

TRANSCRIPTION OF PODCAST 96

Om Sri Sai Ram.

Prashanti Sandesh, 96th Episode welcomes you. Thank you very much for your time and we thank you once again for all the interest and your support. Thank you very much.

One thing has to be very, very clear. All the progress today is in the name of science, technology, space sciences, and computer sciences. All of them, in a way or other, deal with the outer world or exterior, meaning all that we see around, exterior. Science would like to investigate everything that is possible, experiment and make use of it for the benefit of mankind in providing comfort and luxury. So, science and technology indeed contributed a lot. At the same time, it is the exploration of the exterior; whereas, just the opposite is the spirituality.

Spirituality is an experience of the inner world or interior. That does not mean the outer and the inner are different or opposite. No! They are two sides of the same coin. They are inseparable. Each has got its own contribution for our welfare and well-being. This is very clear and to be understood by everyone because scientists, in the name of materialism, may oppose spirituality. Spirituality, in the name of inner experience, may totally deny science technology. It's not our intention. No! Both contribute to our progress and advancement. This is noticed in the whole of the history of mankind.

And, to put it in a different way, head is the centre of science technology - all that is related to the outer world, head; whereas heart is the centre for spiritual experience. All that we experience within is because of the heart. So, the head is of science and technology, while the heart is for spiritual experience. What happens is this. Right from our childhood we are taught in such a way that we lose our heart and all of the energy moves towards our head. In other words, the heart is ignored.

So, I would rather suggest there should be harmony between the head and the heart. Neither of the two should dominate the other. And then it is also evident, the heart is not for any destruction. No! It never supports any destructive method. And the heart is the centre of all values. And heart will never be in service of death. No, because heart is life. It beats for life.

Then we may also consider the other aspect. The whole show in the society, its civilization, is entirely due to the head. The head runs the show in society. So, this is the difference between the head and the heart. One takes care of science and technology, the other takes care of life in general and the inner spiritual experience. Thus, in a broad way, we can understand the difference between the two areas of our activity.

Then there are two approaches here. One approach is the approach of the intellect or intelligence to experience the Divinity. The second approach is the path of love. One is the path of love or what you call *bhakti* or devotion, while the other is the path of awareness or the path of wisdom. Therefore these are the two paths. The

path of awareness or the path of wisdom which is rather related to intellect and our intelligence may be called *Jnana Yoga* or the path of wisdom.

Thus, there are two paths in front of us. One is *Jnana Yoga*, the path of wisdom, the path of awareness. The second is that of bhakthi. *Bhakthi Yoga*, the path of devotion or the path of love to realize, to experience the Divinity.

I would rather share with you a few points relating to these two areas. Actually speaking, awareness comes on its own accord. It's really a very beautiful way and the most innocent way. Why I call it that because it is our true nature. It's our true nature and it's what we are actually. It's a lovely path and a path that is really enjoyable as we make our journey along the lakes, rivers, greenery and all that.

Thus, the path of awareness, is rather tough, is rather arduous to face. As it is unmanageable for many people to get back into their hearts, *Jnana Yoga* - though it charms you, it allures you, it attracts you - but it is arduous, a tough job. It's not given to everybody. That is what *Jnana Yoga* is.

While the other one is *Bhakthi Yoga* or the path of devotion or the path of love, for that matter. It is heartfelt experience and one is in pure love. He forgets all about awareness, because as I said earlier, it comes on its own accord. When devotion comes to a pinnacle or climax, awareness follows automatically. No separate attempt is needed.

Rather I can also put it this way. Each step of love will bring its own awareness. Every step! And such a love is supreme, the divine love, pure love. It's quite different from ordinary worldly love. Ordinary worldly love we say, 'falling in love'. Yes! One falls in love with the other. It is falling in love. But in this case, a pure love, a divine love, a heartfelt love which forgets anything to do with awareness, is what we call 'rising in love'. It's not falling in love; it's rising in love. Naturally awareness follows every step as we move along the path of love or devotion or *Prema Yoga* or *Bhakthi Yoga*.

However, there is one condition here. On the path of devotion, one should see that he is egoless. There should not be any effort or attempt to dominate anyone. Finally, the path of love demands you to be nobody. You don't expect to be somebody. You are nobody, self-effacement. But whereas in the ordinary love, the worldly love that we see and we experience for ourselves, there is a kind of greed, that's all. Therefore, love in the true spirit has to be understood. I know Swami told many times that, though many speak of love, they don't know what true love is.

But at the same time, Swami speaks of love as the path towards the divine which is a short-cut way, a most natural way because love is innate, inborn. A child has love untaught and untrained, because a child is born with love. No training is necessary for love. But love has got to be pure.

And then the path of love is relatively easier when compared to the path of awareness or *Jnana Yoga*. And it is quite possible for those who are innocent and who are very simple in their nature. It's quite possible to experience it.

Therefore, you become aware, and then love follows as a shadow. What I would like to tell you again is not to confuse you. When you follow the path of love, awareness follows every step. And if you follow the path of awareness or *Jnana Yoga*, love follows as a shadow.

In other words, awareness comes on its own accord. Yes, love yes, this awareness follows. So, there is no separate struggle or attempt to develop this awareness. No! As has been said earlier, these are two sides of the same coin. Love is enough unto itself. People ask, what do you get out of love? Love is not a commodity. Love is not an object. Love is not a thing. No! Love is a sentiment. Love is a feeling. So, what do you get out of love? Love is sufficient unto itself. But in this world where cunningness, cleverness and cruelty dominate, when the heart is crushed and exploited, people have no experience of pure love or true love.

Now coming back to the point here, I want to tell you once again that love is enough unto itself. But this we can experience in depth when we go beyond individuality. So long as I restrict myself, so long as I confine love to myself, well you don't get the full benefit of it. You should go beyond individuality and you should become universal. When once you are universal, you will experience that universal love, pure love, divine love.

And in fact, from the worldly sense, we may be shocked and not interested to lose our individuality. But devotion, the path of devotion, wants you to see that individuality is gone. It should disappear and we should enjoy the disappearance of individuality because we have seen enough of individuality till now. But having entered into the domain of devotion, we should enjoy when we lose it.

Once what we call 'individuality' was important, we experienced that and enjoyed that state. Now, here in devotion, let's enjoy its disappearance and the beauty of that disappearance of individuality. Let it disappear. Well, finally what happens? Silence follows.

Therefore, when an individual becomes universal, individuality is gone and silence settles in him. With the result that what happens is, at the end of it, experience and experiencer disappear because both are one, experiencer and experience - both being one. I see! When both of them become one, what happens? Pure nothingness remains, utter silence settles. Nothingness, because there is no one to claim an experience. No one can say, 'I am the experiencer', No! Experiencer is lost in experience and experience is lost in experiencer. Therefore, nothingness remains, utter silence settles.

Therefore, in this brief talk I would like to give you one example that Bhagavan has given. There are two friends. One follows the path of awareness or *Jnana* or wisdom, Jnanadev. There is another one who follows the path of devotion, the path of love, Namadev.

Namadev and Jnanadev are two friends. Well, they are going from place to place. It so happened one day they had to pass through a thick forest. Both the friends felt

very thirsty. They could not find water anywhere in the vicinity. Somehow, they could locate a well at one spot. But the water is far below. It is so deep the well is so deep and the water is quite far below. How to get that water out? How to quench their thirst? That is the problem.

So, the man of wisdom, the *Jnana Yogi*, man of awareness, because of his knowledge, expertise and intensive *sadhana*, he could transform himself into a bird, get into the well, go deep into the well to drink water and quench the thirst. Whereas the other friend, the man of love, pure love, Namadev, path of devotion, he went on praying, 'Oh God, I cannot transform myself into a bird or anything like that. I cannot go deep into the well and quench my thirst. What am I to do? My Lord, you should come to my rescue.' Namadev went on praying like that. Suddenly what happens? The water from below started coming up like a fountain so that Namadev could drink and quench his thirst.

In the meantime, that Jnanadev man of wisdom went into the depth of the well and quenched the thirst and tried come out of the well, because he has already taken the form of a bird. As he was trying to come out of the well, the body got hit by the thorny bushes there. All the thorns have gone into the body. And the bird somehow managed to come out with all the blood, heavy bleeding.

This is the difference between *Jnana Yoga* and *Bhakti Yoga*. *Jnana Yoga* is so serious, strenuous, full of effort like Jnanadev, who has taken the form of a bird, gone deep into the well, quenched the thirst but coming out he came heavily bleeding because he was hurt by the thorny bushes; whereas, this Namadev, man of devotion, only prayed to the Lord. The water beneath came out like a fountain. This is an easier path, the path of love or devotion.

So that does not mean the man of devotion has no awareness. It follows you like a shadow. It does not mean the man of wisdom has no taste of love. No, the taste automatically follows him. So, they go together but we should understand which step is easy for us, which step is quite simple for all of us to adopt. Therefore, *bhakti* or devotion or path of love, as adopted by Namadev, is quite approachable and easy for every one of us.

Sai Ram.

Thank you.