

PODCAST 92: "IT'S NOT CORRECT"

Om Sri Sai Ram!

Prashanti Sandesh 92nd episode welcomes you. Thank you very much for your time.

The title of this morning's talk is: "It is not correct". I repeat, "It is not correct" is the title for this morning's talk. Let's go into a few of the points relating to this topic.

Usually our people say, "I have gone to my Master. Having come to know him through somebody, having had experience myself, I have gone to my Master." That's what some say. This is absolutely not correct. Why? Who are you to choose your Master? When you choose your Master, do you mean to say that you are more intelligent than your Master? Do you have that level of awareness to find out your own Master? How do you identify your Master? Where is the guarantee that you are going to select the exact, correct, accurate, suitable Master? We have no answers. Then we must conclude that we are not choosing our Masters. If we are frank enough, we also should admit that we are not capable of exercising any choice at all.

So the correct thing is, the fact of facts is, that our Master has chosen us. It's not we that chose Him. It is He that has chosen us. This is the truth.

And also some say, "Oh, I left my Master. I am no longer with him." Some would go a step further: "I am going to another Master these days." This is also not correct.

You cannot drop your Master. It's not possible. Just as you cannot pick him up, just as you cannot select him, you cannot also drop him. But our ego makes us feel that you have dropped your Master. No! The Master is full of grace and mercy so that he drops you, while making you feel that you have dropped him. You feel as if that you have dropped your Master. No, in fact, you are already dropped by your Master. He drops you first, and then gives you a false claim that you have dropped your Master. This is the fact.

And also we have come across certain situations, people who declare on public platform, "My life is my Guru. My life is futile without him. I dedicate my life to my Master." They speak like that on platforms. In course of time, we'll find such a person missing in the vicinity of the Master. Why? A person who made such tall claims - that he lives for his Master, that his life is Master, how is that he leaves him? How is it that he leaves him all of a sudden? So, when he says, "I left the Master," this way is also incorrect. Oh, I have come across certain cases. Let me not mention their names because there are very sensitive points.

Some would like to leave their Master by saying that, "My parents want me there." Some leave the Master saying that, "My services are urgently required by my parents as they are sick now." Third, some people say that, "My parents want me to have a higher career in life." These are all the excuses they say to leave their

Master. I know one person telling that he wants to acquire the knowledge of the self, *Atmavidya*. Therefore, he would like to leave his Master and go to Himalayas.

These are just a few examples that I am bringing to your notice. All these are bogus cases. I would put it this way: Your Master has created a situation that makes you leave your Master all by yourself, so that you'll have a feeling, a very good feeling, that you have left your Master. He has already planned for your exit. He created a situation for you to leave Him and gives you a feeling that you have left Him. This is the correct thing.

I can give a number of examples. Many people say that, "Swami asked me to go." Some people say, "Swami blessed me to leave this place." These are all the feelings that He gave you to satisfy your ego, so that you will not feel guilty. Actually, He created that situation to make you leave Him. This is very important. This is the correct way of understanding.

Further, I may also give you another point. Yes! He gives you a false opportunity. It's really a false opportunity to make you feel that you have chosen your Master. Similarly, He may also give a false opportunity to feel that you have left your Master. Both are incorrect. You have not chosen Him and you have not left Him. In both the cases, it is the decision of the Master. When He feels that you are not ripe enough to be there, when He feels that you do not deserve His proximity for long, He creates these situations and makes you leave this place with honor and without sense of guilt. That's the way I look at all these causes - all the reasons that many of the people give me when they leave this place.

In fact, the tradition says that the very presence of Master is a pilgrimage centre. What Kashi is . . . is the presence of your Divine Master. What Badri stands for, Kedarnath stand for? It's equal to the presence of the Divine Master. Why? Because you will have your authentic blissfulness in the presence of your Master.

It also is made clear to many people that our Master is a pure mirror. When you want to go, your reflection will also say: "Yes, you may go." When you want to be here, your reflection also will say the same thing. Swami gives this example. If you stand in front of a mirror and do *namaskar*, your reflection in turn pays respects to you. On the other hand, if you point out your forefinger and look at the mirror, take care! The reflection also commands you to be equally careful.

Therefore, just as a pure mirror reflects what your feeling is, a Divine Master also reflects. It is not merely physical body as in the case of a mirror, but your inner consciousness or your inner flame, your inner motive, are clearly seen in the mirror, which is nothing but your own Master. In fact, in the presence of your Divine Master, I do not know how many have felt that the darkness is gone, the misery is gone, the sadness is gone, and life is a celebration. Because, when once people start coming, visiting, they are totally different when they continue to be with the Divine Master.

Here I should be careful enough to remind you that the Divine presence of the Master does not mean geographical level only. It is not from the point of time and

space. It is to be in holy communion with your Divine Master. It is a question of constant integrated awareness with the Divine Master. That's exactly what I mean.

In fact, if you look at the Divine Master from his point of view, he has no expectations at all. And some of us think that we are most important here, and without us nothing can happen. It is not correct again. Perhaps you will be . . . why perhaps? It often happens. Everyone is better substituted. Everyone is better substituted. No one is indispensable. The divine mission continues whatever may be, and Bhagavan's love is non-expectational. He doesn't expect anything from you because He is all love by Himself. Why?

Bhagavan is so merciful and graceful that He accepted us without any conditions and He doesn't give you any kind of stipulation or command that we have to change this way or that way. No! That you have to be like this or in some other way. No dictation, no command. By and by, as days pass on, there will be noticeable change in the form of evolution in your life pattern, all by yourself, without being told orally, without it being insisted upon. That is really very conspicuous in our life.

And it is not correct for the disciple to say that the Master should be like this or should not be like this. We find some people commenting, "Why Swami does like this? He should have done like this. That should have been much better." In other words, you want to decide how your Master should be. It is incorrect. Who are you to decide your Master? Who are you? How do you know that, how He should be? How do you know His divine plan? How do you know?

And we find in the recent days, recent days, we find Masters telling you how a disciple should be. Master telling the disciple how he should be; the disciple telling the Master how the Master should behave, should be. Both are incorrect.

Master will never say, command, or anything like that. He allows this transition. This allows transformation, evolution all by itself in a natural way, nothing imposed. And that is very spectacular in the presence of the Divine Master. In fact, a real Master, an authentic Master, is the one who knows completely, totally, absolutely. He doesn't need to be told anything.

Therefore, when He is all-knowing, it is absurd to tell Him anything because He is all-knowing. So, in trying to tell what we know to him, to our Master, who is all-knowing, naturally it will lead to a situation when He will not accept. He will not listen. He will not act in the way you pointed out, in the way you said. He will not accept because He knows that you do not know.

And also, a disciple should understand that he is here, a devotee is here, not to expect all his desires to be fulfilled by the Divine Master. This is also not correct. We have our own problems. We have our own bumps and jumps, and jolts in life. We cannot expect all this to be cleared by the Divine Master. No. And if we expect like that, it is only your idea of how a Master should be, which is incorrect.

My friends, really we are behaving in an unexpected way because we are not having the correct perception of the situation. As we find today, the *gurus* or the Masters

make their disciples their slaves, and the disciples in turn expect the Master to do in the way he wants. In this way, they enslave each other and they enjoy all this game: the Master in front of the disciple, the disciple in front of the Master, dictating terms, commanding terms, and imposing terms. All these things happen in the name of spirituality, which is incorrect.

Spirituality is unconditional acceptance. Spirituality is just a matter of total surrender. It is pure love. And as we see, many miracles happen here. We see Bhagavan; we say that Swami performs miracles.

One day long back in one of the summer classes, Professor Gokak said, "It is wrong to say, it is incorrect to say that Swami performs miracles. No! Miracles happen. He doesn't perform." Well, I did not immediately understand when he made this statement. By and by, as time passed, I could understand what he really meant. It is only His pure love, un-expectational, selfless love of Bhagavan that made things happen. They are not performed.

And some people say, "I have come here. I am holding the hand of Bhagavan tightly, I won't leave my grip. I won't leave His hand," say some people. Some people say, "You know, Bhagavan holds my hand. Bhagavan leads my life. He will not leave my hand, just as a mother takes the child along with her, holding the hand. Yes, Bhagavan is holding my hand." This is also incorrect.

Swami gave one example. When we are travelling by a train, we say, "Oh! Bangalore is coming! Bangalore is coming!" Is Bangalore coming? No! You are going to Bangalore, that's all. Similarly, when you get back to your place from Bangalore by train, you sit there and say, "Bangalore left! Bangalore left!" Has Bangalore left? No! When you came, Bangalore happened to be there. When you leave, thereafter it continues to be there. It is only you who came close and it is you who left. Bangalore is all the same, where it has been throughout. In a similar way, we may catch hold of the hand of Bhagavan, and we may leave His hand. So, it is a false claim to say that, "He is holding my hand." It is not correct.

And then we will also understand why some people say that, "I want to have higher experiences. I want to have awareness in depth. Therefore, I have gone in search of some other place. I hear of some place where meditation is much easier and the atmosphere is quite congenial, where the ambience is quite co-operative. Therefore, I go to some other place." This is also incorrect. Why?

A simple example: You open the door. What happens? When you open the door, you face the room inside. Inside the room, your back is towards the outside. When you open the door, when you are trying to get into the room, you face the interior of the room; so your back is towards the outer side of the room.

In a similar way, it is only the direction that matters. If you face towards inside, just as you open the door and face the interior of the room, yes, you are towards your Divine Master. You are shifting from outside to inside. When once you are getting into the room you are not bothered by the noise taking place anywhere. When once

you get into the room you begin to see things, you begin to smell the room, and all that is happening outside doesn't matter to you.

Similarly, when you just go into the proximity of your Divine Master, you will certainly turn inward. You are not bothered about anything that is happening outside. This is what 'shifting the direction' means. When this shifting in the direction is not made, we feel that some other career, that some other way, that some other place are much better than where we are. This is incorrect.

Actually speaking, when we are at the centre of our being, the self, there is no world outside. There is no world outside because you are at the centre of your being. Therefore, there should be clarity in our thought. There should be clarity in our action. Because we take our Master physically, we get into these problems. We are likely to resort to these incorrect methods, or wrong understanding.

Master is not physical. That's the reason why when some people say, "We miss Bhagavan, we miss Bhagavan," well, I don't understand that. What do you mean by saying that you miss Bhagavan? Do you mean to say that Bhagavan is His physical form? When He is in physical form, yes, He often said, "You are not the body", whereas we say, "You are the body, Swami! You are the body! You may say that I am not the body, that's a different thing."

It only means we have not gone beyond our body attachment. Naturally we cannot take Swami from the spiritual dimension. We limit Him to physical form only. This is incorrect.

Simple example: Rama is not in physical form today, but we worship Him because Rama is spiritual. Krishna is spiritual, Jesus is spiritual, Buddha is spiritual, Nanak is spiritual, Zoroaster is spiritual. So, we take them from the spiritual point of view. That's the reason why some other people, because of their ego problems, because of their own personality development, of their own image, of their false personality, don't feel that much satisfaction here after Swami left, because they have taken Him physically, which is wrong.

Therefore, I want all of us to introspect, to re-examine ourselves; to what extent we are correct? Where are we wrong? What is incorrect? What is correct, from the Divine Master point of view? So never say that "I left my Master." Let's not say that, "I have chosen my Master." The choice is not yours. Let me not say that "I am disappointed, that my desires are not fulfilled; therefore I left Him." The Divine Master is not meant to satisfy your needs and your requirements. It is not like that.

Swami made a statement at one time: "Those who have left Me, they don't have any anger or any dislike towards me. They left me because their desires are not satisfied. Their *ishta*, desire is not satisfied. They have no *kashta*, difficulty with me. Therefore, they have no problem with me. The problem is with them. Their desires are not fulfilled. Therefore, they chose to leave this place."

Therefore, from the spiritual point of view, we are likely to go wrong many times, and try to interpret to our convenience in order to protect our own false image, and in order to justify our own course of action, as we don't have guts to spell out the truth. We are not honest enough to admit frankly. Therefore, we take this mask and try to cover the truth. This is not correct. Therefore, in this short talk I have chosen this topic that happens to be, "It is not correct."

Sairam.