Globethics Repository

Krishna Avathaar

This page was generated automatically upon download from the Globethics Repository. More information on Globethics see https://www.globethics.net. Data and content policy of Globethics Repository see https://repository.globethics.net/pages/policy.

Item Type	Article
Authors	Baba, Sathya Sai
Publisher	International Sai Organisation
Rights	With permission of the license/copyright holder
Download date	2026-11-16 14:03:04
Link to Item	http://hdl.handle.net/20.500.12424/196230

38. Krishna Avathaar

This day is being celebrated as the birthday of Krishna. Krishna was born in prison, a fact that teaches us that God has to incarnate or present himself in the dark and narrow prison-house of our hearts, so that we may derive light and earn freedom. *Maaya* is the delusion that hides the truth of Being; it tends to identify one's truth as the physical body with its appurtenances, and prompts us to cater to the cravings of the body. Man thus forgets the Divine and instead listens to the call of the animal in him, consequently falling from his high ideal. But when Krishna is born in the cellar of his mind, man is saved. Man must therefore become aware of God within the cavity of his heart.

Yesterday while returning from Ooty we halted at Bandhipur Wild Life Sanctuary, and riding on a tame elephant, we moved into the forest to catch a glimpse of wild elephants. Imagine, sitting on an elephant, we were seeking elephants! When we caught a glimpse of a trunk in a bush, we were overcome with delight. Sitting on a tame, domesticated elephant, we were eagerly searching for an elephant in its natural surroundings, unaffected by artificial habits and skills. Man, too, is everywhere ignoring the *Aathman* within himself in its natural environment and trying to seek the shadows that attract him.

Significance of Krishna being born as eighth child

Sri Krishna was born as the eighth child of Dhevaki. This is significant, for *Samaadhi* is the eighth stage of spiritual effort, coming *after yama, niyama, aasana, pranaayaama, prathyahara, dharana* and *dhyaana*. These are known as *ashtaanga-yoga*, the eight-fold discipline (abstension from evildoing, observance, control breath, posture, withdrawal of mind from sense objects, concentration, meditation and absorption in the *Aathma*. The Lord can be visualised only after the seven steps are successfully negotiated and the mind purified in the process. The term, *samaadhi* (superconciousness state of bliss), is generally identified with a temporary loss of consciousness, or even more, a temporary heightening of the consciousness. But we have to judge the state by the effect it has on the person and his attitude towards himself and others.

Samaadhi combines *sama* (equal) *dhi* (intelligence), that is to say, intelligence grasping the fundamental equality of every being. Not only will all feeling of difference and distinction disappear, but even notions such as heat and cold, grief and joy, good and *Samaadhi* combines *sama* (equal) *dhi* (intelligence), that is to say, intelligence grasping the fundamental equality of every being. Not only will all feeling of difference and distinction disappear, but even notions such as heat and cold, grief and Joy, good and bad, will become meaningless. When man reaches that state, the Lord is automatically born in his consciousness.

The moment Krishna was born, the chains that bound his father fell off, the doors that had been bolted flew open and the prison guards were immersed in the ocean of bliss so that they could not recognise any event or thing in the material world. The fire of hatred that was burning in them was cooled and darkness gave place to the dawn of wisdom. The sky showered raindrops to soften the earth and lay low the dust. How can the elements operate against the Divine Will? Sound, touch, light, taste and smell---all became sublime to celebrate the new era of peace and plenty.

Depth of Vasudheva's devotion to the Lord

Vasudheva, as instructed by 'the voice,' placed the child in a basket and carried him on his head across the Yamuna river (which parted to give him the right of way), to Gokul, where at the same time Yasodha, consort of Nandha, had given birth to a female child. Just when he emerged from the prison, a donkey brayed to indicate the good women, but Vasudeva was afraid it would awaken the guards. So after placing the basket on the ground, he held the child's feet with both his hands and prayed to him that he keep the guards asleep. That was the depth of his devotion to the Lord.

When he went to Nandha's house and entered the lying-In-room, she had just delivered a baby girl. There was no one there, except Raadha, Nandha's sister, who was nine years old. Vasudheva lifted her babe and placed the baby Krishna by her side. The female child symbolised *maaya shakthi* (deluding power), for she ushered the *Avathaar* (divine incarnation) of the Lord. *Yoga shakthi,* too, has to be ever with the *Avathaar,* and it came as Balaraama, born to Rohini, another wife of Vasudheva. *Maaya shakthi* played her ruse as soon as she was placed in the bed of Dhevaki. She cried aloud, awakening the guards, who reported the arrival of the child to Kamsa. He had expected that the eighth child would be a boy, but nevertheless, he took hold of the girl and smashed her upon a rock. *Maaya shakthi* flew up into the air, declaring that the person who was to kill Kamsa.was growing up safely in Gokul.

Krishna being Divine, no one could harm him

Though Kamsa slaughtered a number .of babies from Gokul, Krishna escaped his eye. Krishna systematically overpowered and killed various emissaries sent by Kamsa to Gokul under various pretexts. Puuthana, a demoness, assuming a charming human form, came to Nandha's house offering to breast-feed the child. She said, "Mother! You have lost .a number of new born babies. Perhaps my breast milk might save this one." Yashodha, believing that she was a women of true compassion and that her milk might have the holy effect she claimed, handed the baby Krishna over to Puuthana. But Krishna knew her intentions, and drawing out her breath he left her dead.

But let us pay more attention to the boy than to his exploits. All these exploits reveal that Krishna being Divine, no one could harm him or suppress him. According to the folk-belief, they pierced the ears and nose of Krishna in order to ward off death, which had carried away many children from the family, and put a golden wire on the nose. The nose-ring had a small-sized pearl. The pearl is won by diving into the depths of the sea, so it symbolises the *viveka* (discrimination) that is won after diving into the secrets of the objective world. Also since it marked the tip of the nose, it sought to emphasise the need to concentrate, to meditate on the tip of the nose, the eyes not being fully open (for that would distract the attention), nor being fully closed (for then sleep would intervene and put an end to the process of meditation). They should be half open, their sight being directed to the tip of the nose, where Krishna wore the pearl.

The three vows that Krishna took

Krishna's complexion was neither fair nor dark; it was three parts dark and one-part fair, an amalgam of both. Since they were of the *Vaishnava* caste, the parents placed a line of musk on the centre of his brow. He wore silver kankans (bangles) on His wrists, such as cow-herd boys wore in those days in that part of the country. But the *kankans* that Krishna wore were not mere kankans. They had profound implications.

One rite that every Hindu has to perform before undertaking any enterprise of a sacred nature like performing a *yajna* (sacrificial rites) or undertaking a vow or taking on a new stage of life, is the tying of a *kankan* to the wrist, which is symbolic of his determination to fulfill that vow or carry out the duties of that stage of life. Krishna had taken three vows and the *kankans* were symbolic of his determination to fulfill them. They were, as mentioned by Him in the Geetha: (i)Dharma *samsthaapanaarthaaya sambhavaami yuge yuge* (I shall incarnate Myself in every age, to revive and resurrect *dharma).* (ii) *Yogakshemam vahaamyham* (I shall bear the burden of ensuring peace and prosperity for all who rely on Me). (iii)Mokshayishyaami *maa sucha* (I shall save all those who surrender whole-heartedly to Me, and I shall liberate, them from the cycle of birth and death).

Thus Krishna assured man that He would save him from penury and grief and from sin and its terrible consequences, provided he adheres to Him and adores Him. He also assured the world that He would come in human form and lead mankind onto the *dharmic* path, and thus liberate it from its grief and the succession of births and deaths.

Krishna was the embodiment of Divine Love

He says, when promising His Grace to all who adore Him with no other thought, that there is no restriction of caste, creed, colour or country or origin, and no one receives special favour as a result of erudition or age or caste. Krishna was .the embodiment of Prema (love); His Prema had no bounds. How fortunate you are that you have today the same Krishna, the full *Prema-Avathaar,* moving among you! I shall show you the very *kausthubha* that I was wearing at that time. (Here Baba waved his hand, and in a trice a brilliant flash of light revealed a unique Jewel in his palm---the *kausthubha,* famed in the *Bhaagavatha* and the *Puraanas* (mythological stories). A large greenish-blue emerald of unexcelled brightness, rectangular in shape and bordered by resplendent diamonds, hung on a gold chain. Then Baba moved among the students, teachers and others, and graciously allowed every one of them to see the sacred jewel from close).

Reason for the Divine to incarnate in human form

Krishna moved among men as an ordinary person, and drew-them to the observance of His-prescriptions by means of His Divine *Prema.* He refrained from parading His Divine Insignia, comprising a Conch, a Wheel, a Mace and a Lotus. He did not wear even a crown. While a boy, he followed the cows into the pastures with just a towel bound round his head. (Here Baba called for a 1ongish towel and wound it round his head to show how Krishna appeared at that time. He said that in those days, as now, there were peacocks in plenty in and around Brindhaavan and Gokul, so when he came across a fallen feather, he stuck it between the folds of the towel. It was a moment of rarest and finest delight when Baba stood revealed as the boy Gopaala, before hundreds of awe-stuck and adoring devotees).

When the Paandavas celebrated the Aswamedha and the Raajasuuya *yajnas,* Krishna asked for some assignment to be given him, so that he might be of service. Though he could destroy the entire Kaurava race, he tried his best to instill good sense into them in order to save them. Now, as well as then, the Teaching and the Message are the same: "Know thyself, that is the only way to know Me."

Being associated ardently with all living beings winning their love through love, and through a process of correcting their vision and purifying their consciousness, leading them to the

realisatlon of the God which is their core---this is the task before you. Unless the human form is assumed, no one will come near; if the appearance is super-human, people will keep away. So, as the *Shaasthras* (spiritual sciences) say, *Dheivam manusha rupena:* "the Divine in human form" has to come to save mankind.

Believe "that which Krishna speaks" is truth

The 'five elements' are the products of the Lord's Will, so they obey the Will of Krishna. Whatever Krishna said, came true. In fact the only correct definition of Truth is, that which Krishna speaks, Believe in that. Be firm in that belief One day when Krishna went on a stroll with Arjuna, he pointed to a bird perching on the branch of a tree and asked Arjuna, "Do you see that peacock?" Arjuna answered, "Sure, I do." "Oh, Arjuna. It is not a peacock. It is an eagle," said Krishna, and Arjuna promptly agreed that it was an eagle. Then Krishna corrected himself and pointed to the same bird, said, "I am sorry. It is a dove." Arjuna, too, corrected himself and said, "Yes. I see now it is a dove, all right." Krishna laughed at Arjuna and said, "It is not a dove at all; it is a crow," and Arjuna agreed without demur, "Undoubtedly, lt lsa crow," Krishna then accused Arjuna of stupidity, because he was blindly agreeing with every observation he made---peacock, eagle, dove or crow. Arjuna replied, "What you say is the Truth for me. You can make a crow a dove, or a peacock an eagle. Why should I differ from that you declare? Your word is the Truth I go by."

You, too, must develop that faith and not be turned away by your egoism or other's cynicism. Develop *viveka* (wisdom) and *vairaagya* (detachment) and then your hearts will bloom into flagrant beauty. You have here a picture of Sai standing on a lotus. Sai Krishna will instal Himself in the lotus of your heart. He will be ever with you, as guard and guide, and will shower Grace on you. He will be the Mother, Father, and Preceptor, the nearest kinsman; He will be your All.

Therefore I desire that you learn well the subjects taught to you as part of the curriculum. Discharge your duties as students to the best of your skill and intelligence. Follow the disciplines imposed for your betterment. Practise *japa* and *dhyaana* and cultivate the attitude of *seva.* Become good sons and good citizens, and bring honour to the family, the society and the country.

Sri Sathya Sai Hostel, Brindhaavan, ~~1-6-1977~~ The date is wrong. Correct date: 6-9-1977.

The mind has to be brought under your grip; then, the servants will fawn at your feet. The manas (mind) is the monarch; the indhriyas (senses) are the soldiers; the soldiers are now ruling the king, because he lends his ears to them and not to buddhi (intellect), who is the Prime Minister. Let Buddhi take charge; in a moment, the senses will be forced back into camp and the mind can save itself.

Sri Sathya Sai