

Podcast 113: COMMITMENT

Om Sri Sai Ram

Prasanthi Sandesh welcomes all of you to this session.

Let us recall Swami's commitment to His devotees. These days most of us have forgotten what commitment is. We have to learn from Bhagavan what commitment is. He is the best example. The kind of commitment He had towards His devotees and the projects undertaken by Him are marvelous, beyond our estimate and comprehension. So, I would like to share with you a few points regarding the Divine Commitment.

To say emphatically, commitment is total; commitment is never closed. A closed commitment is ugly, and takes us to all blindness, and causes fear. So, commitment is total. It is never partial. Let us see what Swami said, how He committed.

Bhagavan said, "If you love Me, you become capable of loving more." If we love Swami, we'll be able to love more and more - yes, as many people as possible. Love as many people as you can because here individuals do not matter, the number doesn't matter, instead the goal is love. It is not whom you love, no. The goal is love. That is the commitment.

Swami said at one time, "Whosoever you love, you will be loving Me." Similarly, whosoever you hate, it means you are hating Him also. *Advesta sarva bhutanam maitrah karuna eva cha, says Bhagavad Gita.* We should not have any kind of hatred towards anybody. So, to be loving to everybody, to love everyone, which is true to the maxim "Love All and Serve All", we should love Swami. Then we'll be loving to everybody, to the whole existence, for that matter.

Bhagavan will not suggest to you straight away any specific path or anything, any direction for that matter. He gives us some hints and we should catch those hints and proceed. And Swami persuades you through those hints, to do it, to act upon them. And ultimately what happens is He will persuade you to do it on your own. His work is persuasion. He is persuasive, yes.

So, we should understand out of the hints of Swami that we should be able to act upon them, to catch them. Ultimately, we feel that all these things are done by our own selves. That is the feeling that He gives us at the end.

And how does He persuade you? How are you persuaded to take up His work? It's quite simple. In those days - of course today, I don't know what people do or not - in those days when we were fast asleep, when we didn't get up on time, what happened? The mother or father would come and sprinkle some water on our face. We immediately got up, though we were a little bit disturbed initially. So, what do parents do? They sprinkle water to wake you up. Like that, Swami will wake up everybody, all His devotees.

And Swami's work is rather slow, please understand. It is not any chemical reaction or laboratory experiment to give results then and there itself. The process is slow.

However, the devotee has to be industrious. He should work very hard and should also have enough patience. But at the same time, Swami will be telling you quite often, "You can do, you can do it. You will achieve it tomorrow. That is at your doorstep, next step! Yes! You will get the result." That's how He speaks. It does not mean that you are going to get it as immediately as He stated. No. But He says that to encourage you.

If He tells you openly that it will take a long time, you will try to escape or run away. Instead He says, "The result is so easy; it is so simple," as a source of encouragement. That's what He does. So, it is one of the ways of effective persuasion. That's the technique of Swami.

Well, why should we take such a long time? Why? Why does it take a long time? The reason is this: We slept a long time. For many lives, we were never awake. We never had any experience of awareness. Just food, raiment and shelter were enough to carry on our earthly sojourn. So, having slept for many past lives, we have forgotten our true self. And we also do not know how to open our eyes. For all this, patience is required. So naturally it takes time.

The secret is this: The more you are in a hurry, the more time it takes. So don't be in a hurry. If you are not in a hurry at all, it can happen right now. What is to happen? Enlightenment. What is to happen? Developing this awareness. What is to happen? The experience of the self. That is the job of the Divine Master, Bhagavan Sri Sathya Sai Baba.

And we should also know a word constantly used, regularly used is *satsang*. What is *satsang*? Truly speaking, to be in the presence of the Master is *satsang*. To be in the presence of the Master in loving communion is *satsang*. 'Sat' means Brahman, 'sang' - the company. So, *satsang* does not mean the physical presence of Swami. When you meditate or when you read His literature or when you listen to His Sai *bhajans*, you are in holy communion with Him. That is *satsang*. You don't need any big group. No.

And here it is not the knowledge that matters. No. Between a devotee and Swami, it is not the knowledge that matters, as in our school entrance examinations. For entrance examination, one should qualify himself or herself to appear for the exams. Here no such qualification based on knowledge is required. Knowledge is not at all the criterion. So, it is not a question of knowledge. But it is a question of *being* yourself or *atma* or consciousness.

So, Master has more of *being* because verily He is *atma*, total Paramatma personified, standing in front of us. The regular teachers working in secular institutions are highly knowledgeable. Yes, they know how to communicate. But our Divine Master Bhagavan does not communicate; He communes. This communion is not communication. We should be aware of this.

A teacher will know everything about that, about this, or everything concerning knowledge. But the Master knows [is that]; He is not merely the collection of information. Teacher collects the information that is knowledge, whereas the Master

knows. This is the difference between a Master and a teacher. Master has a perception. All His teachings are based on His own experience. In fact, He does not know about God. He knows God. He is God. The knower and the known become one. So, He does not need to know about God. He Himself is God. The knower and the known are one and the same. He is a Divine Master. He is Divine. Yes!

And the Divine Master recognizes the Divinity as His innermost core, not an object, not a subject to be known. He is the knower, He is the witness of all. What the disciple is supposed to do is drink this nectar of His message. As we listen to Him, we forget ourselves. In that forgetfulness, we begin to know who the true self is. Who is the true self? You will know who you are by listening to Him in rapt attention.

We have forgotten our personality in the company of our Master. It is enough if we are with Him, if our being is with Him, that's enough. Because the very presence of the Divine Master pulsates, vibrates - a wonderful phenomenon. This is what is called 'communion'.

So, to pulsate with Him, to vibrate with His being, is communion. It's not anything to do with our mind. It's not psychological. It is only a connection and contact, heart to heart, soul to soul. And His looks are enough to bring transformation. Touch or presence, that's just enough to stir something that is fast asleep in us, to wake us, to wake up everybody who is in sleep or slumber, whatever the case maybe.

Master awakens us. His message is conveyed through words and through silence also. Master's silence is also a vehicle, also a way, a method of communion. We have got to understand that.

The single way that we find is love. That's so simple and that's single. That is enough to wake up everybody and listen to Him. Therefore, what I wanted to share with you is the commitment of the Divine Master, which is to wake up everybody, everybody under His care.

And you will also notice this communion with the Divine Master Bhagavan Sri Sathya Sai Baba. You'll notice that you are dropping all the ideas of separation. Why should I say that? Because many of the devotees go on complaining that 'we are away from Swami', 'Swami is no longer amidst us'. They speak of this separation from His physical form. This is utterly wrong.

When He said, "I am not the body," why should you limit Him to the body? When He said, "I am everywhere," why should you limit Him to Puttaparthi? Then what He says is something; but we experience what we speak, which is altogether opposite. When we do not entertain any thought of separation, then we can enjoy the taste of oneness with Him. Drop this idea of separation. No, in fact we are one with the existence; we are not separate in any sense.

Therefore, let us share the energy of Bhagavan. Let it be a relation between being to being, heart to heart. That is what communion is. Master is a link. Rather you can even say that Master is a bridge. Master is a door. To just rise a little bit above, we would rather say, Master is visible symbol of the invisible, a visible symbol of the

invisible. Yes! That's why the mind cannot comprehend the invisible. Mind cannot comprehend the invisible. Therefore, we have to go by the visible form. It is so difficult to trust the invisible. Therefore, we need a physical form. So Master is the visible symbol of the invisible. This let us remember and ponder over this a little bit.

Actually speaking, the Divine Master has these two aspects. One is this: first when we come to Him as a student, we enjoy His visible form. By and by, as we take to *sadhana* and come to Him as a disciple, we'll come to know He is invisible, His invisible aspect also. Invisible can be known. That's quite possible because of love, intimacy and trust.

We should go deeper into the Master. Yes. When you go deeper and deeper into the Master, the less and less you find Him. But you have got to penetrate, penetrate and then we see God in His place. We see God in His place as we penetrate, go deep enough into the Master. That's why *Gurur sakshat Parabrahma*. He is Parabrahma, Supreme God by Himself. This comes to our experience based on our own awareness of the Divinity.

Master is God. You know God is a creator. He creates. And our Divine Master as God created and He also helps us to evolve. The job of the Master is evolution as we find today in the entire universe.

Besides that, our Divine Master has got another job of involution. Evolution - outer, involution - inner. Both these two aspects He has. He has created this universe as God, and He un-creates this ego, this kind of body identification among us. He creates and un-creates. Un-creates means letting the ego go. See both the aspects - creation and un-creation. And we'll also know the visible and the invisible, the evolution and involution. Growth within is involution.

And then in the outer world, the Master helps us know how to behave properly. It's a movement outside; but at the same time, Master also helps us to grow within, to move within. God sends you to this world. Yes! And then the Master sends you back to the source. On the one hand He brings you out, and then directs you to go back to the source. So, the Divine Master has these two aspects to perform. We have got to understand both these aspects.

And then, on the one side, there is this intuition, while on the other side is the outer manifestation. That's what it is. And we develop a sort of religious attitude in the presence of Bhagavan. That religious attitude has got a tremendous beautiful effect, all chemical effect, yes, that brings about transformation in our lives.

With that transformation, you feel the touch of God wherever you go, wherever you are.

We will meet again.

Sai Ram.