38. Revere The Mother: Serve The Motherland

By being borne by Kausalya
Rama fulfilled His divine role;
Brought up by the noble
exemplar of womanhood, Sita,
The twins, Lava and Kusha,
achieved glory;
The loving care of Jijibai
made Shivaji a heroic warrior.
Fostered with love by Puthlibai
Gandhi became a Mahatma.
The first letter of the Spiritual
alphabet is "Aatma" (Mother).
Is there anything greater
in the world than the
Spirit that protects all
living beings all the time ?

Embodiments of Divine Aatma! There is nothing sweeter than maternal love.

Forbearance lends beauty to man. Truth and integrity constitute the hard penance for man. The Divinity inherent in man is not recognised by him. Failing to realise that *neethi* (morality) is greater than one's *Jaathi* (community) and that *Guna:* (virtue) is greater than one's *Kulam* (caste), man is laying waste his life.

The ancient sages regarded human life as something sweet. Man's primary duty is to preserve the sacred sweetness of this life. This can be accomplished only through sacrifice. and not selfishness. To lose the sweet nature of life is to forfeit man's humanness.

Maternal love is Divine

The Divine sweetness in human life is derived from *Maathru bhaavamu* (maternal love). For the protection and rearing of her children, the mother is prepared to make every sacrifice. It is this spirit of sacrifice that makes motherhood infinitely precious. The Upanishads have declared that there is no other means than *Thyaaga* (sacrifice) to achieve immortality.

There is no diviner or purer feeling than maternal love. Today people make no effort to cherish this feeling. Sri Rama declared: "The mother and the Motherland are greater than heaven itself."

God is formless and attributeless. The unmanifested Divine is worshipped in various forms. God is not easily accessible to everyone. Nevertheless God is worshipped with faith in various ways and joy is derived therefrom.

Among the sacred aphorisms cherished by Bharathiyas, the foremost are: *"Maathru dhevo Bhava! Pithru dhevo Bhava!"* (Adore the mother as God. Adore the father as God). The mother is the foremost deity for man as the visible embodiment of the Divine who can be directly experienced. Every son is aware of the mother's affection, care and concern. He knows how to please the mother and keep her happy.

No one knows how the unmanifested Divine showers His grace or displays His displeasure, what He desires or disapproves. One can lead a sacred life by adoring the mother, instead of worshipping the unmanifested Divine. The *Chaithanyam (Aatmic* Consciousness) that is present in the Divine is also present in living beings.

Macrocosm in microcosm

If this is the case, a doubt may arise. What is the need for giving a unique place to God? When you look at an array of electric bulbs, they may all look alike. But there are differences in wattage amongst them according to the filament in them. The wattage may vary from 40 to 5000 watts. Likewise, in all human beings the five elements, the five organs of action and the five organs of perception, and other organs are common. But in their thoughts and fancies there are differences. The sacred and remarkable Divine potency in each of them is also different. It is because this Divine potency is present in God in infinite measure that the uniqueness of God is recognised. It has been said: *"Yatha pinde, thatha Brahmaade"* (What is in the microcosm is in the macrocosm). *Brahmaanda,* the macrocosm is regarded as *Viraata Swarupa* (the Cosmic form) and the microcosm is regarded as the atomic nucleus. This is a wrong view. What is present in the atom, is present in the Cosmos. There is no difference between the two. A small seed carries within it the potential of becoming a big tree. The Cosmic Form is not a mere aggregation of various objects. It does not signify the one in the many. The Cosmic Form means that which contains within itself everything.

Illumine your lives by the sunshine of *Vairaagya*

You cannot see the vast tree contained in the tiny seed. Likewise, the atomic principle contains the macrocosm in microcosm. Equally, the divinity present in God (the macrocosm) is present in man in a subtle form like the fire in a match stick. You cannot get fire out of a damp match stick. Man is filled with the fire of Divine wisdom and sacredness. But it is not perceptible in spite of spiritual exercises, severe penance and many good deeds. The reason is the fact that the mind is dampened by *Ahamkaara and Mamakaara* (egoistic and acquisitive tendencies). It is only when this dampness is removed by the sunshine of *Vairaagya* (detachment) that an illumined life becomes possible.

Man today is well informed about myriad things. But he is ignorant of his own true nature. Of what avail is all knowledge if one cannot get rid of his bad qualities and realise his true nature? All accomplishments and possessions are of no use to man. Only a godly life can redeem him.

A nation's prosperity does not come down from the sky or sprout from the earth. It is based on man's actions. Man's conduct has to be purified. Men today have forgotten the greatness of the mother and the duties of the son. How can man expect to get the bliss for which he aspires if he fails to discharge his duties, forgets his humanness, turns his face away from God, and goes after worldly pleasures?

Rama's deep devotion to His parents

At his father's behest, Rama accompanied the sage Viswamithra, protected his *Yaga* and reached Mithila with the Sage. After Rama had handled the bow of Shiva, Emperor Janaka, according to his earlier declaration, wanted to offer in marriage his daughter Sita to Rama. But Rama was not willing to go through the marriage without the approval of his parents. Viswamithra tried to persuade Rama in many ways, but Rama deemed the sanction of his parents more essential than obeying the words of the preceptor. Rama did not venture even to look at Sita until his parents arrived and agreed to the alliance.

Bharath today has forgotten this divine message of Rama, revealing his deep devotion to his mother and father. To carry out the injunctions of his father, Rama went into exile and spent fourteen years in the forest. He deemed adherence to Truth as the highest penance. When Rama was in the forest, Bharatha, accompanied by Vasishtha and others, went to him to persuade him to return to the Kingdom. Rama told Vasishtha: "Guruji, life is not more precious than respect for truth. I have entered the forest to comply with my father's command, If I go back to the Kingdom, I will be betraying my father's pledge. I would sooner give up my life than give up my adherence to truth."

The story of Rama has been teaching to the world the supreme greatness of a life based on truth, sacrifice, integrity and morality.

Krishna's lesson to Gaandhaari

That man is to be pitied who has not earned the grace of his mother, who has not enjoyed the loving looks of his mother and who has not tried to please her. This is illustrated by an episode from the *Mahabharatha.* After all the Kauravas had been slain in battle, Krishna went to their blind old father, Dhritharashtra, and his wife Gaandhaari to console them. Unable to restrain her bitterness and grief, Gaandhaari blamed Krishna in harsh terms. Krishna told her: "Gaandhaari! You are making a grievous mistake. From the time of their birth, did you look at any of your children? If the Kauravas did not benefit from your own sight, how can they be seen by me?" This means one who has not received the loving look of his mother does not deserve the gracious look of the Divine. In Bharath today, this *Dharmic* principle has been erased. Immersed in selfish concerns, people are forgetting the Divine and giving up all principles of morality and justice. Looking at the state of things in Bharath today, it is clear that the nation has gone down in moral stature a great deal.

Embodiments of Love! Recognise the truth that morality is the primary requisite of human society. You have to perform your duties and discharge your obligations. You must be united and take part in social service. Union is strength. It promotes the welfare of all. If one does not strive for unity and progress, how can he serve society? Even small ants acting in union can destroy a serpent. Today unity is being undermined in the country. There are differences in every home. Institutions without unity ultimately collapse. A divided nation faces destruction. Hence, for the welfare of the nation, all must live in unity. Distinctions of high and low should be given up. The nation's welfare alone must be kept in mind.

You are well aware of the divisions in every political party. These divisions are breaking the parties into fragments. If this fragmentation goes on, how can the nation progress? The individual who is concerned about the welfare of the nation should eschew self-interest, cultivate

the spirit of unity and work for the progress of the nation. This should be the first motto of the country.

Uphold the culture of Bharath as a true citizen

Those who claim to be citizens of Bharath are oblivious to the honour and prestige of the nation. The man who is not proud of this motherland and his mother tongue is worse than a corpse. If you proclaim yourself a citizen of Bharath, you should uphold the culture of Bharath. You should conduct yourself according to Bharathiya culture.

If unity is lost, what can anyone accomplish? If there are three persons in a house, there can be peace in the house only if the three live in harmony. In every individual, there are three entities in the body that is his dwelling: the *Manas* (mind), the *Vaak* (tongue) and *Kaayam* (the organs of actions). It is only when these three entities function harmoniously that the individual can have peace. When there is discord between them, how can peace be got?

No room for lazy persons in Bharath

Manifest the divinity that is in you. Only then you can be a true *vyakthi* (individual). Practise *sadhana* for this purpose. Jettison your worldly attachments. Develop love so that you may get rid of divisive feelings in you.

It is extremely unfortunate that men should waste their human lives, which are so precious and sacred. Life is short and men should make good use of their divine potentialities without wasting time. Two hands have been given to man for feeding himself and rendering service. There is no room for lazy persons in Bharath. One who does not work has no right to eat. Work, work and work! That is your duty. Consider what is appropriate in a particular situation and act accordingly.

Few try to understand the ways of the Divine. They are beyond the comprehension of the intellectuals. God is omnipotent. This is beyond doubt. The lamp shines because of the Divine. The power of the wind which can blow out the lamp also comes from God. It is ridiculous to expose a lamp to a strong wind and pray to God not to allow the light to go out. The powers of the Divine are to be rightly understood and used in the appropriate way.

Once a devotee asked Swami why He should not convert all sea water into petrol because of the steep rise in the price of petrol. The devotee had read a report of Bhagavan's conversion of water into petrol on one occasion. Swami told him. "You are no doubt intelligent, but your intelligence is not functioning properly. If the seas around India are converted to petrol, what will happen if a witless person like you, walking on the beach, throws a burning cigarette in the sea. There will be a holocaust. Have you thought about this possibility? Have you any concern for the welfare of the country? It is stupid to make suggestions of this kind."

There are many such scatter-brained persons in the world. They are posing as highly intelligent persons. They come forward to criticise God. No one has the fight or the competence to criticise God. God can do anything by an act of will. All actions performed selflessly are godly.

God is present in all beings. Everything in the Cosmos is a form of the Divine. The Divine power sustains everybody at all times. Hence every man is an embodiment of God. Once you have that faith, you will not be inclined to follow the wrong path.

Who is Sai?

Everyone should strive to recognise the divinity that is present in all. This effort has to be made by everyone. Human birth has been given for this purpose. It cannot be left to God.

There are many who do not understand the Sai principle. Who is this Sai? Why are certain things happening in this manner? These questions are asked.

I am not a *sanyasi* (renunciant). I am not a *yogi.* I am not *a bhogi* (pleasure-seeker). I am not a *thyaagi* (one who sacrifices). I am I. This "I" is the first name given to the *Aatma. A* renunciant is bound by certain restrictions. The pleasure-seeker is bound in other ways. I have no limitations. Mine is boundless bliss. My name is "I." It is not a name given after one's birth. To understand Me, everyone has to realise that the "I" is present in everyone. The "I" is used by everyone in every context, whether he is a millionaire or a pauper. This "I" is *Brahman---"Aham Brahmaasmi."* Everyone uses the "I" from dawn to dusk without understanding its meaning.

Offer every action of daily life to God

Students! As future citizens of the nation you have to conduct yourselves in an exemplary manner. Remember that there is no special merit in so-called spiritual exercises. Every action in daily life calls for *Dhyana* (concentration) and has to be sanctified by performing it as an offering to God. A farmer tilling his field should feel at the same time that he is tilling the field of his heart. While sowing seeds, he should sow the seeds of good qualities in his heart. While watering the field, he should think he is watering the field of his heart with love. In this way, everyone can pursue the spiritual path without the aid of rosary or betaking himself to the forest.

Today, the foremost need is the promotion of unity. Irrespective of physical and ideological differences, the *Aatma* principle is common to all.

It has to be recognised that individuals are integrally related to Society like the different organs in a body. Humanity itself is a limb of Nature and *Prakruthi* (nature) is a limb. of God (the Omni-Self). If this integral relationship is understood, where is the ground for hatred? No one should consider himself as insignificant or unimportant. Everyone, small or big, is a vital part of the whole and is essential for its proper functioning like all the parts in a rocket. Any small defective part may cause the rocket to explode. Likewise, in this vast Cosmos every being has a significant role to play to ensure its smooth functioning.

We celebrate many festivals in connection with birthdays or other occasions. It is not the festivities that are important, not the dresses, not the speeches. Feelings are what are important. Without purity of thought, purity of wisdom cannot be got. Seek to purify your minds.

Cultivate selfless love towards all and engage yourselves in social service. I have often declared: *"Graama Seva* is *Rama Seva"* (service to the villagers is service to Rama).

Enshrine Rama in your heart

It is a mistake to think only of constructing a temple for Rama. In this vast land of Bharath of what use is it to raise a temple for Rama in any particular place? Everyone's heart should be converted into a temple for Rama. The land of Bharath should be cherished as the *Ramarajya* (Kingdom of Rama). What does *Ramarajya* mean? It does not refer to any particular state. Unity in thought, word and deed constitutes *Ramarajya.* Today, there is no unity, no purity, no awareness of Divinity. People are wallowing in the mire of "community." This is not the primary

duty of man. When there is discord between thought, word and deed, humanness is undermined. Unity has to be promoted to foster humanness.

Bharathiya culture belongs to all mankind. Time, place and conditions of life may vary. But the basic principles governing human conduct are the same. If people want to proceed to a higher state, the first requisite is improvement in one's conduct. When the foundation under your feet is shaky, how can you expect to build up the mansion of life? Your conduct is the foundation, Your actions are the means. Develop faith. Without faith life is a waste. Man today believes in everything except God. This is his misfortune.

God is omnipresent. The man who has no faith in God has no faith in himself. Develop self-confidence, which is the basis for any nation's progress. On that foundation of faith erect the walls of *Ananda* (Bliss). Then place the ceiling of *Vairaagya* (detachment) on them. Live under the roof of *thyaaga* (sacrifice). This is the way to Self-realisation. Chant the name of the Lord to secure mental peace and purify the heart. You can then lead a Godly life.

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