

## 21. Be a Snake Charmer

"VYAASO Naaraayano Harih," it is said; that is to say Vyaasa who compiled the story of the different manifestations of God, the Mahaabhaaratha and Bhaagavatha, and thus made it possible for mankind to know the glory and majesty of Naaranyana, is himself a manifestation of Naaraayana; in other, words, he must have been impelled, and inspired, by Naaraayana, whose instrument he became, through His Will. The Divine that is as omnipresent as the radio waves carrying the programmes of the different stations was received and reproduced by Vyaasa, so that mankind can listen and know, know and adore, adore and achieve. This day, the services of Vyaasa are remembered with gratitude by all who seek God, and see Him in all that creates wonder and awe.

In children, the mind is in its native purity, for, they have no sense of 'mine.' Jesus took a child up and fondling it, carried it on his shoulder. Children are innocent angels. But, when they grow up, they start developing desires, desires lead to greed, pride, hate, malice, envy; thus, peace is lost and fear and anxiety take its place. To regain the peace and joy of childhood, man struggles in devious ways, ways that lead him deeper and deeper into the morass. Can blind pursuit take you to the goal? Can disease be cured by handling the phial? Can the snake be killed by beating the mound? Peace and joy can be secured only by realising that they are one's own real nature.

### **The devotee must be skilled in controlling the senses**

When you emerge *into* the world, you have no thirst for sensual pleasure; when you make your exit from the world, you have no such thirst. Why suffer from it, between birth and death? Do not allow it to enslave you and blind you to the goal. Vyaasa taught that man has a far greater task to do, between birth and death---to learn and practise the Divine Path. The senses are cobras, which man is now enraging by his desires: when they are excited by the heavy thuds of desire, they raise their hoods and strike. If they are charmed by the music of *bhajan* chants, full of the melody of devotion, they swing but do not strike. That is the secret of making them harmless.

*The bhaktha* must be a *daksha* (an expert), with the knowledge and skill, the know-how of controlling the senses and sublimating the mind. In the *Puraanas* there is mention of a *Daksha*, a supreme sovereign, who had a daughter, *Sathi*. Yes; if you are such an expert in the science of spiritual progress you can call *Sathi* (the wisdom relating to the *Aathma*) your own. *Sathi* is wedded to (Shiva) God, according to the *Puraana* story. Yes; *Aathmajnaana* is wedded to God and so, one can merge in God, if one has the knowledge of the discipline and one practises them. A person who has not acquired this skill is merely a human biped; he does not deserve any higher nomenclature. He is as unimpressive, as inglorious, as insignificant, as purposeless, as a chariot without axle, as skimmed milk; as a moonless night; as a lotus-less lake.

Vyaasa has said something that gives hope to those who feel that this skill is unreachable by them. He has declared, "I shall tell you in half a verse the gist of all that I have tried to teach, through the eighteen voluminous *Puraanas*---*listen!* It is an act of merit to be of service to others; it is a sin to harm others." Believing in this, if you sincerely, unhesitatingly, constantly, gladly, lovingly, offer all your skill and strength to the service of others, God will melt and move and manifest Himself in you, before you, with spontaneous Grace.

### **The three forms of worship Shiva likes**

It is not a big problem or a laudable achievement to feed the little stomach and find a few feet of

space to sleep. One can manage to live until the call of death releases one from bondage to the body; the greater problem is how to live like a hero, as master of the inner enemies---lust, anger, greed, attachment, pride and hate; how to train the mind, how to listen to the dictates of the Intelligence rather than the senses, and accept *Dharma* and *Brahman* (Righteousness and the Absolute Reality) as the two guide-lines of life.

Shiva has the trident, three-pronged spear, as His weapon; He is worshipped with the bilva leaf, which is tri-foliolate. The significance is that Shiva likes the three forms of worship, namely, *Bhakthi*, *Jnaana* and *Vairaagya* (Devotion, Spiritual Wisdom and Detachment). You should not pray to God for secular advantages. You should pray only for Grace. That one-pointed devotion can be got only by long practice of *saadhana*, especially, the Saadhana of *Naamasmarana* (Remembering God through his Name). Thank the Lord for giving you this life, this much intelligence, this much detachment; do *Naamasmarana* with this gratefulness in the background of your mind.

You toil day and night for this Loka (world); how many minutes do you devote for *Lokeshha* (the Master of the world)? The *Lokeshha* is the witness of all the worlds. He is to be remembered with gratitude and reverence and wonder. Vyaasa spread the glory of *Lokeshha* and made men aware of the debt they owed to God. His day is fixed as a holy day, on the Full Moon Day, for he fills the dark heart with cool, comforting light, the Light that is transmitted from God. It does not emanate direct from him. So, it is moonlight and his Day is on a Full Moon Day.

*Prashaanthi Nilayam, 23-5-1967*

*The mind flutters about and squats on all and sundry objects in the Universe. It refuses to stay only on one idea, God. Like the fly that sits on fair and foul, but denies itself the pleasure of sitting on a hot cinder, the mind too flees from all thought of God. The fly will be destroyed, if it sits on fire; the mind too is destroyed, when it dwells on God, for, the mind is but a pattern of desire woven with the warp and woof of the same material*

***Sathya Sai Baaba***