

19. Education Should Promote Humility In The Educated Person

If you can eliminate one's mean desires, that will become true yoga: Giving up one's property, wife and children and going to the forest cannot become yoga. This word of Sai indicates the right path.

Prema Swarupas:

While we are steeped in illusion and darkness, man's duty is to try and come out of it and have the vision of the divine. Man is entitled to acquire *sath*, *chith* and *ananda*. Such a human being who has a right to enjoy *sath*, *chith* and *ananda* thinks that he is an ordinary person who has no right for such bliss. Man is not simply material. Matter should be subservient to man, but man cannot be subservient to matter. Man should not become part of the work around him as if he is a prisoner. By giving up mean desires and leading a sacred path, man can understand divinity. This is the proper thing for him to do. For all that goes on around us, there must be one who is the subject. All the elemental substances in the world are doing their work by the *sankalpa* of this basic cause. We have no task other than to love *Paramatma*, the very basis of all that we see around us. He is the only one whom we should truly love. The *gopals* and *gopikas* have been teaching us this lesson.

The culture of Bharath has taught the entire humanity that it is their duty to travel from untruth to truth and not from truth to untruth. It is in this context that the *Upanishads* have taught us that we should search for truth. Because man is living in the illusion of creation, he should not just think that this is all untruth, and avoid life. Just as the water bubble comes out

of the water itself, survives on the water, and ultimately gets merged in water, which is its source, so also the human nature which comes out of *Atma*, survives because of *Atma* and should ultimately merge in *Atma*. The illusions, that man suffers from, are created by man himself. They are not natural to man. Man thinks that he lives in illusion. When I hold a fragrant flower in my hand, it gives fragrance not only to myself but also to those who are in the neighbourhood. In the same manner, if I hold something in my hand which has a bad smell, that bad smell is given not only to me who holds it, but to all those who are around me. Here, we should notice that whether it is good or bad, it is only a reflection of our own mind. This is why it has been said that, “man’s mind alone is responsible for his bondage as well as for his freedom.” If we drop a stone on the surface of water, the stone will sink to the bottom as if the water has opened up for the stone. Further, as a result of the stone falling on the surface of water, there will be several waves generated. These waves will gradually spread and travel to the very shores of the lake. In the same manner, if we drop a thought in our mind, the good or bad ideas generated will spread all over our body. The thought that generates these waves in the tank of our mind may reach our hand and make it do some bad work. They may reach our eyes and make the eye see bad things. They may reach our legs and take the legs to a bad place. Depending on the nature of the thoughts, we will undertake either good or bad actions. Thus, our thoughts will lead us either to do good things or bad things. Therefore, you should attempt to accumulate good ideas and good thoughts. The individual who can make his mind free from bad thoughts will always be a liberated person. Whatever work such a person does and wherever he may go, divinity will always be with him and will see to it that he is successful. He is not interested in the fruits of the work that he undertakes. Such a person will have no thought whatsoever on the fruits of his work. He will

always think that it is his duty to do only good work. His thoughts will always be such that he will only undertake good and sacred work.

The *gopals* and *gopikas* showed how one can introduce the aspect of divinity in all their daily activities. The *gopals* have been seeing Krishna ever since their childhood and they could realise that he always performed things far beyond the capacity of ordinary human beings. They were worshipping him in that context. Although in their minds, they had a clear notion that Krishna was divine, but because of their bodily relationship they were sometimes thinking that Krishna was their friend and one among them. In this way, Krishna was playing with *gopals* and *gopikas* and giving them pleasure. On one occasion, he asked Yasoda for permission to go with the other *gopals* and with the cows when they go for grazing. The mother said that he was still a young child and that he was brought up very tenderly and she tried to dissuade him from going. He then became very stubborn and said that he would not eat his food. Recognising Krishna's adamant nature, she agreed to accept Krishna's request. However, she said that because the forest was full of snakes, thorns and scorpions, she would have special shoes prepared for Krishna in two days and that Krishna could then go.

To this, Krishna did not agree; and he said that after all, the cows and the young calves were going to the same forest without any protection on their legs and so he said that he would also go without shoes. Yasoda replied that they were cattle while Krishna was a young boy and insisted that Krishna should wear shoes. Here, Krishna had a nice opportunity to teach a good lesson. He said that it was not right to think that whatever moves on two legs is human and what moves on four legs is an animal. He started explaining the origin of the word

Pasu and that whoever has external vision only should be treated as an animal while whoever has his vision directed inward is a true human being. Whether it is an animal or human being, in form, if he has only external vision, then it is as good as being an animal. Many people are like crows. They only want to understand what is seen externally. They do not want to know what internal vision is. They are always wanting to enjoy worldly comforts, but very few are making an effort to get inner peace and consequently lead a blissful life. Krishna differed from his mother and said that these cows are better than most human beings who were behaving like animals. The animals are full of love. They have no selfishness in them and they always lead a life full of sacrifice. The milk that was really intended for the young calves is being given to the human beings for providing them with energy and nourishment. Human beings use grass and hay to feed the cattle and in return the cattle are giving sacred milk for their use. The cattle are accepting something that is useless and returning valuable milk. In contrast, human beings accept and consume good things and, in return, do bad things. We should examine carefully who really is the animal here.

If you give a small amount of food, once in a while to the animal, it will always be very attached and grateful to you. Man does not show this gratitude even if he receives something very valuable. Arguing like this, Krishna said that he must go with the cows. Realising that Krishna cannot be made to change his mind, Yasoda agreed to his going; and early next morning, she packed some rice and curds along with some pickles and gave it to Krishna as food. Krishna and the cowherd boys went into the grazing grounds and were playing and singing happily. The cows were also happily following the *gopikas* and the *gopalas*. The calves went with the cows like a child who wants to follow its mother. In this happy mood, they

did not realise where they were going. They lost their way and wandered deep into the forest. In order to feed themselves, they all stopped at the bank of a river and opened their food packets. In order to demonstrate the oneness of all the *gopals*, Krishna got all the packets opened and mixed up all the food that was contained in the packets. He made the food into as many parts as there were people. Equal portions were handed over to each of the *gopals*. They all ate the food that was apportioned with the divine hand, with great relish. We say that by the vision of the Lord, you will get rid of your sin; by talking to the Lord, you will achieve liberation and salvation. Here the *gopals* were not only able to get the vision of the Lord, but also talk to him and touch him. After eating their food, they began to play hide and seek. In this game, all the *gopals* were getting caught but Krishna was not caught at all. It is quite easy to get at each individual thief but very difficult to get at the chief of the group. Many times, you would have heard the description of the Lord as one who is a big thief of the hearts of his devotees. Such a big thief can be caught only by one who has pure and sacred love. As the *gopals* were thus playing with Krishna, even the Gods themselves were watching the game. Who can get such a fortunate experience of being able to play with the Lord. They played and played until they got tired. The *gopals* thought that Yasoda might get upset if Krishna was also tired. One of the *gopals* spread a towel and Krishna rested his head on the lap of that *gopala*. The other *gopals* were all becoming jealous. They went near Krishna and requested that each day thereafter, he should rest on the lap of each of the other cowherds. Another *gopala* came and said that equal-mindedness should not just consist of distributing food equally. He asked that even this pleasure must be given equally to all of them. In this manner, the normal time by which they used to return home had passed. The *gopals* had digested all the food they had taken. They were feeling very

hungry, and they all gathered round Krishna and told him that they were hungry. For one moment, Krishna closed his eyes and said that at a short distance away, the *Brahmins* were performing a *Yagna* and asked one of the older *gopalas* to go there and fetch some food. The *gopala*, accompanied by others, went running to that place, and asked for food. The *rithwiks* were very annoyed and asked these people to go away. They refused to give them food under the pretext that they had not yet completed their offering to the Lord. They chased away the *gopalas* saying that they cannot give them any food until the ceremonial offering to the Lord was made. They came running back to Krishna and told him everything and asked for guidance as to what they should do. Krishna laughed loudly and sent them again to that place. He said that the women—who knew better about the pangs of hunger—were cooking in the kitchen and they would certainly help if approached directly. The *gopalas* were habituated to implicitly accept and obey the orders of Krishna. They always enjoyed doing so. The *gopalas* quickly ran into the kitchen and approached the women directly.

The women in the kitchen were told by the *gopalas* that Krishna had sent them to seek food. The mention of Krishna's name melted their hearts and they wanted to know more about where Krishna was and what *leelas* he was indulging in. On being told that Krishna was in a nearby place, they quickly gathered some food and went to meet Krishna. The *rithwiks* finished the rituals and as it was time to make the ceremonial offering of *prasad* to the Lord, they went into the kitchen to bring the food, but they could not find any food. They could not find even the women folk in the kitchen. When they went in search of the women, they found Krishna sitting under a tree and enjoying the food that was being given to him by the women. It is said that while women are devoted, men are only

wise. There is an inner meaning for this statement. This is why women get the right to enter the mansion where *Paramatma* lives. The men who parade their wisdom can enter and reach only up to the feet of the Lord when he is sitting on his throne. They cannot go further. Here, we should note that in order that the strength of simple and unsophisticated devotion as against the strength of wisdom may be shown to the world, Krishna had created this situation. Whenever we want to enter any sacred gathering or a temple, a woman always takes the lead. If we look at any instance in the *Bhagavatha* or *Mahabharatha*, we see that it is the woman who puts the man on the path of spirituality. The hearts of our women are traditionally very tender. That is why, in the *Bhagavad Gita* it has been said that we should not let a woman shed tears of sorrow. In a house, where the woman is made so sad that she sheds tears of sorrow, there will never be prosperity. This has been stated in the *Vedas* and the *Vedas* have placed the aspect of motherhood on a very high pedestal. When one gets hurt, one cries out "Amma" and not "Appa." Even our country is referred to as motherland. We say "Mathru Devo Bhava," "Pithru Devo Bhava" and not the other way. The mother comes first. We say Sita Rama and not Rama Sita. Similarly we say Parvathi Parameswara and not Parameswara Parvathi. In this manner, all the sacred texts like *Bhagavad Gita* and the *Vedas* have always given a high place to a woman. That is why, in a woman, *Paramatma* is found with seven types of strength and with sixteen different *kalas*. Because of this divine content in a woman, she can take the path of spirituality with ease. In order to show to the world this exemplary behaviour of women, the *gopikas* were given a prominent place. Truly, for a human being, there is no property more valuable than devotion and faith. Whatever education you may have and whatever material wealth you may have, all that will be a waste, if you do not have the Lord's grace.

Foolish people pursue impermanent and transient things of the world and forget the divine aspects. All education that you get today seems to be useful only for feeding yourselves and for eking out a livelihood. Man is only making an attempt to fill his stomach. People are living like animals without paying attention to the need for any moral conduct. For the sake of material wealth, they are prepared to sell their honour and reputation.

Students!

Money comes and goes, morality comes and grows. What is the use of acquiring wealth and money. This will not help you at all. Students! you should not live like animals, like dogs and foxes. You should live a sacred life. The quality of good and correct education should be to respect elders and to be respected by your friends. Education should promote humility. Out of humility you will get deservedness and from deservedness, you will get wealth that you should use for propagating *dharma*. Out of your education, you should acquire good qualities. If education does not make you lead a good and *dharmic* life, such an educated person is worse than an animal. If you have wealth and if you use it well by helping others, then you will be a good person. Even if they are physically very strong people, they will not become complete human beings unless they are good people. They may be all the time reading *Vedas* and doing *japa*, but that will not take them to the level of true devotees. It is the sacred feeling of oneness alone that can bring people together. A human being who has no faith or belief is worse than an animal. What do we live for? What have we come here for and what do we seek? Are not the animals also eating and sleeping? Why do we acquire university degrees? Is it just for the sake of eating and sleeping? Do not be under the proud feeling that education is only for ac-

quiring degrees. Do not acquire degrees just for the sake of becoming a slave. True education is meant for giving peace to the country. Through your education, you should serve the community and make the people around you happy. If we want to do good to the society and to the people around you, it is most important that we have a sacred and devoted mind.

Pavitratma Swarupas,

Boys and girls, for the past twenty days you have been listening to the sacred text of *Bhagavatha*. I am hoping that you will be able to put into practice at least some of the things that you have learnt here and bring glory to your country