

PODCAST 129

Om Sri Sai Ram

Welcome to Prasanthi Sandesh 129th episode.

I very well remember Kasturiji mentioning an incident in the course of his lecture, long ago. Kasturi was narrating the incident at length. It seems that year Swami's sister lost her husband. That gentleman moved very closely with everybody and was very intimate to all the villagers. When he died, Kasturi came close to Swami and dared to say one or two words about him. At that time Swami was seen leaning on the pillar. Kasturi went close by and said, "Swami, your sister's husband is no more. He was a very good man, known to all villagers, and was very helpful.

Please note the answer or reply that Baba gave: "Kasturi, it is quite natural. What's the problem? Don't you know the station master will be watching the arrivals and the departures of trains? The trains come and go. Because a train arrives, the station master does not jump in joy. Likewise, when one train leaves, he doesn't cry. It's quite natural that trains come and go. The station master remains unperturbed. That is my job. If people don't come and don't go, what else do I have? What else do I have? This is all. I am the witness of all that has been happening." That's what Baba said.

So I would like to share with you a couple of points on this topic. 'Station Master.'

We forget the fact that we are in the body; instead we feel that we are the body. That's the biggest mistake. Since I feel that I am the body, the witnessing self is never felt because 'I am the body', which is a mistaken identity. With the result that what happens when I have some pain, I feel that I am the pain. In moments of pleasure, I feel that I am the pleasure. Why? Because I have become identified.

Therefore, what the rishis say is this: Don't say 'I am the pain'; never say 'I am in pain'. You can at the most say 'I am aware of the pain.' I think the implication is very clear. 'I am aware of the pain.' It only means that you will also be aware of the pleasure, and you will be aware of the various experiences that go on changing, that go on happening. Therefore, we should know that we are the awareness because this very awareness will help us to transcend.

But unfortunately, we get identified with the body too much. Therefore, one thing can be made very clear: that which comes and goes cannot be you. Baba always says this: *Jagath, Ja gath, Ja gath*, Comes and goes'. So that which comes and goes cannot be you and that which can be thrown out cannot be you.

Therefore, then what is the real you? The real you cannot be separated from you. It cannot be thrown out because your real you [self] is awareness. All the rest of the things come and go, be that pain or pleasure, or our age for that matter - young, adolescence, advanced age. They all come and go. So, this kind of awareness is very essential.

One example is given: Many guests or visitors come to meet us. They come and go. Some of the visitors may be very close to you, while some others may not be. Some of the visitors you may like while others you may not like. But they come and go. Visitors come and visit you, and go. The guests come and go.

Similarly, all our life experiences, whether happiness, pleasure, pain or whatever that we have today, are not permanent. They come and go also like guests, like visitors. In other words, what I want to impress upon all of you is to treat all these circumstances, all these events as guests only.

Never get identified with guests at any point of time, because a guest comes and goes. So also happiness comes and goes, unhappiness comes and goes, and also worry comes and goes. They are all only guests. Why identify with the guests?

Just consider ourselves for a moment. We should take the utmost care not to get lost in the crowd of these guests. Let us remember that every one of us is a host and not a guest. While all those who come to visit me are the visitors, I play the role of the host. Many of the guests who come here, yes, I entertain them as the host. So, I am the host, but never the guest. This we should understand.

But unfortunately, my position as a host is forgotten, so I think that I am a guest. That is the tragedy. Why do you underestimate yourself? How can you call yourself a guest? No, you are the host. Please understand that because the guests come and go. But where do you go? Can you go away from yourself? Impossible! You cannot separate from yourself. You cannot throw yourself away. That is the real you that will remain. Therefore, let us assert our position as a host and constantly remind ourselves of this.

I now remember a small incident that I saw on TV a few days ago. After Ganesh Chaturthi, after three days' celebration, there will be a small function - the immersion of Ganesh idols, either in a river or in a pool or in some way like that. All idols will be immersed in water.

A child starts crying, "Don't take my Ganesha, don't take my Ganesha!" It means the child has totally identified himself with that Ganesha idol. The child cannot think that his idol will be taken away from him and immersed in water. Due to the child's innocence he behaves like that. Similarly, if we identify ourselves with these situations, we'll be like that innocent child. We have to remember that always.

Therefore, if I identify with whatever comes and goes, then I become the guest. If I always keep in my mind that I don't go because I have not come, that I am what I am, then I will be the host. I always have to remind myself of that. I have to completely keep my position as a host.

Some people may ask me, "Then, what is the advantage of this?" The advantage is that you can entertain a guest who may be your dearest friend or very nearest and closest relative with whom you may get identified, yes. You are very near, very close but keep constant remembrance that you are the host. However close the guest may be, remember that you are the host. That is important. Once I constantly remember

my position as a host, however intimate and close to me that guest may be, I am aware of being separate from that guest. This is very important for all of us to understand and know.

Another thing is when the guest is so near, I begin to love him. I love him very much. That doesn't mean this guest will stay here permanently. If he stays here permanently, he cannot be a guest. So, however much I may love him, he has to leave. Or one visitor may come whom I hate. Yes, but that visitor is also sure to go. So I don't have to hold on to my hatred.

Therefore, this kind of love and hate towards the guest is misery. Let us not identify ourselves with our guests. Identification with the guest leads to misery, while non-identification is bliss. That is the secret. So, let's all resolve to be in a blissful state by not getting identified with our guests, or with our life situations.

So, it is our common experience that when guests come and go, we don't follow them and we don't get involved in their lives. We certainly don't become one with them. With the result that whatever happens, we'll be more mature. This kind of feeling, this kind of attitude is very important for all those who are in the spiritual field.

Finally, don't fall in love or hate the guest, which means I love only happiness or I hate unhappiness. No, you cannot apply love and hate to these guests, whatever the happenings or the events may be. So, simply remain the host. [the awareness]

Then what happens? The ultimate will happen to us. The ultimate explosion becomes possible. So, when the witnessing soul comes into our experience, you'll never be the same as before. The whole world, which is an illusion, disappears immediately. This is the essence of what we have to learn from this message, 'Station Master'.

As I said earlier, this identification is because I think that I **am** the body. I will never understand that I am **in** the body and that I am **not** the body. I am the witnessing consciousness. That is the reality.

I can also tell you why this is happening. Why? Here's a simple example. Suppose I have got pain in the leg or a stomach ache or something like that. How do I feel? Pain is in the leg. How do I feel? Because consciousness rushes to that spot, I feel a stomach ache, why? Because the consciousness runs to that spot, so consciousness is nearest. When consciousness runs to that spot, you begin to feel the pain or ache or whatever it may be. Since the consciousness is so near, we forget the fact that it is the consciousness that is feeling this, not us. But we get identified with the pain. 'Oh! I am in pain. I am feeling the pain. I am the pain.'

No, if you are aware of the consciousness, you will certainly understand that I am aware of the pain. I am aware of my happiness, I am aware of my sadness, I am aware of my unhappiness, I am aware of all my disturbances in the mind. So, let us be aware, but let us not say 'I am sadness', 'I am happiness', 'I am the misery'. That

is false identification that makes our lives much more miserable than ever. This we have got to understand.

Therefore, instead of saying, 'I am the pain', or 'the pain is in me', let us say that 'I am just aware of the pain.' That's all. Be aware. That's what is to be known.

Then once this awareness is known, what will happen? We'll transcend our pain because we'll begin to know that we are different from it. Why did this happen? Because of our nearness, that's the cause. Because of our nearness to the consciousness, only because it is so near, it is forgotten that we are separate from that. Therefore, let's understand this and ponder over these concepts and these ideas.

A very funny thing is this: Some people want to be alone, remaining just by themselves. It's impossible! Though you may be alone physically, you'll be carrying a crowd around with you because the mind always thinks of that which is absent. You may go all alone and stay in a forest, but you will be missing all these people and you will be thinking about them only because it is the tendency of the mind to think of that which is absent. Why? Because the mind always desires. Mind always desires. Once I am separated from my beloved, I think of my beloved more in their absence than in their presence.

Therefore, as absence is felt more by the mind, let us not think of being alone, no. It is not possible. Let us try to be alone in the midst of a crowd. If you are alone in the midst of a crowd, you can afford to be alone, all by yourself, later on because the mind must be tuned. In other words, the mind must be free from all associations. Therefore, this is the key that has to be remembered by all of us.

At this moment, I remember one anecdote narrated by Bhagavan. It seems the five Pandavas were feeling very sad while they were in exile. At one time they started feeling very badly because they had to spend one year incognito. That means they should not be recognised by anybody. But is that possible? Being *kshatriyas* with inbuilt royalty and majesty, can they remain incognito? Is that possible? They were feeling so sad. If they are noticed, the whole period will be repeated again.

When they were feeling so sad, Krishna appeared there. "Don't cry. I'll give you a mantra. Keep this mantra with you. You just open that and go through this mantra when it is impossible for you to go along anymore. When you cannot bear any suffering anymore, then you open this palmyra leaf and read the mantra I have written on that." Okay. So the five Pandavas kept it safely with them.

When they were about to start to spend this Agnyatavaasa, the period of incognito, somehow they were brave enough. Thinking of Lord Krishna, they went through and completed the period. But one time when they found it was impossible to bear this pain anymore, they opened it. What was the mantra written there? "The most difficult things will not last long. The most difficult things will not last long." It means this too will pass, this too will pass. Like that, whatever comes, that too will pass because, as I pointed earlier, they are merely guests indeed.

So, the topic of the day is the 'Station Master'. Everyone here is a station master. The platform in the railway station is our life in general. The arrivals of the train and the departures of the trains are the events that happen.

In other words, all these situations are like guests and visitors. You and I, let us remind ourselves that we are the host, that's all, which is the awareness or the witnessing consciousness.

Thank you very much for your time.