

25. Four in One

THE *Vedhas* speak of the four *varnas* (social groups), as directives for the exercise of the rights and responsibilities of individuals. They declare that the *Braahmin* group, the 'intellectuals and the spiritual seekers must serve as the face of society---the face that hears, sees, tastes and 'smells' the changing moods of the community. This group has the duty to warn the community of impending calamity, of oncoming distress and latent drawbacks. They have to guide, lead, counsel and comfort the rest of the people aright. They form the brain trust, on which the country relies for advice---timely, impartial and most conducive to the common good. They represent the Head of the Cosmic Person.

The *Kshathriya* group is the "arm" of the Cosmic Person. The group consists of the *Raajasik* individuals who equip themselves for guarding the country against internal and external danger. They dedicate their all for the safety and security of the country.

The *Vaisya* group is the "thigh" of the Cosmic Person---the support and sustenance of the arms and the head. They gather and preserve the where-withal on which the community lives and prospers. They adhere to the limitations imposed on profit and exploitation.

One Divine Impulse activates all the limbs

The *Shuudhra* group is "the feet" of the Cosmic Person, bearing the burden of feeding and fostering the community.

The four *varnas* form one organic whole one indivisible unity. No one can do without the other. On the harmonious cooperation of all the four depends the peace and prosperity of the community. The head is immediately aware of what happens to the feet; the slightest pain anywhere is cognised by the entire body. When a thorn pricks the sole, the eye reprimands itself for not noticing the thorn and warning the foot in time. It sheds tears of repentance. The eye has the responsibility of warning, leading,, guiding and saving the foot:. Every caste has to ensure the prosperity and strength of all the rest.

When you invite a person into your home, you cannot request him to bring in only his head. The feet too have to be welcomed with equal solicitude. The feet are important. In fact, homage is offered' at the feet of the Lord. The feet of the Lord are the objects of adoration and worship.

The limbs may be different, with distinct names, forms and functions. But, they function only because of the unceasing grace of one Heart which supplies each with a single stream of blood. The qualities of each limb and its special activity may be different but the same Divine Impulse activates each one. There can be no question of inferior or superior, when all are cooperating in one common endeavour. They are all moved by the single urge of love towards the individual they constitute.

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For Naamasmarana (repeated remembrance of the Lord's Name), no expense is involved; no materials are needed; there is no special place or time to be provided. No qualification of scholarship or caste or sex has to be proved.

When a bit of iron is rubbed to and fro on a slab of stone, heat is generated; only, the rubbing has to be vigorous and continuous.

When you do so at intervals and with poor pressure, the iron will not get hot.

So, too, in order to get sufficient heat to melt the soft heart of the Lord, rub the name Raam Raam Raam Raam vigorously and unintermittently. Then, the Lord will shower His Grace.

If you devote but two minutes and a half in the morning and another two minutes and a half in the evening, the little heat will cool off twice a day and His heart will not melt.

Sri Sathya Sai