

50. Tiny trace of ego

SHAANTHASWAR UUPULAARA (Embodiments of Peace)! I am addressing you thus today; perhaps I should have said, "*Athi Shaanthaswaruupulaara!*" for you have shown not only *Shaanthi* but *Athi Shaanthi* (extreme calmness), not mere ordinary forbearance. You have been squatting on the floor for-nearly three hours. Perhaps you yourselves have not realised it because Bulusu Appanna Shaasthry's learned discourse on the Geetha and Kalluri Veerabhadra Shaasthry's interesting discourse on the Bhaagavatha entranced you greatly. I realise that you also want Me to speak. These florists from Bangalore, devotees since many years---why, since twenty years, I should say---are preparing a floral *jhoola* (swing) insisting that I should sit on it and give audience to all. I have given them My word that I shall not disappoint them. So I shall be very brief.

You will have known by now that the Chinese, of their own accord, prompted by the mysterious working of a Higher Power withdrew from the advance lines they held on the night of 22nd and, as I said, My Birthday was celebrated in an atmosphere of joy. Some unseen force caught them by the neck and hurled them back. Man is impelled forward in aggressive warfare by the *Aasuri Shakthi* (demoniac power) or Greed and Lust but he is compelled to retrace his steps by God, by the *Dhaivi Shakthi* (Divine Power).

Appanna Shaasthry is the doyen among the scholars of the Geetha. The Geetha has as many commentaries written on it as there are hairs on My Head! Yellappa's commentary attempts to distort the Geetha into a Yellappa Geetha while Mallappa, by his commentary, proves that it is a Mallappa Geetha and nothing else. Everyone forgets it is "*Bhagavadh*" Geetha, the Geetha that Krishna taught and Arjuna learnt. What was Arjuna's condition and how did Krishna cure it?---that question has been tackled only by the commentary of Shankaraachaarya.

Role of Braahmana in the society

Appanna Shaasthry said that the *Avathaar* comes for *Dharmasthaapana* (establishment of Righteousness) and that is achieved by fostering and safeguarding the Brahmin. A *Braahmana* is one who is installed in *Brahma Thathwa* (essential nature of Supreme Being), who has realised *Brahma Sathyam*---that *Brahman* is the Truth and no other---or at least one who is keenly following the discipline prescribed for attaining that knowledge. The Braahmin is the instrument by which society has to excavate the treasure of *Brahmajnaana* (Sacred knowledge of the Absolute Reality). Some individual instruments have become blunt and unfit, Why? Many have lent themselves to other purposes and so rendered themselves inadequate for the task. But there is no doubt that the instrument can be fashioned again out of the same metal; the Braahmin can, even now, restore faith and morality by devoting himself to the original function for which he was designed by the founders of *Sanaathana Dharma* (Eternal Religion). So long as that possibility is there, do not ridicule or condemn the Brahmin. Ridiculing him is but ridiculing God and the *Vedhas* to which he is the accredited signpost.

Correct your vision, remove your delusion

All this creation and all this history is His *Leela* or rather, Himself, *Brahma Sathyam*, also, *Jagath Sathyam*. Only *Jagath* (world) is 'relatively real' until the distinction between *Brahman* and *Jagath* disappears and then even *Jagath* is seen to be *Brahman*, felt as *Brahman*, known as *Brahmam*. Then you know *Sarvam Brahma Mayam*, (All is full of Supreme Being). To be more correct, there is no separate *sarvam* (all) to be recognised as *mayam* (full of). *Brahman* alone is,

one without a second, *Adhwithheeyam*, *Ekam*, *Nithyam*, *Vimalam*, *Achalam* (Non-dual, Single Eternal, Pure and Immovable). Who created all this variety from that *Ekam* (Single)? The answer is, there is no variety at all; so the question makes no sense. No person or force or urge or concatenation of circumstances or accident produced this multiplicity.

There is no multiplicity! The One remains as One. You mistake it as many; the fault is in you; correct your vision, remove your delusion, *Brahman* (Supreme Reality) did not change into *Prakrithi* (relative world); the rope does not change into a snake. Only you mistook it to be a snake. *Brahman* is *Brahman* for ever and ever; your ignorance of this fact makes you see it as *Prakrithi*. The world stands on one leg, delusion. Cut down that leg and it falls.

You experience the disappearance of this variety, this multiplicity, this *Prakrithi*, this world based on delusion, every day but you do not hold on to that experience. That is the tragedy! When you are asleep, what happens to your world? In what are all your manifoldnesses subsumed? What is the source of the feeling of joy which sound sleep brings? Sleep keeps a tiny trace of the ego as a memento of the world and so, when awake, you are the same deluded individual, pestered by creatures of your own fantasies!

That is why I very often tell you not to identify even Me with this particular physical build-up. But you do not understand. You call Me by One Name only and believe I have One Form only. Remember, there is no Name I do .not bear, there is no Form which is not Mine.

Prashaanthi Nilayam, 24-11-1962

If your thoughts centre round the body you will have worries about pains and illnesses, real or imaginary;

if they are centred on riches, you will be worried about profit and loss, tax and exemption& investment and insolvency;

if they roam round fame, then you are bound to suffer from the ups and downs of scandal, calumny and jealousy.

So, let them centre round the seat of power and love which deserve willing submission and let your whole being surrender to it. Then, you will be happy for ever.

Sathya Sai Baba