38. Karma and karuna

[*After the song which Baaba opened His discourse, He thrilled every one by singing the two lines from the Bhagavadh Geetha, which declare* "Yadaa yadaa hi dharmasya glaanir bhavathi, Bhaaratha, Abhyuththaanam adharmasya tadh aathmaanam srujaamyaham," *and adding* "Parithraanaaya saadhuunaam, vinaasaayacha dhushkrutaam, dharma samsthaapanaarthaaya sambhavaami yuge yuge." *"Whenever* dharma *declines, I restore it and put down the forces which cause the decline, by assuming a form" and "I am born again and again in every crisis in order to protect the good, punish the wicked and restore* dharma." *He began His discourse after this announcement of His Identity with the source of all* avathaars].

EVERYONE is now seeking comfort and pleasure; that is the be-all and end-all. If you tell a man that he can eat whatever he likes and as much as he likes, he is delighted; if you add that he might develop, as a consequence, some illness or other, he will treat you as an enemy. No regimen or control is popular. But strength is derived only from control, from restraint, from regulation. Man becomes tough and capable of endurance only if he welcomes hardships. Struggle, and you get the strength to succeed. Seek the basis for the seen, in the unseen. The tall skyscraper has a deep base reaching into the earth. This seen world has, as its base, the unseen *Paramaathma;* your body is but the vehicle through which you can search, investigate, and discover that base.

There is no one fully good

The body is the instrument for doing karma; the Shaasthry said that *buddhi* (intellect) is shaped by karma ---*"Buddhi karmaanusaarini"; japa and dhyaana* will purify the *buddhi* and make it an instrument for self-realisation and for winning grace. The warmth of divine grace will melt all *ajnaana* away; you can win it by engaging yourself in good deeds. Do the karma for which you are best fitted, which is your *swadharma* (one's duties that accord with one's nature); do it without complaint, without any malingering. That is the principle of *varnaashrama* dharma (duties of social groups and stages of life).

India was the home of peace and prosperity when this was followed by rich and poor alike; but, now, the land is plunged in darkness and confusion. Therefore, another *avathaar* has come, for teaching people of *dharma* they have forgotten. Raama, Krishna and other *avathaars* had to kill one or more individuals, who could be identified as enemies of the *dharmic* way of life, and thus restore the practice of virtue. But, now, there is no one fully good, and so, who deserves the protection of God? All are tainted by wickedness, and so, who will survive, if the *avathaar* decides to uproot?

Therefore, I have to correct the *buddhi,* by various means; I have to counsel, help, command, condemn and standby as friend and well-wisher to all, so that they may give up evil propensities and recognising the straight 'path, tread it and reach the goal. I have to reveal to the people the worth of the *Vedhas,* the *Shaasthras and the* scriptural texts, which lay down the norms.

The easiest path to self-realisation is the surrender of the ego, *sharanaagathi.* Arjuna surrendered and so, the war in which he was engaged was transformed into a *yajna,* a spiritual exercise! Daksha performed a *yajna;* but he did not surrender; he was so full of egoism that he slighted God! So, his *yajna* was transformed into a war reeking with hate. Do not pit your tiny ego against the Almighty; leave it to His Will and you will have lasting peace.

Grace can countermand all effects of *karma*

You might say that the *karma* of the previous birth has to be consumed in this birth and that no amount of grace can save man from that. Evidently, some one has taught you to believe so. But I assure you, you need not suffer from karma like that. When a severe pain torments you, the doctor gives you a morphine injection and you do not feel the pain, though it is there in the body. Grace is like the morphine; the pain is not felt, though you go through it! Grace takes away the malignity of the *karma* which you have to undergo.

You know there are dated drugs, which are declared ineffective after a certain date; well, the effect of karma is rendered null, though the account is there and has to be rendered! Or, the Lord can save man completely from the consequences, as was done by Me to the bhaktha whose paralytic stroke and heart attacks I took over some months ago, in the *Gurupoornima* week! It is wrong to say the *"Lalaatha likhitham"* (what is written on the forehead, i.e. fate) cannot be wiped out; that what one has earned in previous births must be consumed in this birth. Grace can countermand all that; nothing can stand in its way. It is the grace of the "Almighty," remember.

Of the *avathaars,* some are for a definite limited purpose like Vaamana or Narasimha. They are just manifestations, to counter some particular evils. They are not full-fledged, long-lasting, expansive, like Raama and Krishna. The Lord has no hate in His composition; He is all mercy. That is why Krishna proceeded to the Kaurava court, as a messenger of peace, with compromise proposals. He showed man how patient he should be in spite of provocations, how self-control wins in the end.

God has no favourites or rivals

Krishna demonstrated that if you practise the *saadhana* of the constant presence of God, you are bound to achieve victory. Take Him as the charioteer; He will steer you through the heaviest odds. He has no favourites or rivals. Like fire, He spreads warmth to all who are near Him. If you do not feel the warmth, do not blame Him: blame yourself that you are far from Him. Look at Bheeshma! He prayed to the very Krishna who had vowed to kill him; he prayed that Krishna should grant him a vision of His divine splendour! That is true *bhakthi,* real *jnaana!* He had the faith, the vision, and Krishna blessed him.

Hiranyakashipu said, 'He is nowhere' and so, He was nowhere for him; Prahlaadha asserted 'He is everywhere,' and He appeared from the pillar to prove him true. God did not have to run into the pillar in order to come out of it, to reply to the challenge of the father. He was there all along, just as in everything else. He had only to make Himself visible!

I too am like that; if you accept Me and say yes, I too respond and say S S S! If you deny and say, no, I also echo, no. Come, examine, experience and have faith; that is the method of utilising Me.

Do not demean your talents

Dakshinamurthy taught his disciples by his silence, Shaasthry said. Yes; what he did was to make the disciples rely on their own intelligence. Do not demean your talents; when you dive deep into yourselves, you. can discover the source of all strength. Ants creeping over a rock, millions of them, can carve a deep groove along their path. The minute feet of the ant have that power. You might have seen on the walls around the village wells, hollows produced on granite slabs by the continuous placing of water pots! The pots are made of mud, but, they erase even the

hardest granite over the years and cause the hollows where they rest! The *Aathma-swaruupam* (embodiment of Self)is not *alpa-swaruupam* (an insignificant embodiment)! The *aathma* is not anaemic. It is a powerful dynamo, capable of generating enormous power. The *guru* (spiritual teacher) shows you the *guri* (goal); but, you must generate the power yourself, by your own saadhana (spiritual effort).

Prashaanthi Nilayam, 23-11-1964, 8 p.m.

[Speech delivered after the offering of flower-garlands by devotees continuously at one sitting, from 10-30 a.m. till 7-30 p.m.]