

## ***16. Protection of the devotees***

YESTERDAY, when I came into the Hall, I could see the agony you all felt. That was because you identified Me with this body, that was having the illness. If you had known My truth, you would not have been sad; in fact, if you had known your Truth, that would be enough. The illness came and went; I was its master, throughout. One day, when it reached its climax, I was watching its behaviour and directing it to finish its *Dharma*. For I had taken it on Myself and so, I must allow it to do its *Dharma*! All kinds of silly stories were circulated when I was ill! Some people feared that when I went to the South recently, some black magic was inflicted upon Me and that the stroke was the consequence. Let Me tell you that nothing evil can affect Me. Nothing can harm Me. I am the Master, the *Shakthi* (Power) that overpowers everything else.

I knew that short explanation: some people were saying that I was in *Mounam* or *Samaadhi* (silence or a state of concentration in *Yoga*). Now why should I keep the vow of silence? If I am silent, how can I carry out My Task of reforming you and making you all realise the aim of life? And, why should I seek *Samaadhi*, I who am the *Aanandhaswaruupa*, the *Premaswaruupa* (Embodiment of Bliss and of Love) Myself. It is the wavering doubter, the ignorance dabbler, who will lend his ear to such talk. The true *bhaktha* will discard all such news. For the *bhakthas* here, the 8 days were days of intense *thapas*; they had no other thought than of Swaami.

### **To think low or mean is also egoism**

Once, Krishna too pretended to be suffering from headache, intense, unbearable headache! He acted that role quite as realistically, as I did last week. He wound warm clothes around His head, rolled restlessly in bed. His eyes were red and He was in evident distress. The face too appeared swollen and pale. Rukmini, Sathyabhaama and the other queens rushed about with all kinds of remedies and palliatives. But they were ineffective. At last, they consulted Naaradha and he went into the sick room to consult Krishna Himself and find out which drug would cure Him.

Krishna directed him to bring---What do you think the drug was?---the dust of the feet of a true *Bhaktha*! In a trice, Naaradha manifested himself in the presence of some celebrated *bhakthas* of the Lord; but, they were too humble to offer the dust of their feet to be used by their Lord as a drug!

That Is also a kind of egoism. "I am low, mean, small, useless, poor, sinful, inferior"---such feelings also are egoistic; when the ego goes, you do not feel either superior or inferior. No one would give the dust wanted by the Lord; they were too worthless, they declared. Naaradha came back disappointed to the sickbed. Then, Krishna asked him, "Did you try Brindhaavana where the *Gopees* live?" The Queens laughed at the suggestion and even Naaradha asked in dismay, "What do they know of *bhakthi* (devotion)?" Still, the sage had to hurry thither.

### **Do karma which is approved by higher wisdom**

When the *gopees* heard Krishna was ill and that the dust of their feet might cure Him, without a second thought they shook the dust off their feet and filled his hands with the same. By the time Naaradha reached Dhwaaraka, the head-ache had gone. It was just a five-day drama, to teach that self-condemnation is also egoism and that the Lord's command must be obeyed without demur, by all *Bhakthas*.

When I said that I had taken on the illness that was destined for some one who could not have suffered it or survived it, many of you felt, "Why should Swami, for the sake of a single person,

plunge so many of us in grief?." Well! Did not Raama proceed to the forest though all Ayodhya wept? My *Dharma* of *Bhaktharakshana* (protection of devotees) must be carried out; the *Dharma* of the disease must also be worked out. Krishna could have stopped the rains, however powerful Indhra was; but, Indhra had to do his *Dharma* and by lifting Govardhanagiri to protect the cows and cowherds, Krishna manifested His Divinity!

In this case also, it is the same *Leela* (Divine sportive act). Using the chance to demonstrate to a doubting world the Divinity inherent in this Human Form. I told you yesterday that even this lucky *bhaktha* was just an instrument to work out the promise made in the past to the Sage Bharadhwaaja; it served to announce My real Nature to you all. You are indeed fortunate that you could witness on the sacred Guru *Pournami Day* this magnificent proof of My Divinity.

### ***Karma of a higher order leads to jnaana***

There is no *Sathyam* (Truth), without *Shivam* (Goodness); there is no *Shivam*, without *Sundharam* (Beauty). Truth alone can confer *Mangalam* (Auspiciousness) and *Mangalam* alone is the real beauty. Truth is beauty; Joy is beauty; falsehood and grief are ugly, because they are unnatural. *Buddhi, chittham and hrudhayam* (intellect, sub-conscious mind: !and heart)---these are the three centres in the individual where reside *jnaana, karma* and *bhakthi*). The effulgence of *Sathyam* will reveal *Shivam*; do *karma* (action) which is approved by the higher wisdom, not *karma* which is born of ignorance. Then, all *karma* will be *Shivam* (auspicious, beneficial, blessed). The experience of *that Shivam* is what is called *Sundharam*; for it confers real *Aanandha*. That is my Reality. That is why My Life is named "Sathyam Shivam Sundharam."

Do *karma* based on *jnaana*, the *jnaana* that all is One. Let the *karma* be suffused with *bhakthi*; that is to say, humility, *prema, karuna* and *ahimsa* (love, compassion, non-violence). Let *bhakthi* be filled with *jnaana*; otherwise, it will be as light as a balloon, which drifts along any current of air, or gust of wind. Mere *jnaana* will make the heart dry; *bhakthi* makes it soft with sympathy and *karma* gives the hands something to do, something which will sanctify every one of the minutes that have fallen to your lot to live here.

This is why *bhakthi* is referred to as *upaasana*, dwelling near, feeling the Presence, sharing the sweetness of Divinity. The yearning for *upaasana* prompts you to go on pilgrimages, to construct and renovate temples, to consecrate images. The sixteen items of *Upachaara* (honouring) with which the Lord is worshipped satisfy the mind which craves for personal contact with the Supreme. All this is *karma* of a high order; they lead to *jnaana*. First, you start with the idea, "I am in the Light;" then the feeling "the light is in me" becomes established. This leads to the conviction, "I am the Light." That is the supreme wisdom.

See yourself in all; love all as yourself. A dog caught in a room whose walls are mirrors sees in all the myriad reflections, not itself but rivals, competitors, other dogs which must be barked at. So, it tires itself out by jumping on this reflection and that, and when the images also jump, it becomes mad with fury. The wise man, however, sees himself everywhere and is at peace: he is happy that there are so many reflections of himself all around him. That is the attitude you must learn to possess, that will save you from needles bother.

*Prashaanthi Nilayam, 7-7-.1963*