

8. Krodha and kaama

Bhaarathamaatha is the mother of Vaamadeva, who knew his identity with the Universal *Parabrahmam* from the moment of his birth; of Prahladha, who from the day he lisped uttered the Name of Naaraayana; of *Shuka*, who had the unique *Adhwaithic* Realisation even while a boy; and a Shankaraachaarya, who mastered the intricacies of *Vedhaantha* even while in his teens. She is the mother of heroes like Bharatha, who gambolled with lion cubs, Arjuna who could wield his undefeatable bow, in either hand; of Shivaji, who faced fearful odds to fulfil the smallest wish of his Guru Samartha Raamadaas. Among her children, we have men like Shibi, Harishchandra and Karna who are shining examples of the spirit of renunciation and women like Seetha, Saavithri and Damayanthi who are brilliant stars in the firmament of virtue. No wonder India rose to the position of the *Guru* of the Globe, the Teacher of all Humanity. This heritage is fast being forgotten and India started a journey away from her legitimate direction.

Man, according to this ancient teaching, is not simply a co-ordinated collection of limbs, senses and sensations. He is all these, governed by intelligence, sharpened by the modes and memories earned through many births. That intelligence itself is an instrument with a limited range of efficiency; there are many goals which it cannot achieve. These can be reached only by the descent of Grace and Power from above. Complete surrender of the ego to that Power will bring it down, fill you with itself.

Develop a pure unsullied mind to get peace

Vibheeshana was capable of that surrender and so he was accepted and assured quickly. It took Sugreeva much longer to reach that stage, for he had some personal aims to realise, through Raama and his faith in him was clogged by doubts. Has he the skill he professes to possess? Can he kill such a formidable adversary as Vaali? He surrendered to Raama only when his doubts were cleared.

Speaking of the Raamayana, you will notice that there are two little incidents, centred round two minor characters, which sparked off the entire epic: the resentment of Manthara and the lust of *Suurpanakha*--*Krodha* and *Kaama*. In the Jeevitha Raamaayana, the life-epic of each of you, beware of these two, *krodha* (anger) and *kaama* (desire); a tiny spark of each is enough to destroy peace and joy. Weed them out, before they destroy you. *The mano-naasana* (extinction of the mind)--with all its likes and dislikes, its flowing out into the objective world in search of joy---can be effected, if the senses are rendered ineffective. Then, like the faggots on which the corpse is cremated, in the process of cremation, the corpse as well as the faggots both become ashes. Sensory activity is the warp as well as the woof of the mind; when that ceases, the mind vanishes. It starves and dies.

To get *santhosha* and *shaanthy* you must develop a pure unsullied mind, unsullied by egoism and its pro-geny--lust, greed, envy, anger, hatred and the rest. For this, you must seek *sath sanga* (good company), perform *sath karma* (good deeds), entertain only *sath aalochana* (good thoughts) and read *sath granthas* (good books). You may see a thousand good things or listen to a thousand good words or read a thousand good books---but, unless you put at least one into practice, the blemishes in the mirror of your heart will not be wiped off. The Lord cannot be reflected therein.

Constant practice with full faith will transmute *Nara* into Naaraayana, *Maanava* into Maadhava (man into God); for Naaraayana is your real nature, Maadhava is your real essence. You are but a wave of the sea; know it, and you are free.

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Do not serve for the sake of reward, attracting attention, or earning gratitude, or from a sense of pride at),our own superiority in skill, wealth, status, or authority. Serve because you are urged by Love. When you succeed, ascribe the success to the Grace of God who urged you on, as Love within you. When you fail, ascribe the failure to your own inadequacy, insincerity,, of ignorance.

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