

45. The simplest remedy

MAN has become the bond-slave of lower instincts and desires. He is unable to distinguish between the low urges of lust and the elevating urge of Love. *Prema* (Love) is the first step on the road that leads to Divine Grace. But man wallows in lust for physical comfort and pleasure; he is haunted by that nefarious companion of lust, called anger. When lust is frustrated, anger overtakes him and he becomes bestial and even demonic, when lust envelops the heart of man, truth, justice, compassion and peace flee from it. The world degenerates into a snake pit, and God comes to rescue mankind from its doom.

The *Avathaar* (Divine Incarnation) comes to reveal man to himself, to restore to him his birthright of *Aathmic* Bliss. He does not come to found a new creed, to breed a new faction, to instil a new God. If such a thing happens, it is the consequence of the evil in man. The *Avathaar* comes as man in order to demonstrate that Man is Divine, in order to be within reach of Man. The human mind cannot grasp the absolute, attributeless principle; it is abstract and beyond the reach of speech, mind and intellect.

Fire is inherent in the match-stick but it is only when it is struck as a flame that we can benefit by it. The *Nirguna* (attributeless) has to manifest as *Saguna* (with qualities); the *Niraakaara* (Formless) has to appear with Form. Then only can Man listen, learn, understand, follow and be saved, through the Bliss of that experience. The *Avathaar* lights the flame of Realisation in each; and the age-old ignorance is destroyed in an instant.

Significance of the name Krishna, the *Avathaar* bore

When the righteous Paandavas were harassed by wicked Kauravas, the beautiful Krishna appeared and saved them. The Lord can never design violence and blood-shed. Love is His instrument; non-violence is His message. He achieves the correction of the evil-minded through education and example. But, it may be asked, "Why did Kurukshethra happen?" It was a surgical operation and therefore, cannot be described as an act of violence. The surgeon saves life through the beneficial use of his knife.

Consider the name Krishna which the *Avathaar* bore; what a significant name! '*Krishna*' is derived from the root *Krish* which means (1) to attract, (2) to plough and cultivate, and (3) the Divine principle beyond time, space and causation. Krishna, like all *Avathaars*; attracts not only seekers, saints and sages but the simple, the innocent and the good. He draws also the curious, the critics, the skeptics and those who suffer from atheism. He draws them towards Himself by the irresistible charm of His person, by His invincible look, His voice, His flute, His counsel and His undaunted heroism. He is ever in a state of Bliss, spreading harmony, melody and beauty and around Him. He sings everywhere---in the peaceful pasture and lands of Brindhaavan and in the bloodsoaked battlefield of Kurukshethra. He holds the flute in His hand in one place and He wields the whip in the other. But what emerges is meaningful moving music, either *Venugaana*, or Bhagavadhgeetha! *Gaanam* and *Geetha* both mean song!

Why does He attract all to His Presence? To plough the heart, prepare it for receiving the shower of Grace, to grow the seeds of Love, weed it of all evil thoughts which smother the crops of joy and to enable it to gather the harvest of Wisdom. That wisdom finds its fulfilment in Krishna Himself, for Krishna also means the Pure Essence, the Supreme Principle, the *Sath-Chith-Aanandha*.

Make the *gopees* of Brindhaavan your guides

The *gopees* (milkmaids) of Brindhaavan were inextricably involved in the *Avathaar*. They had Him indelibly imprinted on their hearts. He alone was real; the rest were also He. When Raadha, the most ardent aspirant among them was in agony at what she wailed about as Separation from Krishna (!), the *Gopees*, who gathered around her to turn her mind away from the infatuation, could not use any other words of consolation and comfort than Govindha! Dhaamodhara! Maadhava!---words that sent pangs of loss through Raadha's heart! When the *Gopees* brought milk, curds and butter for sale, and peddled them along the streets, they used to shout the names of the ware they had for sale. But the words that emerged were the words that had displaced all else---Govinda! Damodhara! Maadhava!---the loving Names of the Krishna they adored! When Akrura, the messenger from the wicked uncle of Krishna, took the Lord away from Brindhaavan with him, the *Gopees*, hurried across the road to stop him but even in their desperate protest, they could not utter any words except, Govindha, Dhaamodhara, Maadhava!

God is the sugar that can make the tasteless drink of life into a sweet potion. Stir the sugar well so that each molecule of the water is saturated with its taste. The *gopees are* your guides in this *saadhana*. They had, as you also have, the *Avathaar* in their midst and so, their salvation was assured when they achieved purity and acquired faith.

Avathaars manifested in the *Kritha Yuga* for preservation of *Vedhic* tradition, in the *Thretha Yuga* for the protection of *Dharma* and in the *Dwaapara Yuga* for the promulgation of the right of property. In the *Kritha Yuga*, the *Avathaar* saved the *Vedhas* from neglect, in the *Thretha Yuga*, He saved women from dishonour, and in the *Dwaapara Yuga*, He saved property from injustice.

This *Avathaar* in Kali Age has a three-fold task

Now, in this fourth Age, the *Kali Yuga*, all **these** three are in dire peril. The *Vedhas are* ridiculed, woman is tempted into unwomenly lives, and property itself is condemned as theft! So, the *Avathaar* has a three-fold task. Man has no purity **in the** heart, no sanctity in his emotions, no love in his deeds, no God **in** his prayers.

Though the evil is thickest in this *Kali Age*, the remedy is the simplest. In the *Kritha Yuga*, the *Saadhana* (spiritual discipline) of escaping from ruin was hard. Years of austerity and abstinence were often profitless. The six-year old Dhruva had to perform penance for years in the recesses of wild forests before God conferred Grace. And the young boy Prahlada underwent unmentionable tortures unaware of the pain but aware only of the God in him. What is needed today to save oneself from anxiety and fear, here and hereafter, is dedication, diverting the mind towards God. If that is done, the pains of the physical body and pangs of the senses will not affect the mind.

Dhyaana (meditation) is that inward journey, away from the objective world and the senses that run after it. The *Upanishaths* declare, *Naayam Aathma bala heenena labhyah*---"*the Aathma cannot be attained by one devoid of strength.*" *Bala* (strength) means physical, vital, moral, intellectual and spiritual toughness. For all these are essential to establish mastery over the senses. You may do *dhyaana* but your senses are so "awake and active that a tiny mosquito arouses your passion and you swing your arm to slaughter it!

Repentance purifies, contrition cleanses

Long ago there was a very pious family on the banks of the Krishna river. It had vast landed estates. The parents had an only son who was well versed in scriptures and who was obedient and well behaved. But when the father died and the properties fell into his hand the son became a profligate and a libertine, with a gang of evil men always around him. He developed intimacy with a public woman and was so infatuated with her wiles that he swam across a flooded river, holding on to the corpse of his own wife who had earlier committed suicide in despair. He mistook the corpse for a log of wood floating down the stream. Suddenly he became aware of his plight; he blamed his eyes for leading him astray into sin; he blinded himself as a punishment and roamed about the holy land associated with the advent of the Lord as Krishna, singing His Name. That blind singer was Suurdas. With the Name on the lip and the picture of the glory on the mind, no evil can attract you.

Repentance purifies, contrition cleanses. Krishna appeared before blind Suurdas and offered to restore his sight. But, Suurdas pleaded for inner vision and discarded the outward-bound eyesight.

God is no stony-hearted despot. He is Compassion, He is Grace, personified. Once you have cleansed yourself by tears, He draws you near and grants you consolation and courage. Without a cleansed heart, realisation is impossible. Wisdom can enter only a purified mind. *Saadhana*---slow and steady---can succeed in purifying it. Victory is yours if you model yore selves on Arjuna, and his yearning.

Everyone of you can be Arjuna and achieve victory The last *shloka* of the Geetha was quoted now by Sri Bhagavantham. It says, "*Yathra Yogeswarah Krishna Yathra Paartho Dhanurdharah, Thathra Sreer Vijayo Bhuuthir Dhruvaa Neethir Mathir Mama*"---"Where there is Krishna the Supreme Yogi and where also there is Arjuna bearing his bow, there victory for truth and justice is assured." This verse assures victory not only when the Mahaabhaaratha Arjuna wields the bow in the presence of Krishna.

Everyone of you can be Arjuna and wield the bow and achieve victory. For the bow is but the symbol of courage and faith, of high resolve and undaunted calibre. And how can you become Arjunas? Arjuna means white, pure, unsullied, without blemish. As soon as you become that and hold the bow (the *Upanishaths* declare that the *Pranava* or *Om* is the arrow and God is the target), 'Krishna is ready with His Presence, for He is everywhere at every moment. There is no need to invite Him or instal Him. He will answer from your very heart.

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You may say that progress is possible only through My Grace; but, though My Heart is soft as butter, it melts only when there is some warmth in your prayer. Unless you make some disciplined effort, some saadhana, Grace cannot descend on you. The yearning, the agony of unfulfilled aim melts My Heart. That is the Aavedhana (anguish) that wins Grace.

How so many Navaraathris and Shivaraathris you may attend at this place, unless you illumine your heart and make it shine clear

*and pure, it will be shrouded in darkness, immersed in raathri
(night) only.*

Sri Sathya Sai