

## PODCAST 188: MEANING, RATIONALITY, AT ONENESS

Om Sri Sai Ram

Prasanthi Sandesh, 188th episode.

The relationship between the Master and disciple is unique. We can't compare it with any other relationship. There are other relationships, no doubt. But none is comparable to the relationship that exists between the Master and disciple. In fact all other relationships are conditional, even at their best. For example, a love relationship is still demanding.

The only relationship which is unconditional and undemanding is that which exists between the Master and the disciple. It is so rare, so unique that it should not be categorised with other relationships.

So it is the poverty of the language that makes us call something a 'relationship' which is not really a relationship. Please note: it is a merger. It's a merger. It is a meeting for no reason at all. The disciple is not asking anything and the Master is not promising anything. Yet there is a thirst in the disciple, while there is a promise in the Master. It is a closeness in which nobody is higher and nobody is lower.

Yet the disciple may be viewed as feminine, like a woman, because the disciple is nothing but an opening, receptivity, while the Master is masculine, always a man. Because the Master is nothing but a giving, a giving for no reason other than he is so full, he has to give. He is a rain cloud.

Just as the disciple is in search, the Master is also in search. The disciple is in search of where he can open himself without any fear, without any resistance, totally without holding anything back. The Master is also in search of such a human being who can receive the mysterious, who is ready to be full with the mysterious, who is ready to be reborn.

There are many teachers and there are many students. These teachers have borrowed knowledge. They may be very scholarly, very knowledgeable, but inside of them there is darkness. Their knowledge is hiding their ignorance. But there are students who are in search of such knowledge.

However, the Master and the disciple is a totally different thing. The Master does not give you knowledge; He shares his being. The disciple is not in search of knowledge; he is in search of being. He is, but he does not know who he is. He wants to be revealed to himself. He wants to stand naked before himself.

The Master can only do one simple thing and that is to create trust. Then everything else happens. The moment the Master is capable of creating trust, the disciple drops his defences, drops his attire, and drops his knowledge. He becomes just a child again, innocent, alert, alive, and makes a new beginning. The ordinary father and mother have given birth to the body. There is but this one life which will end in death. Your father and mother are responsible for your birth and for your death as well.

The Master also gives you a new birth by giving the birth of consciousness, which knows only a beginning and also knows there is no end to it. All that is needed is an atmosphere of absolute trust and in that trust, things start happening on their own. Neither does the disciple do them nor does the Master. The disciple receives it. The Master is a vehicle of the universal forces, just like a hollow bamboo that can become a flute. But the sound is not of the hollow bamboo. The hollow bamboo can have credit only for not destroying the song, but rather allowing it.

The Master is a medium of universal consciousness. If you are available, suddenly the universal consciousness starts in you, the sleeping dormant consciousness. The Master has not done anything. The disciple has not done anything. It is all a happening. The ancient stories are significant. If you remember, seekers went through hundreds of teachers until they came to a man in whose presence suddenly the trust was there. They had arrived. Masters were moving amongst them.

There's a beautiful story. Gautama Buddha comes to a town. The whole town was gathered to listen to him. But he goes on waiting, looking backwards at the road. A small girl, not more than thirteen years old, had met him on the road and told him, "Wait for me. I am going to give this food to my father at the farm. But I'll be back in time. But don't forget. Wait for me."

Finally the elders of the town say to Gautama Buddha, "For whom are you waiting? Everybody important is present. You can start your discourse."

Buddha says, "But the person for whom I have come so far is not yet present and I have to wait."

Finally the girl arrives and she says, "I'm a little late but you kept your promise. I knew you'd keep your promise. You have to keep the promise because I have been waiting for you since I became aware. Maybe I was four years old when I heard your name. Just the name, and something started ringing a bell in my heart, and since then it has been so long - ten years maybe - that I have been waiting."

And Buddha says, "You have not been waiting uselessly. Now you are the person who has been attracting me to this village."

And he speaks, and that girl is the only one who comes to him. "Initiate me. I have waited enough and now I want to be with you."

Buddha says, "You have to be with me because your town is so far out of the way that I cannot come again and again. No. The road is so long and I am getting old."

In that whole town not a single person came up to be initiated into meditation, only that small girl!

In the night when they were going to sleep, Buddha's chief disciple Ananda asked, "Before you go to sleep, I want to ask you one question. We could feel a certain pull towards a certain space, just like a magnetic pull."

And Buddha said, "You are right. That's how I decide my journeys, when I feel that somebody is thirsty, so thirsty, so thirsty that without me, there's no way for the person. I have to move in that direction."

A Master moves towards the disciple. The disciple moves towards the Master. Sooner or later they are going to meet. The meeting is not of the body. The meeting is not of the mind. The meeting is of the very soul, as if suddenly you bring two lamps close to each other. The lamps remain separate but their flames become one.

Between the two bodies, when the soul is one, it is very difficult to say that it is a relationship. It is not. But there is no other word. Language is really poor. If at all we want to put it, we can say it is 'at oneness'. I repeat it is 'at oneness'. That's only what we can say on the matter, if we have to put it into a word. So be that as it may, we can understand by now the relationship is so unique. It is not a relationship as we normally speak about relationships.

Thank you for listening to this topic – the most important topic - the unique relationship that exists between a **disciple** and the Master.

Now let me take you to another question.

***Today people want to know the meaning of everything. They want to know the logic and rationality of all things they come across. So why are rationality, meaning and logic so important?*** That is the question. Let us spend couple of moments on this subject.

First, the world is not moving rationally. It was moving rationally up to Albert Einstein. After Albert Einstein, the rational approach has become invalid. The irrational has exploded in every field of experimentation. Now paintings are no longer rational. If you see the old paintings, you can understand reasonably well what they are. But the same is not true about Picasso, the greatest painter.

Well, in one of the exhibitions of Picasso, a critic was almost obsessed with one painting. As you know Picasso is the greatest world-class painter. Well, a critic went to that exhibition, and yes, he was obsessed with one painting. He would go around to other paintings, but he would come again and again to the same painting. Picasso was watching. Finally he went to the man and asked, "Why are you so interested in this painting?"

The critic said, "I am a critic and this is the only painting for the future."

Picasso looked at the painting and said, "My God! It is hanging upside down."

But even that does not make any difference. You cannot rationally understand the meaning of the paintings of Picasso. But you can be enchanted, thrilled. You can fall in love. You can see the beauty of the colours. You can see the harmony. It can leave a tremendously deep impact on you. But there's no meaning.

If somebody asks you what this painting means, you will not be able to answer because even Picasso is not able to answer. He had written to a famed friend, "I am very angry at people who ask the meaning of my paintings because they make me feel embarrassed."

Nobody asks the roses, "What is your meaning?" Nobody asks the sunset what its meaning is. Nobody asks the sky full of stars, "What is your meaning?" So why is everybody asking poor Picasso the meaning of these paintings? Existence has no meaning. As far as reason is concerned, there's no rationality in existence which is irrational. In other words, it is mystical. The world is not progressing towards more rationality today. Rationality is already out-of-date. The genius has already transcended it.

In poetry you can't ask, "What is the meaning?"

Then the poet would say, "It is poetry, and what does poetry have to do with meaning? Poetry is something that triggers joy in you, ecstasy, silence, peace, for no reason at all."

The words of the poetry are not the poetry. The poetry is somewhere between the words, between the lines. So those who only read words never come to know what poetry is. They remain hung up with prose. Prose is rational, while poetry is irrational. That is the difference. Prose has logic, while poetry has a mystery.

Looking at a dance, you don't ask the meaning. The dance certainly affects you, certainly reaches you. The greater the dancer, the greater is his penetration within you. But there's no reason. His movements somehow create a situation in which your consciousness starts moving. There's a synchronicity, something within you that starts dancing. But there's no meaning. And it is true of all dimensions of creativity, even above science.

Physics has crossed the limits of reason and has entered into the irrational. Mathematics has crossed the lines of reason. Mathematics used to be the most rational thing in the world because it is a product of reason. Mathematics does not exist. In existence it is purely man-made. Naturally man has made it absolutely rational. But even mathematics got in trouble in this century because physics, bio-chemistry, and chemistry - everything was moving beyond reason, beyond meaning, and mathematics has been the base of it all.

One of the greatest mathematicians was writing a masterpiece on mathematics, Goedel, G O E D E L. It was going to be the ultimate book about mathematics and he was capable of doing it. He devoted almost his whole life, thousands of pages, and he was just going to conclude. At that time, another mathematician and philosopher, Bertrand Russell, was also working on a great work on mathematics, *Principia Mathematica*, to include everything. Mathematics was thought to be a perfect science.

Well, there was a mathematical puzzle in a children's magazine, and he could not solve it! He was one of the greatest mathematicians of this age. That puzzle has become known as Bertrand Russell's paradox. Bertrand Russell's paradox!

Goedel wrote to him saying that he was just going to conclude his book. Bertrand Russell said, "Before you conclude it, please think over this puzzle," and he sent this puzzle to Goedel.

The puzzle was very simple. The puzzle is that every librarian of the country receives an order to make a catalogue of all the books that are in the library, and he has to make two catalogue lists. One will remain with him in the library and one has to be sent to the central library of the country. Many librarians felt a difficulty. What to do about the catalogue? One catalogue is going to remain in the library.

Now that catalogue is so large it has become a book. Is that book to be included in the catalogue or not? It was very difficult to know. You cannot include it because it never really existed as a book. It's simply a catalogue. But we have made it. So it has come into existence and now it will remain in the library. If there are three hundred books, now there will be three hundred and one books. If there are three thousand books, now there will be three thousand and one books. What about that one book? Should it be in the catalogue? Should it be catalogued?

But those local librarians simply wrote the problem to the chief librarian of the central library. "We have come across a different problem. We are sending the catalogue to you. Whatever you decide, we have left a place. If you feel to include it, you can include the catalogue also. But then that will mean that the catalogue includes itself. That is absurd.

The chief librarian was going mad. He made a big catalogue of all the books in his library and the books in all the libraries of the country, and finally the same question was again there - whether the catalogue had to be included in the catalogue or not. He had to keep one catalogue in the library, and one catalogue went to the King so that the King knew how many books were in the central library, and also knew how many books were in the other libraries. If it is not included, it would be a lie. If it is included, it would be an absurdity.

Bertrand Russell sent that puzzle to Goedel, the great old mathematician, world famous, who was about to conclude a book which was going to be the most important book ever written on mathematics. Bertrand Russell said, "Please solve this puzzle also. It is a mathematical problem."

And the poor old man Goedel went crazy. He burnt his book on which he had worked for almost forty years. Yet the puzzle still remains. There comes a moment where reason fails, where the absurd, the irrational, the mystical, and the miraculous raise their head.

The coming hundred years are going to be more and more irrational, more mystical. And the second thing is that after a hundred years, people will be perfectly able to understand why the greatest intellectuals are misunderstood.

So they may be some of the greatest, but may be viewed as discontinuous with the past. No. As man becomes more and more available to the mysterious, to the meaningless, they are significant. The rose is meaningless, yet it is so significant, so beautiful. Though the whole existence is significant, yet it is not meaningful. Meaning

is of the mind while significance is of the heart. Love is significant, but not meaningful. Therefore we have got to understand where this rationality, the meaning, stands in the larger perspective.

So I would also draw your attention to another important point. Yes, that is LOVE. It is the door to the Divine. The divine is not available to everybody. But love is available to everybody. Now it is up to you to transform your love into the Divine. It is the door, but don't ask for any meaning. That's why I brought love into the picture. You can't ask for the meaning of love. No. Neither is there any meaning in love nor is there any meaning in the Divine. That is the awkward condition you are in when you want to know the meaning of everything.

And I can also tell you, we should remember one thing: your whole life you rush after meaning, and seek usefulness and utility, yet now you have come close to death. The day you die, silence can go with you, but money cannot. Peace can go with you, but power cannot. And if you are full of inner light, your death can become the most ecstatic experience.

So the point I want to draw your attention to here is: do not insist on rationality or the meaning of everything in our life. Life is a mystery to be lived, not to be questioned and not to be asked, not to be questioned and not to be answered. Live, love, laugh and dance. After a hundred years, they'll understand. Because the more man becomes aware of the mysterious side of life, the less he is political, the less he is a Hindu, a Mohammedan, or a Christian, the less is the possibility for his being a fanatic.

A man in tune with the mysterious is humble, loving, caring, and accepting the uniqueness of everybody. He is rejoicing in the freedom of each individual. Because only with freedom can this garden of humanity be a rich place. Each individual should have his own song.

So let's try to be individuals with individuality. But the very acceptance of individuality is a danger to the mob-o-cracy, to the mob. It does not matter whether the mob is Christian or the mob is Hindu or the mob is Mohammedan. The question is not of the adjective. The question is that of the mob which is always against the individual and yet, the truth is always individual. It is never in the hands of the mob.

So with this I conclude this session. Thank you for your time. Meet once again later.

Sai Ram.