

42. Tonic for youth

MANIFESTATIONS of the Divine *Aathma* (Spirit). You are here before Me, resplendent with the inspiration you have imbibed from this atmosphere of peace and self-control, the vision you have gained about your own reality, the sense of mission you have cultivated, the resolutions you have invested yourselves into, and the invigorating contact you had during these thirty days with teachers who are sincere guides of youth. You have been taught the elements of *yoga* (spiritual communion) and *dhyana* (meditation), the essential unity of all the different paths of Self-realisation, the correctives necessary for a life of peace and joy in this technological world.

Tomorrow, when you leave for your homes, I am sure your hearts will-be hankering for God, though your bodies journey towards your native villages. I am glad at this; for the treasure of devotion is more precious than gold, silver and property. These cannot grant mental peace or lasting joy. Virtue is the real treasure chest; sterling character is the universally accepted 'sterling'. The realisation that you are a wave of the Ocean of Bliss is the richest possession.

You are witnessing the plight of the princes of India; it demonstrates that power, authority, status, sovereignty are all but flashes in the pan. Rains fill the tanks to the brim, and for a brief span of time, hordes of frogs croak around the shores acclaiming the glory and the wealth. Let the tank go dry one day, as it must; no single frog will stay to croak allegiance or praise. Fame and affluence are as unsteady as the homage of the frog. Glory is won, when you discover your Self and revel in its Divinity.

Education must result in discovery of the Self

Consider how well educated, how powerful, how strong physically, how heroic, were the epic personages, Raavana, Hiranyakashipu, Hiranyaaksha, Dhuryodhana. Each of them had all these in ample measure; but the absence of virtue, of the yearning to be righteous, of adherence to *Dharma* (moral code)---that flaw led to irreparable ruin.

Prior to the confrontation on the field of battle, Dhuryodhana as well as his rival the Paandava Prince Arjuna hastened to Lord Krishna seeking aid. Krishna allowed them to choose for themselves. He placed before them two items of aid: the Army that would be an addition to one's militant potential, and Himself, the Divine Guide and Guardian, who would not be useful for the actual fighting in the battle. Dhuryodhana chose the army; he preferred quantity, manpower. Arjuna chose quality, God-power. Krishna was for him as valuable an acquisition as the conquest of the entire world.

The individual must instal himself in a chariot with the wheels of *Thyaaga* (Detachment) and *Sathya* (Truth); the Lord will then accept the position of Charioteer; He will hold the reins (mind) and direct the horses (the senses) straight and safe over the road (the path of salvation through Self-realisation).

Only practice and experience can give intelligence

Aathmavidhya (science of the Self) by which one can become aware of the Infinite Eternal Absolute Self has to be pursued by everyone. Education must result in this discovery, or else it does not deserve the name. The process by which one gets skill to eke out his livelihood, or to exploit nature and his brethren cannot be education, in the real sense. Books only fill the brain with second-hand stuff; practice, experience, feeling, doing with one's own hand--these give

insight and intelligence. Swotting is just waste of time and money. Book-learning helps you to gain marks at school and college. I prefer students, who do not acquire adverse 'remarks' in their records, even if their marks are a little less.

Study must endow one with humility; but, today students are afflicted with aggressive audacity. We have in the field of education factions and fights that bedevil relations between students, teachers and administrators. Politicians are at the bottom of it all. Neither the students nor the teachers are to blame. Students have tender, eager, self-denying idealistic, compassionate hearts; that is the reason why I have given each of them immaculate white to wear this day, appropriately, at "White-field".

Kshethra means Field; your personality and person are the *kshethra*, but you must, by earning and maintaining purity, cognise the *Kshethrajna*, the Master of the Field. How stupid, how wasteful it is to fritter away the glorious destiny, echoing the angry outbursts of vainglorious climbers who misuse your energies for the destruction of the properties of innocent citizens and for terrorising the neighbourhood. When the reservoir is full, the water taps will flow; when the heart is the reservoir of love, sympathy and faith, acts, words and thoughts will help peace and joy. Politicians however do not recognise these needs; they fill the young hearts with hate, envy and greed, and spur them on to violence and vituperation. They draw them away from the classroom, the library and the laboratory and make them tramp the streets. They prod them to injure innocents, damage property and behave wildly, with fury.

Indian culture never encourages the use of force

Indian Culture, as you learnt at this Summer Camp from distinguished exponents never encourages the use of force for effecting changes in law or social conditions or people's attitudes. Gandhi directed the movement for Indian Independence along spiritual lines which drew courage and confidence, and communicated both to the people, from *Naamasmaran*, the recitation and reflection on the Names of God. He cleansed the heart of the nation, of hatred and envy, of fear and doubt. He stuck to the ideal and the path; you too should do the same. A student has study, as his ideal and his path. That study cannot be postponed **or done** slipshod. So, whatever the obstacle or temptation, it must be overcome.

Students deserve-an atmosphere of peace; teachers too must teach in an atmosphere of peace and joy. Dhronaachaarya taught archery to Arjuna, as well as to his own son, Aswatthaama; but Arjuna received the lessons with avid enthusiasm, and so, he became the greatest archer of that era. Aswatthaama could not rise to that height. Attach yourselves to the teacher by means of earnestness and humility; then, you get the best out of him. If knowledge is handed over in anger and discontent and if it is received in anger and discontent, how can the gift bear fruit? How can the receiver be strengthened by it?

Treasure what your teachers taught with reverence

I bless you that you may progress in life with the help of the ideal and inspiration you have garnered during these days at 'Brindhaavan---the discipline, the social conscience, the wisdom of the ages, the lessons of the past and of the future. Draw upon them whenever you are afflicted by doubt or despair. Put them into daily practice; meditate on them; reflect on their importance and significance. I shall reveal a truth: you got this chance as the reward for the merit you have accumulated in your past lives.

I need not describe to you the affection that your teachers developed for you; you have yourselves witnessed how they were in tears while taking leave of you at the end of their series of lectures. What they taught you with such love you too should treasure with great reverence. Your *Sadhguru* (spiritual preceptor) is your Swaami, I will be with you evermore; so go back happily with courage born of self-confidence; share your *aanandha* and your new outlook with your parents, your friends and companions, kith and kin, teachers and the people with whom you come in contact.

I exhort you to strive sincerely to serve others and serve your own best interests.

I bless you that you may have success in your endeavours.

Valedictory Discourse, Summer Course for College Students, Brindhaavan, 31-5-1972

*When man is able to master the senses, and direct them along
more beneficent channels---*

the eye seeing God's footprints in stars and rose-petals,

*the ear hearing God's voice in the throats of birds and peals of
thunder,*

the tongue tasting God's sweetness in all that appeals to it,

*the nose discovering fragrance in everything that recalls the glory
of God,*

*the sense of touch content to clasp the hand of the forlorn and the
distressed as the beloved children of God--*

*then, he can visualise the God installed in the cavity of the heart;
that is the lesson the five-hooded Sesha (divine serpent) imparts!*

Sri Sathya Sai