

## 20. Purity---the real value

Human life which is so precious, depends on breath, but man is prepared even to give up his life in order to realise the goal which captivates his mind. This spirit of renunciation must be dutifully cultivated by students. On neglecting this duty, students are lost in turbulent confusion, because of the deteriorating conditions in the country. They must realise that courage and confidence can arise only by the awareness of the Divinity latent in man.

Three qualities distinguish man from other animals. They are sympathy, compassion and renunciation. Today a famine has dried up these feelings in the human heart. This tragic condition is generating agitation and disturbance among both students and teachers. Strikes have become normal routine events. The conviction that money can achieve anything has grown in men's mind, though it is impossible to promote peace and security through the accumulation of money. Money can buy plenty of food; it cannot buy appetite or hunger. Money can buy medical care and medicines; but it cannot buy health and immunity. Money can buy servants; it cannot buy goodwill. It can buy comfort, but not happiness. It cannot help to promote character or morality. This truth must be understood by both students and teachers. For, teachers mould the nation and students build the nation, sound and strong. Only a few students are intent on taking the nation along the royal road and only a few teachers are holding high ideals of love and service before the people.

Teachers have to be life-long students, engaged not in mere study, but immersed in practice too. Only a lamp that burns can light other lamps. How can a flame that has long been off light other wicks? Many teachers have now become dispirited and the flame of their enthusiasm is spluttering. This is the result mostly of the multiplication of desires. The great mission of the teacher and its obligations are often ignored.

### Intellect has to serve for higher purposes

No one can live for himself. He is involved with parents, kinsmen, friends, foes, society, countrymen, etc., in ever widening circles. Buddhists declare, "I take refuge in the Buddha. I take refuge in the *Sangha*. I take refuge in *Dharma* (virtue)." The first is the involvement with the reality in one's own individual self. One must examine oneself whether he lives according to a mind, free from polluting thoughts and feelings. Buddha is the symbol of the awakened intellect. Is the intellect sharp enough for clear discrimination? This must be one's question to oneself. For, even an insane person asks for food when hungry. His intellect is alert for limited purposes. But, it has to serve far higher purposes for man.

The second stage is refuge in the *Sangha*. Just as one yearns for and works towards securing property, welfare and 'happiness for oneself, one must also yearn for and work towards securing these very things for the *sangha* (society) to which one belongs. Without society to guard and guide, the individual is lost, like a drop of oil on an expanse of water. One's welfare is based on the welfare of society. The welfare of a particular society is based on the welfare of the country.

The third stage is refuge in the *Dharma*. *Dharma* means the vesture of the Cosmos, that which is its very nature, namely, *Prema* or Divine Love. When one seeks refuge in Love that sustains and promotes progress, the individual, the society and world become a sublime Trinity.

When asked which is the most valuable object, people will answer everywhere, 'diamond' or 'gold'. Of course, these have much value, but who gave such high value to them? The rough

crude diamond is cut and polished by whom? Who discovers the veins in the rocks that lie deep down and powders them to sift the grains of gold? The gold thus mined and refined has become the basis for international dealings. Diamond and gold are only material things; man has made them precious. But, man is really the most valuable being on earth. He has recognised his uniqueness and importance for, he declares, *Janthoonaam narajanma durlabham*. In spite of this awareness, man desecrates himself by bartering himself for trivial pleasures.

### **Learn the habit of making your words pleasant**

His value lies in his capability to purify, thought, word and deed. The three instruments he has---mind, tongue and hand---have to be sanctified to raise man to the highest level. The spoken word though it may be short and appears to be only a sound, has in it the power of an atom bomb. When a word *aananda* is spoken to a person sunk in despair, it charges him with elephantine strength. When a word of despair is spoken to a person extremely strong and happy, he slumps on the ground overcome by sorrow.

Words can confer strength; they can drain it off. Words can gain friends; they can turn them into enemies; they can elevate or lower the individual. One must learn the habit of making one's words sweet, soft and pleasant. A person is judged by his words. Words inflict damage in other ways too.

Whenever we talk disparagingly or defamingly or sarcastically or hatefully of others, they get recorded on the tape which is our own mind.

When we record on tape the talk given by some one, it lasts even after his passing away. So too, even after we pass away, the impressions and impacts of evil thoughts, spiteful words and wicked plots survive physical disappearance. Never, therefore, use or listen to words that ridicule, scandalise, or hurt others. Slander is a direct sin. The ancient seers have prescribed *mounam* (silence) as a *saadhana*. Students and teachers today can benefit greatly by limiting talk to the absolute minimum, using it only for promoting joy and harmony.

### **Pride must be eradicated to realise Divinity**

Human values can be listed as 50, 60, 70, 80 in all. But they can be better grouped under the following three heads' pure thoughts, pure words, pure deeds; thoughts, words and deeds coordinated with one another. When you read only dirt, your '*chith*' (awareness) is contaminated and your '*sath*' (Being) is disfigured. So, how can '*Sath-yam*' (Truth) be revealed to you? Nowadays people appear too cowardly even to pronounce the words "God" or "*Aathma*". They shout loud and long on irrelevant and indecent topics. It is difficult to understand why they are so afraid to pronounce the word God! They feel free to utter falsehood but draw back from truth.

If Divinity is absent, everything is devilry. So, teachers and students must have faith in God and boldly call on God and pray. That will drive away the devilry that encompasses us. Of course, hesitation to address God is only superficial. During examinations, every student prays to the Almighty. When calamities happen, loss is sustained, members of the family are struck by disease and are in mortal danger, people do pray to God. Why, then, yield to false pride and refuse to acknowledge God. This is sheer hypocrisy.

Another characteristic of the educated, the intelligentsia, is their pride. They move around wearing the crown of the conceit. Pride is the wall that hides the *Aathma* from the *Anaathma*, the curtain between them, between Truth and Untruth. This obstacle has to be removed in order that

Unity might be realised and Divinity manifested. Many students develop this pest called pride, for, they have physical charm, educational attainments and monetary resources, but they must be vigilant enough to eradicate it soon.

### **Qualities that provide charm to life**

Once upon time, Socrates was asked by a pupil, "Master! God has allotted a hundred years for man. But, he seldom lives so long. 25 of them are spent in childhood, boyhood and ' youth playing silly games, 25 more in family and social entanglements and another 25 in allotting and apportioning properties among children. If he survives 75, he is ridden by disease or grief at the loss of son or daughter. He has no free time to think of God. It would be good if God grants 25 years more for him to dwell wholly in Him." Socrates responded with another equally sad statement. "Son! God has given us this vast house called Earth. But, three quarters of it is sea; the other quarter is mostly mountain, desert, lake and forest. I have no place to live," he wept. The pupil consoled him: "Why? When billions can live on earth you surely can secure a place." Socrates said, "When so many billion thoughts are framed in your mind, my son, you can certainly find room easily for thoughts on God." Only idlers complain of want of time for meditating on God. "Yearn, you will find a way; pray, you will receive Grace."

The value that has to be inculcated is discrimination between the fleeting and the fundamental, the trivial and the precious. Do not tell students that the world is an 'illusion' (*mithya*). It is real, intensely real so long as we are present here. Let people live lives with deep interest in the process. For a meal that takes up a few minutes, we take trouble to make it a tasty, delightful experience. Then for a life that covers long decades should we not take the trouble to make it tasty? What imparts taste to living? Good thoughts, clean habits, virtues, good deeds---these provide charm and delight to life. Do not go home and loll in an easy chair, with your head swollen with pride that you are a 'teacher' or a 'student'. Share joyfully in the work that your mother or father does. That makes living delicious.

### **A seminar different from others**

Teachers and students must involve themselves in useful work without intermission. When left idle, the mind roams into insane regions of thought. Parents are leading children to ruin when they give them all the money they demand, provide them the dress they fancy, gift them cars or motorcycles to go places and allow them the licence to indulge in every desire. Teachers must meet the parents of their pupils at least once a month and warn them of the evil consequences of fondling children overmuch. Inspire pupils to love the Motherland, to do social service and to love simple living.

These days, many industries arrange seminars, and lakhs of rupess are spent on each, most of them with no profit. It has become a thriving business. This Seminar does not belong to that class. Here, every moment is utilised as judiciously as one would use a drop of blood. During many seminars the lecturers invited to participate would not be present; they would be going round with their families visiting tourist spots. For this Seminar, lecturers have come with love for the topics of discussion; they have wholeheartedly contributed to the discussions, moulded the lines of thought and helped in the formulations. Everyone came and stayed, out of love, meeting his own expenses; in fact, many are sad that they could not share this joyful experience.

I bless the members of the Kingdom of Sathya Sai for having organised the Seminar and serving the participants so lovingly. I desire to give effect to the recommendations and suggestions made

by the seminar, as speedily as possible. I am announcing today itself, at the valedictory session, that the Training Institute, which the Seminar has suggested, will be established shortly. I am ever ready to do everything that will promote the joy and happiness of these students. They are my real property. I accept you as my property. With this conviction, we can achieve great success.

Carry on your duties, as teachers and students, in the spirit of dedication to love and service, and stand forth as bright examples to the country and the world.

*Sathya Sai Auditorium, 31-8-1981.*

*You might have heard people talk of the 'miracles'; of my 'making' this, and 'giving' that, of My fulfilling your wants, of My curing your illnesses. Of course, I confer on you these boons of health and prosperity; but, only so that you might, with greater enthusiasm and with less interruption, proceed with spiritual saadhana.*

*Sathya Sai Baaba*