

13. Pain And Pleasure Always Go Together

The tree that is born out of dust will ultimately turn into dust. The creation that is born out of Brahman will ultimately turn into Brahman. They only appear to be different, but they are not. This word of Sai tells you the path of truth.

Pavitratma Swarupas:

The seed that we put into dust will grow into a big tree and the big tree puts out several branches, flowers, fruits, etc. We should recognise that these branches, flowers and fruits are all coming out of dust only. However, the form of the tree and the parts of the tree will all disappear in due course, sometime or other, but the dust from which these parts have all come will remain permanently. That is the basis. In the same manner, what has come from *Brahman*, in the form of *Prajnana*, exhibits itself in so many ways. In every organ of the human being, the aspect of *Brahman* is present. However, in due course, the body will get aged, will die and disappear. This type of creation tells us that everywhere we can see and recognise the *Prajnana* aspect of *Brahman*. The *gopikas* understood that all this was indeed *mithya* or unreal. *Gopikas* were not like ordinary women. They had practised several types of *sadhana*, and they had this aspect of *Brahman* showing in them with effulgence. They were born as if they had come only to understand this aspect. The *gopikas* were ideal individuals who had been *rishis* in their previous births. They knew that if they fully understood *Brahman*, they would become identical with *Brahman*. They were establishing their unity with divinity. This has also been described by them as *madhyama*. What we cannot

see in the beginning, what we cannot see in the end, but what we can see only in the interval may be described as *madhyama*. All that we see in creation now did not exist before God brought it into existence. We would not see this world, after the catastrophe comes in. It is only in the intermediate time that we see the world as if it consists of passing clouds.

Every human being will understand this truth if he takes such a path of reasoning. We should ask if we existed before the body was born and if we would exist after the body dies. It is only in the interval between birth and death, that the human body exists. What we have said applies to all that we see in creation, including the hills, trees, animals and so on. These will all get merged with eternity in due course of time. The entire creation which is the result of our own imagination will merge with time. All matter that we see around us is subject to decadence with time. For us to recognise the divinity in human beings, each individual should recognise his nature and true form. Before you are born, who are your parents, friends, relatives and enemies? To whom does this wealth, gardens, homes and fields belong? Wherefrom have we come and where are we going? Where will we go after the body dies? Wherefrom has this body come? We do not know the address from which we have come and the address to which we go. We will be thrown into a wastepaper basket. We should realise that we have come from *Brahman* and that we will ultimately go to *Brahman*. Truly, we should make an attempt to understand the extent of ignorance in human beings. Today, it is as if we are giving up trees and flowers that give sweetness and are running after bushy shrubs in a forest. We are giving up the original object, and are running after imitations. Without enjoying the sweetness that is contained in the grapes on a grapevine, we are going after the thorns like a camel in a bush. We are becoming animals, because of such behaviour. We should make

an attempt to recognise the divinity that is contained in all human beings and reconcile this aspect with our past and future.

The *gopikas* established that the divinity of God is omnipresent. Since they were having a human form, they were wanting to enjoy and go near a divine personality in human form. When Krishna went to Madhura, the condition of the *gopikas* was such that it could not be described in ordinary words. Although they were aware of the truth that Krishna was omnipresent, because of the illusion and *maya*, they were still feeling sad that Krishna was not present in human form. On one occasion when the *gopikas* were talking amongst themselves about Krishna, a big dark-complexioned bee came amidst them and as their thoughts were only about Krishna, they felt that Krishna had come amidst them. Another *gopika* started comparing the complexion of the bee with that of Krishna. Yet another *gopika* started comparing the qualities of Krishna with the qualities of that bee. Another *gopika* decided that as Krishna was dark in complexion, the bee was in fact Krishna himself. One characteristic of the bee is that it goes to a flower and sucks away the sweet honey that is contained in the flower, without paying any attention to the flower itself. They felt that Krishna was also like that in the sense that he entered their hearts and sucked out the sweetness therein, and left them without any consideration for them. They came to the conclusion that Krishna has now come in the form of the bee in order to test them. Another *gopika* said that the bee was not a natural one because the bee had unusually coloured feelers on its mouth. They felt that if the bee was young, it should have a black colour for its feelers, while if it was old, they should be grey in colour, but this had a red colour. Another *gopika* commented that in Madhura, when Krishna was playing with a *gopika* who was wearing red kum kum, the kum kum then possibly fell on Krishna which got stuck to the bee when it

touched Krishna. Thus, they concluded that the bee has, indeed, come from Krishna. With this, all possible doubts in their minds were cleared; and they came to the definite conclusion that the bee was indeed from Krishna. The *gopikas* who were separated from Krishna felt jealous when they saw this bee. However, very quickly they thought that it was wrong to feel jealous of one who was close to the Lord, and they changed their views. They felt that the only way they could win the Lord's grace was to show love and *prema*. One *gopika* then cried out "Oh! Bee, why don't you go back and tell Krishna that he should kindly look at us at least once." Another *gopika* said, "Can you not tell Krishna to put his brightness inside my dark heart for a little while?" Another *gopika* said that her life was like a dried tree and requested the bee to convey to Krishna her prayer that he should bring back some life into it. Radha came and said, "Tell Krishna to come and see my shattered life and repair it and then wear it as a garland." The *gopikas* were giving such messages to the bee to be taken back to Krishna. The inner meaning of this is that whatever the *gopikas* saw was only in connection with Krishna. They felt that their hearts were not pure, their lives were not sacred, and they were praying to Krishna that he should make their hearts pure and take them to their destination, which is their right. It is only natural that we should want to get back to where we came from. In this created illusory universe, pain and pleasure, loss and gain, always go together. While our husbands are angry and while our mothers-in-law punish us in many ways, yet our thoughts are always with Krishna. We feel sorry for nothing other than separation from Krishna. They were demonstrating the truth that this world is a combination of pain and pleasure. Although the mother-in-law was giving them a lot of trouble, the thought and the *darshan* of Krishna would make them forget everything.

On one occasion, Bhagiratha tried to bring Ganges to the earth. Addressing Bhagiratha, she asked if he was trying to take the Ganges and get it polluted by contact with people who committed a lot of sin. Ganges felt that if many sinners, who do not know what kindness is and who suffer from ego and selfishness, come into contact with her, she will also become unsacred. Then Bhagiratha said, “Oh! Ganges, there are as many sacred and devoted people as there are sinners; and by your contact with them, their sin will be removed.” We should note here that several tributaries—some of them pure and sacred, and others not so pure and sacred—flow into the Ganges, but the purity of the Ganges is not altered. These aspects of good and bad generate from our own ideas and do not come from somewhere outside. This truth was demonstrated by the *gopikas*. They came to the conclusion that the separation that they suffer from and the sorrow they were having were only theirs and not of Krishna. When the young babies begin to cry, they take their own toe and suck it and feel happy that they are getting some juice. They do not realise that what they are enjoying is coming from within themselves. In the same manner, a dog bites a hard and dry bone and gets its gums injured. As the gums get injured, blood comes out, but the dog feels very happy sucking its own blood. The truth is that the blood has come from the dog itself and not from outside. In the same manner, the good and the bad in us come from within us and not from anywhere outside or from someone else. Because the *gopikas* had such equal-mindedness, their behaviour was exemplary. They had experienced *Brahman*. However when we read the *Bhagavatha* or the stories of the *gopikas*, we wrongly feel that they are ordinary women. They were devotees who had equal-mindedness. They had a sacred heart. They had no attachments at all. They had no ego in them. They were practising *dharma* in daily life, and their life was an ideal for others. Today, we are trying to live like the *gopikas* and *gopalas*.

Such things can only be experienced but not described. Our life is full of desires. On the day when the desires disappear, we will have a sacred heart. Jealousy and ego occupy a very important position. So long as we are filled with jealousy and ego, we cannot understand the sacred aspects of Krishna.

Today, you must develop such single-minded devotion that you think of God as the only one reality. We should not make an attempt to get the grace of God for purely selfish reasons. We must make an attempt to recognise divinity in all and God's omnipresence. Our life must be dedicated to recognise divinity in everyone and to earn the grace of the Lord.

Prema Swarupas:

Everything that is present in this world must disappear some day or the other. It is not right for us to make so much effort for the sake of this body, which is going to perish some day or the other. If we continue in this manner, it will be a blemish on human nature. Were there not several kings who ruled kingdoms on this earth and who were proud of their possessions? Where are they today? Did not Savitri, who could save her husband and get victory over *Yama*, live in this glorious land of Bharath? Did not Chandramati, who could extinguish a forest fire by her inner strength, live in this sacred land of Bharath? Did not Sita, daughter of the earth who could enter fire without any fear, live in this motherland of yours? Indeed Bharath has given birth to such great *Pavitratmas* and sacred people, but do they exist today? Harischandra was a great King who adhered to truth under all conditions. Does he exist today? King Nala ruled all the world at one time. Does he exist today? Sri Rama built a bridge over the ocean itself. Does he exist today? Thus, every human body will disappear with the passage of time. While the body lasts and lives, we must make an attempt to live a sacred life and earn the grace of the Lord. The

ideas, thoughts and actions of the *gopikas* were all dedicated to Krishna. On the other hand, the devotees of today say that they would surrender to Krishna, but what they do is to simply fulfil their desires. Such ideas will never give us the correct results that we want. You young people should set an example of ideal devotion and faith to other citizens of your country. It is very necessary to lead a pure and selfless life. You should have no ego. You will be able to acquire the grace of the Lord, only if you have sacred thoughts.

Dharmic principles form the basis of man's conduct. We are born as human beings. We are living like human beings, and yet we are behaving like animals. Our conduct and actions are worse than the conduct of animals. The place where students assemble should be a place of peace and security, but today the place where students gather becomes a fearful and insecure place. You should make an attempt to get rid of this blemish. For all these things, control of one's sensory organs is important. To enable one to control one's sensory organs, the *Bhagavatha* has taught several methods. For the past thirteen days, you have been listening to the story of *Bhagavatha*. Every item in this sacred text has been intended as an ideal example for humanity. This story has been completely filled with Love. What comes out of the totality of Love is also full of love. That which comes out of fullness and completeness must also be full and complete. From an infinite and full source, if you remove a full thing, the remainder would still be a full thing. This is what is meant by saying, "That is a full thing, this is a full thing; and if you remove a full thing from a full thing, what remains is a full thing." All of us have come from the immortal source and we are immortal. What is not immortal is the destructible body. The aspect of love, which is the embodiment of God, has been described by saying, "*Raso Vaisaha*." It has come from *Rasa* and what comes from *Rasa*

must always be strong. Simply because, we promote selfishness and weakness, it sometimes appears as weak. We are taking our sacred lives and putting them along unsacred paths. No one else is responsible for this. Each one is responsible for himself. If each one wants to correct himself, he must enter a sacred path. I am hoping that by listening to such sacred things, the students will remove the impurities that are contained in them and become strong and healthy.