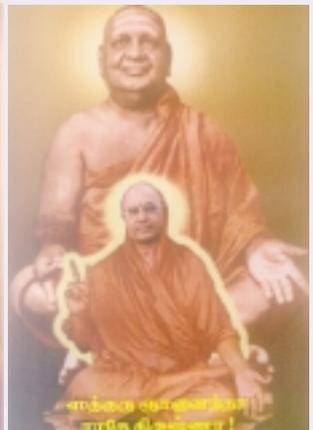




Small children and great sages are treated alike by the Hindus. Both are Gods to them. Many of the characteristics of a Sage liken to that of an infant. For example, a man of Wisdom, as described in the Science of the Absolute, has no sense of duality; he is always in communion with that one unifying factor of the heterogeneous phenomena of the world—the factor which is known as God, Truth etc. A child also has no dualistic sense, inasmuch as it never differentiates between good and bad, heat and cold. A Sage neither hates nor loves anybody. So also a child. Here, one may pose a question “Is there no difference at all between these two?”

Surely there is a difference—an ocean of difference between a Sage and child. In fact, they are two extremes. The former has no sense of duality because in him the phenomenon called ignorance which projects the instrument known as ‘mind’ whose thoughts only, serving as a prism, present a ‘multi-verse’ instead of ‘uni-verse’, is burnt once for all by the fire of Knowledge which he has gained through his experience of the Eternal.

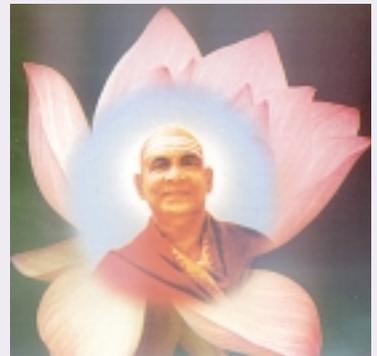




A child, is non-dual in its attitude mainly due to its ignorance of the individual traits of the different phenomena.

Further, a Sage has liquidated all his accumulated tendencies (Vasanas) while a child has all its stored-up Vasanas but in an unmanifest condition. A child will grow only to become man; but a saint will progress to become God.

The Maharishi of Arunachala often used to admonish his devotees "Become like a child". A Tamil Saint said "A sage will be like a born-child". We are doubtful whether it will ring true if we say that only by following these advices literally, some people doff their garbs to become Avadhutas (naked Sanyasins)!. However, we are sure the above advices only denote that one should get one's mind divested of all Vasanas, so that, like a child, he will have no sense of duality, and his mind can reflect, not different facets of the Truth, but the very Truth itself in all its one-ness and self-effulgence.



**Pujya Swamiji's
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