in words, or made verbal. Impossible! Even if you try to do that, it will be something like a bird in a cage. Bird in a cage has got restricted movement. But when the bird flies openly, then it will be blissful.

Similarly, all that can be put into words cannot explain the reality. In fact, love for instance is a mystery. Can you explain love clearly? Impossible! Can you reduce love to knowledge? Impossible! Because before you try to explain it, it slips out of your hands. It's not given to you to explain, unlike science and mathematics which are explainable. And we also know poetry is experienceable. Poetry can be experienced.

Therefore, we cannot look at all things in the same way. We always say that everything is rational; but we should remember, experience of the mystery is supra-rational. Experience is beyond rationality or supra-rational.

And we know the relationship between father, the children, mother and father, mother and children - they all can be explained. They are all blood relations. But how would be the relationship between master and disciple? It is more than love. It is love with a center of trust. Love is unexplainable, and trust is naturally something of another world altogether.

Then we are facing another question: Is it necessary that these two should exist, love and trust? They should. Because love and trust together give birth to surrender. So surrender is the result of the combination of love and trust. It is something like, the surrender is something like water given to a thirsty man in a desert.

So, to experience this surrender, you need to be silent. It is only in deep silence you will understand. Accept your inarticulateness. Accept your inarticulateness. You can articulate everything, explain everything, but this cannot be articulated because we have to accept the inarticulateness of the subject. And at the same time, I have said

earlier, it is unexplainable. It cannot be put in words because when you try to explain and put in words, it loses its very soul. Please understand that.

That's the reason why *Upanishad* said, *Yato vacho nivartante, aprapya manasa saha*: that which cannot reach the word, which cannot be explained by word, that which cannot be comprehended, that which cannot be understood by the mind is the reality, the Divinity. That is what the *Upanishad* says.

So, we should know that particular point and then we'll come to know our own restrictions, our own limitations. Therefore, the thrill of life lies in these two - the explainable, and on the other hand, the experienceable. These two we have got to understand.

Well, naturally when we think of explanation, when we think of all that could be put in terms, put in words, in sentences, we come up with certain questions. We do have questions. Why? Because we think that all these can be put in words. Therefore, we put questions repeatedly.

Questions are like leaves, that's all. Leaves are above, but these questions don't have roots. Roots are below, but leaves don't have roots. We have got to understand it. And life is not a question. No! Life is a search or a quest, a continuous sincere search, a quest. So, life is not a question, but a quest. While questions are like leaves without roots, quest constitutes the roots. It's roots are deep enough.

So, every seeker in spiritual life finds the quest very interesting and significant. During the quest naturally we'll know what truth itself is. We'll experience it and we develop an interest so that we want to know more and more. That's what quest is. On the other hand, a question ends with an appropriate answer or a satisfactory answer, whereas a quest is continuous like an unending stream. And question seeks an answer every time, but a quest is an answer unto itself. Quest is an answer unto itself unlike the question that seeks, that waits for an answer.

Therefore, go to your center and then we'll come to know that we'll be waiting with great impatience, and we'll start creating questions. In other words, questions arise out of our impatience. Go to your center and you'll know that it waits and waits impatiently to raise questions. In other words, questions are born out of impatience. And then these questions as repeatedly put or focused on, they go deep and deeper into silence and that becomes a quest. So, quest and question are not opposed. Questions go deeper and deeper, and take you to the state of silence that ends up in trust.

Therefore, those who find that everything can be explained, that everything can be put in words, come forward with questions. But those who know that there are many, many questions that cannot be explained, that cannot be explained in any case as they are not explainable, then they will get into the quest. But those beginning with a question will also ultimately be led into a quest. That is a very fascinating, a very interesting aspect here.

And I would also suggest another aspect in the same direction, yes. It is quite interesting because as we try to know more and more, we will be facing many, many aspects. Yes! What are they? Let me tell you one after another. Yes! First is seeking or running after missionaries. We know about the missionaries who are interested to propagate the gospel or the message of God.

It's quite interesting that Bhagavan Baba is not interested in producing missionaries. Today we have no missionaries in Sathya Sai Organization. In Sathya Sai movement, there are no missionaries at all. Swami is not interested in missionaries; that is quite evident. Though at times people suggested that they would start a small training center that would produce missionaries who will help in turn to spread Sai movement, Swami flatly denied that proposal. He was not interested.

Therefore, as you listen to the missionary, you will be naturally charmed and attracted by his presentation. Good! There's nothing wrong about it. But when you ask him face to face, do you know the truth? Have you experienced the truth? A missionary has no answer. Though he is not experiencing the truth, he spreads the truth. That is the comedy of life in the spiritual field. And the missionary is very much concerned with words, not with experiences,. Words are verbal, outer while experience is within.

So, we ask a question: how can you be certain unless you experience? I speak on truth; well, have I experienced the truth? So, without experiencing Truth, how do you preach? How do you spread its message? It's not possible.

Therefore, what Baba said is this. "I am not interested in missionaries, but My life is My message. My life is My message. Yes! That is My mission." How He acted, how He conducted Himself from His childhood up to the age of 85 conveys enough of a message to every Sai devotee. Because Swami's message vibrates through everyone, and it is conveyed through love. You love Him and His love in turn is the cause for the message that you receive now and then. It is also clear that you receive anything from anybody by making some effort; but Swami's message reaches you without any effort on your part.

And then Swami's message helps us to transform our lives, and make our lives luminous. But we have got to be more alert, more conscious so as to be benefited by Swami's message. Because I have been wondering how is that Swami is not interested in missionaries for many, many years. Now I clearly understand why He is not for any missionary.

And then the consciousness brings you experiences which are not available to the ordinary. By ordinary ways, you cannot experience. It is only consciousness that brings you all these experiences and they are not available to every ordinary person because experience will have intrinsic quality, a very high quality, and at that time having this experience to its top, overjoyed, so you want to share with everybody.

As I am happy with this message, as I am overjoyed, why not my friends also understand it. So you begin by sharing it. But here Swami says that we have to remind ourselves that we cannot impose any ideology on anybody. The step, if you

are really interested in sharing, then the others should start loving you. When they start loving you, they want to hear you and they want to learn from you.

So, you should be connected to others not by your words, but you can be connected by your life. Without any spirit of sacrifice, without any concern for fellow men, without any service to anybody, how do you expect to be connected to others? Impossible! But your life of service, your life of meditation, your life of sacrifice and your life of virtue is enough to convey to everybody around.

In other words, you will be a model, a role model to everybody. So then people start coming to you, and they'll start asking you what happened to you. Why do you feel such magnetic attraction towards your master? Why? All these years you have been very happy, but why have you hidden all the treasure without sharing? They are ready to ask these questions. Why do you feel that you have moved far above tensions? You don't look tensed like all of us. You are beyond. Then you reached a stage that you can share.

To put it in a nutshell, people should wonder, looking at you, all that has happened in your life, and they should <sup>also</sup> know the magnetic pull of your Divine Master, and that you have got rich treasures within you, much more than the mundane cash balance. And they watch you calm and cool. Then it is a time to share. You are the missionary. Your life is a mission.

In other words, what you spread must be your living experience. What you spread must be your living experience, not merely chattering, not merely gossiping. This has to be understood very, very clearly, the sooner the better.

I would also like to inform my friends about another very important point. Judge for yourself I am sure that you would agree with me when I say we are all blessed. We are all blessed, particularly we, the Sai devotees, because we have become part of the universal blissfulness when I consider your happiness is my happiness, your bliss is my bliss, and this bliss is universal. Naturally you become part of it, and in this blissful state, the consciousness becomes wakeful, wakeful. Till then the consciousness is in a sleeping state. When it is wakeful, yes, you begin to feel all the blissfulness bounteously, bounteously.

And let's not think that we are blessed because of our talents. No! The blessedness has nothing to do with the talent like music, poetry, painting or any such thing. No! It is not a talent. It is your nature. It is your nature of the self. It is your intrinsic quality, bliss is your quality. When your quality is bliss, are you not blessed? You are! You are! Only thing is you are not aware of that, and that this bliss is your birth right.

Therefore. my friends, in this brief talk I would like to impress upon everybody that there are many things in this world which are not explainable and that makes the whole of the creation, the existence, a mystery. That's what mystery is!

When once we know it is all mystery, we'll come to the conclusion that all things cannot be rational. Based on our rationality, we have been questioning. After realizing the mystery of the existence, we'll come to know that there is nothing to

question, but rather it is a quest, a continuous journey. And the quest is an answer in itself. It also takes us to another level so that we don't need to go to any missionary. We don't need to go to anybody because all start speaking without experiencing. Why should they talk about that which they themselves have not experienced?

So, looking at these things, we will be assured again and again that we are blessed. Blessed and blessed!

Thank you.

Sai Ram.

We'll meet once again.