

11. Love Lives By Giving And Forgiving

If one always thinks of blame and blemish, his mind will become impure and restless. If one always thinks of good qualities, his mind will become peaceful and rested. If one's thoughts are always full of God, he will become one with God. This is the word of Sai which describes the truth.

Pavitratma Swarupas:

Man's mind will take a form determined by his thoughts. One's mental condition depends on his thoughts and his circumstances. It is in this context that it has been said that the result of any action by you will depend on your state of mind. Many people in this world will want to get the divine vision of the Lord. In the process, they will become devotees of the sacred *Bhagavatha*. It is not possible to attain this state, just by wanting to do so. It is easy to wish for, but very difficult to experience that kind of bliss. It is easier to prescribe and preach than to put into practice. It is better to show even one thing in practice rather than simply speak about a hundred different things. In this mansion of bliss and happiness lives Krishna in Dwaraka. To experience this divine bliss and happiness, many devotees actually go to Dwaraka. *Gopikas* and *gopalas* are such devotees. All people cannot get easy entrance into this mansion of bliss. There are four entrances to this mansion. For each of these four entrances, there is one watchman. There are three stories to this mansion called Ananda Bhavana. These three stories are *Sathyam*, *Shivam* and *Sundaram*. The four main entrances are being watched by four watchmen in the form of *Sama* (control), *Vichara* (enquiry), *Santrupthi*

(contentment) and *Vairagya* (detachment). Unless we satisfy these guards, we cannot enter the mansion, or alternatively we should be closely related or connected with Krishna himself, the divine resident inside the mansion. We can enter the mansion, if we have the right to do so. If one does not belong to one or the other of these two categories, one cannot enter the mansion. *Sama* is one who is guarding one of the entrances. This word means control of inner sensory organs. On many occasions, we hear the words *Sama* and *Dama*. The word *Dama* means control of external organs. *Sama* means control of inner organs. Here, we can understand the word *Sama* as signifying control of sensory organs. For one who can control his inner senses, the external organs do not give any trouble at all and these external organs easily come under control. For one who is not able to control the inner senses, the outer organs also cause a lot of trouble. If one gets the strong feeling that he should not see anything external to him, he will not see anything even if his eyes are open. If one is determined not to eat anything, he will not eat the food however attractive it may be. It is the inner senses that provoke the external organs. Thus controlling the inner senses is a difficult matter; but if we are able to do this, we can easily control the external organs. For one who is born as a human being, whether he works in the worldly sphere or spiritual sphere, the control of the organs is very essential. This discipline will give all of us a lot of happiness. In many instances, the government generally takes important steps. When the prices go up, it will take steps to control the prices. There is a speed limit for the buses in which we travel. The trains also travel with a restriction on their speed. Thus, even in our daily life, various kinds of disciplinary measures are necessary. In this context, if our organs too are not kept under control, we will encounter great difficulty. We have to recognise that these *sadhanas*, intended to keep our desires under check, are intended for our safety and are not just

foolish measures. It is true that it is a difficult matter to control our sensory organs. Thus, in this process of *sadhana*, we should not waste our time in the wrong direction. Like the *gopis* and the *gopalas*, if we are able to direct our vision towards the Lord and perform all our actions with love and to the Lord, then we can achieve happiness. The path of self-control is thus not an easy one. However, if we can take the path of *prema*, we can acquire control and enter the mansion of God.

The second entrance is guarded by *vichara* or enquiry. This has been explained in the *Bhagavad Gita* as the capacity to differentiate good from bad, and the aspect of the *Atma* from *anatma*. Even in a small matter like eating a banana, unless we are able to discriminate between what can be eaten and what should be discarded, we cannot enjoy the fruit. The ability to separate the good from the bad is essential to man. Even if we want to cook food from rice, we must first separate out the stones from the rice. If we want to use vegetables for preparing food, we have to see that the bad portion of the vegetable is identified and discarded. In a similar manner we should first distinguish between the permanent and the transient things. When you say that “this is my body” it is clear that you are different from your body. Therefore, it becomes quite clear that you are indeed *Atma* and not merely the body. You must distinguish truth from untruth. At any moment, the body is likely to drop down and die. To regard such a transient body as a permanent truth is not correct. There is an example about which I told you many times. This is a silver tumbler. If I do not like it, I can go to a silversmith and have it converted into a silver plate. After using it for some days, if I do not like it, I can again get it changed into a cup. Thus the tumbler has been changed into a plate; and the plate has been changed into a cup; but in all these, the silver is the common factor. The form

may have changed but the base is always the same silver. The basic unchanging aspect of *Atma* is the same in all the different forms. *Bhagavad Gita* has been describing this as the real knowledge. *Kshetra* is the body, or the residence, and *Kshetrajna* refers to the divine aspect which lives in the body. Here we should understand the difference between the residence and the person who resides in the residence. We will first understand the usage of these words. The word *Kshetra* consists of the two letters 'Kshe' and 'tra.' While in *Kshetrajna* there are three letters 'Kshe,' 'tra' and 'jna.' In the word *Kshetrajna* the extra letter is 'jna.' Because of this extra letter 'jna,' it refers to one who has *jnana* or who is wise. When such *jnana* resides in the *Kshetra* it is referred to as *Kshetrajna*. So the body by itself has no wisdom, but the God who lives in the body has all the wisdom and makes the body perform all actions. The individual who recognises the identity of God and the one who is resident in the body will be able to enter the mansion of God.

As you learn to control your organs, wisdom will dawn on you; and this wisdom will enable you to understand the aspect of the *Atma* as distinct from *anatma*; and you can enter the mansion. As your discriminating power arising out of this wisdom grows and you realise the divinity of the *Atma*, you will automatically get self-satisfaction or contentment, and you can enter the mansion. But is man having self-satisfaction or contentment today? No, he is never satisfied. He always asks for something more. There is a small example for this. An individual who is very hungry will pray for a small quantity of food. If by some good luck, he gets a small quantity of food, he will then aspire for some clothes; and if he has both these, he will want to have a home. Once he gets a house, he will want to get married and after that he will want a job. When he gets a child, he will want a promotion in his job. Is there any limit to man's

desires? For a man who originally did not have anything to eat, this is indeed too much to ask for and such desire is only leading one to ask more and gather more worry. On one occasion, Sankaracharya was asked, Who was a poor man and who was a rich man? He said, "He who is a satisfied person is a rich man, and he who has many desires is a poor man." To be satisfied with what you have is to seek entry to God's mansion through the third entrance. Whether we meet with sorrow or with happiness we should be satisfied and regard it as God's gift in our own interest and develop a spirit of satisfaction and equal-mindedness.

The fourth entrance to this mansion is guarded by *Vairagya* or detachment. Once a person is fully satisfied, he will naturally get *Vairagya*. This detachment should not be something that you get when you do not possess anything. When a person has all the comforts and all the wealth and in the full understanding of their transient nature, if he gives up these material acquisitions, then it can be termed as detachment. Physically, leaving one's home and family and going away to a forest cannot be called *Vairagya*. To be able to curb your needs and limit them and to be satisfied with them is real *Vairagya*. For example, if you have a bag full of rice in your house and you want to feed yourselves for a month with that rice, how do you know that you are going to live for a month. If you get a child today, you start saving in order to send him to America for higher education after another twenty years. What is the meaning of this? How do you know what will happen in the next moment? You should therefore aspire to enjoy only that which is yours at the moment. Do not yearn for and run after more and more things. You can remain in the family but do not have the family in you. Describing this aspect, Ramakrishna Paramahansa said, "You may put a boat in the water, but you should not put water in your boat." You should live in the world but do not accumulate things for the future

and get yourself worried. True *Vairagya* refers to doing your duty at a particular time and to think of what is relevant at that time. This was also described by the poet Vemana, by saying, “Talk about what is happening at this moment and do not talk about the future and hurt others.” If we cultivate this aspect, you will develop true *Vairagya*. Do not make the distinction by saying that this belongs to you and that belongs to God. In reality, everything belongs to God and you should develop such a feeling. If we want to enter the mansion of Krishna and experience his divinity, you must travel along one of these paths. If you can acquire *Sama* or self-control, you can easily develop the aspect of enquiry or discrimination. Through this, you can develop the aspect of satisfaction and even without your knowledge or making an effort, you will get *Vairagya* or detachment. If you cannot develop the aspect of *Sama*, you should at least make an attempt to think that the entire creation is filled with *prema* or divine love. The *gopis* and *gopalas* have experienced this love. On one occasion, Narada thought that the *gopikas* were very unsophisticated and so he attempted to teach them some *Vedanta*; and with this objective, he entered Brindavan. The *gopikas* were immersed in the thought of Krishna and at all times they were only talking of Krishna. All their actions were full of thoughts of Krishna. Narada went to the *gopikas* and said, “You are not at all learned in the features of divinity, I will teach you the royal and sacred path to reach the divine; come and listen.” The *gopikas* looked at Narada and asked him to say whatever he had to say quickly so that they do not waste too much time. Narada said that *Vedanta* cannot be taught so easily and asked them to listen patiently. Then the *gopikas* said that they neither have the time nor the patience to listen to him and said that they were always only interested in the thought of Krishna. They therefore considered listening to the *Vedanta* as a waste of time. There are many people who preach *Vedanta* but cannot put it into practice.

They asked Narada if he was putting his teachings of *Vedanta* into practice. They said that they do not want *Vedanta* that is not put into practice. The *gopals* had the pure aspect of *prema* in them.

Krishna reached Dwaraka and on the first two days told them about the details of the battle of Mahabharatha. He summoned all the *gopis* and *gopals* and others. They all assembled anxiously and were waiting to listen to Krishna who addressed them and said, “All these days, I have been away from Dwaraka because of the battle of Mahabharatha, have you had any difficulties and problems and have you experienced any sorrow? Are you and members of your families doing well? Are your prayers going on without hindrance?” He was thus making enquiries about their problems and comforts. All the *rishis*, citizens and others said that they had no problems and that everything was going on well except for one aspect. Krishna was divine and he could read the minds of the people. He laughed and asked them what their problem was? They said that their big problem was the absence of Krishna and that they were unable to bear the separation from Krishna. They prayed that Krishna should not go out of Dwaraka again. He assured them that he would not go out from Dwaraka; and from then on, for a period of thirty-six years, he did not move out of Dwaraka. Krishna is the divine Lord who yields to the prayers of the devotees. The Lord has no blemish at all in him. He is like a mirror and he simply reflects your own thoughts. If you think that God is not talking to you, it is simply your fault. If you think God is not associated with you, it is your fault. You should behave in such a way that God can stay in you and with you. God has neither likes nor dislikes. He is merely a witnessing consciousness. All these are the distortions and contortions of your own mind. The best that you can do is to offer a pure heart to the Lord. Through the path of *prema*, you can

make the Lord come to you. You should transform yourself in such a manner and make your heart a field of love. If there is no love in your heart, God cannot reside there. If Krishna has to stay in your heart, you must make your heart completely pure and fill it with love of God. Then the Lord can play his *Murali* in your heart. If your heart is clogged up with dirt, the Lord cannot play a *Murali*. From the tree of Love you will get fruits of love and not sour fruits. If you can cultivate the tree of love, you can get the sacred divinity easily. The path of love is the only path to God. Love is God, Live in Love, all is right. Let others live in Love, Love lives by giving and forgiving, self lives by getting and forgetting. Love is selflessness, and self is lovelessness. Love is everything. This should be your approach to the Lord. This aspect of Love is the most important one for today's youth. The absence of such love is responsible for bad qualities like anger, lust, jealousy, etc. It is essential that you should promote love in your hearts. Your life should be full of love and you should imbibe the sacred culture of Bharath and promote a peaceful atmosphere in your country.