

PODCAST 192: BE SURE OF YOURSELF

Om Sri Sai Ram

Prasanthi Sandesh, episode 192 welcomes you.

What seems to bother many of the spiritual seekers today is that they want to be absolutely sure about their Guru. They want to be absolutely sure about their Master. Let us share a few thoughts on this.

Instead of being absolutely sure, instead of thinking of a Guru about whom we should be completely sure, I believe that we should be absolutely sure about ourselves. You should be absolutely sure about yourself!

Just think about it. How can you be sure about a Master? You and your Master exist in two different levels and you are in two different states of mind. Whatever you see, understand, or interpret will not be of much use. There is a greater possibility of you being wrong than of being right. So there's no need to worry about it.

On the other hand, you have to be sure about yourself and about your search. Once you are sure about yourself, then you can devote yourself to a Master totally. Remember that complete surrender is not going to come from your confidence in the Master. It's going to come from your own self confidence, your own totality.

The Master is bound to remain puzzling for you, unless you yourself become enlightened, because only a saint can understand a saint. Only when you have become a Buddha will you be able to understand Buddha, not before.

When you have become a Christ, then Christ is known to you. You can never understand Christ beforehand. Christ is bound to remain a mystery and a mystery means it is paradox, an enigma.

Christ will appear to be irrational, not because he is truly irrational, but because he is supra-rational, beyond rational. He is beyond reason, and you don't know anything about being beyond reason, so the most you can understand is that he is illogical, or he is not rational.

Let us understand that the ways of a Master are so secretive that sometimes he will create a situation in which he will not allow you to be sure about him. The reason is that if you can be absolutely sure about the Master, then your surrender is meaningless. What is the meaning of surrender when you are absolutely sure of the Master? It becomes a bargain, so there is no other choice but to surrender.

When you are uncertain, then your surrender is a device. Regardless of your uncertainty and your hesitation, you decide to accept the Master and that decision changes you.

The more mysterious a Master is, the better is the possibility of your transformation through surrender. If the Master is known to you, just as two plus two makes four, then there's no mystery.

Sufi Masters in particular create rumours about themselves, so that the new disciples who come to them can enter because they are sure about their search, and they are ready to take a risk, and not because they are sure about the Master

Why do you want to be sure about the Master? The reason is that you don't want to take a risk. Your mind is a business mind. You have to understand this matter clearly. In fact, impressions are very important.

I have heard of a very famous man named Gurdjieff, G U R D J I E F F, a very famous philosopher, who had a disciple by the name of Ouspensky, O U S P E N S K Y. Ouspensky was Gurdjieff's disciple and he was a mathematician and a logician, but he was not a Master. He was not enlightened. He was a perfect rationalist. However, he could explain Gurdjieff's philosophy better than Gurdjieff himself.

Gurdjieff would have remained unknown to the world if it had not been for Ouspensky, who was nowhere near Gurdjieff's level, but he could think in a logical way and he could also express himself in a logical way. He was a mathematician by profession.

Many people were attracted towards Ouspensky. They were attracted towards him, because they would first go to Gurdjieff and they would return frustrated and disappointed.

This happened because Guru Gurdjieff's behaviour was uncertain. He behaved in a way that created frustration, whereas these rationalists, these logicians, were able to attract people by making a good impression on them.

Gurdjieff is great, but some of the people who approached him were not certain whether he is good or bad, whether he is evil, devilish, or a saint. People were not certain about him.

One author, Alan Watts - A L A N W A T T S, has written about Gurdjieff and has called him a rascal saint. Sometimes he would behave like a rascal, but it was all acting and it was done knowingly, in order to avoid all those who took his time and energy unnecessarily.

It was done to discourage and send back those who could only work when they were certain about the Master. The only ones who were accepted were those who were willing to work, even when they were not certain about the Master, but were certain about themselves.

First of all, we must be sure of ourselves. There's nothing to know or to be sure about our Master. Let us first be sure of ourselves. Secondly, let us be certain of ourselves; that is the most important thing. So let's not look for certainty in the Master. Baba said, 'Love my uncertainty.'

Perhaps it would be much easier to surrender to Ramana Maharishi rather than to Gurdjieff, because Ramana Maharishi is so simple. However, that surrender does

not mean anything because you cannot do otherwise. He is so open, so pure, just like a small child, and therefore, surrender will automatically happen.

However, this surrender is happening because of Ramana Maharishi and not because of you. Please understand that your surrender to Ramana Maharishi is because of that saint, Ramana Maharishi and not because of you. It has nothing to do with you. On the other hand, in cases with Gurus like Gurdjieff, surrender happens because of you.

Therefore, in some cases, surrender may happen because of the Master, such as Ramana Maharishi, or surrender may happen because of you, as in the case of Gurdjieff.

Some Gurus like Gurdjieff will create all types of hindrances. If you still surrender, that transforms you. Thus there is no need to be absolutely sure and also, to be sure is impossible.

But you have to be sure about yourselves. That's the reason why some people who come to Swami are put to severe tests. Sometimes Swami will ignore you. Sometimes Swami may neglect you because you should surrender to Swami all by yourself. Swami will not force you to surrender.

Please understand that it is not up to the Master to make you surrender. It is up to you to surrender on your own. That is very important.

Usually, our mind is in a state of confusion. It is clouded. We do not know what to do. We believe in somebody, but we believe equally in somebody else.

If the question is posed to someone, "In whom do you believe, this Master or that Master?" he may say, "Fifty-fifty, fifty percent here, fifty percent there." Then it's very clear that his mind is cunning. It calculates. It cannot take a risk. That's why many people have been wandering for so many lives.

For example, you were near Buddha, you were near Jesus and you have seen Mohammed. You have seen many masters but you bypass them because you think you are clever. However, your cleverness is your stupidity, stupidity!

Even with the Buddha, you calculate; but what can you calculate? Life is such a mystery that it cannot be explained in terms of logic, and a person like Buddha is so mysterious that whatever you conclude will be wrong. Also, by the time you have made your conclusions, Buddha will have changed.

By the time you have come to a decision, Buddha will no longer be the same, because Buddha is a river-like phenomenon, flowing like the river. Your conclusion will take time and you'll miss the opportunity. Therefore, know that there are risks involved and be prepared to face these risks.

The next point is this: let us be certain about our search. If we are truly in search, then we should not be afraid. Even if a Master is false or fake, we are not going to lose anything. Let me be clear about that.

It so happened that one of the Tibetan mystics Marpa, M A R P A, was in search of a Master. He came to a Master who was not a true Master, but rather was a pseudo teacher, who was not enlightened.

Marpa asked him, "What am I supposed to do?"

The pseudo master said, "You'll have to surrender to me, surrender totally."

Marpa said, "Surrendered! I have surrendered. Now what is to be done?"

The other disciples became jealous because this Marpa immediately said: "I have surrendered, now tell me what is to be done?" and therefore, it seemed to them that he was a dangerous man.

They feared that he would become a leader, that he would become, or maybe he had already become, the chief disciple. Although he had just arrived, he had already superseded them, even though they had been serving the Master for many years.

They became jealous and they said to the Master, 'Surrender is not easy. It is such a difficult thing that although we have been working for many years, yet we have not surrendered totally. This man seems to be deceiving you. So we must test whether his surrender is true or not.'

The Master asked, "How can he be examined and tested?"

They replied, 'Tell him to jump from the hill into the valley. If he jumps, then he has surrendered. If he does not jump, then he is deceiving you.'

Either way, they thought that they were going to be the winners. If he jumped, he would be dead. If he did not jump, he would be thrown out of the ashram.

But, they did not know Marpa! He simply jumped and they were wonderstruck! He had jumped and he was simply sitting in the valley. When they reached him, they could not believe it. Even the Master could not believe that this was possible, so he thought it must have been some kind of accident.

They asked Marpa, "What happened?"

He said, "I don't know! You must know. I have surrendered to you, so it is up to you to know. I don't know what has happened, but a miracle did happen, and it is you who has done this." That's what he said to his Master.

In another incident, while he was in a house, the house was set on fire but nothing happened to him. He was seen meditating, and the Master asked him, "Marpa, how did you do it again?"

Marpa replied, "I don't know Master. It is you, it is because of you and my trust is growing, it keeps growing. You are a miracle. You are a miracle."

As a final test, Marpa was asked to walk on the surface of a river, and he did so. The Master could not believe it! He himself wanted to walk on the surface of the water but he could not, so he drowned.

Therefore, it is not a question of the Master. It is a question of your total surrender. Even with a pseudo Master, you can become enlightened.

Finally, what we have to learn is to be total in everything we do, and if we are, then we can reach anywhere.

Sai Ram. We'll meet later.