

## PODCAST 112: THIS HE DOES

Om Sri Sai Ram

Prasanthi Sandesh, 112th episode welcomes you.

We have to observe carefully what is happening in our individual lives after coming to Swami. We calculate in terms of our desires fulfilled, the number of *darshans* we got, the number of *padanamaskarams* we were blessed with, and the interviews we have had with Swami. All our calculations are limited to these factors only.

But there is something beyond all that, something beyond. These calculations that we make may serve, at the most, for self-satisfaction, publicity, or propaganda, to turn more egoistic and develop a kind of pride and a feeling of superiority over others. But this sort of calculation is not at all helpful in the spiritual field. All these moments of grace about which we are very particular should contribute to something higher, should lead to something precious, something valuable, and rather take us to our goals. Let us think about a few points regarding this topic.

If we make very small decisions, they will help us a lot. Why? Then we develop a sort of confidence within ourselves by taking small decisions. And we can also maintain continuity in our actions. Also these decisions give us integration. Well, what do I mean by these statements?

Suppose I take a small decision like attending *nagarsankirtan*. I can certainly coordinate and integrate with other devotees. I can also develop confidence that I can attend *nagarsankirtan* regularly and I can remain in continuity with that particular decision I have taken, that small decision. So also, decisions like participating in service activity or attending a study circle or engaging a class of Bal Vikas, whatever it may be, these small, small decisions go a long way.

And secondly, we are preoccupied with all these materializations. One boasts that Swami has given me this watch. Another man is an exhibitionist, showing the ring that he got from Swami. The other person comes and says, "You are nothing in front of me! I got a chain from Swami." Well, what are all these given to us for? What do they indicate?

Swami Himself made a remark that they are all of the size of a mosquito when compared to the size of an elephant, which is His Divinity. So, these are all the devices that Bhagavan makes use of so that we'll grow higher and richer in our experience. That is what we have to understand in the beginning.

As we listen to Swami, we should know that we are at the receiving end. We should listen to Him with all receptivity rather than thinking of what to ask for and when to give our letter. It's not that. We should be completely receptive as we listen to Swami.

And then Swami, as He talks, does not communicate to you directly because His expression is poetic and symbolic. Therefore, we should try to know what He meant in between the words. We have got to be very careful in that regard. Yes! And we

cannot guess, no! We cannot guess what He is going to speak and what it means. No! You should be in contact with your heart, so as to know the truth.

As we listen to Bhagavan, there will be so much depth and a lot of profundity in all that He means. Also we should keep in our memory whatever He said. Recapitulate repeatedly, again and again. We have to chew His message, digest His message, and observe how I take that message, how I feel about it, and how I move with the feelings in response to the discourse or conversation I was privileged to have with Swami.

So, we should learn to listen properly. Also, we should understand the meaning behind all these materializations like rings and watches.

Moreover, there is a tremendous change in our lives. You may not notice it, you may not feel it, or you might later on just think about it. And then you yourself may realize how much you have changed. Many of your friends also must have noticed the change and told you directly. Why? Swami is concerned about bringing transformation in our lives. That transformation, as it happens, may not come to your notice immediately because it takes place slowly. And we may not be aware of the transformation. But as we think about it later, we'll certainly come to know.

All the things that you suggest to do, say like meditation or service or whatever it may be, are done to experience Swami's love and to develop trust in Him. Without this love and trust, whatever process you may follow, however rigorous the discipline might be, they have not served the real purpose.

And then as we listen to Swami we should know that these scriptures - whatever He speaks is the scripture, whether it is the Veda, the Upanishads, the Bible, the Quran, Zarathustra. These are all the essence of all religions, of all scriptures, which are conveyed to us. We should be mindful of that again and again.

In all humility I may suggest that some people start thinking about something else as they listen to Swami's message. Some people feel that they have previously heard this, that they know it all. And some people may say, "Swami is repeatedly saying this." These are all the things which will divert your attention. Swami may repeat, but the context is always different. When you apply His message to yourself, it gives a new meaning. Therefore, let us not take His discourses in a casual way. It is all scriptural. We have got to understand that.

And then, in essence, in all His discourses what He conveys is that you are God, that you are Divine. It doesn't mean that you are going to become God. It doesn't mean that you become God after listening to Swami's discourse. No! You are already God. Swami makes you remember it, and wakes you up when you are in sleep and slumber. So, it is not a question of achievement. It is a question of remembering what you are. It is not about becoming, because you are already. This we have got to understand firmly.

And another thing is also this: Jesus Christ said, "You can reach the Father through me." In the Quran, Prophet Mohammed also says 'through me'. What does it mean?

It only means that we should develop more and more trust in whatever our Guru, Bhagavan Baba says, so that 'through Me' can be understood in its true spirit. 'Through Me' means 'through the message I convey'. Through Me, through your Divine Master, you will certainly experience Divinity, is what He means.

Whatever the misapprehensions or misconceptions we may have, whatever the misunderstandings we may have, all will be burnt and consumed by the fire of the Master. That is His job. The moment we listen to Him, all of your misunderstandings, all of your wrong thinking is gone, because He sees to it that it happens. Out of that, a new being, a new person is born in everyone.

Until we hear Him, we are different. After hearing Him repeatedly, after a number of visits, a new being is born. You are not as before; you are totally different. This is what is called 'resurrection'. Again, as Christ rose from the cross on the third day, it is resurrection. This is the resurrection: having a new awareness, a new understanding. That's what it is.

And we should also know that Swami is a witness. He goes on witnessing everything that is happening in all our lives in to-to. Yes! This you will notice as you look into His eyes. And when you have total trust in Him, when you feel His Love, when these things are there, then mysterious things happen in the form of an experience in our life. Therefore, essentially our love and trust must deepen, must be strengthened more and more in full understanding that Bhagavan merely witnesses and is the eternal witness.

Then Swami mentions that you should do your own part. Just as along the highway there are signal posts indicating this is the way you go to Bombay, this is the way you go to Calcutta, this is the way you go to Madras, like that, these sign posts will show you the correct direction to travel, but they don't carry you there. It is for you to do it.

He also mentioned when you have a fracture, your friend cannot wear your bandage. However much the mother loves the child, it is the child who has to eat, not the mother on behalf of the child. Sometimes the child refuses to eat. Most of the children are like that. The mother goes on singing, telling stories and then tries to see that the child eats. Even if the child is giving some trouble while eating, the mother still cannot eat on behalf of the child.

In a similar way, Bhagavan shows the way, but it is for you to walk. He shows the way, but it is for you to walk to reach your destination. And as you go deeper and deeper, dive deeply enough, you will certainly reach the infinite depths of existence, the infinite depths of existence. Let us be aware of this fact.

And another point that we notice after listening to Swami is this. When you are outward or extroverted, you doubt yourself. Doubt always helps you when you are outwards. The whole science and technology has developed because of doubt. They go on doubting, proving, experimenting, concluding, all that. The entire thing in the outer world has grown because of doubt.

But when you go within, inside, within you, turned inward, what happens is doubt is useless at this stage. You should use trust. So, doubt in the outward world and trust within are useful. We have to remember that always. But the fact is we should not identify with either. We should not identify with doubt alone or with trust. No! Don't identify. Make use of it as and when the situation demands.

Just take, for example, all our eastern countries. We have trust, that's all. We don't doubt anything. Therefore, what happens? Most of us in India, in India in particular, starvation, poverty, outer poverty continue. Because we don't doubt, we simply trust. In the outer things also we trust. There we are mistaken. In the outer world you should doubt, but in the path of self-inquiry, you should have that trust.

Take for example western countries. They have identified themselves with doubt. They question, they doubt, they face the challenges with the result that they are very affluent or very rich. They are advanced in science and technology. But however, in the west, there is inner misery, anguish, emptiness, meaninglessness. Thus, they suffer from inner poverty.

So, what we have to do is blend both. Not merely trust of the east, not merely doubt of the west. We should blend and mix both. We doubt all what happens outside. We trust all that we experience within. That is the ideal combination. When we try to explore something, naturally we have to doubt. But when that doubt is turned off, when there is no more doubt, then you follow and trust. You get into the flow of trust. Therefore, fight the outer and surrender to the inner. Fight the outer. Yes! What all that happens, fight! That's all the challenges. And surrender to the inner, to your consciousness or the spirit.

Therefore, we should always bear in mind trust and its importance as we go within. Thereby we will know that Bhagavan is within us. He is within us. As Bhagavan says, "I am your interiority, I am your interiority, I am within you." That we will develop when we turn within with total trust.

Then when this trust is created, what happens? We develop a thirst for truth. And it gives you a kind of insight, a longing for the divine and a total love for Him. And then one difference is, in the outer world we may mix with so many people. We may also go with some people, in the company of some people. But on the inner journey, you are alone. Nobody can accompany you. You are left to yourself. That is the truth.

Then Bhagavan likes when we are very simple and humble. He speaks very highly of Rajas, Mysore Raja, Bogbille Raja, like that Raj Rajas. Vijaynagaram Raja, Salapalli zamindar, so many people, Jaipur Royal family. So, Swami speaks very highly of them. Why? Not because of their riches. No! Because they are very humble, they are very ordinary in front of Swami.

So, let us learn to rejoice in ordinariness. Yes. Ordinariness, meaning the way you are. You may be poor or you may be rich, literate or illiterate, whatever it may be. The way you are, rejoice in our ordinariness.

And then we should also be aware that whatever is needed is within our grasp. Whatever it may be, whatsoever is needed in a certain way, existence has already provided you. Existence has already provided you. What all I am trying to find is already there in existence. And it is within my capacity, all that is to be attained is within my grasp, within my reach, is not out of the way. The only path is to look within, search within. And we have to find out a little, explore a little, and we'll find all that we have wanted. All that we have wanted we'll find there in the path by diving deeply into our own selves.

In this process, it is true that a Master should be enjoyed or experienced; rather one should relate to the Master heart-to-heart, not via the mind. You cannot relate to your mind, no, only to the heart. That is most important. Because the mind doubts, you see, whereas the heart trusts.

A very mysterious thing is this: Some say, "I have surrendered to Swami." You know, the truth is this: you are surrendering to yourself. When you say that you are surrendering to your Master, it means you are surrendering to your own self. Why is it happening? Because we don't know who we are. We don't know who we are. And so, we cannot surrender directly. So, we surrender to our Master which is equal to surrendering to one's own self. Meaning we go via Master, indirect, indirectly. Master is just a passage to come to my true self, He's is a passage. Yes!

On the other hand, it was Gokak who said, as we look at Swami, we find our long-lost self. Our long-lost self is forgotten. But when you look at Swami, you are reminded of your own self. You will find, you will rediscover yourself as we look at Swami. You'll find yourself and nobody else. That is the experience of those people who experience Swami by intense *sadhana*.

Then, some people say, 'I am a disciple of Bhagavan.' I see! Good! One should be. It only means, you will be looking at the Master, seeing your Master with open eyes, keeping your mind aside, not allowing the mind to interfere. And you are not going to interpret what all that is happening. No! Because that of the heart cannot be interpreted, cannot be explained or elaborated. Therefore, the Master does so many things. That's why we thought the most befitting title is, 'This He Does'. 'This He Does' is the title of this morning's talk.

Thank you for your time. We'll meet again.