

38. Give and gain

For a world pursuing ever-receding happiness and peace and, as a consequence, blinded by the fog of disappointment and disease, the Divine is the Pillar of Light, that indicates the path to progress. Man has inherited this Realm of Work, this world which is but a vast factory, where he himself is fashioned from manhood to Godhood, if only he applies his energy and skill, diligently to the transformation. Man must work, every moment of his life; he cannot avoid this burden. His very existence depends upon action, exertion, work. And, work results in either good or bad, big or small, powerful or paltry. So, man has to be active on the right lines, in order to avoid evil and pain. That is the duty he owes to himself.

There may be differences among men, in physical strength, financial status, intellectual acumen-but, all are equal in the eye of God; all have the right and the potentiality to achieve the goal of beggar to the merging in Him. Note that everyone, from the beggar to the billionaire, is prompted by the urge to achieve *Aanandha*, supreme bliss, based on inner peace, unaffected by ups and downs. Every activity however elementary or earth-shaking, is subservient to this ideal.

This Bliss Divine is not manufactured by any company, nor available in any shop. It is not something that can be earned from outside, and added to the sum of one's possessions. It has to sprout and grow from within., and fostered and treasured within.

The individual cannot thrive in isolation

Take the case of the contentment and pleasure that food imparts. A hungry man may hold bundles of currency notes in his grasp, or even plenty of eatables; but, unless he consumes the eatables or converts the currency into consumable food and eats them, and they become parts of him, no sense of satisfaction, can arise. Similarly, bliss too is an inner experience, an elevating exhilarating inner calm. It cannot be gained by the accumulation of impediments like cars and houses, land and gold, stocks and shares. How can a cash-box appease hunger or a pass book give peace? *Aanandha* is the goal that all seek, either individually or through social activity.

Man is a social being, for, he can use society to urge him on towards the goal; society hands over to him the know-how; it gives him the training. It is not a haphazard group which gives him facilities for sensual pleasure; it should not be conceived in that light. Its purpose is much nobler. It is not an instrument for promoting his pursuit of power, authority or personal advance. Pleasure, pride, dominance, food---these ideals man shares with the bird and the beast. But; he is endowed with intelligence, discrimination, a sense of right, the skill to store knowledge in language and transmit it to subsequent generations. He knows that the security and stability of society is his own security and stability. The individual cannot thrive in isolation. This is the basis of the *Vedhic* prayer, *Lokaa samasthaas sukhino bhavanthu*---"May all worlds be happy." Man has to contribute his best, for the happiness of others, so that he may be happy.

Renunciation makes life worthwhile

And, what is the best he can contribute? Each has his particular duty, task, role as an individual and as a member of the society to which he belongs. Do that duty, carry on that task, play that role, as best as you can; that is how one can fulfil himself. The body tingles with health only when every limb, muscle, nerve, and artery and cell does its duty efficiently and well. So too, a factory or a society or a workshop can be happy, healthy, only when each worker or individual does his duty or functions well.

But, it has become difficult nowadays to discover any one who is aware of his duty as a unit of the organisation or society to which he belongs or to the country or nation or to the world. Unless one develops virtue, uses skill, intelligence and discrimination in the most beneficial manner, directs his physical might with restraint, his life is wasted in bitterness and grief of others.

The *Vedhas* declare: *Na karmanaa, na prajayaa dhanena, thyaagenaike amruthathwam aanashuh---*"Not by acts, nor by riches, nor by progeny, but, only by renunciation alone can immortality be gained." Renunciation, detachment; sacrifice, giving up---this alone can ensure the highest Realisation, Eternal Bliss. Renunciation is the Law of Life. That is why life is worthwhile and a source of happiness.

You have to exhale what you inhale, eliminate what you have consumed, the blood that comes in at one point has to be immediately passed on to the adjacent point; it cannot be retained when it is received, for that would result in a boil, or some other serious illness. It is the same, in the social, economic, political and spiritual fields. This lesson that everything will be added into the person who gives up everything was taught in India since ages. Hence, India shone as the *Thyaaga bhumi*, the *Yoga bhumi* and the *Karma bhumi---*the land of renunciation, the land of self-control and the land of uplifting activity. When the *thyaaga* (renunciation) way of life was neglected, it has slid into the *roga* (illness) way of life, a life full of weeping and wailing, of clamour for food at other people's doors.

Udhyoga without yoga will be a handicap

How can *thyaaga* develop without *Yoga*, the control of the agitations of desire, in the mind? You may have airconditioning, but without the conditioning of the mind, how can there be peace? You may control prices, production of steel or cloth, the distribution of food-grains, and a number of other things and processes; but unless you have mind control, the rest are barren exercises. Mind control is more heroic and beneficial than any other system of control. A running train cannot be stopped, even if thousands hang on to it and pull it back but a tiny button in the engine, when it is pressed by the driver can bring it to a halt. So too, the mind, if controlled can bring to a halt, all the various functions which are sought to be controlled. Now, enormous time and money are wasted to achieve unessential targets, but, the most important target, namely, mind control is being neglected. *Yoga* is the name for that system of control. Now, *Yoga* is neglected; *Udh-yoga* (job) is being sought after. *Udhyoga* without *yoga* will be a handicap, a hindrance.

This is the reason why an insidious disease is now spreading fast---strikes! Strikes everywhere for everything by everybody---from the cooks in the kitchen to the custodians of law and order! The interests of the owner and the workers, the employer and the employees are intertwined; one cannot thrive without the other; they have to be of each other. Problems and tangles are bound to arise; both parties have the right and duty to solve them by mutual consultations and adjustments.

Faith has to be cultivated, first and foremost

The owner is the heart of the organisation; those who work in it, in the various fields of activity necessary to carry out its objectives are the limbs. The heart has to keep the limbs active; the limbs have to sustain the heart. Only these two are kin; only they are involved in the endeavour; the co-ordination is between these two, no third part; can set the problems aright. It is best to solve problems mutually, in love and with understanding. The welfare of both should not be hampered by ignorance or emotion.

The secrets of individual and social peace have been discovered in this land of Bhaarath long ago. They have been put in practice for ages. It is a pity that in this very land, we have quarrels, fights, factions between individuals, villages, cities, communities and states. This is assuming the proportions of an earthquake, for, it is now a universal feature, affecting even the foundations of the human community.

Faith has to be cultivated, first and foremost. It has to be nurtured in love; love is fostered by *shaanthy* (equanimity). *Shaanthy* can be got only when there is full reliance on God, complete surrender to the Divine Will.

If virtue is lost, it is lost for ever

The Peace of the World depends on peace and amity between nations; the peace of nations depends upon the peace between the concomitant units, the villages, the families and finally, the individuals of each family. So, every individual has a responsibility to love others, have faith in them, and revere them as sparks of the Divine. Every man has to cultivate the virtues of tolerance, forbearance and brotherliness.

If one loses wealth, he may regain it, by some ruse or other. If he loses health, some doctor might prescribe a tonic to win it; back. If one loses status and authority, he may by sheer pluck gain them back. If virtue is lost, it is lost for ever; nothing can restore the pristine purity. So one has to be ever vigilant and never slacken.

The greatest of the virtues is Love. Love is the basis of character. You may have all other desirable things in plenty; but, if you have no character, that is to say, virtue, which is all strung on Love you can have no genuine peace. Money comes and goes! But, morality? It comes and grows! Morality has to be grown in the heart by feeding it with Love, then only we can have justice, security, law and order. If love declines among the people, nations will weaken and mankind will perish.

Duty is God, Work is Worship

Love is the spring wheel of a factory. One has to work along with hundreds of others, with different temperaments, so one has to learn forbearance and equanimity. One has to create an atmosphere of tranquility around oneself. No one should be looked upon with envy, malice or hatred. Tranquility can be promoted, if each one does his duty, faithfully and efficiently; that is the highest *Saadhana* also.

Duty is God; Work is Worship. When you do your duty to the best of your ability and skill, and to the best advantage of the organisation of which you are a limb, you have worshipped God and He will certainly be pleased. Your life is amidst *yanthras* (machines); when you convert your work into worship, the atmosphere will be one of *manthras* (formulae of praise of God), and not of *yanthras*!

It is indeed a matter for surprise that the Kamaanis have ventured to start this enterprise, at a time when complicated problems are filling the industrial as well as other worlds. It is a bold adventurous step. The Kamaanis rely, more than anything else, on Divine Grace. That is the reason why I am here, inaugurating this factory, and giving you this message. This is real worship---the provision of livelihood for thousands of people through this enterprise. They are prepared to start even more factories, since they have firm faith in Divine Grace, which is sure to bless all such attempts.

When man is not gainfully employed in congenial jobs, his mind wanders into devious ways and unsocial activities. When enough work is given to the mind and body, health and happiness and social security are sure to be found. One feels that life is not in vain.

The Kamaanis are very good employers. All the Kamaani Brothers are living together in the same household in mutual love and hearty co-operation. It is a very happy home. I can assert that it is an ideal home, because I have observed them constantly for long. The family consists of a fairly large number of members; everyone is interested in spiritual practices and is engaged in some *Saadhana* or other, in the search for *Aanandha*. This factory run by them will reflect the same love and mutual co-operation among the workers and the Kamaanis, for this is an extension of the same unit. By maintaining this atmosphere, they can give joy to you, and you can give joy to them.

I desire that you have, in this factory, some kind of *Sathsang* (devotional gathering), every week, when you can focus thoughts on the glory of God. You can meet every Sunday, at about 4.30 in the evening and engage yourselves in *Bhajan* (group devotional singing), or listen to some musical discourse, or some lecture on spiritual subjects or saintly personages. This will also keep you away from vulgar films, card games and other debilitating pursuits. Methods of recreation that weaken physical or mental strength have to be avoided. Re-create them, by making the mind dwell on the Divine.

Peace and prosperity cannot drop down from the sky; they have to be striven for and acquired by sincere effort, dedicated to God, with intense and pure devotion; they have to be won by the cultivation of love, humility and reverence. Let the ideal Brotherhood of Man and Fatherhood of God guide you and lead you from success to success.

Bangalore, 3-2-1972