

PODCAST 145: PRIDE AND EGO

Om Sri Sai Ram

Prasanthi Sandesh welcomes you to this 145th episode.

This relates to the pride of power and property. We often feel proud of our positions and property. We also feel proud of our pedigree or family history. Anything we'll do to feel proud of it. There is where we go wrong. What is the cause for all this pride? Why? How to overcome it?

To be very plain, let me tell you openly, this ego with the pride of power and position will never be tolerated by Bhagavan Baba. He will teach you a lesson in such a way that you will never be egoistic for a couple of lives to come. He will give you a very, very harsh treatment. I can give you thousands of examples.

Therefore, my brothers and sisters, never give scope for any kind of pride and ego in your lives because these two will never allow you to get onto the spiritual path. Anyway, such a person is quite unfit for religious life.

So, what does Swami have to say on this topic? Let me talk to you on some of the points related to this.

In the tenth chapter, *sloka* forty-two, of *Vibhuti Yoga*, we read:

atha vā bahunaitena kiṃ jñātena tavārjuna |

viṣṭabhyāham idaṃ kṛtsnam ekāśhena sthito jagat ||

Here Lord Krishna tells very clearly what He is! What His mighty power is!

“Oh Arjuna! You want to learn all the details of this cosmos, of this universe. But of what avail to thee is the knowledge of all these details? Why? Listen to Me. I exist supporting this world, this whole world, by one part of Myself.” That's what Krishna tells Arjuna.

See that! His expression in the individual *yoga* is different from the description of His glory as Cosmic Man, *Vibuthi*. Individually, it is *yoga*. But at the cosmic level, it is *vibuthi*. As we know, infinite are the total number of things and beings in the universe, and so it's never possible to exhaust all of them, one by one. Impossible!

Therefore Arjuna, what avail will it be to know all these diversities? After what you know, what do you get out of it? It is useless to explain the presence of the infinite in every finite form because these forms are countless. How do you pick up one after another and prove the Divinity there? For example, is it possible for the potter to show mud in all the existing pots in the world? Or is it possible to show the ocean aspect in every wave in the ocean? Is that possible?

But, on the other hand, if the student is taught the art of solving problems through a limited number of typical examples, the student by himself gains all the capacity to solve any problem independently.

Therefore, if we just know Divinity, it is enough. You want to know all the beings in this world. Impossible! In fact, Arjuna, know that with one only part of Myself, I support the whole universe. Understand this.

And what do you think of *jagat*? *Jagat*, as you know, includes all the fields of experience. The physical body, psychological being and intellectual entity, and all the fields of experiences that are apart from the sum total of your world experiences as perceived by your senses, emotions, sentiments and ideas, constitute the *jagat*. In other words, the whole realm of objects is the *jagat*.

Therefore, the total world of objects is supported, tended and nourished by a portion of the subject, just a portion of the subject, of the self, of Krishna Himself. Just a portion! See that!

And again, in the eleventh chapter, fortieth *sloka*, *Vishwaroopa Sandarshana Yoga*, how nicely He explains this!

Let us know this *Vishwaroopa Sandarshana Yoga*. He clearly explains what the situation is in the eleventh chapter, fortieth *sloka*:

namaḥ purastād atha pṛṣhṭhatas te

namo 'stu te sarvata eva sarva |

ananta-vīryāmita-vikramas tvam

sarvam samāpnoṣhi tato 'si sarvaḥ ||

namaḥ purastād atha pṛṣhṭhatas te

namo 'stu te sarvata eva sarva |

ananta-vīryāmita-vikramas tvam

sarvam samāpnoṣhi tato 'si sarvaḥ ||

This is the *sloka* explained by Lord Krishna to Arjuna. What does He say? Here Arjuna clearly tells Him, “Oh Lord! Salutations to You before and behind. Salutations to You on every side, My Lord. You are the infinite power and infinite prowess, and You pervade all. Therefore, You are all. Wherever there is an incentive to act or a capacity to achieve, it is all a ray of Your infinite potentiality, My God.”

“The Supreme as pure existence dwells everywhere, in everything, in all beings. For example, it is the ocean alone in all the waves. It is the mud alone in all the pots.

Likewise, it's the Divinity alone that is all over this universe from microcosm to macrocosm.”

And then in sixteenth chapter, in the sixteenth *sloka*, in *Daivasura Sampad Vibhag Yoga*:

aneka-chitta-vibhrāntā moha-jāla-samāvṛtāḥ |

prasaktāḥ kāma-bhogeṣhu patanti narake 'śhuchau ||

That's what is contained here. He clearly said, “Those who are bewildered by many a fancy, and those who are entangled in the snare of delusion, and all those addicted to the gratification of lust, they fall into foul hell.” That's what the Lord clearly said. “Bewildered by many imaginations as it is the nature of the egocentric individual who spends time in seeking and seeking, that's how he spends all his life that way.

I may also bring to your attention the other point that the Lord tells here. He clearly said yes: The Lord clearly says, “Know that here in this *sloka* what I have drawn your attention to:

aneka-chitta-vibhrāntā,

You have got your wavering mind, and

moha-jāla-samāvṛtāḥ,

You are caught in this mire of family and attachments. You are carried away by

kama,

With all the desires,

bhogeshu,

With all the pleasures,

prasaktaha,

You are very much interested in them. Therefore, what will happen?

Asuchau,

The most un-sacred, *narake*, hell,

patanti,

You will fall into that hell.

And here Lord clearly says what the demonic qualities are:

To consider this world as real and permanent is a demonic quality. To be interested in all these fleeting, insentient objects is a demonic quality. And to bloat and brag about one's own glory or self-glorification, looking at his own acquisitions in wealth, that's also again a demonic quality.

Therefore, Swami warns here, don't bloat with ego! Certainly not! Don't do that! That's what Swami clearly said. Therefore, you are simply carried away, bewildered by many imaginations. Yes, that is the point here. You are bewildered by all these things. Seeking gratification in the world of objects, the mind becomes unsteady. The mind of an indulgent sensualist soon learns to empty its power of concentration and exhausts itself in its own hallucinations, fancies and imaginations. Why all that? Is it worth it?

The mind which is caught up in delusion as a result of its false philosophy leads the intellect into a sad condition. The power of judgement and discrimination are caught in a web of delusion and false values. The intellect is cut off from its permanent moorings and so it can't come to a correct judgement and evaluation of life. The intellect fails to recognize the permanent harmony of life, but instead only recognizes its own egocentric vanities. Then, addicted to sense enjoyment, the intellect is clouded by all that. The mind is agitated with the result that the sense organs behave erratically. Consequently, one falls into foul hell. That's it! It's inevitable!

Therefore, what is hell? After all, it is all self-created. Yes, in this hell which is self-created, one starts distributing his own personality, his content of woes and sufferings to others around him.

Therefore, one has to make a heaven in this life by not falling prey to this pride and ego. And then because of this pride and ego, the subjectively shattered personality cannot find peace or fulfilment in any situation. Why? Because of these false values in the individual, he loses everything, and his personality is shattered.

Then, again, in the sixteenth chapter, the fifteenth *sloka*, Swami clearly says:

āḍhyo'bhijanavān asmi ko'nyo'sti sadṛśo mayā |

yakṣye dāsyāmi modiṣya ityajñānavimohitāḥ ||

Some feel pride, and some feel proud of *adhyam*, because of their wealth. *Abhijanavanasmi*, because of their pedigree or family history and they go on bloating with ego, declaring there are none equal to him. *Sadrsah*, equal to me, *anyah*, there is no one else. *Kah asti*, show me who else is there? Apart from that, *yaksye*, I also do so many sacred rituals like *yagnas* and *yagas*. *Dasyami*, I get into so many acts of charity. *Modisye*, I delight myself. I am very happy because of my family and the property and all the rituals I undertake.

Now Krishna declares, *ajnana-vimohitah*, they are all covered by this *ajnana* or ignorance. They are all deluded. That's what God declares in unequivocal terms here. This is really worth noting so I want to draw your special attention to this.

Then, after all, Swami says here, you are deluded by misconceptions. One is bloated with conceit, looking at the world through a mind distorted by vanity, and wrongly judges the world and its own relationships with it. What a falsity it is! He feels happy

and congratulates himself on his own high birth and breed, on his own belongings and health, and fails to find anyone equal to him.

Self-exiled from society, he lives in a false castle, the castle of vanity, suffering innumerable, psychological privations. Further, because of the rituals he does, he thinks that he can order the gods to serve him, and with all his gifts he can purchase the whole world and rejoice. It is really the maddest ravings of his restless heart in the dark depths of his utter ignorance. His own ignorance makes him feel like that.

So Bhagavan condemns this pride and ego, both then and now.

I would like to draw your attention to certain things Bhagavan said. You will feel proud of your family, the children, and property. He says this way:

Thalidandru leava?
Who are parents?

Thanayulumari evaru?
Who are your children?

Mithrulevaruilanu.
Who are your friends? Similarly,

Sathruvulevaru?
Who are your enemies?

Dhanamulevarivi?
Whose properties?
Do you think they are your property?

Dhanyamulevarivi?
Do you think that's your grain? No.

Gruhamulevvarivi? Nesthylevaru.
Do you claim your own houses? What is it?

Manamevaramo, Poorvamechatuntimo.
Previously where we were? What we were?

Thirigiechatundumo, emo theliyalemu,
Hereafter, where we are going to land, we do not know.

Further,

Manchigane vacchi samsara vaardhi,
This ocean of family,

Idi munchiveyunayya,

Drowns you.

Ee mohavaardhi enchi chooda neekedi minchadayya,
This is the ocean of delusion. After all, it is nothing more than that.

Dayayunchi nanudaricherchu vodavouchu,
O God! You be the boat and help me to cross this ocean of delusion.

How nicely He says it! Further Swami also said this:

Neetugamaatalu koti palkina,

You may say as you like. You may claim anything on earth.

You may start declaring in your own style.

neekadupinthayu nindadura,

It'll never set. All these falsities will never satiate your hunger.

Sootiga naathma jyothini kanane,

If you just look at the light of the self,

Aata vidupunee kagunayya,

**You'll find some kind of rest. You'll find some period of relaxation if you just
look at the light of the self.**

After all, by knowing all this, what do you get? *Bahuna*, oh, you want to know all that? *Jnatena*, you want to understand it and acquire knowledge. *Tavakin*, of what value is it? Be convinced that I occupy the whole of the universe. Yes, that's what I am.

Bhagavan said:

Anuvukante athi sookshma roopudavu,
Smaller than the smallest.

Ghanamukante athi gananeeyudavu,
Bigger than the biggest.

Enubadilakshala jeevamula, anayammunu nedabayakunduvata,
You are always in with the eighty-four lakhs of species.

Anurenuvuthruna kashtamu modaluga.
**Right from the microcosm to macrocosm, whether it is an atom or a sand grain
or a grass blade, whatever it maybe,**

Akhanda roopudavai velayuduvata.
You are enshrined there in your own infinite form, My Lord!

That's what Swami said in His own compositions.

So, we should not give any scope for this kind of pride or ego at any point of time. I also very well remember many instances of this. I'll give you one example.

When Arjuna saw the bridge there across, built by Ramachandra, with the help of the monkeys, Arjuna laughed and said, "With so many monkeys, You could construct a bridge. Why? I can easily build it by shooting my arrows. That will make the bridge possible, very simple and easy."

So, he did build the bridge by shooting arrows across. There sat Hanuman. Hanuman came and said, "Arjuna, let me see how strong this bridge is." As Hanuman started walking, the bridge was about to collapse. Arjuna was almost in tears. He was praying to Lord Krishna. Then this bridge was quite stable and quite strong.

Later, when Arjuna met Krishna, Krishna showed him His back which was full of blood stripes and blood stains along the whole back. Then Krishna tells Arjuna, "Look here, in order to keep your prestige, I kept my back as a support for that bridge built by you with your own arrows." That is what Swami narrated.

So, you should never feel proud of yourself. Swami gives this example. Just stand in front of the ocean. What are you? You are not even equal to a drop of water. Look at that infinite sky. When compared to the planets, the solar system, the lunar system, and the infinite number of stars, what are you? Where are you? Even if you take into consideration the planet earth, out of so many countries, the country you are born in is just one. In that country, the state you belong to is just one. In the state, your district is still small. In the district, your town, in your family, you are, after all, negligible, a decimal, minimal. What is it that makes you feel proud of it? Swami vehemently, clearly, in strong terms condemns these two evil qualities of pride and ego.

Oh Lord! Please save us from these two evils. Not only this life, but even in future lives!

Sai Ram.