

13. Live the values and lead the children

*Erudition is of zero value,
When man has no truth, right conduct,
 peace, non-violence;
Generosity is of Zero value,
Powerful position is of no worth,
Praiseworthy action is valueless
When man has no truth, right conduct
 peace, non-violence;
For these four are the walls of the hoary
 mansion of Sanathana Dharma.
The life within, the vital force of all the four,
Is Prema--Love, selfless, steady, sublime.*

EMBODIMENTS of Love! All living beings on each have bodies composed of physical elements, but the human body is unique in many respects. This makes man the crown of Creation. For instance, man has his spinal column erect and not horizontal like the rest. As a result, he can, by *Yogic* exercises, awaken the latent vital energy, the *Kundalini*, and train it to ascend to the Sahasrara, the thousand-petalled lotus that crowns the brain. The gross impulses become subtle; they unite and are sublimated thereby.

Another feature of the human body, another boon man has been blessed with, is his *buddhi* (intellect), which enables him to analyse and determine what is right and what is wrong, what is lasting and what is ephemeral. The head is the most important part of the body (*Sarvasya gaathrasya siram Pradhaanam*). The head discriminates and decides upon action and behaviour, which build up habits which shape one's *Seelam* (character). This too is possible only for the human species.

The animal in man

But man is unaware of these boons. He spends his years of life as a beast does. Beasts are deluded by the desert mirage; they run towards it in order to quench their thirst; they die of despair and exhaustion. Men, too, are deluded by the objective world; they run towards it in order to quench the thirst of the senses for pleasure and happiness. They die, disappointed and exhausted. The dream is real until one awakes. The pleasures delved while awake are known to be unreal, when one awakens into the light of one's Divine Substance.

However, man is not allowed to know his glory, by the six thieves who hide in his mind---lusty desire, anger, greed, undue attachment, pride and hatred. They pollute his values by their emanations. There are also eight waves of pride which obstruct his attempt to know himself--the pride of caste, of physical strength, of scholarship, of youth, of wealth, of personal charm, of overlordship and one's spiritual attainments. No one discovers that these are liable to disintegrate very soon. Sankara has warned men against placing faith in any of these sources of pride. "The

All-Powerful Time robs you of these in a trice," Sankara has said. Even while laughing and playing as a boy, youth overtakes you, and old age creeps in even while you imagine that youth is still with you. Death waits round the corner, even as old age overtakes you.

The basic principle of the human nature

Just as the rays of the sun absorb water vapour from the sea, gather them into clouds, drop them as rain on earth so that they may flow as rivers back into the sea, the senses of man contact the world and collect experiences out of which the sacred and sustaining ones are selected, stored and utilised by the mind, as values, as instruments for individual and social uplift. They are Truth, Righteousness, Peace, Non-violence and Prema. For the first four, the last value, Prema, is the life-giving spring. They can be achieved most quickly by Prema.

Prema (Love) is the basic principle of human nature. That short two-syllabled word has immeasurable potentiality. Too often, it is confused with the affection of the mother for the child, the attachment between husband and wife, the dependence of friend on friend or the relationship of teacher and pupil. In every one of these, a trace of egoistic need can be discerned. Love untainted by ego is genuine Love. It is all-inclusive, pure, full and free. It is the Love that urged Meera to walk away, Tukaram to sing and Chaithanya to dance. Love can emerge from the heart and brighten with delight only after anger (the mastiff), pride (the boar) and the ego-sense (the buffalo) are put out of action and removed from the heart. So long as these beasts occupy the heart, man cannot escape being a beast. Being a human, what does he aspire for? Absence of grief and presence of Ananda and freedom to follow one's will. Grief and joy are like night and day, inevitable phases of life. Freedom for one's will can cause disaster to oneself and others. Man must know that he is the Atma; that knowledge is all that is needed for one's Ananda.

As the King, so the subjects

You are dealing with tender children, as their teachers, guides and example. You have to equip yourselves for those roles by living the values that distinguish man. Establish the values in yourselves, practise them and derive *Ananda* therefrom yourselves. "As the king, so the subjects," says the proverb. Live the ideals and lead the children along. Let the urges for Truth, Right conduct, Peace, Non-violence blossom in their hearts. These spiritual treasures alone can ensure happiness and joy. Or else, why did Dasaratha, the heroic emperor who fought on the side of the *Devas* and granted them victory, seek guidance from sage Vasishta, or Emperor Janaka welcome the sage Yajnavalkya to his court? Why did the indomitable five, the Pandava brothers, seek Krishna's counsel and cure for their ills? And consider how Shivaji sought the advice of Samartha Ramadas, for ruling the empire he founded.

Values that are key to human progress

These authentic human values cannot be learnt from books or from lessons given by teachers or gifted by elders. They can be acquired only by experience and example. You must be the examples and the children have to experience. You have come to Prashaanthi Nilayam for this seminar and workshop, from long distances, spending large sums of money, and taking days of for the journey. Gather from here in return all the information and inspiration you can. For, these values are the goals, the bases, the roots, the keys of human progress.

Truth is unity of thought, word and deed. When action is saturated with Truth, it becomes *Dharma* (Righteousness). When all actions are right, Peace reigns and one's mind is free from traces of violence. Love is the sustenance for all the four. Love as thought is *Sathya*, as action it

is *Dharma*, as feeling it is *Shanthi* and as understanding it is *Ahimsa* (Non-violence). When these four fundamental values that raise man to even Divine levels are practised and propagated by you, in school after school, in village after village, Bharath will justify the meaning of that name: *Bha* (light) *rath* (delight)--drawing delight from light.

Spiritual arithmetic

The subjects that you teach at school may be different but, through everyone, you can emphasise human values. The human body is a vastly busy, well organised chemical laboratory. Every limb is activated by *rasa*. When you hit the table, the table too hits you with equal force. Learn from this that every action has to meet with reaction. While teaching mathematics, you can explain the role of plus and minus as affecting, even in life, the fate of man. In arithmetic three minus one is two. But in the mathematics of the spirit, three minus one is one. God mirrored in Nature is seen as the Image, Man. There are three entities here, but remove the mirror and what remains is not two but only One, the One God.

And, above all, be. always aware of the two meanings of the Sanskrit word for man *Manava*. (1) *Ma* means 'not' and *nava* means 'new.' Man is not new. He has come trailing the impact of countless lives. (2) *Ma* (Ignorance), *na* (without), *va* (acting). Man should act with full jnana, with no trace of ignorance. Model your lives on the lines of these two meanings and be blessed.

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