

24. The five-year child

THE mind of man is a bundle of desires, always in agitation, ever on the run, in pursuit of objects and sensations. When man submits to Its whims, he falls. But he can master it, tame it and forge it as an instrument for achieving even Liberation from bondage to objects and sensations! It is said that-the mind is the cause for both liberation and bondage. When I see a person helplessly enslaved to his mind, I get a picture of a dressed up doll squeaking and speaking through a talking disc attached and operated. He acts mechanically; as the strings are pulled by dominant desire; he' talks as directed by that master; he thinks on lines that desire lays down. Therefore, there is a great deal of artificiality and insincerity.

We know that the pictures in a film projected on the screen are each in its true nature, stationary. But, since they are projected fast in a series through a lamp, they appear as if the men and women are walking or fighting. The sound tracks supply the appropriate voices and noises at the appropriate time and so, it appears as if the men and women talk and sing. Though one knows that the pictures are projected on the screen in this manner, but when one sees the film, one is moved into grief or joy, hatred or sympathy.

Joy and grief are modifications of the mind

The mind is agitated and so, you too are led into passions and emotions. When the plank on which you sit moves, you too move; when the train runs fast with you sitting in the compartment, you feel that the trees too move with you. On the other hand, the mind makes you feel stationary, on the earth, though the earth revolves fast on its own axis and also around the Sun. These are all tricks of the mind, hiding the truth and imposing its own illusions on your experience. Real truth is different from the picture of truth that the mind presents.

To ascribe the joys and griefs that one passes through in life to the nature of the Individual Soul is an act of ignorance. One has to dissociate one from the other. Elation and depression, pleasure and pain, joy and grief are modifications of the mind, not of the *jeevi* (the individual soul). It is the mind that reacts to external objects and events and pronounces them as desirable and undesirable, good and bad. This explains why the control of the waywardness of the mind is to be achieved.

He who masters the mind can direct his life straight and steadily on the path of Truth, Right Action, Peace and Universal Love. He can become an *Amrutha-puthrah* (child of immortality). Becoming immortal does not imply that one can avoid death and continue living in the physical body for all time. It means only that his Name and Fame will shine in the memories of people, when his character and achievements are noble and beneficial. When your deeds are holy, coming generations would emulate them and offer gratitude for the example. But, if they are harmful, even your contemporaries will condemn you, and wish that you were never born.

In the Sathya Sai Seva Organisation, you have all the chances you need and all the direction and encouragement you want, to make your names cherished by generations. For, the Organisation strives to establish World Peace and Prosperity, promote mutual service in Society and cultivate selfless love in the individual. You have only to share in its various tasks, gladly and with perfect humility.

This Universe stands on the foundation of Truth

What is the 'highest objective' for man? What is his most precious ideal? The *Vedhas* declare, *Sathyaannaasthi paro dharmah*---There is no rule higher than Truth. This Mansion named Universe stands on the foundation of Truth, *Sathya*.

You are all members of the 'Sathya' Sai Seva Organisation; remember that '*Sathya*' is My Name. It is the first and foremost ideal that has to shape and sustain all the activities of the Organisation, as well as every one of its members. Give *Sathya* the first place in your thought, word and deed.

There was a King called Sathyavratha, in ancient times. He was named so, because Truth was his way of life, his goal and his guide. He derived great joy through the strict adherence to Truth. One day, a few hours before dawn, during *Brahma muhurtha* (the time dedicated for meditation on God), he proceeded alone through the Lion Gate of his Fort, in order to have a holy dip in the Sea, for the day was a holy one marked out in the calendar as sacred for such ceremonial baths.

Only Truth sustains charity, riches and good relations

While he was passing through the Gate, he saw a fair maiden with a halo of splendour going out; curious to know who she was and why she was making her exit at that early hour, he accosted her. She replied that she was the Goddess of riches, Dhanalakshmi. "I have been long here, now, I desire a change. I do not stay in one place long." *Sathyavratha* told her, "Go! Go! I do not object, or obstruct." Presently, a charming masculine figure was seen quietly going out through the Lion Gate. The King asked him who he was and what errand was on which he was leaving. He replied, "I am charity; when Dhanalakshmi has left, what do I stay here for?" The King allowed him to leave, and he moved on.

Within a few moments, another charming person was going through. The King found that he was Sadhaachaara, representing goodness in social behaviour. "How can good social relations be sustained without riches and the quality of generosity?" he asked. "I am leaving, because the two are here no more," he explained. The king agreed; and he moved on. So too, the next emigrant, Fame, lamented the disappearance of the other three and himself wanted to go. The King let him go. He said, "How can fame survive the absence of riches, charity and happy social life?" and the King felt he was right.

Meanwhile, a person with overwhelming splendour came into the gate from the Fort, with intention to leave the city. When asked who he was, he said, "I am Truth." At this, the King pleaded with him to stay in the city, the Kingdom, the Palace and the homes of the people. He said that if he leaves, the loss would be irreparable, and life would not be worthwhile. At this, Truth decided to stay.

And, Fame returned to the fort in a trice, for Truth is enough basis for fame to flourish. And, Sadhaachaara returned and grew. So too charity and riches came back and established themselves in the kingdom. All the others were delighted to share the glory of *Sathya* (Truth).

Dedicate your lives to the Good and to God

You too must take delight in sharing the Glory of This SATHYA: that is MYSELF. You are members of the Organisation bearing My Name and, so, you have to live every minute in the consciousness of that responsibility. Bearing a 'High Class' name, you should not live in a 'low class' way. Rise into Divinity, do not fall into bestiality. Many rise only to get a better view of

the lowly earth, as vultures do, when they fly high to get a wider view of the spots where carrion lies.

Maanava (human) must achieve the status of *Maadhava* (God). And, who is God? Truth is God, Love is God, Peace is God. Develop truth, cultivate love, establish yourselves in peace--you are on the road of divinity.

Become water, so that you can merge with water; if you remain oil, you cannot merge! So, develop Divine characteristics. You are now in His hands, in God's care, but, you do not realise it; this kerchief is held by Me; if my hand does not hold it, it falls. So too, if God does not hold you, you fall. Whatever you do, wherever you are placed, believe that God has put you there for that work. Then, it becomes an education and a *saadhana* (spiritual practice). In this Conference, learn this lesson: take up the work allotted to you gladly, and carry it out to the best of your ability, for the greater glory of God. Do not dedicate your lives to material goods, dedicate them to the Good and to God.

When the petromax lamp grows dim, you clean it with a pin; when it starts giving trouble, you pump vigorously, don't you? When that is done, it shines bright and gives good light. Consider the State Conferences held at more frequent intervals as the treatment with the pin and the All India Conference, such as this, as the vigorous pumping process.

The objects of both these Conferences are the same: the establishment of peace and harmony in the world, through the Organisation. For the lamp that this Organisation is, the oil is Love; you know that, to light that lamp, you have to use a little methylated spirit. Well, *Jnaana* (Supreme Wisdom) is the 'spirit'. A little quantity of that is needed for Love to be steady and Universal. And, there must be plenty of the oil of Love. Good company, good acts, good thoughts---these are of great help.

This is the Sixth All India Conference. Five Conferences have met and resolved on various plans and rules. What has been the progress? I must say we are very much in the same place---no advance at all. It is pardonable if a five-year child plays about and is drawn hither and thither by the five senses. The Sixth year (the *Shashthi-abdha*) warns you that you must now transcend the trammels of five senses and become free from both pride and depression, carrying out your tasks boldly, with faith and devotion. Every day, with every act, every thought, every word, you must approach nearer and nearer God. That will give you the supermost bliss. That will confer true liberation.

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