

## PODCAST 84: "TWO CONTROL"

Om Sri Sai Ram.

84th episode welcomes you. Thank you very much for your time and I'm very much hopeful of your continued interest in future also. May Bhagavan bless you and your families.

The topic of this morning is this: "Two Control" - TWO, "Two Control". In other words I mean we are controlled by two. What are they? Who are they? How do they control all of us? How is it that we allow ourselves to be controlled? What is the effect of each of them? What are those two to control? Let us discuss this topic for some time.

To be very plain enough, we are controlled by two. One is the mind and the other is the heart. We are all controlled by these two, mind and the heart. One controls our outer life, our daily living, the mind. The other, the heart, controls the inner world, the inner realm, the inner kingdom of bliss. Therefore, let us think of these two aspects, the outer controlled by the mind, and the other, the inner, under the control of our heart. Let us study each one of them.

The mind always distinguishes, differentiates, divides, compares, competes. This is the nature of the mind. The mind is helpful to all of us, to grow our intellect and to be an intellectual. In other words, mind has all these distinctions - good, bad, all distinctions based on color, cast, creed, religion and what not. Therefore, these distinctions belong to the intellect, coming under the domain of the mind. And then this intellect decides and goes on goading us, goes on telling us, "Don't have blind faith. No! Have anything based and judged by reason." Then only you can establish yourself in faith, or else if your reason does not justify that, it is a blind faith. This is a game of the intellect.

And the mind is always following along the direction of facts. It judges based on facts. And moreover, we are all very proud of our logic, of our rationale, of our reasoning, and that's all related to facts and figures. This belongs to the mind once again. Therefore, those who follow the mind scrupulously need not 'believe' anything because they want everything to be reasonable, rational, scientific and also technological. It should appeal to their logic.

Therefore, the mind dominates; the mind controls this area. But funnily enough, the mind has no role to play in matters of love. A man of the intellect or purely the mind has no idea of love. Why? We heard of Sir Isaac Newton, a great scientist, who forgot the moment of his wedding. When the bride ran to him in the laboratory, then he could remind himself that it was the time to get married and the bride was waiting for him.

We also know another great man, a German, Immanuel Kant. Well, one lady fell in love with him and wanted to marry him. And this gentleman said, "I need some time. Let me study, let me examine, let me enquire before I decide." He went on writing pages and pages in favor of the marriage and also many pages against the

marriage. What happened? He was tired and he could not decide even then. His mind could not decide because the mind has no knowledge of love. Then what happened? Ultimately, he went to see that girl who wanted to marry him. It was too late as she got married already and had three children by that time. He was so behind the time because he wanted the mind to decide to love or to get married or not.

Therefore, most of these intellectuals say that love is blind and love has no reason behind it. But let me be frank in expressing these things. We should not allow the mind to be the leader of our life. We should not allow our reasoning or logic to be the leaders. No! And after all, the mind may help us to be very, very powerful, yes, in society. But we are very less and less happy, though we are powerful. The mind will help us to acquire wealth. So we are wealthy, no doubt! But we are very poor within.

The mind will also encourage us and direct us to rule many people. Yes! We can rule, dominate many people as masters but remain a slave within. The mind may make our life prestigious. But deep within, we are not prestigious. The mind may make us very clever, very cunning in life. But yet, it doesn't grant any peace of mind ultimately. And the whole mind game depends on reason, and it wants immediate results. These are all the features of the mind that control our living by and large.

Let us also think in another direction. We are also under the control of our heart, the inner world. And the heart has no distinctions at all. You see Swami loving everybody. When we see a child, we begin to love the child, and are so happy to watch the smile of the child. We are not bothered to which community, to which caste the child belongs to or the status. Nothing! The heart knows no distinctions. And moreover, the heart is not anything to entertain thoughts. No! Because thoughts are outer, but the heart is full of feelings, feelings in the inner world. And these feelings have nothing to do with any judgement or anything to do with intellectual estimate. In other words, the intellect has nothing to do with our feelings. And moreover, the heart is not bothered about the reason, nothing to do with that. And it doesn't think of any grounds to believe. No! Grounds are not necessary. We develop faith, totally groundless, totally reasonless, because it arises out of the feelings of our heart.

And the faith need not be justified. Faith need not be proved in a laboratory or in a test tube. And the heart has got the feelings beyond all logic, rationale and reasoning. Therefore, the feelings cannot be proved. So, to think in terms of reason so far as the domain or the rule of the heart is concerned is foolish. Reason is not at all useful so far as life in general is concerned.

Mind only thinks of the matter, the material world. But a poet is born out of his feelings. A musician is shaped by his feelings. A dancer, yes, is born out of feelings. Supreme joy and ecstasy are because of our heart and its feelings. Thought alone will never make you ecstatic. No! Ecstasy is possible because of the feelings of our heart.

Then what happens? We enjoy the silence. We enjoy the peace. We enjoy God. That is the effect of the feelings. And the feelings in the heart will help us to know

what bliss is. Bliss is not a state, because it is not against anything. All other states relate to the mind, where one is against the other. But bliss is not like that. It is beyond.

And all the feelings of the heart are never calculating. They are never calculative. That is a very important thing, because mind is always calculative. The mind wants immediate results. Yes! 'What is going to happen? What am I going to get? What is it I got? When I am going to get it?' Always in a hurry and worry.

But the heart and the feelings can afford to wait indefinitely. And that waiting to a seeking heart is its prayer. In waiting it finds joy, unlike the mind which cannot wait. Mind gets vexed and it gets tired if it has to wait.

But the feelings of the heart in the heart loves to wait with great joy. Yes! And our faith can wait also. We have got such a deep faith in Swami that we can afford to wait for any length of time. There are many, many who waited for weeks and months to have a glimpse of Sai, or to have an interview with Him. Yes. But though they wait, they are not vexed. They are not tired because they are full of feelings of love, filled in their heart. They are full of love, full of faith and full of trust. So, they are never in a hurry. They can afford to wait.

But at the same time, we know many of the devotees waiting for Swami's arrival for morning *darshan*. I know many of the devotees who meditate during that waiting period. I also know many who just do some japa, repetition of Lord's name silently. I know many people are reading His literature. Then the waiting is not tiresome. Waiting is not disgusting and waiting becomes, on the other hand, a spiritual practice or *sadhana*.

And then we just can sing within ourselves during the period of that waiting. See. So, waiting is *sadhana*. That is possible based on the feelings of our heart. When all is said and done, we should have joy in all its fullness, total, totality. We cannot say, "I am only joyful fifty percent," certainly not! The joy should be hundred percent. When the joy is total, you don't have to wait because you are already filled with joy.

At that moment Swami comes close to you because you waited with patience, ecstatically, joyfully. And that patience matters much in the sight of Swami. Even Shirdi Bhagawan always said it, *shraddha* and *saburi*. So, this waiting is joyful waiting, ecstatic waiting, waiting that gets transformed into *sadhana*. Gets wonderful experience of the Divine! By that way, when you are ready, the master appears. And Divinity comes to our experience because we are ready. God is in search of you.

When Swami walks along the lines, He'll pick up some people for an interview. He stands in front of certain devotees, granting *padanamaskar*. He looks at some devotees. His looks, His gestures, granting His *padanamaskar* or interview or collecting the letters, they are all equal to God seeking you, God coming to you.

This is a divine happening indeed and is the result of our patient waiting. And then what this leads to ultimately is a state of enlightenment. A state of enlightenment. What is that enlightenment? The enlightenment is a stage of transcendence.

Transcendence means you don't go by anything good, you don't consider anything bad because you are beyond good and bad. You don't brand anything wrong and you don't credit anything that is done right or rightly. No! Because you have transcended right and wrong, good and bad, victory and defeat, profit and loss.

In other words, enlightenment is non-dual. It's a non-dual experience. And in your enlightenment, you are not concerned with knowledge or innocence. They don't matter because, as I said already, it is transcendental. And in that state of enlightenment, in the process of enlightenment, we are ready to take risks. Because as the mind dominates, as the mind dictates as we experienced, it is not prepared to take risks.

But to attain enlightenment we should be ready to take risks. It means that we should be ready to wait for any length of time joyfully, please note it. And we should be ready for service. We should be ready to engage ourselves in the thought of Bhagavan, rather to say, 'Constant Integrated Awareness' that takes us to the state of enlightenment.

Therefore, the topic of the day is "Two Control". One controller is the mind so far as the outer dimension is concerned. The second controller happens to be the heart.

Thank you,

Sai Ram.

We'll meet again.