

54. The mind stuff

IT is a vain task to divide the things of the world into good and bad and it is also sacrilegious! For, when all are the products of His Will, how can anything be extolled or condemned? Besides, what is good for one may be bad for another; what is good at sometime may be bad at another time; what is good in small quantities may be bad in large quantities. The crow relishes the bitter neem fruit; the *cuckoo* eats the tender leaves of the mango tree. People find joy and satisfaction in a variety of things and experiences, of the most contradictory character. Therefore, one can only infer that it is the mind of each that directs one to seek this thing as good, and avoid that other thing as bad.

Philosophy tells us that the mind decides, not merely the goodness or badness of a thing or experience, it creates all things and all experiences. Without the mind, there can be no object or feeling or emotion. No mind, no matter! The mind revels in name and form; it imposes name and form and thus, helps in creating things and experiences. It cannot contact or operate upon anything without name and form. That is why the mind is helpless when meditation has to be done on the nameless and the formless. It clings ever to name-form. Mental pictures have concretised themselves as objects and as ideas; so, the *Shruthis* declare: "*Yath bhaavam, thath bhavathi*" ("As the thought, so the consequence.")

Realisation of God instils Divine Bliss

But, God is beyond Name and Form; He is all names and all forms and yet, incomprehensible and mysterious. How then can God be apprehended by means of *dhyaana* (meditation) on name-form? This is a legitimate question. It can be answered by means of a simile. Water drowns man; water also helps him to swim. It draws in and it buoys up both. Only, man has to learn the process by which he can keep afloat. In the same way, name and form which appear to be limitations and handicaps can serve as instruments and helps to transcend Name-Form and realise God.

The realisation of God instils *Aanandha* (divine bliss), which has no form, but only a man-made name. It springs and wells up in the heart, and pervades the entire body and expresses itself in the face. The face is the index of inner bliss. Sadness, anxiety, fear, hope, determination, doubt all are reflected on the face, and can be easily spotted.

The mind can remain unaffected by the storms of emotion only by bending to the yoke of *buddhi* (intellect). It should escape from the grips of the senses and yield to the reins of the reasoning faculty, and obey unquestioningly its dictates. The senses are inert, so long as the Self keeps away from inducing the mind to accept the information submitted by them. This mike before me helps those who are sitting all over this vast Auditorium to listen clearly to My words. But, the mike and the loudspeakers are inert metallic things. A few minutes ago, the College student made a speech which was interrupted for a few minutes, since the electric current failed. Without that current activating them, they cannot work at all.

The eye that sees is inert; all objects 'seen' are inert; only the seer is 'intelligent.' And, the current of intelligence is supplied by the *aathma*, which is your Reality. When the current does not activate, the eye might look on but it does not see; the ear might be hearing, but, the hearer does not react or recognise. For, the mind is elsewhere. It has to function with the help of the Divine Consciousness within.

The mind has to be watched vigilantly

The mind is like a fragrant flower; it emits fragrance whether it is held in the right hand or in the left, whether the person who holds it is good or bad. It walks blindly along, irrespective of the lie of the land. It is blind; and so, someone has to take it on tow. When you invite ten blind people for dinner, you have to lay twenty plates. For, each blind person brings with him, and has to so bring with him, a guide who can lead him to your home. So, the mind too must have a guide who knows the way, the obstacles, the shoals and ferries.

The mind has to be watched vigilantly, and warned against its own tricks. It is a clever actor, embroiling you in many a close adventure. The mind is like the revered old gentleman who appeared alternately in the houses of the bridegroom's party and the bride's party during a marriage festival and issued orders to all and sundry, which were honoured by both, since each party thought he was a person with authority coming from the other party! His very pomposity aroused the suspicion of both, before long, and when they jointly sought him and asked him who he was, he took to his heels and made himself scarce. The mind too is just like the gentleman. Catch it and inquire wherefrom it secured credentials to order you about; it will disappear in no time!

Let your mind repeat '*Soham*' all the time

The only method which you can adopt to escape from the coils of the mind is the cultivation of pure intelligence. This is the sum and substance of all spiritual discipline. And, the intelligence gets cleansed of all partiality and prejudice, hatred and greed, only by the adoration of God through love poured out to all the beings created by God and standing witness to His Glory and Beauty. Share love with all; earn the treasure of love, store it in your heart and invite all to share in it. When you try to distribute the property earned by your grandfather or father, legal, moral, economic and practical obstacles will stand up before you. But, when you are distributing your 'self earned' property, nothing legal or otherwise can stand in the way.

Remember the mind is a very talkative imp, it can never keep quiet even for a second. You have been listening to Me since more than an hour and perhaps you are under the impression that your mind has been quiet all that time. No. The mind has been holding conversation with itself, when it is supposed to be silent! Give it perpetual tasks. Ask it, (as some *rishi* did to a demon who acted as his servant but threatened to devour him the moment he did not have any task allotted to him); ask it to climb a pillar and slide down it, whenever it has no other work. The pillar is *Soham*, (I am *That*), a *mantra* (sacred formulae) that the breath is repeating from birth to death, 'So' when you inhale and 'ham' when you exhale. Let it repeat *Soham* all the time.

Bhajans (congregational devotional singing) have to be sung and offered to God in an attitude of utter humility; they are not to be taken as exercises in an exhibition of talents and as competitions for mastery of musical skill.

They have to please the Lord, not your fans. With each *bhajan* song, the mind must be rendered purer, freer from passion, and stronger in faith. But, you find that you do not succeed in this task. The adoration does not arise from the heart; nor is it addressed to the Supreme by the sincere Self. It is tainted by the admixture of envy, pride and hate. How can prayers so fouled reach God?

Devotees should not develop attitudes of difference

For example, I find that when any new-devotee sings, others leave him alone and do not sing lines after him! They ignore him and insult him in this manner. But, when one of themselves, one of the usual group leads with a song, they join enthusiastically. This kind of group politics has no place among Sai devotees and cannot be tolerated in *Sai Bhajan* groups. I find this evil trait spreading in most *Bhajan Mandalis*--members divided into rival groups competing for chances to sing, trying to attract the attention and appreciation of the people. Urged by this selfish motive, they discourage the sincere *bhajan* singers; they keep mum when they offer their songs; this means either that they have lost their voice or that their hearts have been so deadened by selfishness.

Attitudes of difference and distinction should not enter the hearts of devotees so far as this sacred *saadhana* (spiritual discipline) is concerned, nor can the song of such people be pleasant to the ear; for, it is only when the feeling arises in the heart that the song will appeal to the hearts of others. It would be far better for all parties if such self-important and conceited folk stay away from *bhajan*, rather than pollute the sacred atmosphere by the spirit of rivalry and factionalism.

All are sons and daughters of Sai Maatha

When devotees taking the name of Sathya Sai behave in such a manner, that is to say, people to whom the world is looking for guidance and inspiration, when they descend to such levels, what is to happen to the uplift of the world and the restoration of *dharma*?

Bhajans, where you quarrel and compete, and revel in putting down others and raising yourselves, might give *you* satisfaction; but, let Me announce here: they do not please Me at all. I am pleased only when love is the keynote, when the feeling of Unity prevails, when the melody comes from a cleansed Godloving heart.

The office-bearers in the Units of our Organisation should be ever vigilant, that this poison does not creep into the working of the Units, either in *bhajans*, or in the activities of the Mahila Vibhag or Seva dhal.

Remember all are the sons and daughters of *Sai Maatha* (Mother SAI). How can I tolerate when the sons and daughters quarrel among themselves and divide themselves into rival groups? Unless you sing *bhajans* for your own joy, you cannot bring joy to others.

The Sathya Sai Organisation has been established to provide sacred tasks for every moment of wakeful life, to make people conscious of the vagaries and vanities of the mind and teach them the processes of disintegrating the mind and establishing the reign of the pure intellect, by which alone the One behind all this multiplicity can be realised as the only Reality.

Prashaanthi Nilayam, 24-11-1974

Certainly, every human being must be educated, irrespective of race, religion, caste, colour or creed. But, like the foolish mother who is happy when her child's limb swells with disease, believing that it is getting stronger, we too mistake this increase in size and number as a healthy development! In reality, we are only

witnessing a disease, which results in debility, greed, hatred and envy.

The flowers in nature fade always, drop down, lose fragrance and also develop an odour which is not pleasant. Instead of worshiping with such worldly flowers, which are impermanent, and receiving impermanent rewards from God, we should worship Him with what is truthful and thereby attain a stage which-is higher.

Sri Sathya Sai