

15. The four blemishes

EDUCATION must provide illumination; the darkness of ignorance and the dusk of doubt have to flee before that splendour. Then it is easy to cultivate good thoughts, feelings and impulses in the brightness of heart. Or, as some perverted persons do, bad thoughts, bad feelings and bad impulses can be bred in the original darkness itself. The first is the Raama path, the second, the Raavana path.

Education does not end with the accumulation of information; it must result in transformation of the habits, character and aspirations of the individual. Knowledge has to be tested in daily action. Now, man has no information on the most precious heritage that he has within him. He is interested in everyone except his own self. If only he becomes aware of his self, he can have vast strength, deep peace and great joy added unto himself. Now, he is like a man standing under a blazing sun wailing, "O! I am in the darkness, I am caught up in the night." He is like the man' standing on the bank of the Ganga, and crying that he is having unbearable thirst. He has in him the very embodiment of Peace, Bliss and Love. But, he has no knowledge of this. He lives out his days in fear, hatred and sorrow.

Science has provided man with the radio, the television set and the film. They are each useful and productive of good, if each one is manipulated by persons with a pure social consciousness and with love in their hearts. But, they are now in the hands of people with no high moral standards, who find in them tools for amassing money and so, they have become enemies of human progress. The tender minds of growing children are polluted by these media of communication.

Person endowed with shraddha gains wisdom

Man has to cleanse his mind of four blemishes before he can overcome the disaster that is fast overtaking him. They are *Ashraddha*, *Krodha*, *Avishwaasam* and *Chintha*---(want of steady application in work, anger, faltering faith in oneself and a perpetual sense of worry).

First' *Shraddha* (steady interest) and application in the discharge of one's duty. It is said that the person endowed with *shraddha* gains *jnaana* (wisdom). How can *jnaana* be won by half-hearted dedication? Youth today is very flighty; they are carried away by fantasies, whims and fancies. They are reluctant to dive deep into the truth of themselves or the outer world, They run after the sheets of water they perceive in mirages; can glow-worms light, a lamp? Frivolities and fancies cannot grant peace and happiness; what is really worth while has to be discovered first; then, steady effort must follow to gain them.

Anger is injurious to the progress of youth

Krodha (anger) is deadly poison. It affects others by its fumes, manifested through the eye, the tongue and the hands. The seed of a poison tree sprouts into a poisonous plant and when it becomes a big tree, its leaves, flowers and fruits will be certainly poisonous. So too, the person addicted to anger can only emanate poison, through thought, word and deed. An angry thought is like a pebble thrown into the calm waters of the *Maanasa-sarovar* (Mind-lake), inside man. It creates a circular effect which spreads through the entire lake. Anger is very injurious to the progress of youth. Strive by all means to prevent the poison entering your mental make-up. Cultivate love, kindness, the spirit of *seva*, and encourage all thoughts of co-operation with others See the Divinity in each one, as you must see it in your own selves.

The third handicap is *Avishwasam* (weak faith in oneself). Now, you have faith in the body and its appurtenances and not in the inner motivator, the charioteer. That is why, faith falters when some minor calamity happens. Contemplate on the impermanence of wealth, fame, worldly friendship, etc. Youth today have faith in unreal, transient, momentary pleasures and pastimes. They have no knowledge of the-eternal, the changeless, the ever-blissful. Precious years of life are thus wasted in worthless pursuits. Cultivate faith in the value of *seva*; believe that love can overcome hatred. Have faith in righteousness and the moral life. This is called *dharma* (righteousness) since, *dhara* means that which is worn, that which envelops, that which proteus, etc. Do not stray into wrong paths, enticed by sensual desires and plans for self-aggrandizement.

The next attitude to overcome is '*chinta*' (the habit of sliding into worry and despot). Once this weed takes root in the mind of man, it assumes many forms to assert its hold. Every stage of life is fraught with anxiety; every step in the progress of man is a cause for worry. In fact, birth, death, old age, illness, every one of these multiply worries of their own. How to get sleep is a cause for worry; how to get up from the bed is another worry! Today admission to Colleges causes worry; admission to the hostel is another worry; the examination causes worry. But these are matters that are not essential. They need not cause so much heart-burning as the problem of removing the fundamental error in the thought process---the ignoring of the Divine that inspires and guides you always and for ever.

Science can give only incomplete information

Jnana (Knowledge) is usually associated with two ways of acquisition---the worldly or the material and the Spiritual or *Brahman* path. The worldly path is like a pair of scissors. It cuts knowledge into pieces. The *Brahman* path is like a needle---it makes the separate parts into One and indivisible. The saadhaka (spiritual aspirant) must be aware of both. When you declare a person to be a *jnaani* (liberated person, he has passed through these two stages.

Science or the study of observable sensory matter, of measurable and calculable items, can give only incomplete information. The sea has pearls in its depths; but, you have to dive into it to secure them. The waves throw out only shells. You are celebrating Swaami's Birthday today in this College. It is only when brotherliness, devotion, dedication and discipline are cultivated that Swaami can be installed in your hearts. Do everything to develop love and to share that love with all, especially with the villages from which you come and take up projects of bettering their moral and economic condition.

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When you cultivate the attitude that you are the body, the body will demand from you more food, more variety in food, more attention to appearance and physical comfort.

A large portion of the food now consumed is superfluous; man can live healthily on much less. A good deal of effort and expenditure now spent to cater to taste and to social pomp can be given up, and health too will improve thereby.

Mitha thindi, athi haayi---*"Moderate food gives excellent health."
Gourmets only reveal their Thamoguna (quality of inertia and
indolence). Eat to live; do not believe that you live in order to eat.*

Sri Sathya Sai