

9. A drama within a drama

THE two Pandiths who spoke have given you substantial food, but, one feels full only after drinking a glassful of water in the end; I shall provide the water now. Of course, the water drawn from the *Shaasthras* is not just water, it is nectar. The *Pandith* referred to some episodes in the Raamaayana which cause confusion and doubt. He asked why Dhasharatha chose an occasion when Bharatha was absent, to raise the question of the coronation of Raama, why the Ahalya incident was allowed to reveal the Divinity of Raama, when all along Raama is depicted as only human, why Vaali had to be killed by such a virtuous hero as Raama from behind a tree, why Kaikeyi who loved Raama even more than she loved Bharatha suddenly got so concerned about Bharatha. The fact is, doubt grows wild in the absence of faith. Faith can be established only when one grasps the inner significance of each incident and remark.

All must reach the goal some day or other

Dhasharatha did not invite the king of the Kekayas for consultation along with the other leaders and princes who were called to give their opinion on the choice of Raama as the heir-apparent, for, in that case, subsequent events in furtherance of the Master Plan would have been rendered difficult. Why, Dhasharatha did not command Raama to go into exile in so many words; he only acknowledged to Kaikeyi that he had granted her two boons and that he was now helpless to back out of that grant. It was Kaikeyi who communicated the news to Raama. Silence was as good as approval and Raama had to accept silence as the command from His father. Kaikeyi had to intervene, so that the purpose of the *Avathaar* might be fulfilled. The sense of righteousness in Raama was so strong that when he heard of the dilemma in which Dhasharatha was caught, He helped him to come out of it unharmed; he insisted he would go into exile as his father had promised by implication.

The *Aathmaaraama* (Divinity) in every one prompts him to stick to truth and to the moral code; you have only to listen and obey and get saved. Some hear even its whisperings; some listen only when it protests loudly; some are deaf; some are determined not to hear. But, all have to be guided by it, sooner or later. Some may ascend a plane, others may travel by car or board a bus, some may prefer a train journey, others may like to trudge along---but, all must reach the goal, some day or other.

Sugreeva forgot his plighted word and indulged himself in the newly won revels of the court; he ignored the fact that *the jagath* (mundane world) is based not on *dhana* (wealth) but on *dharma* (virtue); so, Raama prodded the snake Anantha, to raise its angry hood and hiss furiously. That is to say, he reminded Lakshmana of the ingratitude of Sugreeva and made him furious. An ungrateful king is as worthless as an ungrateful subject.

Line of Grace must be won by *saadhana* alone

The *Pandith* spoke of the death of Vaali, which gave Sugreeva the throne. But, remember, it was not Vaali alone that died. His *ajnaana* (Primal ignorance) also died with him. He saw Raama with all His divine glory, as filling the entire Universe, which is but a fraction of His personality. The anger of Raama at Sugreeva's dilatoriness is a drama within a drama; for, Raama knew that Sugreeva will set about the task of searching for Seetha, as soon as He gives the prompting.

The *avathaars* all play a drama, within the drama of this universe. You say that Raama 'wept' for Seetha; but, how can an ant judge the depth of the sea? Raama was the greatest hero in history;

he killed the 14,000 *raakshasas* led by Khara, Dhushaasana and Thrisiras, all by Himself! Every *raakshasa* beheld in every neighbouring *raakshasa* a Raama; and, full of fury, he slew the Raama and was killed in turn by his neighbour.

The *avathaara* behaves in a human way so that mankind can feel kinship, but, rises to super-human heights so that mankind can aspire to those heights. The *nara thathwa* (real nature of man) can be transformed into the *Naaraayana thathwa* (real nature of God), for both are basically the same. Only, you have to switch on to the particular wave-length. Know it, adjust correctly and the all-pervading will be grasped clearly with no distortion.

You may read the Geetha many times; but the *Geetha* ('line,' in Thelugu) of grace must be won by *saadhana*, The line of fortune that the palmists say will bring success is the result of grace alone. You may say that you are the master of the *Geethashaasthra*, that you have read and digested it, but when you belch, the taste and the flavour must be manifest! They are not evident at all. Trifles are sought after; temporary benefits pursued; joy and grief alternately tease and agitate. The sea of *samsaara* (worldly life) has to be crossed and all its Waves transcended, with the help of *Raamanaama*, If you seek to know the highest and secure the award of the Lord, there can be no place for doubt. The heart should be set on achieving *the* task of realising the Lord within you, as the motivator. The Lord comes in human form to show this.

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*Falsehood looks easy and profitable; but, it binds you and pushes
you into perdition.*

Sathya Sai Baba