

22. Love God and the Motherland

DEAR Students ! The world we live in is transient and impermanent. All objects in it, all relationships and possessions, are of a temporary nature. What, then, is enduring and lasting? *Dharma* (righteousness) and *Keerthi* (reputation). These two are permanent. All that you see in the phenomenal world, living and inanimate, is swallowed up by the tide of Time. "*Yaddrisyam Tannasyathi*" (What is seen, perishes). The eye that sees as well as the world that is seen are both transient. Physical eyes are not given to human beings alone. Birds, beasts and insects have eyes. What is the unique distinction of man? He alone is endowed with the eye of wisdom. If he does not develop it, he is no better than animals and insects.

Human life is precious and should be used for acquiring knowledge of the *Atma*. The physical eyes can see the external world, but are of no use for recognising the subtle presence of the Divinity. The physical eyes cannot see themselves. Nor can a man see his own except through a reflecting medium. When the eyes are not able to see even the gross body, how can they help man to recognise the subtle mind? When they cannot notice the mind, how can they recognise the *Atma*, which is extremely subtler than the mind?

Nature assumes the colour of your vision

Physical eyes are useful only for seeing the phenomenal world. Every man needs to develop the Inner Vision of Wisdom to experience the *Atma*. *Jnananethra* (the Eye of Wisdom), *Divyanethra* (the Divine sight) or *Atmanethra* (the Spiritual eye) all mean one and the same thing. It is only when you feel that the Cosmos is permeated by the Divine that the Cosmos will appear to you as a manifestation of the Divine. What you see is a reflection of your inner feelings. Nature assumes the colour of your vision. When you convert your vision into a *Jnanamaya drishti* (vision of spiritual wisdom), then the Creation becomes *Brahmamayam* (the embodiment of Cosmic Consciousness).

Whatever the colour of the glasses through which your physical eyes see the world, the whole of Nature appears in that colour. All that is seen is subject to change. The unchanging *Brahman* is the basis for the changing forms. It is when the divine basis of the Cosmos is recognised that the mystery of the universe can be easily understood.

It is the mind that is responsible for the failure to understand the world properly. The mind is externally oriented. Life is wasted in the pursuit of worldly objects. Not for this has the human birth been conferred on man. Man takes birth for the realisation of the Divine. You must try to have a vision of the Divine and be in communion with the Divine. This alone is true religion. Man must realise God, feel God, see God, talk to God, this is Realisation. This is Religion.

Divine *Atma* is the root of Cosmic tree

Earlier Anil Kumar spoke about Botany. We seek the flowers and fruits that grow on trees. But these derive their sustenance from the unseen roots of the tree. It is only when the roots are nourished, that you can get the fruits and flowers. You have to provide water and manure for the roots and not for the flowers and fruits.

For the tree of this Cosmos, the Divine *Atma* is the root. This is the purport of the statement in the Gita: "I am the seed of all living beings." How is God the seed and how does He become the seed in all beings? When we enquire into this we can see that we plant a seed in the earth, it sprouts, grows into a plant and bears numerous fruits in each of which there is a seed. Out of one

seed have come numerous fruits with seeds within them. The seeds in the fruits belong to the same variety as the original seed.

Now look at the world. For this world, the seed is the *Atma*. The world is one huge tree. In it the different countries are branches. Each branch carries many fruits in the form of living beings. In each of these beings, the *Atma* exists as the seed. Hence in every individual the Divine exists in the form of *Atma*. "*Eko vasi sarvabhuta antaraatma*" (The One dwells in all beings as the Inner Spirit).

Students today are not interested in acquiring knowledge of these mysteries. They seek to specialise in some subject or other to earn a living. They make no effort to understand the basic truth about life itself.

Renunciation leads to immortality

The primary *mantra* of the *Vedas* is that immortality can be achieved only by renunciation. What has to be renounced is that which causes bondage, namely, the identification with the body. When the delusion of body consciousness goes, liberation is obtained. Disinterestedness in the body, devotion to God, these two will serve to free man from bondage and lead him to liberation. Regard all that is associated with the body as mere instruments to be cast off after they have been properly used.

Students! You have to realise your true strength and potentialities. Take, for instance, an elephant. It is a very powerful animal. But a small man with a goad is able to control it. The bee can bore a hole through any hard object. But when it gets into a lotus, it gets bound and perishes. It is unaware of its own strength. Man has bliss and divinity within him, but makes no effort to realise them. Men are like the musk-deer, which has the musk in its own navel, but searches for the source of its fragrant smell everywhere. When it is exhausted by the search and discovers that the musk is in its navel, it laments over its folly.

Man behaves in the same way. He has within him, *Nithyananda* (perennial bliss), *Brahmananda* (Divine bliss) and *Atmananda* (bliss of the Spirit). They are verily his nature and form. But, being caught up in external worldly pleasures, he fails to realise this truth. He is unable to make the search or experience the bliss. His *Atma* is always indicating the various paths to the experiencing of spiritual bliss, which is untainted by grief. When the source of this bliss is within you, why are you caught up in worldly concerns which are the cause of sorrow?

From ancient times, the Sages of Bharat realised the evanescence of wealth and power in the material world and sought that which was enduring and unchanging. How many kings and emperors have come and gone? Did any of them take his kingdom with him? Does anyone even remember their names? When one leaves the world, only two things accompany him' his good and bad deeds. Therefore engage yourselves only in good actions. You will enjoy the fruits of those actions. As you sow, so shall you reap.

Have belief in law of Action and Reaction

Students! Do not ignore this basic truth' Sometime or other in the future you will have to reap the consequences of your actions. If you sow the seeds of thistles or fruit-bearing trees, the plants will be according to the seeds. Bharathiyas had firm belief in this Law of Action and Reaction. Therefore, in whatever you do, consider well whether it is in harmony with your divine nature.

Then, your actions will be pure and untainted. You will be free from attachment and disappointment and will be devoted to the Spirit.

What is the use of all your education and the degrees acquired by you? Is it for getting a job and earning money by hook or crook? You are endowed with two hands. If you work hard with both hands, you can not only satisfy your needs, but also render help to others. Perform good and pure acts. Lead an exemplary life. Be helpful to others. Dedicate your life to the uplift of humanity.

The patriotism of Subhas Bose

What kind of existence will you have if you do not revere the Motherland as your mother? While Subhas Bose was studying in the Calcutta University, there was an English professor, who used to speak disparagingly about India and Indians. Subhas Bose, who was intensely patriotic, could not bear listening to such denigratory remarks about the Motherland. He was patient for a while, but when the professor continued in the same strain, he got up, jumped over three desks, caught the Englishman by the neck and beat him with sandals. Bose declared, "I can bear anything, but I cannot bear my Motherland being abused and ridiculed. It does not matter what happens to me, but I must defend my country's honour."

The students who watched the incident were stunned. The English professor cried out: "Help me! Help me!" News of the incident reached the authorities, who held an emergency meeting and rusticated Subhas Bose for five years. Subhas was determined to dedicate his entire life to the service of the Motherland. As Subhas could not continue his studies in Calcutta, his father sent him to London. But even there Subhas cherished his love for the Motherland. He was determined to finish his studies and return to India to serve the motherland. He studied hard and passed the I.C.S. examination. He returned to India and plunged into national politics. "I owe my food and everything else to my country. I must be grateful to the nation by serving it." This was his firm resolve.

Here is his example. You students should realise what you owe to your educational institutions for your status and position in life and be ever grateful to them. This is the pledge you should take. This is true sacrifice. Giving up selfishness, developing faith in the Divine, you must realise the Supreme.

Scriptures are intended to serve as guides

Students/ Remember that great scriptures of the different religions--the Bhagavad Gita, the Bible, the Koran, the Granth Saheb or others--have not been given for mere ritualistic reading. They are intended to serve as guides for action. Of what avail is mere recitation of slokas or writing learned articles? There are persons who recite the Gita everyday and know by heart all the 700 stanzas. Can this be called devotion? No. Unless the teachings are put into practice, it is of no use. It is not enough to be human in form; you have to be human in your conduct. The world will benefit only from those who behave like human beings.

Whatever official titles you may receive, they are not equal to the *Vedic* title, "*Amruthasya Putraah*" (Children of Immortality). *Students!* Do not hanker after positions and name. Develop love of the Motherland, love of God and love of *Dharma*. There is no greater religion than Truth. *Sathya and Dharma* (Truth and Righteousness) are inseparable twins. Try to put into practice at least a fraction of what you have learnt. Only then you will have a glimpse of Bliss. Verily you are embodiments of bliss. You have recourse to various means like acquiring wealth, getting

married rearing children, and so on, to secure happiness. The means vary, but the goal is one, namely, *Ananda* (bliss). Do not discuss the merits of other faiths or draw comparisons between them. The basic teachings of all faiths are the same. The basic truth of all faiths is the same. When you develop this kind of equal-mindedness, the divinity in you will manifest itself in due course.

Discourse at the Summer Course in the Brindavan Campus on 1-6-1990.

You might say that the Karma of previous births has to be consumed in this birth and that no amount of Grace can save man from that. Evidently, someone has taught you to believe so. But I assure you, you need not suffer from Karma like that. When a severe pain torments you, the doctor gives you a morphine injection and you do not feel the pain, though it is there in the body. Grace is like the morphine; the pain is not felt, though you go through it.

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