

31. Be human : become human

MAN is an amalgam of body, mind and spirit. The senses of perception and action, which form the components of the body, are busy contacting the objective world. The mind--consciousness of the various levels, the faculty of reason and the ego--- examines, experiences and judges. It decides after discrimination, which word or deed will be beneficial, favourable, fruitful and felicitous. It attempts to separate the good from the bad, the *punya* (virtuous deed) from the *paapa* (sinful action), the true from the false, the permanent from the momentary. The Spirit or the Self or the *Aathma* is unaffected, stable and foundational. Its quality is *Sath* (is-ness) but it is ever aware, ever *chith* .(consciousness). And when the conscious is pure and unchanging, that state is undiluted felicity, delight or *Aanandha* (divine bliss).

What is the purpose of -life, for man? What has to be his highest achievement. Tennyson has extolled "Self-reverence, Self-knowledge, Self-control" ("these three alone lead man to sovereign power") as the ultimate goal.

Truth involves the coordination of thought, word and deed

The feeling 'I' has to be retained until it is submerged in the 'We' and finally in 'He' from whom it was projected at His Will.' This is an arduous process, which requires a long journey through compassion, renunciation, rectitude, fortitude and patience. These are the five vital airs which purposeful living needs. All these are subsumed under the word, '*dhama*' (control of senses), in the scriptures. The person endowed with '*dhama*' is named a '*dhaantha*,' indicating an adept in *Vedhaantha!* These five are the counterparts of Truth, Righteousness, Peace, Love and Non-Truth implies more than the correct reporting of what was seen. It involves the coordination of thought, word and deed and the recognition of the Eternal Witness of all three. The Witness is the Self, a sport of the Omniself. X may wear a brown shirt today, he might have worn a black one yesterday. "X in a brown shirt" is a true statement today; "X in a black *shirt*" was a true statement yesterday. This level of truth is known as 'truth for all practical worldly purposes' (*Vyavahaarika Sathyam*). The coats do change; the body of X does change, from day today. But the Witness, the Self, is free from change.

Dharma (right action) is the code of morals that upholds and uplifts man and society. It is the superstructure on Truth. It serves the needs of the time, the society and the goal and is therefore subject to modification. The Dharma of the 'student' is different from that of the 'master of the family' and from the Dharma of the renunciant and the monk. But, through all the stages of life, the Truth, the Unchanging Witness persists. Accept *Buddhi* (intellect) as the charioteer, then, the practice of Dharma will lead to success.

Dharma is Love in action

The fundamental human values all emanate from Dharma, based on Truth. If human behaviour has no such basis, it leads to disaster. Man has dehumanised himself systematically by neglect of the basic Unity. From slings to arrows, from cannon balls to bombs, from fusion to fission, man has progressed in the art of killing and entered the Darkest Age of history. The greed for wealth and power has overwhelmed the creed of compassion. The law of self-aggrandizement reigns; the law of self-abnegation has receded. When the son is acclaimed as a good fellow, the father congratulates himself; when he is ostracised as a bad fellow, the father condemns others for leading him astray!

A person who is unable to cope with the demands of worldly competition is labelled as a fool, an *A-jnaani*, one without *jnaana* (knowledge). But, he can well be an *A-jnaani*, in Akshara (not letters of the alphabet, but the imperishable) that which is not kshara. *Jnaani* (a liberated person) is a person who has mastered the knowledge of the indestructible Cosmic Core and so, he is established in the highest peace. *A-jnaani* is one who is not aware of this imperishable principle. The *Sath* alone exists; the *Chith* is its effulgence; *Aanandha* (divine bliss) is the consequence.

The enumeration of human values as five--Truth, Righteousness, Peace, Love and Non-violence--is not correct. They are all facets of the foundational humanness. They grow together; they are inter-dependent, they are not separable. Dharma is Love in Action; Love thrives on inner peace, on the absence of inner conflicts. How can one have Peace when he revels in violence of speech and action?

You are entering upon the sacred task of guiding and training teachers who will inculcate human values in the hearts of the children. Do not treat 'Human Values' as a separate curricular assignment. Then, it will become dry and uninspiring. It must transform the way of life and should not stop with imparting information. It must be imparted more through example and practice rather than by books and formal teaching.

Humility promotes charity and purity

Emphasise the importance of physical cleanliness, simple *Saathwik* (pure) food and group activities involving mutual help. Service is Divine. Be examples of humility so that the children may learn its value and validity. Humility promotes charity and purity. Also, exert yourselves to implant in the children self-reliance by encouraging them to believe in themselves. Let them not develop a desire for imitating the vanity of others. Appreciate good thoughts, sweet speech and selfless deeds, and denounce bad thoughts, words and deeds as soon as they emerge.

Any beneficial,, venture will have to overcome the obstacles of indifference, ridicule and opposition. But, you must consider this project as a spiritual *saadhana*, as an exercise in self-realisation, as a *thapas* (penance). Already, 25,000 persons now engaged, in teaching the children in Primary Schools have been trained in methods of cultivating human values. This is indeed a great achievement in the field of service. Do not give room for slackness. Continue the *seva* (selfless service) with full vigour. A few thousands more of teachers, are coming here in June for fulfilling their desire to become ideal teachers of fundamental values.

The world today is flooded by conflicting propaganda. Let the message of this educational revolution, insisting on the resurgence of the Divine in man, spread to every street and home.- You have My blessings in ample measure. You can receive My guidance and help always in the fulfilment of this task.

Bhagavan's Discourse in the Mandhir to the Bal Vikas

Gurus, Prashaanthi Nilayam, 31-12-1984

Never use foul words against another. Such words should not rise from your tongue, nor should they enter the ear of the others. Remember that there is God inside your heart, as well as in the hearts of all the rest. He hears and sees all things. Do you not say, "My head, my hands, my eye, my mind, my idea." Now, who is this

I, that owns the body, the mind, the brain? That I is the spark of God that is in you. That spark is in every one. So, when you use harsh, cruel, angry, foul words against another, the God in you and the God in the other person is hurt.

Sri Sathya Sai