

॥ Shri Hari ॥

# Importance of Serving

Tvameva Maata Cha Pita Tvameva

Tvameva Bandhusha Sakhaa Tvameva

Tvameva Vidyaa Dravinam Tvameva

Tvameva Sarvam Mama Deva Deva

**Swami Ramsukhdas**

# Importance of Serving

## (Seva ki Mahatta)

Only that one divinity is such that whoever wants it, that one can get it. It is not a rule that those who desire wealth, possession, grandeur, fame, respect, good health (being free of disease) etc. will get these with certainty. Not everyone can get these things. Even if they get it they will get a portion, not all will get them. But all can equally get the Essential, the Divinity, and whoever wants it can get it, as it has an intimate relationship with all. The embodied soul is an obvious element (component) of God. - "**Mamaivaansho jeev loke**" (Gita 15/7), therefore it has full rights over God. Just like all children have full rights over their mother and all children can climb into the mother's lap. Similarly God is mother and father of all beings - "**Tvameva Maata cha Pita Tvameva**" He is mother and father of everyone from time immemorial and will always remain so, therefore no man is incapable in His attainment, no man is unworthy of His attainment, no man is weak in His attainment. Therefore no one should ever leave even the slightest room for hopelessness. What an extraordinary point this is?

I have read in books, I have heard and have also thought about it, that the following have been firmly fixed in my mind that not a single thing, no state, no situation, no incident, no action, etc is great, rather it is proper utilization of that thing, state, situation etc., which is the greatness. However may be our intellect, however is our situation, however is our state, however

is our chance, if it is properly utilized then God realization will take place, as human birth has been attained for this purpose only.

**Kabahunk kari karunaa nar dehi;  
dait is binu hetu sanehi || (Manas 7/44/3)**

Without any reason the Lord showers His grace and gives this human body, than do you think His grace will be unfruitful? God's grace can never be of no avail. Yes! There is one point and that is that God has given man the independence. He can use this independence in whatever way he likes. He can utilize this independence properly and realize God, he can attain salvation, or he can mis-utilize it and go into 8.4 million different forms of wombs or go to hell. In reality this freedom has been given to man to attain salvation.

Hence what should man do? If within him there is that intentness that how can I realize that essence of Paramatma (God)? It has come in Ramayana -

**"Ek baani karunaa nidhaan ki.  
So priya jaake gati ne aan ki."  
(Maanas, Aranya. 10:4)**

He banks on only one characteristic of the All-merciful Bhagwaan;

Bhagwaan holds the devotee dear who depends exclusively on Him.

Therefore Lord said to Arjuna after listening to the entire Gita - **"Maamekam Sharanam vraj" (Gita**

**18/66).** If you cannot do anything else, then simply take refuge in Me. "**Maamekum**" means that it is not that there are 5-7 Gods and out of them take refuge in one, rather it means – **exclusive refuge in only God.**

Arjuna said that I cannot decide on my Dharma (Duty) - "**Dharmasammoodhachetaah** (Gita 2/7), Then Lord says - that you do not have to make a decision on your duty. You leave the dependency of all dharmas (righteousness) and simply come under my shelter - "**Sarvadharmaparityajya maamekum sharanam vraj**" (Gita 18/66). That is "O' Lord! I am Yours and You are mine." In this world not a single thing, not a single being is mine, and I am no one else - in this manner take refuge in the Lord.

Here one point has to be understood that the people in this world (mother, father, wife, son etc.) are desiring something that is fair from you and you are able to fulfill it, if so, then fulfill those wishes i.e. serve them. Have a relation with the world only to serve . Not for taking anything from the world. Because not a single thing in this world is stable and you are stable. In other words, not a single thing in this world is going to stay with you. Therefore all those that are so called your relatives or family members, whether their relationship is through this body, or through this country or any other form of relation, simply serve them. Because the things that you have they are theirs, they have a right on it. Give their rights back to them. If you desire to take from them, then you will be indebted to them.

On being indebted, one cannot attain liberation. However, on serving them, you will be benefited.

Therefore relationship with others must be only for the purpose of serving them. If you have a relationship with the intent of only serving, then all will be happy. Family members are unhappy when we desire to take something from them. If we do not hold any rights over them and only serve them, then none will be unhappy. Therefore a wonderful art of living in this world is only that (to serve) and to attain liberation also is the same method (to serve). There are ladoos (Indian sweets) in both hands, "duhoon haath mood modak more" in other words, the world will also be pleased and God will also be happy, whether you will attain salvation!

Your aim must be only one - to realize God, then simply take refuge in the Lord. And leave the dependency of the world. According to your strength and abilities, serve the world. By serving the world will be pleased and by surrendering to the Lord, God will be happy, and we will naturally, automatically attain salvation. For one's salvation, no new work needs to be done. Such a simple and straightforward point this is.

By desiring to take from the world, man develops a relationship with the world and by desiring to give, the relationship is severed - this is an extraordinary point. By desiring to take, the adjoined relationship is binding, and by establishing a relationship with desire to give, the relationship will lead to liberation. Therefore those on the service committee they arrange to provide for all and to serve all in functions and events. If someone falls sick, they take them to camp for his treatments, if they die then they complete the last rites, but no one cries. Where the relationship is only one of serving, there is no crying there. Wherever the parties are connected only with the

hope of taking something or the other, there only there is crying. The desire to take is the association with the "gunas" (attributes), which leads to birth and death cycle.

**Kaaranam gunasangosya saddhyonijanmasu (Gita 13/21)**

It is contact with these gunas that is responsible for the birth of this soul in good and evil wombs.

The sentiments of serving will bring about detachment. If you fulfill your duties, do what is righteous, and serve others, then you will develop dispassion - "**Dharma te birati jog tein gyaanaa**" (**Manasa 3/16/1**). Just like Swayambhu Manu attained freedom from worldly desires by taking care of his subjects and doing what was beneficial for them, without any self-interest, and following the righteous path.

**Hoyi ne vishaya biraag bhavan basat bha chauthpan; hridayam bahut dukh laag janam gayau haribhagati binu (Manas 1/142)**

On developing detachment, he went to the forest with his wife. He ruled the kingdom for the benefit of the people, therefore he developed detachment. If he were to rule the kingdom for himself, then he would not have developed detachment. Wherever there is desire to take something, there is attraction that manifests over there. Attraction is an impression of deluded. The main way to

recognize ignorance is - **"raago lingambodhasya"**. He who has attractions, is ignorant.

On serving a connection is made if he wants to take something and wants to take that alone which has an affinity of "me" and "mine" with the body and things. He who does not even want to be acknowledged as one who serves, rather is only interested in seeing to how the other person can be made happy, how they can get rest and relaxation, how something good and beneficial can happen for them, for all this only, he sees to how all can be made happy with the body, mind, speech, wealth, knowledge, intellect, abilities, position, rights etc. In their mind is the sentiment that may all be benefited, such a person attains salvation.

Just like while staying in the water if you pull the water towards you then you will sink, but with your hands and feet if you push the water away from you, then you will be able to stay afloat and not drown. And he who wishes to give and given only, he never drowns.

God and his devotees (saints and great souls), without any cause are the kind to serve everyone.

**"Hetu rahit jag jug upkaari;**

**tum tumhaar sewak asuraari (Manasa 7/47/3)**

Therefore they are never bound. Why would they be bound; Simply by beholding them, man will be liberated! Because in them there is no selfishness. They

have nothing to take from anyone at all. There is no desire to return a favor. Therefore by serving one will not get bound.

*Question: Bharat muni out of compassion adopted the baby deer, but in his next birth he became a deer, why so?*

**Swamiji** - First Bharat muni's aim was to only serve, but later on he developed attachment to the baby deer. The attachment became so intense towards the baby deer, that if the baby deer was not to be seen sometimes, he would become anxious in that separation, just like someone is anxious for his son. He used to remember how the baby deer used to play, how it used to climb into his lab, how he used to talk, how he used to want to be caressed, how he used to jump around and dance with joy - in this way, he used to remember him often. Due to this delusion and attachment, in his next birth he ended up becoming a deer, but not out of compassion.

His delusion and attachment was not out of compassion, rather it was out of mistake. As such the delusion was there from the beginning, that very same delusion took the form of compassion and manifested. It is due to delusion that one is bound. When there is submission out of compassion then one does not get bound.

If someone who is 80, 90 or 100 years old and he dies then one does not feel so sorry; however if a 25 years old youth dies then one feels very sad. Now think as to



what the reason is behind this. The elders and grown-ups are very knowledgeable and wise and experienced. Their study is deep, therefore a lot more can be gained from them; then too one does not feel sorry when they die because now there remains no desire to take anything from them. Within the sentiments remain that now there will be nothing gained from them, therefore if they die then no problem. I have personally heard others saying that the death of an old man is like a marriage (an occasion to be rejoiced).

Similarly, a 20 year old man has been ill and bed-ridden for the last five years. All doctors have given up hopes and said he will not live much longer and at the age of 25 he dies, then one does not feel so sad about his dying. The reason is that one feels sad or suffers when there is something or the other to be gained from them, when there is hope of some service. This hope itself is binding. He who does not keep any hope or expectation from anyone, will not be bound. No one can bind him.

When a relative dies, then there is an anniversary event, charity, and some virtuous acts that are done. The meaning of this is that whatever was taken from them, we are repaying that debt, so that the debt is removed. The extent of pleasure that was gained from him, to that extent one remembers him, and to that extent his absence makes us sad.

The pleasures that are gained from feeding a small child while in your lap, the end outcome of that will be sorrow only. Worldly pleasures are the inertness of sorrow. By that pleasure, men will be bound with certainty. If you do not take that pleasure, rather you will only give pleasure, no one will have the strength to bind you. Wherever there is some selfishness or the other, where in the mind there is desire for taking pleasures, rest and relaxation, honor, fame etc., there it self is bondage.

Many years have gone by since I have been giving lectures, but where is the inertness of bondage, this I was unable to grasp quickly. Later on I came to know that the desire to take something or the other itself is inertness of bondage. It is such a rare point! If you become happy seeing anything in this world, then this too is experience of pleasures and will be binding.

If you desire favorable situations then sorrow will definitely come. Therefore at all times remain alert not to take pleasure from anyone, not to take rest and relaxation, not to take honor, not to take praise from anyone. We do not want to take anything from anyone at all. Where to take, there you will be trapped! Simply one must give and only give. One must serve and only serve. By serving the old debts will be paid off and by not desiring to take, new debts will not accumulate and we will be liberated.

*From book "Saadhan, Sudha, Sindhu" in Hindi 181 by  
Swami Ramsukhdasji.*

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