

7. Restore the balance

MAN is a pilgrim set on a long journey; he has started from the stone, moved on to the vegetable and the animal, and has now come to the human stage. He has still a long way to go, to reach the Divine; and so, he should not tarry. Every moment is precious; every step must take him further and nearer. Those born in Bhaarath are really fortunate, for here, millions have gone along that road, and there are available many kind guides who can lead you along the easiest and the shortest paths. They tell you the address of the place where from you have come; for, you have forgotten it and so, you are helpless when asked about it. They tell you also the goal which you ought to reach, when the toil of travel is over, and of the enticing attractions on the way, which you must avoid.

Man is the synthesis of all the feelings, emotions and reactions that arise in his mind. The mind is the seat of all urges, desires and thoughts. When the mind is clean, the world cognised by it will also be clean. When the mind is turbid and fiddled with fear, the world will appear miserable and depressing. Many people blame the world, without knowing that the fault lies in themselves. Their thinking is crooked; their thoughts are not wholesome; their minds are restless, because they are too full of unfulfilled desires. Rich or poor, educated or uneducated, high or low, they see the world through the glasses of their own prejudices and predilections and they condemn or extol it in order to please themselves!

Money comes and goes, morality comes and grows

The proper study of mankind is man. For, man is the centre of things. And, in man, the mind has to be studied and controlled and regulated. His thoughts originate in the mind, they express themselves through words and are materialised through deeds. These three have to be properly co-ordinated by the Intellect; or else, life becomes a tragedy. The mind has to be trained to develop a taste for the good and the godly; not, for money and material gains. Money comes and goes; but, morality comes and grows.

Man, in his ignorance, asserts that he lives for himself only, eats and drinks to appease his hunger and thirst, looks after his health and comforts only. Two persons may be sleeping on the same cot, but, each has dreams that stroll independently into strange regions of its own. But, the truth is quite different! This selfish attitude which curbs and curtails his interests to himself and his aggrandizement is really 'death.' Contraction is extinction. Expansion is life. Man has to feel himself a limb of the society into which he has been born and which has fostered him and fed him with ideals and ideas. Spiritual life is not isolated existence. Man has to sow the seeds of love in his heart and harvest peace. He should share that peace with all. *Bhoomaa eva sukham*, say the *Vedhas*. There is happiness only in the vast, the limitless, the huge; not in the little, the small, the limited. Love leads to expansion; hatred leads to contraction and death. This is the basic teaching of the scriptures of *Sanaathana Dharma*.

Peace has to emerge within

But, seeing the advances made in science and technology, you have lost balance. Man has learnt to walk on the moon, to live in the depths of the ocean, to penetrate into the deepest crusts of earth, but, alas, it is a pity, he has not learnt how to live on the earth and let other men too to live on the surface of the earth. How can man achieve happiness and peace of mind, flying high or swimming deep? He has to carry his troubles and worries, fears and failings, with him to those

places also. Unless he rids himself of these burdens, he cannot feel light and loveable. Peace has to emerge within; it cannot be added from without.

Science has its vision, directed outside, towards gadgets and machinery providing external comfort and convenience. The scientist examines the objective world of matter; he tries to excel in external vision. The one who examines the soul and develops the internal vision is the Saint; the Scientist plans machines, the Saint relies on *mantra* (sacred formula). The balance can be restored only by cultivating the Inner Vision. This has to be done even in schools and colleges. They have neglected this aspect far too long.

If you examine the nature of mind, you will find that it is very much akin to the lens of a camera. The body is the camera, the mind is the lens, the heart is the photographic plate, the thought is the flash, and the intelligence, the switch. Turn the lens towards the source of happiness, not, to the seat of anxiety and fear; then, you will be-rewarded with a fine picture imprinted on your heart. It is difficult, nay, well nigh impossible, to turn the lens to the direction we are told by saints and seers; for, the mind is very truly characterised as a monkey! Why, it is even more wayward than a monkey for it jumps from one perch to another that is miles away in space and centuries away in time, in less time than a wink! The mind jumps from one desire to another, and entangles us in its coils. Reduce desire, evict the ego, eject anger, and the mind will be your slave, instead of being your master.

Duty without Love is deplorable

Prema is the master key which can achieve all this. That is why, I say, "Start the day with Love; Spend the day with Love; fill the day with Love; end the day with Love; this is the way to God." On this path, you will not be waylaid by anger, lust or greed. You will have only the company of the good and proper facilities for speedy progress. Do your duty, with Love, as if you are 'thereby adoring God. Many leaders are today clamouring for freedom to follow *Swecccha*, that is, *swa-iccha*, one's own inclinations. But, real freedom is gained only when you are free of the pernicious influence of passions like lust, envy, pride, greed and hate. *Swa-iccha* does not mean any and every, desire that arises in your mind; it means the inclination of your true self towards God. If you incline towards God, the passions that enslave you will be rendered powerless. Then, you will do your 'duty' as *swecccha*, for you will love it with all your heart. Duty without love is deplorable; duty with love is desirable; Love, without Duty, is Divine.

Swecccha means, the best interests of the individual, the purest thought that emerges from within him, for his own best. That means, all imitation is barred. Follow the dictates of your own clear conscience. Do not copy wishes and resolutions from some one; that is what the blind man does; but, very often he follows an equally blind man. God is enshrined in your heart; He is ever ready to guide you. He does not appreciate external pomp and exhibitionistic behaviour. He does not calculate the number of hours you did *bhajan* (congregational music) or *japam* (repetition of Lord's Name), or the number of miles you walked during *Nagarasankeerthan* (street singing of spirituals). He examines the purity of your heart, as evident from your words and deeds.

Do not preach; practise. In politics, in the field of administration, in schools and colleges, in spiritual institutions, everywhere, we have a surfeit of preachers but a famine in practitioners. Heroes on platforms prove themselves zeros when they descend to the ground. Therefore, demonstrate in your own lives, how Love can confer peace and joy, how all faiths lead to the same goal, how all men are brothers of one another. The only message, the only lesson I can impart to you today is to remind you of the great traditions of Bharath and ask you to spread

Love throughout the length and breath of this great land. Then, India can again be the spiritual leader of humanity and fill the whole world with Divine Love.

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