

15. The juice, the sugar and the sweets

EMBODIMENTS of the Divine Aathma! From ancient times, the culture of Bhaarath has been upholding high ideals. Foremost among its teachings was the concept of reverence for the mother and the father as embodiments of the Divine. "*Maa thru Dhevo Bhava! Pithru Dhevo Bhava!*" (Esteem the mother as Divine, adore the father as Divine).

Human life is indeed extremely sweet. Without this sweetness, life will be worthless. Man struggles in a myriad ways to secure sensual enjoyment, but there is sweetness which transcends these physical pleasures. This is the precious fruit of Bhaaratheeya culture.

Realise the sacredness inherent in motherhood

The mother sacrifices her all for rearing the child, protecting him and bringing him up well. Hence, the sweetness manifest in material love cannot be found in any other object or experience, "What greater sweetness is there in our land than a mother's love? One's honour is greater than one's life," goes the saying. Everyone should realise the sacredness inherent in motherhood.

When Raama went to the forest with Seetha, one day he told her: "Bhuujaatha! In this world there are no greater adorable deities than one's mother and father. When one has near to him a loving mother, who cares for him continually and fosters his well-being, without adoring her as Divine, how can a man contemplate on a Being that is subtle and beyond his daily experience? The Divine transcends all human understanding. How can this be recognised? People who cannot comprehend the hearts of parents who are close to them, whose love they experience in daily life, how can they comprehend the Absolute, which the Upanishaths declare is beyond the reach of speech and the mind? Hence, the injunction that the mother and the father should be adored as Divine. It was my foremost duty to carry out the will of my father."

However, if we wish to understand the Divinity that transcends the human understanding, we should seek to reach a level above the human. Till that is reached, we have to experience everything at the human level alone. Living as a human being, how can one recognize That which transcends the human capacity?

Therefore, in the first instance, man must try to live as a human being. He has to recognise the divinity that dwells in the human form. Man has to cultivate faith in the truth and live accordingly. Leading a life of dedicated service, man must enjoy the fruit of *Prema* (Divine Love). The best way to love God is to love all and serve all.

Svaami was telling the students the previous day that though the Divinity that resides in all human beings is one and the same, the capacities and personalities of various individuals are different. Depending on the ripeness of their experience on the cultural practices they have pursued, on the nature of their spiritual disciplines, and on their parental background, these individuals have a wide or narrow outlook. The attitudes of individuals are determined by their day-to-day experiences. Hence, people should engage themselves in good deeds. Only through hard striving can the Divinity in man be realised, like the fire that emerges from the rubbing of two sticks and butter from the churning of butter-milk.

one's activities in daily life. There is the divine in a tiger, a snake and a human being. You can recognise this as a concept, but on that account, you cannot go and embrace a tiger. The tiger must be treated as a tiger and a snake must be treated as a snake. The human being must be given the status that is appropriate to the human. You must have the faith that the same Divine dwells in all beings. This is indicated by the presence in all beings of three divine characteristics: *Asthi*, *Bhaathi* and *Priyam*, (existence, recognisability and utility). This is also expressed in other terms as: *Sath-Chith-Aanandha* (Being-Awareness-Bliss). *Sath* refers to That which is unchanging. This is a Divine attribute. *Chith* refers to total Awareness to know the complete nature of anything. When *Sath* and *Chith* are together, there is *Aanandha* (Bliss). This Bliss is unchanging. It is described as *Brahmaanandham* (Supreme Bliss). It is like mixing sugar with water, resulting in a syrup.

Sath-Chith-Aanandha (Being-Awareness-Bliss) is Divinity that is unchanging. Forms and names are continually changing. They are transient and momentary. The forms of tiger or a snake are impermanent. They have, therefore, to be dealt with as transient.

If you sustain a fall, your foot may suffer a fracture and you may have a bandage. But irrespective of the love your mother bears for you, she cannot bandage her leg to relieve you of your pain. She may feel sympathy for you, but she cannot take over your fracture by bandaging her leg. In the phenomenal world, such differences are inherent.

Discourse at Kodaikanal on 26-4-1993.