

Chapter Two

Equality — The Chief Support

Equality or Samata

There can be no firm foundation in sadhana without equality, *samatā*. Whatever the unpleasantness of circumstances, however disagreeable the conduct of others, you must learn to receive them with a perfect calm and without any disturbing reaction. These things are the test of equality. It is easy to be calm and equal when things go well and people and circumstances are pleasant; it is when they are the opposite that the completeness of the calm, peace, equality can be tested, reinforced, made perfect.

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Yogic Samata is equality of soul, equanimity founded on the sense of the one Self, the one Divine everywhere — seeing the One in spite of all differences, degrees, disparities in the manifestation. The mental principle of equality tries to ignore or else to destroy the differences, degrees and disparities, to act as if all were equal there or to try and make all equal. It is like Hriday, the nephew of Ramakrishna, who when he got the touch from Ramakrishna began to shout, “Ramakrishna, you are the Brahman and I too am the Brahman; there is no difference between us”, till Ramakrishna, as he refused to be quiet, had to withdraw the power. Or like the disciple who refused to listen to the Mahout and stood before the elephant, saying, “I am Brahman”, until the elephant took him up in his trunk and put him aside. When he complained to his Guru, the Guru said, “Yes, but why didn’t you listen to the Mahout Brahman? That was why the elephant Brahman had to lift you up and put you out of harm’s way.” In the manifestation there are two sides to the Truth and you cannot ignore either.

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