

26. Work Together for The Nation's Progress

Embodiments of the Divine Atma! Bharathiya culture is preeminent and unexcelled. It bears testimony to the eternal verities which are unaffected by time, place or circumstance. *Sanathana Dharma* is the inner core of this culture. The obverse of *Sanathana Dharma* is the doctrine of *Karma* (the Law of Cause and Effect). No one can fully comprehend how *Karma* operates. Its operations over time, place or people defy definition. The doctrine of *Karma* rules over the whole world.

The Vedas are the primary scriptures of Bharathiyas. The Vedas have three *Kaandas* (divisions). The first part deals with *Karma-Yoga* (the *Yoga* of action and reaction). The Upanishads came into existence to indicate the path of *Jnaana* (Higher Knowledge). The Upanishads also have three divisions one of which deals with *Karma-Yoga*.

It is necessary to find out why the doctrine of *Karma* (action) has been given primary place both in the Vedas and the Upanishads. The entire gamut of human life--birth, growth and death---is governed by *Karma*. All the joys and sorrows man experiences, all his sins and merits, all the praise and blame he gets, flow from his actions. Man is thus bound by the operation of *Karma*. Not realising the relationship between cause and effect, man indulges in actions which give pleasure for the moment. When he reaps the consequences of his bad actions, he is immersed in misery.

Consequences are implicit in the action itself

Hence, before undertaking any action man has to follow the Upanishadic advice and offer his salutations to the Lord of *Karma*. He should pray that he should be endowed with the strength and competence to perform good deeds which will produce good results.

The consequences of every action are implicit in the action itself. For instance, there is a small seed. Its entire capacity to grow into a big tree is latent within it. The seed contains within it the potentiality of growing into a tree with branches, flowers and fruits. There is an interval between the planting of a seed in the ground and its growing into a full fledged tree. Wherefrom has this tree come? Krishna has declared in the Gita, "*Beejam Maam Sarva Bhuthaanaam*" (I am the seed of all living beings).

All that you see in the world is the result of *Karma*. Everything has a beginning and an end. Pleasure and pain have a beginning and an end. They are inseparable.

Man has to realise the preciousness of human birth. It is highly unfortunate that people born in Bharath do not realise the greatness of Bharathiya culture. Understanding the operation of *Karma* is one of the essential aspects of Indian culture. *Karma* is not something remote. It is related to one's actions. Sin is not associated with some distant land. It is related to the actions which one does. *Bhakthi* (Devotion) and *Jnaana* (Wisdom) are based on *Karma* (Action). Wisdom is the fruit of action.

Why Bharath is a *Karma-Bhoomi*

Bharathiyas had recognised how *Karma* operated. Nowhere else has the secret of the Law of Cause and Effect been explored as thoroughly as in Bharath. That is the reason why Bharath was called *Karma-Bhoomi* (the land of *Karma*). Having taken birth in such a sacred, sublime and

great country, it is a pity Bharathiyas today are not aware of the truth about *Samskaaras* (Right Actions).

People are making no effort to understand the place of Right Actions in life. They should be aware of the essence of Indian culture. Everything that happens is the result of some action. Everything in creation is based upon action. Whether one believes in it or not, *Karma* is the cause of creation. Here is an example. You feel hungry. The hunger is appeased after you take food. But there is a chain of events like putting the food in the mouth, masticating it, sending it to the stomach, digesting it and distributing it to all parts of the body. Hunger is relieved only after all these processes. Taking food is *Karma*, relieving of hunger is the fruit of the action. But between the action and the fruit, a number of events take place. These events may be immediate or spread over many years, or lifetimes. But the fruits of *Karma* are bound to be realised sometime or other. Therefore all actions have to be done in the right way. People should engage themselves in noble deeds and serve as an ideal example to the nation.

Human qualities to be cultivated

Fraternal feelings, ethical conduct and the sense of fellowship are the qualities which elevate human nature. People do not strive to cultivate these qualities. People should realise that bad thoughts in the mind affect every part of the human body, just as a small stone cast on a pond generates ripples which cover the entire pond. Similarly good thoughts affect the entire body. Good thoughts lead to good actions, good speech, good hearing and seeing good things. When the thoughts are bad, the consequent actions are equally bad.

The ancient history of India is full of the actions and teachings of sages who exemplified, in their lives, great ideals. But today, while we have considerable talk about ideals, they are not reflected in practical living.

The truth of the Law of Action and Reaction can be verified from a simple experience. If you stand before a mirror and offer a *Namaskar*, the image returns the *Namaskar*. If you assume a threatening posture before the mirror, the image reflects it back in the same manner. Reflection, reaction and resound are three aspects of how *Karma* operates.

For all the troubles and chaos in the world today it is our own actions that are responsible. There is no meaning in blaming others. Each person suffers from the consequences of his own actions. How can anyone escape the consequences of his actions? If this fact is realised, men will not find fault with others, or blame others for their troubles.

Inherent divinity in everyone is the same

People must, therefore, engage themselves in noble actions and strive for unity with all their fellow beings. Intellectuals today are more busy promoting divisions rather than in fostering unity. There are very few good men who seek to promote unity in diversity. The oneness of all mankind has to be realised. Names and forms are many, but the inherent divinity in everyone is the same. You see a variety of bulbs in this hall. They are different from each other. But it is the same current that flows in all of them. The same analogy applies to human beings. They may vary from each other in several respects, but the divine spark in all of them is one and the same. The Divine is common to all. There is no separate God for each country or each religion. God is one.

The people must realise the importance of unity for promoting the welfare and progress of the country. Selfishness is the cause of disunity. Only when *Swaartha* (selfishness) is given up will people realise the *Parartha* (Supreme).

It is essential to cultivate the spirit of *Thyaaga* (sacrifice). People do not realise all that can be achieved by sacrifice. When every action is done in a spirit of dedication to others, it becomes a form of sacrifice and a source of joy. When egoism is shed in the performance of actions and the desire for fruits is renounced, then sacrifice itself becomes a source of pleasure. This magnificent auditorium is the result of the combined efforts of many persons, engineers, workers, electricians and many others. It is the outcome of their labour.

Every product is the result of action. Hence, the nature of action should be properly understood. What seems enjoyable at one time has consequences which are saddening later on. At the time of birth, a child cries *Koham* (Who am I). This cry should not last through life. Before death one should be able to say, *Soham* (I am He). Man must experience the divine in him. This is the goal of life.

The nation belongs to all

Bharath is a sacred and glorious country. It is our good fortune to be born in this land. You should realise the truth of the saying, "As you sow, so shall you reap." Hence all your actions should be pure and noble and such as would promote the well-being of the nation and give you joy.

Good or bad fortune in life comes in its own time. It is not easy, however, for everyone to leave things to the will of the Divine. Men are prevented from adopting such an attitude because they magnify other people's faults and forget their own defects. People should get rid of such an attitude. If one cannot be helpful to others, at least he should not do any harm to others.

The nation belongs to all. This truth should not be forgotten. People must stand up for truth. There is nothing greater than truth. Truth knows no barriers of caste or community. It is the same for all. Many people are undermining the reputation of Bharath by their actions. This amounts to treason to the nation. One who is not proud of his motherland and its reputation is worse than a corpse. All must protect the honour of the nation. They should be united. This is the message of the Vedas, "Let us all live and strive together in harmony." If only this spirit prevails among Bharathiyas, the nation will shine in all its glory. It is because people have forgotten the greatness of Bharath that our country is suffering from many troubles and difficulties. If people act together in concert, there is nothing they cannot achieve in Bharath. Determination and unity are essential.

Three concepts and ideals you should cherish

Bharathiyas should give no room for differences of caste, religion or language. They should recognise the unity of the human family. Remember: "Caste of Humanity, Religion of Love, Language of the Heart." If you base your actions on these three concepts, the country can make any amount of progress. Cherish these ideals in your hearts and discharge your duties.

Bharath is faced with many grave problems and people are worried about what may happen, on seeing reports in the Press. There is no danger for Bharath, because what are happening are only the birth-pangs of changes to come. The changes will be for the good.

There must be, however, a transformation in the minds of the people. There is no use in changes in external forms. Qualities must change. There must be a change in the way of thinking. Only then the change will be to the lasting good of the country. Envy and egoism are animal qualities. The qualities which every human being should have are peace, compassion, forbearance, love and sacrifice. These are the qualities that should be developed in all people, not vices like hatred, greed, envy, pride and others. Cultivate the feeling of love. Get rid of old prejudices and differences. Foster divine feelings. Only then the nation can make all-around progress.

Embodiments of Divine Love! You must regard the construction of this magnificent mansion as a symbol of universal *good--Vishva kalyaanam*. *Vishva kalyaanam* means the well-being of all. There should be unity of hearts so that anything that is desirable can be accomplished. People should co-operate with each other. From today resolve to give up selfishness and achieve unity among yourselves to serve the nation.

Before I conclude I call upon all of you to regard yourselves as the children of one mother. Develop genuine fraternal feelings and eschew separatist tendencies. Concentrate on the well being of society as a whole.

Forget all your differences and come together to uphold the reputation of the nation. Bharath, which was once known for its moral and spiritual greatness, has been going down in moral stature. Every effort should be made to raise the reputation of the country. Consider today's function as an auspicious beginning for transformation of the nation. I bless you all.

The inauguration of Vishva Kalyaana Mandapam, Secunderabad, 29Aug 1992