

## 21. *Vishaya, the visha*

KALLURI Veerabhadhra Shaasthry has made *Aanandha* well up in every one of you by his clear and moving description of the incidents of the Bhaagavatha. His words were apt and sweet; his comments revealed the inner significance of the events; he made all partake personally in the life at Brindhaavan of the families of the cowherds during the time that Krishna was among them. Some persons feel intoxicated by the emotions or they get near mad, on account of the devotion they have. But such overpowering emotions have to be mastered. One has to transform *bhakthi* into *jnaana* and become stronger thereby.

Man's life is meaningful only because he can use it to see God. The goal of life is the final merging in the sea, God. You should not fill life with the world; that will make it a vanity fair, an insanity fair. Listen to all such things as will draw you towards the principle of Godhead; then, think it over in the silence; make it part of your consciousness. This process of *manana* (reflection) makes you a man; that is the test of man.

### **Sensory object is man's most deadly poison**

Veerabhadhra Shaasthry described the scene of *Kaaliya mardhana* (Krishna's dance on the head of the serpent). Well, Kaaliya is a huge big serpent, full of poison, rolling in death and destruction. He is the representative of man, rolling in sensory objects, poison so far as its effect on life is concerned. *Vishaya* (sensory object) is the most deadly *visha* (poison). When Krishna danced on the head of Kaaliya, (incidentally I might add, you should make your hearts as smooth and soft as the hood of the snake), the poison was all vomitted! And the serpent was subdued. When God is revered, the world and all its poisonous fumes recede and you are restored to original health. Make the Name and Form of the Lord dance upon the hood of your heart. Krishna had no *vishaya-vaasana* (attachment to sense objects) and so, He could plunge into the pool and call out to Kaaliya and jump on to his hood and trample on it and squeeze the poison out. If you are deep in the mire, you cannot pull out another who has fallen into it. Be on the bank; do not get caught. You are now struggling in the mire of *samsaara* (worldly life), the slithery mud of attachment. So, how can you trample on the snake? You can save yourself only by calling on God, who is free from *vishaya* and who is on the bank. Hold His hand and He will pull you on to hard ground.

Krishna never parted in those days from Balaraama; but, that day, He came alone, without him. He was wearing a necklace of green beads a nose-ring of pearl and in his right ear, a ring of pearls. He wore no shirt or coat just yellow silk round his waist and a kerchief wound round the head, or rather thrown carelessly round one end this way and another end that way! The peacock feather which is described by poets and sages, was not always worn. It was struck up only off and on. Of course, peacocks abounded in Brindhaavan then and they are found in plenty even today. On his bare chest, there was a mole which could be clearly seen, an inevitable mark of all *Avathaars*, including the Sais.

### **Krishna had no objective desires**

Krishna saw the carcasses of animals which had died. When they inhaled the poisoned air, near the Kaaliya pool; birds had fallen dead on the ground. Nothing green could survive in the neighbourhood. As soon as Krishna jumped into the pool to save the region from the serpent's havoc, his companions ran home to bring the parents, so that they could intercede and stop the

foolish pranks of their mischievous son. They were in great panic; only Raadha was calm and collected. She knew that for Him, it was a minute's fun, a moment's *sankalpa* (resolve). He had no *vishaya* (objective desires) and so *visha* (*poison*) could not affect Him.

Even objective desires will be transmuted into higher spheres of purity when one approaches the Lord. Nothing against *Dharma* can stand the Presence of the Lord. That fire will consume all impurities; and people forget that Krishna was just eleven years old, when He finally left Brindhaavan, the Scene of *the Raasaleela*, towards Madhura and from thence to Dhwaaraka. The Bhaagavatha itself explicitly says that. But, it is ignored, because the minds of the people and the poets who want to see sensuality in the *Raasaleela* are vitiated by *vishayavaasana* (*attachment to sense objects*).

The boy, Dhruva, went to the forest to do *thapas* and get from the Lord a boon, so that his father might treat him as lovingly as he did his half-brother. But, as he progressed in *saadhana*, that wish was forgotten and more lofty ones came to occupy its place. The Lord once He enters the mind will rid it of all evil. *Raam* (God) and *kaam* (desire) cannot coexist, Lord and lust cannot be together. How then could the *gopees* have any body-consciousness, when they adored Krishna?

The Lord never does anything without purpose

Krishna had already :announced His Glory to the cowherd maidens by such divine miracles, as the uplifting of the mountain Govardhanagiri. He had proved Himself superior to Indhra, Brahma and Varuna. He had manifested the Universe in His mouth and showed that He had come on a Divine Mission to destroy the wicked and save the good. There is no *loukikam* (worldliness) in their behaviour; it is all *aloukikam* (other worldly).

The Lord never speaks a word without relevance or significance; never does anything without appropriateness or purpose. Garuda is the symbol of *karma* with the two wings of *shraddha* (faith) and *bhakthi* (devotion), the bird on which the Lord will take His seat, the *hridaya vihangam* (the heart as the bird). Raadha is *Prakrithi* (Nature), known as *dharaa* (Universe), which helps you to think about the *aadhaara* (support), in a regular *dhaara* (continuous flow).

The incident of the rope is another instance. Krishna felt that it was time to reveal His Truth and so, just as He showed all Creation in His mouth when His mother asked Him to show her His tongue, when she suspected He had eaten sand, He made even the longest rope too short to bind Him. It became the talk of the place and every one felt he had all the 14 worlds in Him!

### **Know the secret passage to the heart of the Lord**

*Avathaars* choose the time and the mode of announcement of their advent and their Glory. Even in this *avathaara*, such miracles had to be done when I decided that the time was opportune for taking the people into My secret.

Let your mind ever dwell on Krishna of such stature. Sanctify every word and deed by filling it with *prema* of Krishna or whatever Name and Form you give to the Lord you love. The gold of which an anklet was made, can become the gold for a crown on the head of a temple image; only it has to be melted in the crucible and beaten into shape. The waters of the river might be dirty; but, the *bhaktas* who sip it with a *mantra* or a *stotra* (sacred sound or prayer) on his lips, transmutes it into a sacred *theertha* (sanctified water). The body becomes healthy by exercise and work; the mind becomes healthy by *Upaasana* (devout contemplation) and *Naamasmarana* (remembrance of the Divine), by regular, well-planned discipline, joyfully accepted and joyfully carried out.

*Ahimsa* (non-injury) is the rice; *Arpitha* (dedication) is the gram; *praayaschittham* (expiation) the raisins; *paschaaththaapam* (repentance) is the jaggery. Mix all these well with the ghee, *sadhgunam* (virtue). That is the offering you should make to your *Ishtadevatha* (chosen deity), not the paltry stuff you make out of articles got for a paisa in the shops! The *gopees* knew this secret passage to the heart of the Lord and they realised Him quick and fast.

### **The Lord has no hatred in Him**

You have heard that Krishna is *Murali-Maadhava*, and what exactly is the murali? You must be the *murali* (the flute). Let the breath of Krishna pass through you, making delightful music that melts the hearts. Surrender yourself to Him; become hollow, *Vaasana-less*, egoless, desireless; then, He will Himself come and pick you up caressingly and apply you---the flute---to His Lips and blow His sweet breath through you. Allow Him to play whatever song He likes.

The Lord is all *prema*. He has no *dhwesha* (hatred) in Him. Once at Shirdhi, a certain Dr. Pillai came with much suffering, and he prayed that he might be given ten births with the chance of dividing the pain into ten parts, so that he could suffer a little each time and pay off his *kaarmic* debt, without being hard put to it having to pay it all off in one! He was informed through Kaaka Saheb that he should fall at the feet of Baaba and as he did so, Baaba got the pain transferred to himself. For ten minutes, Baaba suffered, at the rate of one minute for *each janma* (birth), and thus he rid Dr. Pillai of his obligation. Baaba was quite normal, as soon as the 10 minutes were over.

Prema must be many-stranded in order to be strong and tough. A single strand, is .too weak.. Have it many-stranded, one towards the mother, another towards the father, .others strands towards husband, wife,, friend, son, daughter, etc. of course *Prema*. is all-embracing, it cannot be confined to one item and denied to, another. It is a current that flows over all Meditation on the Lord and His Prema will help you to tap it from the depths of your heart.

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*There is no living being without the spark of love; even a mad man loves something or somebody intensely. But, you must-recognise this love as but a reflection of the Premaswaruupa (the embodiment of Love), that is your reality, of the God who is residing in your heart. Without that spring of Love that bubbles in your heart, you will not be prompted to love at all.*

*Recognise that spring, rely on it more and more, develop, its possibilities, try to irrigate the whole world with it, discard all touch of self from it, do not seek anything in return for it, from those to whom you extend it.*

*Sathya Sai Baaba*