

## 42. The Divine Voice

NARAKAASURA is present in every one as *kaama*, *krodha*, *lobha* (lust, hate, greed) and as *bhaya* and *dhukha* (fear and grief), which are against the very nature of man. Just as an umbrella with inferior cover, cannot protect you from rain, but only one with a waterproof cover, so too in this stormdriven world incessantly flushed by-torrential rain, an umbrella with *kaama-proof* and *krodha-proof* covering is required. The five *bhuuthas* (fire, earth, water, ether and wind) cannot harm one who is equipped with such protection. The five *Durgas* (fortresses) in which Narakaasura is said to have taken refuge are the five elements. There is great *Avyaktha shakthi* (latent power) inherent in every one and when that *shakthi* is made *vyaktha* (explicit), man deserves to be called *vyakthi* (individual). When that is made manifest, the *asura* (demon) will automatically be destroyed. Your reality is *Aathma*; your quality is *Aanandha*. What does it matter to you if the Narakaasura of the *Puraanas* is killed, by Krishna and Sathyabhaama. For you, Krishna is *Paramaathma* (Super or Omni Self) and Sathyabhaama is *the jeevi* (individual self). *Paramaathma* destroys the evil propensities with the active collaboration of *jeevi*: *jeevi* defeats evil with the active Grace of the Lord.

### **Make *kaama*, the servant of Raama**

India is the repository of spiritual power: but now, scarcely any one practises the disciplined life which is the mark of that power. Even now millions go on pilgrimages; millions of copies of sacred texts and spiritual lore are bought and read-thousands of ascetics and *gurus* are scattered over the land and they receive the homage of the people. But yet there is no peace in the heart, no food ill the stomach, no clothes to keep the cold off the body. India which is *Annapoorna-swaruupa* (the granary of the earth), has now to go about with begging bowl for food for her children. This tragedy is caused by ill-discipline, by want of self-control, by what can be called *A-swaa-raajya* (the absence of Self-Government, Government of the Self).

Sathyanaaraayana, when he acted the role of Sathyabhaama in the drama, remembered always that he was Sathyanaaraayana, though he was also aware that he had a part to play in the drama and he played it well. It would be a failure if he forgets either his *Sathyanaaraayana-hood* or his *Sathyab-haama-hood*. So, too, act in the world but remember your genuine Self. When humanity forgets that this is a play and starts assuming it real, the Lord comes down to remind them of it. Otherwise, when the execution scene is enacted heads will fall; when Lanka is set on fire in the drama, the theatre itself will be consumed. Do not take the world more seriously than it deserves.

There is space for only just one throne in your heart. But, now you are inviting too many to sit on it or you try to put two thrones there, one for Raama, and one for *kaama*; or, when you find it difficult, you are inviting Raama and *Kaama* to squeeze themselves into that one seat! Or, you install *Kaama* and want Raama to sit down below as his henchman! No wonder Raama deserts you. Make Raama the deity on the throne and utilise *kaama* as His servant---there is no harm.

### **Cultivate the inward look**

The mother-cat, it is said, takes hold of the new born kitten and shifts it from place to place, seven times, within few days of its birth, so that its eyes might open and it might see! The kitten gets proper vision after going through seven transfers but, man does not get the vision (viz., that he is in reality the deathless, birthless, infinite *Aathman*) even after he is shifted from womb to womb a million times! This is the tragedy of ignorance and sloth.

You have heard of the story of Gajendhra *moksha*, the elephant caught and dragged by the crocodile, appealing helplessly to the Lord and the Lord sending down the *Sudharshana Chakra* (discus) to slay the tormentor and save the beast. The story has a deeper meaning, which has universal appeal. The wild elephant is *the jeevi* (the individual), full of sensual greed and blind with delusion. It enters the tank of *samsaara* (flux), of the objective world. There the crocodile of egoism grasps its leg in the vice of its teeth and pulls it down deeper and deeper into the mire of *Samsaara*.

### **There is a definite process for God-realisation**

The individual struggles by itself for a long time until pride is exhausted and its faith in its own powers is spent. Then, it appeals in complete *sharanaagathi* (surrender) to the Lord and what does the Lord send? *Sudharshana*. Mark that word, What does it mean? *Sudharshana*---Good sight! Beneficial outlook! A vision that is correct, conducive to lasting joy, namely, the inward look, away, from the sense objects, *Aavriitha Chakshu*. As soon as that sight is cultivated, egoism is destroyed and the *jeevi* is freed.

Live and act in the world, by all means; but, deal with *samsaara* as you apply collyrium to the eye. The eye is not blinded by the collyrium, it is rendered more efficient, more charming, that is all. So too, *samsaara* (worldly life) must make your *saadhana* (spiritual effort) more efficient and more pleasing to yourself and others. Be like the lotus which though born in mud rises higher, through the waters, on the region of sunlight. It requires both mud and water for its existence but, it knows their real value; so it does not allow itself to be contaminated by either.

A great sage once fell in with a gang of non-believers in an atheist settlement. They crowded around him and plied him with impertinent queries and insisted that he must show them the God in whom he believed. The sage promised to do so, but, asked for some milk, before he could demonstrate God. The vessel of milk was brought; he sat silent for a long while, stirring the milk with his finger. The crowd got exasperated at the delay and at his silence. They asked him what he was at; he replied that he was only trying to spot out where the butter was, top, middle or bottom? The crowd shouted that it was everywhere, in every drop of milk and that he could see it only when the preliminary process of churning was done. Then, the sage answered, "Well, the Lord too is immanent in every atom of this Universe. He can be perceived and experienced only when the preliminary spiritual exercises of *saadhana* are done. There is a definite well-known process for God-realisation also, just as there is a definite well-known process for butter realisation.

*Prashaanthi Nilayam, December 1963*

*I want devotees to improve their behaviour and character. It is no good attending the temple and sharing loudly, with cymbals in your hands, in the singing of devotional songs there. They are but external signs of enthusiasm. God watches the bhaavam (the thought power behind), not the baahyam (the outward pomp)*

*Sathya Sai Baba*