

OM SAI RAM

Welcome to Prasanthi Sandesh

PODCAST 255, “YOU ARE ALL!”

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*The following text contains excerpts from Prof. Anil Kumar’s book
“Sai-Chology,” pg. 61—68.*

YOU ARE ALL

If we did not exist, we would not see, hear or interact with anybody. All this is possible **because** we exist. All the people around are actually our own reflections and images. Hence, we need to develop the feeling that **we** are the world. We are all. Minus us, there is no world.

Bhagawan gives an example of being in the centre of a room surrounded by mirrors, all showing our own reflection. This is “*Ekoham Bahusyam*” – “the one manifests into the many”. Being is linked to multiplicity and plurality, as “being” is the One who called for the many. When we are everything, we are most powerful. No one is different from us and hence, no one is either superior or inferior. After all, the other person is only “we”.

Bhagawan gives a beautiful example. When we look into the eyes of someone, we find our own reflection. Therefore, the other person is actually our own Self. The Holy Bible states that God made man in His own image. When we are made in the image of God, are we not emperors? God is an emperor and it is therefore impossible for Him to make the image of a beggar. The feeling of “being” makes us feel very happy and mighty and we can never consider ourselves weak at any point of time.

When we come to know that we are the Self, so strong, powerful and mighty, then what? We then have to give up certain undesirable traits. This will make room for other desirable characteristics, which in turn will help us to realise the Self, the state of “being”.

GREED MUST BE GIVEN UP

To be free from burden and heaviness, we must learn to drop greed. Greed is possessiveness, the constant acquisition of things and objects. We even collect useless things! These days 90% of homes are cluttered with useless, unwanted stuff. It is a morbid addiction to accumulate unnecessary articles over long periods of time.

Greed does not mean only to ‘have’. One is greedy, miserly and possessive even when one is not ready to part with something. It is **not** greed if one has what one really needs and uses. We should unburden ourselves so that sharing replaces greed. We cannot share unless we give up greed. A greedy man never shares.

Acquiring, amassing and accumulating unneeded stuff is a sign of greed. One has to give up that greed. When greed is given up, the quality of sharing develops. Bhagawan shares everything. That is the quality of a rich man.

GIVE UP ANGER

We also have to drop anger. We are angry because we don't have more, or we have the fear of losing what we have. Anger is the quality that develops because of fear or suspicion. Swami says, "I have no ambition, no desire and no plan. I just do everything spontaneously." Bhagawan's actions are spontaneous. He does not plan in advance or indicate beforehand to whom He will give *vibhuti*.

Anger is also the result of worrying about the future or regretting the emptiness of the past. Getting rid of anger will give rise to compassion. Once Swami remarked, "We have fashion but no compassion. Fashionable is 'fashion-of-bull'. Since you are a bull wanting fashion, you are 'fashionable'. Words dance on the Divine tongue! They take on a different connotation and meaning altogether. So, let us not be after fashion. Let us have compassion!

GIVE UP JEALOUSY

Bad qualities are like the burden of extra, heavy luggage and the true royalty of an emperor is always free of such negativities. Negative thoughts and feelings make people tense and depressed. This leads to disturbance and lack of vitality. If we investigate, we find that such people are quite well off in the material sense and don't need anything because God has given them enough. Their depression is due to their greed, anger and jealousy.

We also have to drop jealousy, which is another disease afflicting us today. In fact, the unhappiness of others is the happiness of jealous people. Once, Bhagawan said, "There is medicine for any disease, but jealousy is incurable. It is worse than cancer." We are not able to experience our true Self or the state of bliss for long, due to the three bad qualities ruining our lives: Anger, greed and jealousy. These affect us more than blood pressure, hypertension or diabetes, which can be kept under control with medication. Jealousy, anger and greed are uncontrollable and go on multiplying day by day. If they are given up, sharing, compassion and love, which are the basic qualities of the Self, will take their place.

What is the Self? What are Spirit, Being, Conscience and Consciousness? What is Divinity and who is God? The questions are many, but the answer is simple. The true Self is a triangle of sharing, compassion and love. We are unable to see and experience our true Self, which is full of love, sharing and compassion, because bad qualities are covering it. Greed covers the noble quality of sharing. Anger is like a sheet of blanket over compassion and love is hidden and covered by jealousy, says Bhagawan.

Indeed, when we are totally unaware of the Self, we are beggars. But when we are in full awareness, we are emperors. Self is sharing, compassion and love. We cannot be fully aware of the Self because of the bad qualities that are within us.

ACTIONS BASED ON THE PAST

All our actions are based on the past. This is the reason why we are not able to know the Self. We carry our past with us and react to our past actions in the present. But the Self is eternal and it transcends time and space. It has not been experienced because all our actions are based on the past – these are not spontaneous and therefore, we are ignorant of the Self. When we brush aside the past, we become aware.

If a devotee has been granted an interview by Swami, the next time he will not be satisfied with mere *darshan*. Anything less than the previous time will not make him happy. In fact, the next time he may not be satisfied with just an interview but will also expect swami to materialise a chain for him!

Thus, our expectations and reactions are based on the past, which we should forget. If Swami gave an interview last year, the matter should end there and one should not expect it to be repeated. The past is dead, gone and buried. The one who dwells there is also dead and gone. Our actions should be spontaneous. When we live in the present and not look at what has elapsed, even looking at Swami will be a fountain of bliss. Hence let us live in the present!

There are some people who say that in the early years Swami was close to everybody and used to visit everyone. But should we feel remorseful because this is no longer happening now? If we do this, spontaneity and freshness are gone. Actions based on what is gone will entertain (false) hopes, which will end up in hopelessness. So, let us be realistic and live in the present moment, so that our actions will be natural. The reason for unawareness is our tendency to dwell on the past.

For awareness, one should respond to or be receptive to the Reality. In every talk, Bhagawan tells us that nothing will be with us at the last moment. When the end approaches, we will not be able to carry anything with us, as nothing belongs to us. Only the Self is with us all along and will continue to be with us. Non-responsiveness to this reality is the cause for unawareness.

With Awareness you are an emperor. With unawareness, you are a beggar. Awareness of the Self is nothing but the acquisition of the qualities of sharing, compassion and love. These are totally hidden from our knowledge and experience because negative aspects of greed, anger and jealousy have overburdened us. Actually, every one of us is an emperor unto himself because there is only One-without-a second.

Ekameva Adviteeyam Brahma.

Only One exists;

There is no second,

Therefore,

You are God,

You are an emperor,

And you are the world!

Prof. Anil Kumar will continue sharing with us these precious teachings of Bhagawan Baba in the next session.

Thank you for your time,

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