

26. Raajas as Raajarishis

YOU call your association, the Rayalaseema Rajula Sangham. What is a *Sangham*? *Sangham* must not instill an idea of separateness from others; on the other hand, it must emphasise the necessity of inter-dependence, inter-dependence of something like the limbs of an organism, each doing its share in the common task. The *Vedhas* declare that the four castes have four complementary functions, like the head, the hands, the thighs and the feet; the safety and security, the strength and efficiency of one depends on those of the other three! Each caste is in charge of some beneficial task and ideal. It is dedicated to some useful way of life, which is essential for society as a whole; each has rights as well as obligations. The rights are based on and are proportionate to the discharge of the obligations. If the ideal is neglected, the caste lowers itself-, if it is discharged, it raises itself to the level of the higher ideal. Every caste has the obligation to promote the spiritual progress of its components, through the fullest use of all facilities available.

In past ages, the Raajas were not merely rulers, but, they raised themselves to the stage of *Raajarishis* (royal sages), by incessant yearning, systematic austerity and steady faith. They were *Kshathriyas* (fighters for righteousness), devoted to the protection of the country and its culture, the prevention of any possible invasion by which the culture will be endangered. They had such sensitive hearts they sought relief in renunciation, as Gauthama Buddha did; or, in enquiry as Janaka did; or, in the sweet simple ways of *bhakthi*, as Ambarisha did. Today, neither the love of culture nor the love of God has maintained its ancient level of strength; the inroads of alien ways and culture have damaged the ideals of every caste.

Pray to God to help you realise Him

People argue that religions and the system of communities and castes have to go; but, so long as man has variegated aptitudes and skills, and capacity to learn and grow, they are inevitable. You cannot abolish faith in God, or in the mystery and might of the Unseen. You cannot also abolish distinctions and differences, castes and communities. What can be destroyed, what needs to be destroyed, is the hatred between these natural groups. You can have an association of the *Raaja* (warrior) caste or community, but, don't run it in a spirit of hostility. Use the association to pool resources for advancement of the boys and girls of the community. That is a good reason for the formation of your *Sangham*.

The Divine has in its vision all mankind; it cannot be bound by the limits of one caste or one creed. This *Avathaar* (Divine Incarnation) might have taken birth in a particular community, but it has come for the weak, the diseased, the distressed, the downtrodden, the devoted, the divinely oriented, among all mankind. You describe yourself wrongly as *A-naatha* (without-a-guardian)! For, to guard you and foster you, there is God, He is ever ready to respond to prayer, to virtue, to goodness. God is the only *A-naatha*, for He has no *naatha* (guardian). He is the guardian of the Universe! No one can control Him or command Him or claim to guide Him]

Every being who is handicapped by hunger has the right to ask God for food! He has inflicted hunger; so, it is His duty, His pleasure to provide the food, which can assuage it! So, you have also the right to pray that He helps you realise Him. That is the *vidhya* (education), which you must encourage among yourselves. The schools today aim at making children fit for factory, farm or office; they get the skill for clinging to jobs. But, they are not taught to till their hearts, to face the fact of misery and grief, to take up the office of the servant of God or of a pilgrim on the

Godward path. In the hostels for students that you are proposing to establish, encourage activities through which love, compassion and the spirit of service are cultivated. That alone can justify the labour and sacrifice of the workers on behalf of this association.

Ananthapur, 21-6-1971

Have this so inscribed on your heart--the axiom that "serving others is meritorious, that harming others or remaining unaffected and idle while others suffer, is sin."

Sri Sathya Sai