

A compilation by

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PARENTING

Introduction

The subject “Parenting” is very important and assumes an urgent attention by one and all. Everyone should act in correcting the present day malady. When I say every one, I mean, Grandparents, parents and children. There must be a change in our attitudes, approach and behaviour. The change should be a consequence of educating ourselves not in theory but practically to save ourselves/our future generations from foreign influence and imitation thereby developing a consistent character in our younger ones in the guidelines of our esteemed culture.

Mother is the first teacher, She teaches the child while feeding or putting the child to sleep by telling the inspiring stories of the glory of our Motherland, Forefathers, Gods, National heroes/heroines. She should inculcate moral values, the national spirit, the importance of Character and the need to serve the people. I remember vividly what my mother told the stories and the slokas she taught me which recite them in daily prayers. Mothers are tender in their emotions and by very nature full of love and sacrifice their lives for the husband and children and for the honour of the family and country. They are good teachers, and have enormous amount of patience and forbearance which can be compared to mother earth. That is the reason Bhagavan Baba entrusted the Balavikas to Mahila Vibhag. They have to bear the burden of teaching our young children the moral Ethical Values inculcating and bringing out the latent values in the children by the use of the technical methods of “Educare”.

Father, is supposed to be the inspiration for hard work that children imbibe his responsibility, by continuously observing him. He is the caretaker and the person whom the children look to at times of difficulty and strife.

Unfortunately, now-a-days, both the parents are stressed up to meet their corporate goals and hardly have any time left for their children. The trauma which they undergo spirals into quarrel and irritation thereby leaving a negative effect on the children’s minds. All this sums up to nullify the very purpose of the Institution of Marriage, Grihastha Ashrama, their duties and responsibilities towards their parents, elders and especially to their children. Here, they do not realise one simple fact that – If they do not respect their

parents, they cannot expect such respect from their children also in future as children are a replication of their attitude and their behaviour.

Today's children are not initiated into moral and ethical values cultural and family traditions. Instead, they spend their time in solitude which ends up to the extent that they are taken to drugs and drinks and are spoiled by modern cinema and television (tele-poison). (Baba calls tele-visham- the poison of the scorpion)

There may be educational, literary, adhythmic or mythological or other scientific information or plays and skits which teach values may be usefully utilised.

Baba says:

"Avoid films, for though they may be advertised as very educative and inspiring, the producers, in their greed for profits, smuggle in low, vulgar debasing scenes in order to please raw, untrained minds. Don't allow the virus of vice to infect your brains. If that happens, you descend to levels worse than the beasts."

(V. -p. 210)

"The minds of children and of the youth are apt to grow crooked under the influence of sensuous films, the hollow hypocritical atmosphere created by the elders, the lure of glitter and glamour and of a false sense of adventure and fame."

(D.P - p. 35)

Children learn to tease and rag the other children, neglect studies, waste the money playing cards and smoking etc. They have no knowledge of our culture, mythology the moral fabric of our country.

Recently someone was telling me 'that a person who lives in a foreign country explained the cause of his reluctance towards his parents, who were put in the old age homes, that when both of his parents went to work they have put him in Crèche never realising the agony he underwent at that age. At that time, he did not even know how to express his hardship. At least, they are better off that they can express their feelings to others. This proves that everything which goes in a way, comes back in the same way.

There are old age homes and old parents are shunted or thrown away as destitutes while their children enjoy life, live in luxury either in same place or faraway places. They do not financially help. Very rarely speak or write to them.

Government has passed a legislation that if the children neglect and do not look after their parents they will be punished including jail sentence. This is an adding insult to the injury as no mother or father would like to see their children in jail. The children should show awareness, understanding, respect and love towards their parents naturally. This should be inculcated from their childhood by their sweet reminiscences which they might have enjoyed with their grandparents, had their parents taken care of their parents with utmost care.

I am reminded of a story my grandmother used to tell me about an old couple who got their son married to a beautiful modern girl. The son and his wife due to their selfish whims and fancies threw the old ones into a cowshed and gave them earthen pots into

which gruel was poured as lunch. The old man one day dropped the earthen pot and it was broken. This was witnessed by the little grand child who was trying to learn words said 'What grandpa? You have broken this? Now, a new pot has to be purchased when my father and mother move into cowshed afterwards!' The child thought that old people have to move into cowshed and are to be fed on gruel. The young couple realised their mistake and brought back their parents and started treating them with respect they deserved treating the child's words as God's pronouncement.

A similar story is about the son who was a vagabond realises his folly though late and serves parents treating them as earthly Gods, sings in ecstasy that 'if one cries in agony and calls Amma from the core of his heart, she erelong listens, responds and rushes to the child to care nurse and rescue him. That is tenderness and love of the mother. He also sings about that 'how grateful I am to you Oh my father, for imparting me the scientific knowledge of the Spirit, the Brahman, sacred knowledge of the Divine and the beneficial guidance to proceed on the path of happiness here and hereafter. This is true representation of mother and father.(This is the story of the great devotee of Pandu Ranga Vittal Of Pandaripuram)

Once (the first Indian Governor General of India) C. Rajagopalachari popularly known as CR was taking to a son of well known person and found the boy exhibited ignorance of Ramayana and he decided to write Ramayana and Mahabharata and says in the preface: 'Once again, I repeat my confession that in the evening of my life during a great eventful period of Indian History, the writing of these two books wherein I have retold the Mahabharata and Ramayana are in my opinion, the best service I have rendered to my people. At any rate, they embody the best joy I have experienced for in these two books I helped our great sages to speak to our dear men and women again in their language, elevating their minds through the sorrows borne by Kunti, Kausakya, Draupadi or Sita. The real need of the hour is a reconnection between us and the Sages of our land, so that the future may be built on rock and not on sand''.

An attempt is made to compile the sayings of Bhavagan Sri Sathya Sai Baba on various matters which have relevance to "Parenting.

Let us all do our duty in protecting the Values; our country has been the leader for Ages in upholding them
Lokassamassukinobhanthu

Definition

Parent /Parentage is the exercise of the functions of a parent (father or mother) and by extension a progenitor, a forefather, or a person who holds the position of a parent ; protector, guardian. (Shorter Oxford Dictionary)

Universal Parents

Vaagartha viva sampruktau
 Vaagarthah pratipattaye!
 Jagatau pitarau vande
 Parvati Parameswarau!!

Word and meaning are inseparable. Likewise the inseparable Parvati and Parameswara are parents of the universe. I bow to Parvati Parameswara in order that the word and the meaning are amply accomplished and elucidated.

`Jagato Pitarou vande Parvati Parameswara'. Parvati and Parameswara are in the position of parents to the entire world, and from that position they look after the welfare and prosperity of the world.

(S.S.B. 1974 - p. 207)

Parents

Parents are given that name because it is through them that we have this wonderful chance of life on earth. For the sacrifices they have made for us, we must PAY RENT to them.

(SSP p.42)

Parent means pay rent. Children should pay the rent of respect and service to parents who gave them the room called body.

(U - p. 177)

Duties and Responsibilities of Parents

The primary responsibility of parents is to mould the character of their children.

(S.S. March 98 -P81)

It is the duty of parents to sow the seeds of spirituality in the children from their early years. They should not think that parental responsibilities end with sending the children to school or college. They have a duty to see that the children grow into worthy citizens of the country. Great men like Sankaracharya, Vivekananda and Mahatma Gandhi in their daily lives practised the sacred ideals. When the parents lead upright lives, the children will follow them. Hence, parents as well as the teachers should serve as ideal example to the students.

(BA-P90)

It is the duty of parents to set children on the right path from their early years. They should not hesitate to correct them and even punish them when the children take to wrong ways. The best way they can show their love for their children is to do everything necessary to make them follow the right path. If the boy proves intractable or incorrigible, they should not hesitate to disown him. It is better to have one good son, rather a brood of bad children.

(SSP. P.117)

Appalling Situation

“Today, I do not see parents being accorded respect due to them. They are approached along the lines of need and neglected later. There is **a proverb in Telugu; the boat is set on the fire, once it serves its purpose of taking you across the river.** Similarly, parents are sought after only in times of difficulties. **Once you are highly placed in the society and accumulate wealth, parents are forgotten.”**

(D - p. 12)

The situation in the outside world is appalling. Even tenth standard students are taking to drink and drugs. The parents are not restraining them. Nor are they setting a good example. When the parents exchange words, the children exchange blows. The parents give a free rein to the children instead of controlling them.

(SSP p.43)

Mothers of those days led a pure and pious life, cherishing sacred thoughts, fostering virtues and setting an example to the world. Parents today get up from their beds quarrelling with each other. When the parents wake up hurling abuses at each other, the children wake up levelling blows at each other. As is the seed, so is the plant. Parents today should ponder over the sacred ideas cherished by parents in the olden days. For all the bad ways followed by youth today, for all their wayward behaviour and bad conduct, the parents are to blame. If the mothers are good, there will be no room for bad behaviour by the children. Although parents may appear innocuous like fig fruits, they are responsible for the misbehaviour of their children, like the worms inside the fruits.

(S.S.S VOL.XXVI-P152)

Joint Families

There used be joint families which are now almost extinct. The joint families were great Institutions. The head of the Families are called Karthas and in Roman Law they are called Paterfamilias. The head of the family used to treat the sons, sons in law daughters in law brothers and brothers wives with love and treated them with equally with no difference. They all lived under one roof and help one another. They eat together and help one another. The children played, learnt things and values from elders. There was bond of love affection and friendship. This Institution is a great binding force.

Now with smaller families and locating them selves with different places for the purpose of jobs and also being selfish partition the joint family properties, ignore other members of the families and do not know their immediate relations. They may live in the same place but separate from parents. No help comes from any other person in the family in times of need. This has become much more when people move to foreign countries or in their own countries to far off places. Now with modern education both husband and wife work , with night shifts and staying together becomes rare and children are also neglected, they are left to ayaas or servant maids or caretakers or in hostels, boarding houses. There is not much affection and love between parents and children. If the

children are weak in studies parents do not teach them but send the children to tuitions. Children get into bad company. It will be difficult to correct at a later stage.

MARRIAGE

Marriage is a sacred union. It is a sacrament. It is not a contract for certain period of time. It is not for getting dowry. It is a spiritual union of body mind and soul. Union of thought word and deed and promise to live together in all states of life, i.e., in wealth, poverty, health, illhealth, pursue the four Purusharthaas- Dharma, Artha, Kama, Moksha – (Dharmecha Atharecha, Kamecha nathicharam). Live together for life.

This aspect is the same in all religions but this Institution is being violated and we see divorces. Separations and leaving their offspings to their own fate. Recently a celebrated writer said 'Girls now a days want a wedding and not a marriage' It is not a dress to be worn on certain days .

We shall see what Bhagavan Sathya Sai Baba has to said :

Marriage is like milk and sugar. Men are the milk, ladies are the sugar. Milk by itself is just protein. Sugar alone is just taste. They must be mixed together to give both taste and protein.

In the Hindu culture, the wife is called half of the husband. Wife is called Ardhangi. Marriage is a sacred bond and it is a promise you are making to each other because the wife is half husband and the husband is half of the wife. Half plus half is not two but one.

Selflessness is God. The self which is selfless is God. To feel 'mine' and 'thine' is ego. Ego is very harmful. It is to kill the ego that two souls are brought together. They can learn to adjust to one another and forget their egos.

Marriage means your life, a whole lifetime together, not just a few days or a few weeks, or a few years.

Marriage is a training ground for fostering transsensual love.

Life is like a ring. The ring is the heart; when that is given, the gift is the heart itself. That is the sacred bond.

Today there is the tendency of separation, not coming together. Life is full of troubles and challenges. We should not separate ourselves because of these but rather face them together. Now when trouble comes, even if it is small, it separates us. That should not be the tendency, one should give one's heart to another.

(G.A. - p. 140/ 143)

Marriage is the joining together or bringing together of a man and a woman for the sake of progeny. People should exercise discipline and control in married life. That is why it is said "na shreyo niyamam vinah" (there can be no glory or achievement without discipline).

"Before marriage, he is half body. Before marriage, she is half body. Lady is always left side. Right side is gents. The gent's body is always the right side of the wife. Now you have only one body. In Indian philosophy or custom this is called ardhangi. (Ardha means half). Wife before marriage is only ardhangi, half body. Now the left side is joined with the right side and you are full body. "In the future, husband's troubles are wife's troubles and wife's troubles become the husband's. It is like, if one part of the body is paralysed, the other part of the body feels the paralysis. And so, your wife must feel your pains and you must feel her pains. Both of your pains are

removed by Swami. Both husband should help wife and wife should help husband. "Sometimes, it is natural for you to have adjustment and understanding. First you must understand each other. After that, adjustment will be easy. First understanding. Second adjustment. Ninety percent of people try adjustment first. This is wrong way around. First understanding."

(V.S -p. 129/130)

"Marriage means your life, a whole lifetime together, not just a few days or a few weeks, or a few years. Marriage is a training ground for fostering Tran sensual love."

(D - p. 46)

Bhagavan Baba advised students "Our students should not hanker after money either in the matter of marriage or in regard to a job. Work, work work. Work binds men to the world. The body is given for carrying out righteous actions. It not given for enjoying carnal pleasures. Madhaalasa gave birth to four sons. When each son was born, she did not desire that they should study, go abroad, earn great wealth and acquire name and fame. From the time the child was in the cradle, she taught the child the ideal of Vairaagya (renunciation). She sang a lullaby for the child, treating Pranava manthra as the cradle, the Mahaavaakya "Thatthwam-asi" (Thou art That) as the bed. Awareness as the cord drawing the cradle. The four Vedhas were the chains for the cradle. Rearing each child in this manner, she sent him to the fores telling him that he will find real rest there.

King Janaka was similarly a seeker after Brahmajnaana (the Supreme Truth). He sought knowledge for the sake of Self-Realisation and not for the sake of creature comforts. He held an assembly of sages where he achieved fame. At the assembly Gaargi carried on a debate with the sage Yaajnavalkya. The debate was based on the scriptures. It was inconclusive. Then Gaargi put a question to **King Janaka: "What is the mark of a sthithaprajna?" (a person of steadfast Awareness)**. The King replied: **"He is the one who realises the Oneness of the Absolute. There is no second."** Gaargi said: "If you have realised this state of Awareness, you will be conscious of Oneness alone. You are not in that state now. I wish to realise this Awareness."

Gaargi said: "Oh King! I have one desire. Will you fulfil it?" "Certainly," replied the king. She asked him to marry her. The King said: "I have only one wife, Sunethra (the one with good eyes). I don't wish to have any other wife." Gaargi said: "You are a great Jnani. You have good eyes and your queen is a good-eyed lady.

May I ask what reward you are giving to the great Yaajnavalkya?" The King said: "I shall give him whatever he asks." Yaajnavalkya was no doubt a great scholar but he did not have total sense control. Yaajnavalkya asked the king again: "Give this Gaargi to me in marriage. Celebrate our wedding." There was a great uproar in the audience-hall. The great scholars present there asked: "What is the meaning of Yaajnavalkya's request?" Gaargi then asked Yaajnavalkya: "What is the purpose of a marriage?" Yaajnavalkya replied: "To have progeny." Gaargi said: "No, The wife is one-half of the husband-Ardhaangi. This means that she should pursue Dharma together with the husband as a Dharmapathni (a righteous wife). Marriage is for the sake of pursuing Dharma. It is not for enjoying worldly pleasures. Our emperor enjoys carnal pleasures in his palace. The same pleasures are experienced by street dogs. Is that happiness?"

Thyaagaraaja asked: "Is wealth the source of happiness or serving the Lotus feet of Raama?" Students should ask themselves: "Does happiness consist in the acquiring of degrees or getting good jobs or attaining high positions? Real happiness consists in the acquisition of wisdom. However, till that wisdom is got, one should try to live in the world with morality and integrity. That should be the aim, while living in

the world. Keep your vision on the Divine and lead your life in the world. **This is the teaching of Sai.**

(S.S.S Vol XXIX - p. 93/94)

Mutual relationship must be based on trust and faith. When a girl is married, she leaves her parents, house, brothers, sisters etc., and ties her future with an alien unknown person. So there is faith and trust. The husband must ensure that she remains happy. There should never be tears in her eyes. **Marriage is a mutual bond in which wife too must fully dedicate herself to the happiness of her husband. The husband must take his wife into confidence in all financial matters, income and expenditure. Nowadays men do not even share information with their wives.**

(M-P45)

In India, at the age of 60, people have a second marriage as rebirth of the marriage into spiritual life directed to God and not concerned with the senses. Prior to the age of 60, the couple were entitled to enjoy the fruits of senses. Seven has also a significance. There are seven great rishis and at the age of 70, a person should be merged with these saints. There are eight Deities reigning over the directions. At the age of 80, we should be merged with these Deities. There are nine special planets, at the age of 90, we should be merged with them. At the age of 100, one should be master of the five working organs and five sense organs and should be merged with God. The five working organs are talking, taking, walking, rejecting, (excrement) and eating. The five sense organs are hearing, touch, sight, taste and smell.

(S.A. Vol III p. 105)

Life Partner

"When one chooses a life partner nowadays the first consideration is paid to external beauty and charm. Next the economic position is taken as the basis. How rich is he or she? How much does he or she earn? Questions like are they educated, what is the social status of the families to which they belong are asked later. Carried off by mere external frills and foppery, people enter into wedlock and get entangled in misery of destructive family life. The family cannot be stable if it is built on such slender foundations. Prime importance has to be paid to fundamental requisites of a good character, high ideals of tolerance and forbearance, love and service. When beauty fades or wealth wanes, the bond too becomes less strong." (D - p. 44)

(D - p. 44)

Married Lady

A married lady has many great titles like "Dharma patni" (Righteous wife), 'Griha-Lakshmi' (Goddess of the house), 'lallu' (Lady of the house) and 'Ardhaangi' (equal partner of the husband). These titles have more value than socially recognised titles like 'Padma Bhushan' and 'Padma Vibhushan' (given by the Government). A lady must look after the home first and then work outside, if necessary. A house without a mother is like an empty choultry. A lady should be an ideal to her children, look after her husband and then do outside work. She can study, get degrees, enter politics or do any other work but she should

not neglect the home, which is the very foundation of her life. Husband and wife are both equally responsible for establishing harmony in the home. But times have changed. Womanly ideals are not being practised and there are no ideals being practised and there no ideal men and women today. That is why the world is in such a sorry state.

(S. S. Dec 97 - P. 327/328)

Motherhood

Motherhood is the most precious gift of God. Mothers are the makers of a nation's fortune or misfortune, for they shape the sinews of its soul. Those sinews are toughened by two lessons they should teach; fear of sin, and fondness of virtue. Both these are based on faith in God being the inner motivator of all. If you want to know how advanced a nation is, study the mothers; are they free from fear and anxiety, are they full of Love towards all, are they trained in fortitude and virtue? If you like to imbibe the glory of a culture, which the mothers, rocking the cradles, feeding, fostering, teaching and fondling the babies. As the mother so the ' progress of the nation; as the mother, so the sweetness of the culture.

(M.B.I. -p. 120)

Family Planning

The doctor in charge of the Primary Health Centre spoke Family Planning and of the artificial methods popularised here for limitation of children. Though such methods may appear to succeed, they are fraught with much danger; they will inevitably lead to large-scale demoralisation of character and weakening of moral stamina. The regulation must come from within, not from without, people must control themselves through their innate strength, not get controlled through fear of someone or desire for temporary gain. Self-control promotes self-reliance, self-knowledge, and self-advancement. Only the immediate consequence is considered by the partisans of family planning; the long-term consequence is ignored. It is like a bus owner who overloads the bus in order to gain a few chips, but when the tyre bursts as a result and he has to replace it, he will rue the greed, which caused the loss.

(S.S.S. Vol. 5 - p. 219)

Duties of a Pregnant Woman

Our tradition has been that pregnant women should listen to only sacred and good stories. It is customary that as the pregnancy reached five months, recitation of sacred stories and festive celebrations were arranged. Unfortunately, today, it has become the practice among pregnant women to see many cinemas. In order to give her satisfaction, the people in the house would take her to two or three cinemas a day. Looking at the immoral pictures which have no good characters in them, the babies in the womb will also get such ideas. The young baby acquires such bad ideas even in the womb of the mother and as he grows older, he begins to add on to these bad qualities and grow from bad to worse. Unfortunately, pictures, which are intended to extol the sacred traditions, have become rare and the young people, not knowing what to do, go and see these bad pictures. If you go back into history and look at the sacredness of the women in India you will realise their

greatness. Instead of learning from the sacred history of the great women in the country, we put our women for sale in the streets of the country. The culture and traditions of our country were such that they have protected the sacredness of our women all through the years that have gone by and such culture is being neglected and forgotten by us. (S.R.B.M. - p. 103)

Here is an episode from Mahabharata. Once, when his wife, Subhadra, was enceinte, Arjuna, not knowing that the child she was bearing was the future hero Abhimanyu, began telling her all about war-fare and the Padmavyuha, an intricate type of military formation. Krishna came in at that time and pointed out to Arjuna that the child Subhadra was carrying was being influenced by what he was telling her. It is an ancient practice in Bharat to relate to pregnant women stories about heroes and saints so that the child in the womb may be influenced by the vibrations produced by such sublime stories and the thoughts produced in the mother. The ancient Rishis knew this truth. No wonder that the

children born under such conditions had noble and heroic virtues. It was a common practice to relate stories of exemplary children like Markandeya, Dhruva and Prahlada. They provided the inspiration and ideal for the children of those days. What do we find today? Pregnant women are engaged in seeing Television, Cinemas and other deleterious media which play up crime and sex. The result is the children who are born develop undesirable tendencies.

What Krishna told Arjuna might have been dismissed as meaningless previously. But today, scientists in the west are realizing that what was said in the Mahabharata is true. The Institute of Child Health and Human Development, attached to the California University in America, has been conducting studies in this Institute. Anthony Casper after various experiments, came to the conclusion that what Krishna had said was true, though our ill-equipped minds cannot fully understand the profound truth

underlying Krishna's statement. Anthony Casper announced his findings on 3rd January 1984 at a conference of scientists. Casper's experiments showed that food taken by the pregnant mother, the thoughts she had and the words listened to had their impact on the child she was carrying,

(S S S XVIII p 150/151)

Vyasa cognised the truth that the world is made of Spandana or vibrations. That view is largely reflected in today's theoretical science. Here is an episode from Mahabharata. **Subhadra was pregnant. And Arjuna was describing Padma Vyuha,** an intricate type of military formation, to Subhadra. Krishna intervened and said. "Oh brother-in-law, are you thinking that it is Subhadra who is listening to your words. Now it is the child in the womb who is listening to your words". **In ancient days, it was customary for the parents to encourage their pregnant daughters to relate spiritual literature and stories about heroes and saints and entertain noble thoughts so that the child in the womb may be influenced by the vibrations produced by such sublime thoughts in the mother. The ancient rishis knew this truth.** Moreover many ceremonies like seemantham were performed to keep pregnant women in a happy frame of mind in the interest of women and in the interest of the child. This was the reason why the children of those days used to grow up to be good and noble. **But** in today's world, parents seek for their entertainments in the medium of the T.V. or the cinema most of which is crude and humidifying. Naturally, children are born with such tendencies.

And down the ages and for a long time there have been a number of critics who were sceptical about the validity of this specific observation of Lord Krishna. But today the

scene has changed. People now acknowledge that what was said in those days is true. In the U.S.A at the “Institute of Child Health and Human Development” attached to the Carolina University, **Anthony Casper** undertook research to find out the truth of the above ancient theory and after experimentation he confirmed the truth contained in the fundamental observations of Lord Krishna. It was proved beyond doubt that the child just born has the wonderful capacity to respond to what the mother was saying.

What is valuable in this world is certainly not our position, education or learning but our conduct and behaviour based on spiritual values. Conduct and behaviour determine the type of result that we get. Our conduct has to be patterned on noble and lofty ideals. We should broaden our vision and outlook. We should give up all that is narrow and petty minded. True education is love and nothing but love. Without love, life is not worth living. (BA-P58/60)

Grihastha (Life as a householder)

There are six duties that every grihastha has to perform every day: snana, sandhya, japa, homa, puja and athitisatkar, meaning bath, worship during morning, noon and evening, recitation of the name of the Lord, offering ritual articles in the sacrificial fire, ritual worship of the Lord, and hospitality to guest. You are to see that the guests are treated in that spirit of hospitality. You are sevaka, dedicated to service. Whether the people whom you serve thank you or traduce you, you must gladly do the task allotted to you. For, you are serving yourselves, not them; remember. Bouquets or brickbats - receive them with equal calm. It is only those who identify themselves with the body that are exulted or pained; you must feel that you are the dehi, not the deha; that will give you the strength to serve best.

(S.S.S. Vol. IV - p. 197)

In the case of the Grihastha (house holder) is God said to be residing in his heart. But even if God dwells in his heart, till the Grihastha sheds vices like greed, hatred and envy, the Divine will not be visible to him. Attachment and ego will make him blindfolded. To secure the grace of the Divine, it is not necessary to seek knowledge, wealth, power or position. Purity of mind alone is enough. Every cell of one's body will be filled with the Divine when God is worshipped with pure and single-minded devotion. To the self-sacrificing devotee, the Divine will be Omnipresent.

(S.S.S Vol XVI - p.183)

AMMA (MOTHER)

Rama's divinity blossomed under Kausalya's loving care;
Lava and Kusa could become powerful and famous due to their noble and virtuous mother Sita,
The love and care of Jijabai made Shivaji a great warrior,
Fostered with the love of his mother Putlibai, Gandhi became a Mahatma.
Is there anyone in this world who can take care of you the way your mother does?

Amma (mother) is the first word that man picks up in life.

The first letter of the word 'Amma' also happens to be the first letter of the alphabet.

(S.S. June, 99 - p. 141)

Mother is the very foundation of everything. Amma is the very first word. Therefore, she is called Matrudevi. The four important sayings in the culture of Bharat are '**Matru Devo Bhava**' -Revere the mother as God, '**Pitru Devo Bhava**'-Revere the father as God, '**Acharya Devo Bhava**'-Revere the guru as God, and '**Athiti Devo Bhava**'- Revere the guest as God. The mother gives birth to the children. She shows the father. Nobody has the authority to show the father. Only the mother has the authority to show the father. Then the father shows the guru. The Guru leads the child to God. This is the ancient tradition and culture of Bharat. We have forgotten this ancient culture and tradition and have gone into the maze of untruth. Nothing is true in the world. Nothing is permanent. Only truth and reputation are permanent.

(DTB4 -p.9)

A mother is God's nurse-maid and the duty of a mother to her children is God's grace; and this Grace is God's monthly salary to her.

(Ddd.-p. 67)

MOTHER DIVINE

The most important duty enjoined on man is to love and honour his mother.

The principle of motherhood is intimately associated with God, who has created the entire universe, has provided its sustenance, and who is granting man everything that he needs. Our perception of this principle must be broad and benign. If you consider your own mother as a Goddess and do not perceive another's likewise it is indeed a great error. Also, we should realise that if we cannot have the good fortune of enjoying the love of our own mother, indeed we can never have the bounty of God's love either. A mother who has carried that child in her womb for nine months, who has gone through all sorts of pains and troubles during the period for sustaining the child, is entitled to be protected by you. One should never forget this important duty.

In daily life and in nature we come across a number of examples to illustrate the divine nature of this mother principle. The cow converts her own blood into milk, which gives sustenance to us all. She is considered a "Mathru Moorthi" because of this. The earth keeps us in her bosom and gives us protection at all times. The earth is also known as a "Maathru Moortti". Then there is the Angiras, the many fluids emanating from our body that digest our food. This Rasa Swaroopini resides in our limbs and activates our body. She sustains our life and therefore she too is considered as a "Maathru Moorthi". The Maharshis have taught us what is desirable and what is undesirable in our life, the Sreyo Marga and the Preyo Marga, through various Shastras. That is why these Rishis are also "Maathru Moorthis". The teacher, the preceptor, who imbibes in us Sujnanam, Vijnanam and Prajnanam is also a "Maathru Moorthi". Therefore the cow, the earth, the Angiras, the Rishis, the Preceptor - all these five are the very embodiments of the divine mother.

The mother is the Sarva Sakthi Swaroopini and it is in order to declare to the world this divine aspect of the mother, the Navarathri festival

is celebrated. In these nine days we adore and worship Durga, Lakshmi and Saraswati.

Durga is Sakthi Swaroopini- the physical, mental and spiritual powers are conferred by her, Lakshmi endows us with all types of Aiswarya. These are Gnana Aiswarya, Prana Aiswarya, Vidya Aiswarya. Saraswati gives us the power of intellect, the power of discrimination, the power of word.

Our mother is truly an embodiment of Durga, Lakshmi and Saraswati. She confers on us all types of energy and power. She provides us with all manner of wealth and help us grow and prosper. She also aspires for her children to earn fame and name through their education. All these three divine principles come and merge in our own mother. Lakshmana was able to be with Rama only because of the blessing of his mother Sumitra.

All the protection that the Pandavas enjoyed came from their mother's love. It is God's grace that saved the Pandavas from utter ruin. Mother's love was the basis for that grace. This is the law of nature. Whoever adheres to this Dharma will be happy.

In the name of Durga, Lakshmi and Saraswati we should not worship wealth and pelf. If we love our own mother who has given birth to us, then we will have worshipped everyone else. The protection given to mother is the real protection of our life. **If father is the embodiment of righteousness, mother is the embodiment of love.**

Navarathri festival is intended to make us realise the importance of the mother, to love our mother, go on the path which will please our mother. On the other hand, people buy some flowers and offer worship to the idols of Durga, Lakshmi and Saraswati, ignoring the aspect of honouring one's mother. Mother who has given birth to you is the very embodiment of Durga, Lakshmi and Saraswati. We should never make our mother shed tears. In other countries also there is a belief that where women are made to cry prosperity will vanish. Your duty therefore is to see that you do not hurt your mother in any way whatsoever. The entire clan of Ravana came to ruin because he made Sita weep. The complete lineage of the Kauravas was destroyed because they were responsible for making Draupadi to shed tears. Men should therefore never make women weep and wail in any way whatsoever.

(S. -p. 1/8)

The mother seeks love, craves for gratitude, thirsts after sympathy. She values feeling, not external display. The Divine Mother too is moved by the same feeling. She does not appreciate demonstrative trappings like matted hair, rosaries, marks on the forehead or sacerdotal robes. She values sincerity, yearning, virtue, compassion, love.

(S.S.S. Vol. 8 - p. 133)

FIVE MOTHERS

Every child has five mothers and owes its loyalty to these five that fill its life with meaning and purpose. The **Deha-matha** (the mother who gave birth to its body), the **Go-matha** (the cow that gives it milk and the bullock that is the partner in growing its food throughout life), the **Bhoo-matha** (land that in return for seeds offers grain a hundredfold), the **Desa-matha** (region inhabited by a society that stamps its ways of living, lines of thinking and ideals and goals) and **Vedamatha** (the heritage of spiritual treasure). **The first mother has to reveal to the child the glories of all the other four and so her status**

is crucial, her responsibility is pivotal. That is the reason why I have resolved to start a Women's College in the first instance, in order to preserve and promote Dharma - the Universal Sanathana Dharma I have come to vitalise and lead to victory.

(S.S.Sm Part III - p. 55)

Establish the status of the mother in the home; as the upholder of Spiritual ideals, and' therefore, the Guru of the children. Every mother must share in this effort - the expansion and steady manifestation of God - Consciousness latent in every child.

(Ddd.-p. 13)

"When women leave their homes for jobs, where are the housewives to do the household chores? When both husband and wife go to their offices where are the mothers to look after the children? When the mothers go to school to teach other children, who will teach their own children? Even if the monetary position is eased, other difficulties arise in the home. In trying to secure comforts, the office-seeker achieves only an emptiness at home."

"The Mother is held as the object of affectionate reverence in Indian culture. She is the mistress of the house, the earliest teacher of the child, the person who lovingly transmits the culture of this ancient land to its heirs in their most formative years. The mother and the father are the first examples in social behaviour that the child sees before it and learns to imitate. They teach adoration of God and surrender to the Highest; they represent equanimity and love before the watchful and receptive eyes of the children: So they have to be inspired to take their share in the spiritual awakening.... Tolerance and humanity have to be promoted in the rising generation through the promotion of spiritual discipline among the mothers. Everyone has a mother as the source of his life and body. So the mother has to be strong in mind and body, ripe in culture and character, sanctified by holy thoughts and steeped in love and dedication. Good mothers make a good nation. Mothers have to be repositories of detachment, discipline and devotion." ..

(V.S -p: 126/128)

I chose the mother who was to experience My closeness during gestation. The Avatar alone has this freedom of choice. In other cases, karma determines the time and place, the group and the grade.

(TS-P163)

Man is the chosen one in this whole world teeming with millions and millions of creation. **Woman is very superior in the whole creation including man. There are many examples to prove that woman is really superior.** Is it not because of the boons granted to Kausalya in the form of giving birth to Divine, Rama became famous and worshipped as God? Is it not by Sita's fostering and rearing that the twins Kusa and Lava became so great? Again, Shivaji became great and valorous because of the upbringing of his mother Jijabai and Gandhi became famous because of the encouragement from his mother Puthlibai. Several great Rishis, warriors, virtuous heroes and wicked people as well were born from the womb of the mother. That mother is the very embodiment of Prakriti - nature.

(DTB4 -P1)

The valiant Shivaji became such a great hero because his mother Jijabai fostered him with good ideals. It is because of Kausalya's tutelage that Rama became so great. It is all that is in the child and the child blossoms. What is the reason for Gandhi becoming a Mahatma? He also indulged in various types of activities. One day his mother was worshipping. She had taken a vow that she will not take even a morsel of food unless she hears the cuckoo sing. One day it was 12 in the afternoon. The cuckoo did not sing. The mother did not eat. Gandhi was very young then. He asked why have you not eaten so far mother. She said the cuckoo has not sung. Then he went to the backyard and tried to sing like a cuckoo. He came inside and said "mother, the cuckoo has sung, you can eat". It was not the singing of the cuckoo. The mother came out, caught hold of his ears and said, "What sin have I committed to give birth to you who is speaking a falsehood. It is the duty of a man to speak truth. Man is the very embodiment of truth. Man should not utter falsehood under any circumstances. She felt very bad. Gandhi saw it. So this went like a dart into his heart. From that day onwards, he never uttered an untruth. It is the mother alone, not the father, who puts the child on the right path.

(DTB4 -P7)

All the Kauravas died in the Mahabharata War. Dhritarashtra and Gandhari were very sad all their sons died. So Krishna came there to enquire. They were very sad, overwhelmed with it. Gandhari tried to scold Krishna in many ways. "Of the 100 sons, could you not even protect one? Could you not save even one? What is the sin that I have committed? Why is it that you did not have kind looks?" Then Krishna said, "Gandhari, don't be hasty. Those sons who could not look after the honour of the mother, how could they expect a kind look from God? Have you ever seen them revering the mother?" Gandhari had tied her eyes. She never saw the children. They were not the recipients of the mother's grace. Then how can they expect the grace of God? In the Mahabharata War, the vision of the mother has been talked about in a great deal.

How do you get this reputation? If we honour, obey, revere and love the mother, then only we can get reputation. We should not disregard the mother. If you have some kind of doubt, go to her in a nice way and clarify. Tell her in a nice way and explain. Don't hurt her at any time. No one who hurts the mother will prosper in life. If you disregard your mother now, tomorrow you will be disregarded by your children. If you cheat your friend, you will be cheated later by somebody else. So you should have the grace and love of the mother first.

Even the **Russians** had known this truth from ancient times. They **have decided that December 8 will be Ladies Day in Russia**. They give all freedom to women that day. The men have to go into the kitchen because the women go out to serve society. They go to many hospitals to serve. **Mother knows only service because she is full of sacrifice**. If anybody sheds tears, the mother feels and sheds tears. So the mother is of full compassion. Even the woman's heart has become hard because of changing times. What is the reason? We get such problems because of the company we keep, because the world is full of such bad elements. So, even their hearts have become hard. If they are good, everybody is good. It is very difficult to get the company of good people.

(DTB4 -P9/10/11)

Students!

You have to follow the instructions of your parents. Mathru Devo Bhava, Pithru Devo Bhava (Revere your mother and father as God). You have come from your parents. Mother is the maker of your fortune. She is responsible for your progress. Don't act against her wishes. Don't oppose her words. Treat your mother with love. Then you will get your mother's grace. Mother is Lokamatha (mother of the universe), Jaganmatha (mother of the world). Don't think that she is related to your body only. She is the Jaganmatha who has come in the form of your mother. Gangadhara Bhat served his mother tenderly and lovingly. As a result of his sincere service to his mother, he got Swami. That is why Swami has kept him so near and dear. (Loud applause)

Our Narasimha Murthy (now warden Brindavan) came to Prasanthi Nilayam and took charge as warden. One day, he came to Me and said, "Swami, my mother is serious. She has cancer". I asked him, "Foolish boy! You are are telling Me, mother is serious. Which mother? That is your body's mother. Body's mother is not permanent. You take hold of the permanent mother. Eternal mother." After some days, he came to Me again and said, "Swami, mother passed away". I comforted Narasimha Murthy. Stay here itself. Don't leave Puttaparthi. This is your birthplace. Swami is your mother. I will look after everything." Narasimha Murthy's mother was a noble soul. She would often say, 'Narasimha Murthy, even in adverse situations, don't go away from Swami. Stay with Him always.' (Loud applause). All mothers are suffused with love principle. They pray to so many Gods and Goddesses for the well-being and progress of their children. Try to understand your mother's selfless love. All should look after their mothers lovingly.

(S S April 2004 p. 124)

FATHER

Whoever is born, the father is the cause of his birth. Therefore, the father is everyone's visible God.

(R.K.R.V. - p. 168)

Father is the caretaker, strives, struggles hard and sacrifices his comforts to financially help the child in getting educated in secular education. Every father would like to see that his child excels him in education, scientific knowledge and in all other fields of knowledge and he himself sets an example to the child to emulate. He also shows him spiritual guru who can guide in spiritual knowledge. He treats him as a friend when he comes of age say on his attaining the age say 16. He continually watches the progress of his child. He will be happy if others praise and extol the qualities of the head and heart of his child. He wants his child be good person than being great though he welcomes that as well.

My own experience is my father taught me the values- 'Satyam vada Dharmam chara'
 "Speak the truth, perform the duty righteously, duty first and pleasure next, honesty is the best policy and respect the elders and maintain values in life. He always treated me as a friend and watched my progress and was happy when people came talked about me. He helped me to develop the interest in the knowledge of Upanishads, Bhagavad Gita etc. He

has initiated me and my wife with a number prayers and wrote them in his hand for us to follow,

We are ever grateful to my parents for all the things they have done to us and have treated my wife as their daughter.

Visible Gods

It is the Mother who shows to the child its father as she is the only authority to do it. The father protects the child and sends him to Guru who teaches the secular and spiritual knowledge and shows the path to God. Mother , father and Guru are the visible earthy Gods whom every one has to respect.

Aksharaabhyaasam

When a child is 5 tears of age or so is sent to school, the parents perform Aksharabhyasam function. The father while doing the Vighneswara puja to ward off any obstacles, teaches the first lesson by holding the child's hand and make him/her write with ring or coin on the rice kept in the plate the word, 'OM Namah Sivaya Siddham namah'"making the child recite Panchakshari for the success in all endeavours..

Bhagavan says;"In ancient times, they used to initiate children into studies during a ceremony called Aksharaabhyaasam. The child was made to practise the same letter several times till he recognized that letter".

(M-P.19)

In this connection it is necessary to understand the meaning of Akshram, Kshara and Brahman and also the goal of humanity in the words of Bhagavan:

"Arjuna "Aksharam - Brahma Paramam" ... Brahman is referred to as the Akshara which is Param. Akshara means without kshara or destruction, Indestructible. Brahman comes from a root which means big, vast etc. Vaster than whatever you call vast. Akshara means also omnipresent, immanent everywhere. Brahma is not mere Aksharam. It is Param Aksharam which is beyond the reach of Time and Space and Knowledge; it never declines or ends; it is Param Aksharam, the Highest Indestructible, and Indescribable.

(G.V. - p. 129)

The Goal of Humanity is to attain that Brahman; Aksharam and Brahman signify the same Goal. They indicate the Saguna and Nirguna aspects of the same Truth. For Akshara also means a letter, the Pranava, Om, which is a symbol of Brahman and is called Aksharaparabrahma Yoga. Brahman has two adjectives, Paramam and Aksharam."

Akshara indicates the Pranava as well as Maya. Maya too is subsumed by Pranava.

(G.V. - p. 129)

Therefore, Aksharaa bhyaasam means initiating the child into the knowledge of Akshara (Brahma) by constant and continuous practice.

"You should have determination to do good and sacred deeds. You should have determination to attain God's grace, Divine power and Divine qualities. Because of strong determination, you may face setbacks. But they are all to be recognized as stepping-stones to success. For instance, a painter uses a brush, paints and then he cleans it and again he does the same several times. All these are foundations for development and improvement.

(M-P19)

Now a days there is generally no aksharaa bhyaasam in the real sense as the child is sent to Creche the play school, the put into KG even when the age of the child is 3years where he is taught Baba Baba Black sheep etc. The child is not initiated into Akshara.

WOMAN / WOMEN

Woman must be prepared to sacrifice even her life for the sake of maintaining honour; she must nourish and preserve her chastity and her adoration of the husband. This is the chief Dharma of woman. This is the reason for her very birth as Woman.

(Dhy. V - p. 35)

Creation, or the projection of Brahman, has been called 'Dhara'. This 'Dhara' in order that it may ultimately merge into the creator adopts several paths; the path of work, the path of wisdom and the path of surrender. Since all the burden of creation is being borne by Paramatma, the former has been called 'Bharya' and the latter has been called 'Bharta'. The Lord who bears all the burden is called 'Bharta' or one who bears the weight. It is in the confluence of Paramatma, the Purusha and the creation or the 'Bharya' has been called devotion or the path of surrender.

Prakrithi has not the strength by which to bear its burden. In this context, the features of Prakrithi have been given the name 'Abala', or 'one without strength'. In common parlance this word connotes a woman. An individual who is weak and who has no strength is called 'Abala', or woman. Every jeeva, or every individual who is part of the created world, is in this sense a weakling or a woman. Hunger, anger, jealousy, ego are all common to men and women. Sorrow as well as pleasure are experienced in the same manner by men and women. The difference is only in name and form, but all other qualities are the same in men and women.

Therefore, if we look at people from the point of view of qualities and ignore names and forms, all are women on earth.

(S.S.B. 1978 - p. 101)

A woman is like a field, while man is just like a seed. If we do not have a field, the seed cannot sprout. For all life on earth, woman is responsible. Great people, great saints and even great avatars have come into the world because of the help given by a woman functioning as a mother. Thus the strength of a woman is really very sacred. The Gopikas were such that they provided lustre to the very womanhood. Whether in the matter of patience, or forbearance, or friendship, they showed exemplary conduct.

(S.S.B. 1978 - p. 120)

Women are the bulwarks of spiritual culture. But, as is evident from the attitude and behaviour of educated women of today, they are fast succumbing to the flimsy attractions of froth and frippery, cheap and shoddy literature and sensual films.

(S.S.Sm. Part III - p. 55)

It is said that while women are devoted, men are only wise. There is an inner meaning for this statement. That is why women get the right to enter the mansion where Paramatma lives. The men who parade their wisdom can enter and reach only up to the feet of the Lord when He is sitting on His throne. They cannot go further. Here, we should note that in order that the strength of simple and unsophisticated devotion as against the strength of wisdom may be shown to the world, Krishna had created this situation. Whenever we want to enter any sacred gathering or a temple, a woman always takes the lead. If we look at any instance in Bhagavata or Bharata, we see that it is woman who puts the man on the path of spirituality. The hearts of women are traditionally very tender. That is why, in the Bhagavad Gita it has been said **that we should not let a woman shed tears of sorrow. In a house where the woman is made so sad that she sheds tears of sorrow, there will never be prosperity.** This has been stated in the Vedas and the Vedas have placed this aspect of motherhood on a very high pedestal. When one gets hurt, one cries out 'Amma', and not 'Appa'. Even our country is referred to as the motherland. We say, 'Matru Devo Bhava', 'Pitru Devo Bhava' and not the other way round. The mother comes first. We say Seeta Rama, Parvati Parameswara, and not Rama Seeta and Parameswara Parvati. That is why, in a woman, Paramatma is found with seven types of strength and with sixteen different Kalas. Because of this divine context in a woman, she can take the path of spirituality with ease. In order to show to the world this exemplary behaviour of women, the Gopikas were given a proper place.

(S.S.B. 1978 - p. 127/ 128)

Women who are the repositories of the Sakthiswarupa are in no way inferior; how full of fortitude, patience and prema is their nature! Their self-control is seldom equalled by men. They are the exemplars and the leaders for men to tread the spiritual path. Pure self-less love is inborn in women.

(Dhy. V. - p. 23)

Woman is the faithful companion of man, his fortune; since she is the concretization of the Will of the Lord, she is Mystery, Wonder, the representative of the protective Principle. She is the queen of man's home, his beneficence, the illumination of his house. Women are no way inferior (to men) for they are repositories of the divine force.

(SSP p.45)

The Atma is devoid of all difference as between men and women. It is (Nithya), Suddha, Buddha, Swayamjyothi; i.e. it is eternal pure consciousness itself and self-illuminating. Woman can reach the status of those holy women only when they become aware of the nature of Atma. The patron deities of Vidya (Saraswathi), of Wealth (Lakshmi) and Jnana (Parvathi) are all women.

(Dhy. V. - p. 57)

Without modesty, woman is devoid of beauty and culture. Humility, purity of thought and manners, meekness, surrender to high ideals, sensitivity, sweetness of temper - the peculiar blend of all these qualities is modesty. It is the most invaluable of all jewels for women. The modest woman will ever keep within limits, through her innate sense of propriety. She becomes automatically aware, which behaviour is proper and which is improper. She will stick only to virtuous deeds and behaviour.

Modesty is the test of woman's grandeur. Modesty lifts her to the heights of sublime holiness. Modest women will not crave for honour or praise.

It is the woman who maintains the home; that is her mission. She is truly the representative of Sakthi. Woman must accord first place to the service of her husband; that is true worship for her. Her prayers and worship and puja can wait. Without serving the husband she cannot attain bliss in worship or meditation. **Past, present or future, for all times, women are the backbone of progress; the heart of the nation, the very breath.** They play the chief role in the dharma of life here below, a key role that is charged with holiness. Her mission is to lay down the cannons of righteousness and morality. Home to the educated woman is but a hotel; they are so helplessly dependent on the cook and the maid. **A woman without good character is as bad as 'dead'; so women must be ever vigilant when they move about in the world.** They should avoid flippant talk or free mixing. The discriminating women will engage only in such acts as will add to the lustre of their husbands' fame or honour, never an act which will tarnish it.

(Dha. V - p. 23/25/27/32/33/34)

The Vedas extolled the woman as Satyavati, Angavati, Anyavati and Nidanavati, which are the attributes given for women deities while performing rituals. **Satyavati declares that God is present everywhere in the universe as the unseen butter in milk.** God is not different from nature. The very embodiment of Prakriti and Purusha is divinity. Therefore, Vedas proclaim that just as butter is all over the milk, Divinity pervades the entire creation (Prakriti). This is the true meaning of **Satyavati.**

Next is Angavati. There are five elements in nature, earth, water, fire, air and sky. Although these five elements are present equally everywhere, each one of them is subtler than the other. The Vedas proclaim that though these five elements differ, they are an aspect (body) of God. This is called Angavati.

The third one is Anyavati. The Vedas declare that whatever type of work or service is done, that will bring its own reward, depending on the symbolism of the deity propitiated. For example, Siva has a trishul; He has three eyes also. The one who has conch, wheel, mace and lotus is Vishnu. The one who has the peacock feather is Krishna. The one who has bow and arrow is Rama. Anyavati worship (Aradhana) teaches different types of worship depending on the symbol of the presiding deity.

The next one is Nidanavati. The Angavati Veda declares that Nidanavati can be acquired through a variety of worships. Nidhanavati can be worshipped in the nine different forms -Sraavanam (listening), Keertanam (singing praises), Vishnu Smaranam (thinking of God), Paadha Sevanam

(worshipping the feet), Vandhanam (prostration), Archanam (ritualistic workship), Dasyam (servanthood), Sneham (friendship), Atma Nivedhanam (self surrender). **This Veda declares that it is easy to obtain God through these nine types of devotion.**

Satyavati, Anyavati, Angavati, Nidnavati are supposed to be the embodiments of the woman in the ancient Bharatiya literature. The names may be different but divinity is one. The goal is the same but the paths are different. We should not think that the feminine principle is something ordinary. The feminine principle has been worshipped in many ways from ancient time. **'Yatra Naaryaanam Punyathe, Varchathe Tathra Devathaanaam.** Wherever the woman is worshipped, revered and respected, there will manifest all the forms of divinity.

It is unfortunate today that respecting the woman is considered a shame. They think that it is something very small and insignificant. This is a kind of ignorance. We should not think in this manner at all. Woman is the Lakshmi of the house. She is Ardhaangini - occupying half of the man's body.

People become very proud when they get titles like Padma Shri and Padma Vibhushan. These are very insignificant titles. The women have titles. The women have titles, which are eternal. The house becomes a forest when the woman is not there. Men have to think today that they should not make the women shed tears. They should respect and revere them. Then only there will be prosperity and happiness. Wherever the women shed tears, that house will go to ruin. Men have to carry on their lives by respecting and revering women to the extent possible.

The woman with nine different powers is the very embodiment of Adhi Sakthi. Sabda Brahmamayi, Charaacharamayi, Jyotirmayi, Vaangmayi, Nithyanandamayi, Paraatparamayi, Maayaamayi, Sreemayi are the names given to women. This principle is nectarine. So the woman has got the worthy name stree.

(DTB4 -P2/4)

It is worth mentioning that women have been responsible whether at home or abroad to bringing peace and harmony in the country. There have been emperors who have ruled the world. But nobody has ruled like Queen Victoria. She ruled the kingdom with so much of courage, justice and righteousness. There was no complaints during her regime. Even in India, Indira Gandhi ruled with courage. Whatever might be the circumstances, she sacrificed even her life to get a good name of our country. **Only Indira Gandhi ruled as Prime Minister for 12 years.** Many people ruled just for one, two or three years.

So many types of problems are arising. Women have the strength of mind and the courage to fight for the country and bring about harmony and peace. **So Valmiki who described women in many ways said that women are the very embodiment of sweetness.** What is the main reason for this sweetness? It is the quality of sacrifice in her that makes it sweet. The mother is prepared to go any length and sacrifice for the sake of the children. **She will sacrifice even her life to protect her children.** This sense of sacrifice is there only in the women. The father will say it is alright when the children are suffering from some disease. The mother tries hard to protect them. The quality of sacrifice makes her to be known as the embodiment of sacrifice.

Men do not have the sense of sacrifice the woman have. The men come forward with initial courage. They are only showy, but the woman takes it up from the start to the end. So **Valmiki said that women are the embodiment of devotion. Men he said are the embodiment of Jnana - knowledge.**

Those who follow Jnana have access only to the door of God's durbar hall. They cannot go any further inside. Women, the embodiment of devotion, can go right into the harem. Devotion has got so much of right. If we analyse things from the past literature and history, we realise that so much value is given to women.

(DTB4 - P5/7)

In this country of Bhaarith was born Saavithri, the woman of chastity, who could fight with Yama, the God of death and bring back to life her dead husband.

In this country was born Chandramathi, a paragon of virtue, who brought down a huge forest fire by her power of chastity.

Seetha the divine daughter of mother earth, who demonstrated her chastity by coming out of a blazing fire unscathed, was born in this land of Bhaarith.

Dhamayanthi, also a woman of pristine purity and chastity who could put down the wicked people, was born in this sacred Bhaarith.

This Bhaarith is the land of sanctity and chastity, which has given birth to such great women of exceptional character.

(SEK-P41)

The Bhagavad Gita says that a woman has seven qualities, whereas a man has only three. So, never look down upon women. They are most virtuous. They are the very embodiments of Nature. Some women may think that they would have enjoyed greater freedom had they been born as men. This is a wrong notion. In fact, women are more powerful than men. With all the sacred feelings in your heart, respect women and be respected. Respect your mother, obey her commands. Mother protects her children in many ways. Even after death, she comes back and helps you in various ways. Never disrespect your mother or disappoint her. Do not hurt her feelings. Try to satisfy her in all respects. Only then the seed of devotion will sprout in you. Everyone should follow the dictum, Mathru Devo Bhava in letter and spirit, and be a recipient of his mother's love.

(S.S. June, 98 - p. 150)

Women are the makers of the home, the nation and the world. You are the mothers who shape the generations.

(S.S.S Vol XV - p. 3)

We do not know when this word **Adollu (for ladies in Telugu) has come.** You have listened till now. Doolu is a little drum and it is said that wherever the women are, they are like the drum. You have all been sitting here for a long time. There is more noise from the women than men. Not that all women make noise. Today we are celebrating Ladies Day, from tomorrow onwards the women should lessen their talking. Not only here, even in the Bhajan Hall, it is the women who talk.

(DTB4 -P14)

In fact, women symbolize Bhakti (devotion) and men stand for Jnana (wisdom). The one with devotion has the right to enter even the inner chambers of the divine palace, whereas the one with wisdom has access only to the audience hall of God. You may be aware that kings of yore would convene meetings in their royal audience hall where only men would assemble. Men had no entry to the Antahpur (inner chambers of the palace). Only the women who symbolize devotion have access to the Antahpur of God. **What is Antahpur?**

Antaratma (indwelling spirit) is the Antahpur. It is only devotion, not wisdom that leads to Antahpur. Most of the men who have assembled here today are here only because of the inspiration of women. Women are responsible for men to tread along the path of devotion. **In My opinion, the Messengers of Sathya Sai should take the lead in spreading the divine message throughout the country. It is mainly by the effort of women that the country will make progress.** Not only Bharat, the whole world should progress. The ancient culture of our country should be revived.

(S.S. January, 2000 - P8/9)

Unfair things happen in the world with respect to women. That is why we decided to celebrate not only November but the 19th every month as Women's Day.

(SSP. P.41)

If the women of a country are happy, healthy and holy the men of the country will be hardy, honest and happy.

(D.B.G -p. -254)

Women are given to excessive talking. They should treat even their daily chores as a form of consecrated work. If they are unable to attend a Satsang on account of household duties, they should not feel miserable on that account. **Discharge of duties at home is as sacred as attending a satsang.** Only if you do your duties at home properly will you be able to render proper service outside. In whatever work you do at home, whether sweeping the floor or preparing chappathis, convert it into a form of spiritual exercise. Infuse every action with love of the Divine and dedicate it to God.

(S.S. April 89 -p. 96)

"Women must emerge from this college (Anantapur Campus of Sri Sathya Sai Institute of Higher Learning) armed with deep-rooted virtue and firm faith in the ideals of womanhood; laid down in the sacred texts. Then only can they, as mothers, mould their children as bright, beautiful, virtuous, strong Citizens of the world. This is the only way out of the horror in which the world is simmering".

"When women are true and brave, kind and compassionate, virtuous and pious, the world can have an era of peace and joy.

(V -p. I51)

It is the women of Bharat who have protected and sustained this country since ancient times. They are in fact, the very life of Bharat. They are the very embodiments of truth and righteousness. And truth and

righteousness have, in turn, protected Bharat always. How much respect and reverence we must show towards women! On the contrary, there are several people today who put them to untold suffering. Due to bad habits and bad company, people lose their sense of discrimination and ill-treat women. No woman should be put to any suffering. They must be revered and respected and protected in all ways. Women in Bharat have always been held in high esteem. There are many chaste and noble women in Bharat. Still Bharatiyas are undergoing difficulties. What is the reason? Whose fault is this? It is only because the Bharatiyas are never giving proper respect and place to women in society. The fault lies squarely with men.

The truthful character of the women is really their Tapas (penance). Therefore, such noble women must be encouraged and honoured. If you put this one great principle into practice, your life will be sanctified. Those who ill-treat their wives can never be happy and prosperous. If men cannot protect their wives who are prepared to sacrifice even their lives for the sake of their husbands, what for is their existence? Women are really the presiding deities of their homes. Our primary duty is to protect them. Where women shed tears, those homes will be ruined in no time. Women set ideals to society. They are the epitome of idealism. Never cause them to distress.

Men should lead a life of truth and righteousness. Only then can they protect the country and become worthy of being called real men.

Otherwise, how can they consider themselves worthy of the status of human beings? Several people go to temples. When they visit a temple, they must make a vow that they would respect and protect women. Only then will they be protected. It is only when women are safe, the whole world will be happy. Therefore, if you wish to protect Dharma in the world, you must first protect your Dharma in the world. You must first protect your Dharma towards women.

Imagine a situation wherein you are in the role of a woman and some men torture you. How miserable and helpless you would feel! Women are prepared to sacrifice everything for the sake of their husbands. But men do not have such spirit of sacrifice. You should also cultivate such a spirit of sacrifice like women. Only then will you be fit to be called men. Otherwise, you will be men only in form, but lacking in masculinity. You consider women as Abala (weak). But the truth is they are embodiments of shakti (power). Only I know the plight of women who have lost their husbands. It is our duty to protect such women. If you can discharge this duty properly, you will be happy throughout your life.

(S.S. April 2005 - p.116)

Men say a man is known by his job, as though only male can do jobs. This is a misnomer. Women are now doing all work equal to men. In fact, women work more sincerely and with more dedication. Recently, a director of the Indian Telephone Industries came to see swami. Swami questioned him about the percentage of women employed in the industry. He said 99 percent of those employed there were women; he added that women performed ten times better than men. Women do not stop or step out until the allotted work is completed. They have a better ethic than men

(SSP. P47)

It is not my view that women should not get educated. They should have education. You may also take up jobs. But you should live up to the obligations and glory of womanhood.

(SSP. P. 49)

People generally speak of women as the weaker sex. Bharatiyas recognise that women cannot be considered weak. The woman in charge of the house plays the main role in bringing good name and fame to the household. Similarly, women play a major role in upholding the prestige of the state, country and even world.

(SSP. P.49)

Men do not have the same spirit of sacrifice as women. If any problem arises, men come forward with initial enthusiasm, but it is only women who resolutely fight until success is achieved.

(SSP. P.50)

In this phenomenal world, whatever pleasures and satisfactions one may derive elsewhere. If there is no joy at home, it becomes a veritable hell. The home is heaven itself. It is the duty of women to maintain it as such.

(SSP. P.51)

Women are endowed with exceptional strength. Even in the spiritual field women displays their boundless capacity. It is in her role as mother that there is the highest expression of woman's strength. The mother is the first teacher of speech, the first steps in movement and every other primary lesson in behaviour.

(SSP. P.56)

If only women were given their due recognition and encouragement, they would shine with brilliance in all fields and would serve the house, the country, and the entire world gloriously, contributing to the welfare of all humanity.

(SSP. P.58)

Embodiments of Love! Among human beings, it is a privilege to be born as a woman... all the great sages and saints, heroes and warriors were born to women who made them great. It is obvious that feminine birth is admirable, adorable and sublime.

(WLMG -p.179)

WOMANHOOD

In the aspect of womanhood, one must observe and draw attention to a great quality, which may be described as compassion. The next quality that we must note is their ability to sacrifice. The make up of a woman is such that she will give protection in spite of many faults. She can also be compared to an educational institution where she will teach patiently like a good teacher, even if the recipient is not willing to learn. She may also be described as a happy home where she is arranging everything without thinking of any discomfort for herself. **We can also think of a woman as a person of sufficient spiritual strength by which she can make Aja, Hara, Hari or God Himself play like a child before her. She can also be described as one full of sacrifice and compassion. The home of the wife is the school where husbands can learn everything.**

(S.S.B. 1978 - p. 147)

HOME

Man has only one home, but woman has two to guard from ill fame - the home where she was born and brought up and the home of her husband.

When she breaks all rules and runs unbridled into freedom, she becomes dangerous to the reputation and good name of both families - that of her parents and that of her parents-in-law. Indian culture and spiritual traditions have always awarded a high place to woman, since upon her rested the strength of the entire social fabric. She is the companion and guide of her husband, the earliest teacher of her children, an example for their social attitudes, a model for their speech and a guardian of their health and mental happiness. She is called the ardhangi of the husband, the 'half body'. There are many temples where God is worshipped ardha-nariswara, half woman and half man (the right half being male and the left half female). The honour and glory of a country is held to be in the hands of the woman.

(S.S.S. Vol. X - p, 175/176)

"The home where the Name of the Lord is not heard is a cave and nothing more."

(D -p. 7)

The home is the temple where each member of the family is a moving temple and is nurtured and nourished. The mother is the high priestess of this House of God. Humility is the incense with which the home is filled. Reverence is the lamp that is lit, with love as the oil and faith as the wick. Spend the years of your lives dedicating them for such worship in the homes that you have and will found.

(LA-P164)

STREE (Stri)

In the word 'Stree', there are three letters, Sa, Ta and Ra. Sa signifies sathwic guna and Ta signifies tamasic guna. The third letter Ra is the symbol of rajo guna. For a Stree, the letter Sa is the first letter and the sathwic guna is thus the most essential. Forbearance, humility and obedience are the three essential qualities that go with this guna. The next important one is tamoguna. Fear, humbleness and shyness are qualities, which are associated with this guna. Contrary to this, we see that where the sathwic and tamasic gunas should be present, features like courage, independence and the desire to take decision freely are appearing. These features are to be found in some women and are becoming more pronounced in the Kali Yuga.

(S.S.B. 1978 - p. 146)

In order to understand Prakriti, we must know the essence of femininity. 'Stri' in Sanskrit means woman. This word 'Stri' consists of 'Sa' which stands for Sathwa guna (purity); 'Ta' which stands for Thamo guna (inertia) and 'Ra' which stands for Rajo guna (activity). The essence of femininity, thus, is the conglomeration of these gunas: the Sathwic, the Rajasic and the Thamasic.

(S.S.B. 1979 - p. 146)

STREE DINA (WOMENS' DAY)

We say that this world is full of discord. From where has this discord come? It has come from within. So every time we celebrate the 'stree dina' on November 19, we should propagate this type of thoughts. **Not only good thoughts should be propagated but they should start right at the home. You should train the children with good thoughts. You have to remain peaceful even if the husband is wicked.**

(DTB4 -P17)

This is an auspicious day dedicated for women. If women change, men will definitely change. Women should take to the right path. Then men will also take to the right path. **Because the woman can be a leader, she shares half the body of the man. She can change the men either today or tomorrow if she has good thoughts.** So women should inculcate compassion, love and sacrifice. There is no quality greater than Sacrifice.

(DTB4 -P20)

STRI -DHARMA

I want each of you to be a Maharani, the Queen of your household. Maharanis watch the world from the inner apartments of the palace, through interstices in the wall or enclosures they can see, but they are safe from other eyes. That is the highest **Stri-dharma, as laid down in the Sastras**; you should not be seen or talked about; you must be away from public gaze; you must be silent invisible partners and inspirers and teachers.

(SSS-VOL III-P65)

CHARACTER

Sweet and soft conversation helps Dhyanam a great deal.
Man must cultivate such a character, for character outlasts the body.
Virtues are the strength and the glory of Man. Character is Power.
(Dhy. V - p. 50)

Character is Power. Even the acquisition of knowledge demands a good character. Without character, wealth, education, social status, all these are of no avail. **Among the qualities that make up a flawless character, love, patience, forbearance, steadfastness, charity - these are the highest, these have to be revered. So everyone must yearn to attain flawless character without any trace of evil.**

(Pre V - p. 1/2)

CHARACTER IS POWER, (Not Knowledge). Nothing can be more powerful than Character.

(N.N.S.G. (5) p.172)

Character is the hall-mark of man. A life without good character is a shrine without light, a coin that is counterfeit, a kite with the string broken.

(V.V. - p. 83)

Character is the highest step Charter is Power.

(F.D.D -p. C - 2)

Purity+Patience+Perseverance=Character

(U-p170)

Character is the measure of man. Character insists on keeping vice and wickedness at a distance. It reminds man of obligations and responsibilities, of the high ideals and goal of human life. Life not sanctified by character is a home without lamps, a coin that is counterfeit.

(S.S.S Vol XVI - p. 23)

Many students do not know the full story of Prahlaadha (grandfather of Bali). If you have to name anyone for his highest character, it is Prahlaadha alone.

Once, Indhra conquered Prahlaadha and enjoyed Swarga (the realm of the gods). Later Prahlaadha overcame Indhra and deprived him of Swarga. Indhra was forlorn and sought the advice of his high priest for winning back his kingdom. The priest told him that Prahlaadha was performing a great yaaga called Vishvajith and Indhra should assume the form of a Brahmana and seek a gift from Prahlaadha. Prahlaadha will give whatever one seeks from him. Indhra went to Prahlaadha in the guise of a poor Brahmana. Prahlaadha welcomed him and asked him what he wanted.

As advised earlier by his high priest, he asked Prahlaadha to offer him Prahlaadha's Sheelam (character). Prahlaadha enquired of the Brahmana of what use was his character to the seeker. The Brahmana replied that there was no need to go into all that. He had expressed what he wanted in response to Prahlaadha's offer to give whatever anyone asked at the Vishvajith sacrifice. "Are you prepared to give or not?" Prahlaadha immediately gave what the Brahmana asked with due ceremony.

Within a few minutes, an effulgent flame emerged from Prahlaadha. Seeing the effulgent form, he asked: "Who are you?" The effulgent figure prostrated before Prahlaadha and said: "I am your character. Hitherto I was in you. I fostered your name and fame. Now you have given me away as a gift. Hence I am leaving you."

When character left Prahlaadha, shortly thereafter another beautiful effulgent form issued forth from Prahlaadha. Prahlaadha asked him: "Who are you? "Oh King!" The radiant figure replied "Prahlaadha! I am your Keerthi (Reputation). When character has left you, I have no place within you. Hitherto I was servant of Character. **When Character has left you, I have to follow suit.**"

Prahlaadha was puzzled. Then came another beautiful radiant female form from Prahlaadha. Prahlaadha respectfully asked her: "Mother! Who are you?" "Prahlaadha! After the departure of Character and Reputation, I, namely Rajyalakshmi, (the goddess of royal prosperity) have no place within you." Indhra, who had come in the form of a Brahmana, took all the three with him.

That very moment, Prahlaadha lost his kingdom. **You can see from this how one's fame and prosperity are dependent on one's character. Character is a supremely Divine quality. Hence God is described as having six great attributes including righteousness, infinite wealth, boundless prosperity, indescribable fame and unfathomable wisdom.** Prahlaadha was the embodiment of character. After Indhra had taken away his character from Prahlaadha, the latter got married and had a son by name Virochana.

You may realise from this episode what importance is attached to character in the spiritual process. **This character should be offered only to God and none else.** God is utterly selfless and therefore offering your character to God will mean no loss to you. (S.S.S Vol XXIX - p. 278/279)

Character is very important for managerial excellence but now it is being ignored in today's society. In Japan, one bank went into bankruptcy because of one person who was characterless: who resorted to gambling and endangered the bank's very survival. The people at the helm of affairs in the bank, who were supposed to have kept an eye on deviations, could not sense the impending catastrophe because they did not recognise the importance of character in business. Though the importance attached to character is decreasing all over the world, in India, by and large, it is finding a place in some form. If character of the people working in an organisation is good, even a poorly faring organisation can be transformed into a good one with some hard labour. Reviving a chronically loss-making organisation through reengineering is possible if actual causes and pertinent reasons for its poor performance are ascertained in a systematic manner. Even when a small-scale industry is started, all the funds at one's disposal need/should not be exhausted. Instead some part of the funds should be retained to meet exigencies in times of unforeseen contingencies. **Students of management should not rely on bookish knowledge alone but should use practical knowledge to tackle with organisational problems and issues.** (M-P37)

It may not be so easy to develop individual character and do service in society simultaneously. The individual character cannot be learnt or borrowed from others but it should be cultivated in a natural manner, without any external pressure or force: As anything done because of force will be short-lived. It should emanate in a natural way for it is for the sake of one's own life: wherein it integrates well with fundamental character and national character. Those with national character become leaders of nations and one with individual character will become a MASTER unto HIMSELF, thereafter a master of others. In case of some leaders (as promoters) of business, they all have national character. The companies with the help of funds received through public issues have now become units of their own with the passage of time. Therefore, it is important to develop individual character and then start careers. (M-P40)

CONDUCT

Our virtuous conduct will help us throughout our lives. You may doubt the omnipresence of God but if you realise that your own body is the temple of God, your own heart is the seat of God and that the Jiva in you is simply a reflection of God, then your meditation room is your body itself and so He is present wherever you go. Therefore in all the deeds that you perform, in all the individuals that you meet and in all the thoughts that you entertain, you must see the Divine and act accordingly. (S.S.B.. 1973 - p.210)

Good conduct has to be the main key of life of men. It is the way of living the path of virtue that keeps one in the memory of the people

long after death. If it is not the virtuous way, the person is as good as dead. It is often declared that knowledge is power. No, No Character is power. Nothing can be more powerful on earth than Character.
(Ddd.-p. 76)

The future of the world, good or bad depends on your conduct. The country will be safe, secure, peaceful and prosperous only when your conduct is good. What the world needs today is not affluence and material comforts, but men and women of noble character. The country is bound to disintegrate if the behaviour of the young men and women is not on the right lines.
(DD 21.11.99 - P1)

The spirit of renunciation, adherence to virtue, the eagerness to cooperate, the sense of kinship - these are the characteristic signs of man. Life which considers these as encumbrance cannot be valued as "life".
(S.S.S. Vol. IX - p. 49)

"The white ants would manifest bit by bit in the beginning,
Soon they will eat away the whole log;
The evil qualities appear to be insignificant in the beginning,
Soon they will destroy even a person of sound character."
(M&M p. 71)

SEVEN QUALITIES

People generally speak of women as the weaker sex. At least now Bharatheeyas recognise that women cannot be considered as weak. The woman in charge of the home plays the main role in bringing good name and fame to the home. Not only in respect of individual homes, but also in the good name of the country and the world woman plays the main role. **From ancient times, woman has been held in high esteem as Gruhalakshmi**, the woman is always ready to sacrifice her own comforts and even her life for the sake of upholding the honour of the home and family.

A woman has seven good qualities; Sathya (truth) Prema (love), Dharma (righteousness), Shaanthi (peace), Sahana (tolerance), Aanandha (bliss), Svaanubhuuthi (spirituality). She is the woman of the home, Illallu, who is behind the good reputation of the home. Similarly, women play a major role in upholding the prestige of the state or country and even the world.

The women at home is termed as the Goddess of the house "Gruhalakshmi". When her husband faces difficulties, she readily shares the burden and is prepared to do anything, undergo any suffering or even sacrifice her life for the welfare of her husband and family. The woman is the embodiment of sacrifice. Though the male counterpart also may sacrifice, it will be with a selfish tinge, while a woman's sacrifice is absolutely selfless. Therefore, we should be proud of our women. If Bhaarath is living up to expectations, in spite of having faced many foreign invasions and crisis, it is in no small measure due to the womenfolk.

(SEK-P43/44)

CHILDHOOD

I keep telling the students often that the childhood of man is like a tender banana leaf. At this age, this 'banana leaf' is very pure, attractive and lively. This 'leaf' containing the delicacies of five senses (sound, touch, form, taste and smell) should be offered to God. But due to the impact of Kali Age, man is offering these five types of 'delicacies' to the six demons: anger, lust, greed, attachment, pride and jealousy. After the demons eat away the 'delicacies', spoiling the 'leaf; in the process, man is offering the left over unsacred food to God in old age. Is it proper to offer to God the remains of food eaten by demons? If man cannot recognise the uniqueness of humanness, what is the use of taking the human birth?

(SSP. P.195/196)

CHILDREN

All are the children of the same parents. So, without blaming and accusing each other, without wishing evil for one's kith and kin, understand that your other brothers have the same attachment to the objects they love that you have towards things that you love.

(Pre. V. p.37)

It is not enough if children learn something by which they can make a living. The manner of living is more important than the standard of living. Children must also have reverence towards their religion, their culture, their educational institutions and their country.

(D.A. inside cover)

"I insist on regulated food and play. Regulate the food habits of the children; food determines to a large extent health and intelligence, emotions, and impulses. Set limits on the quality and quantity of food, as well as to the number of times it is consumed and the timings. Recreation too, has to be moral and elevating and in the company of die righteous and God-fearing.

(V.S -p. 209)

"Children have unselfish love; they are innocent onlookers; they observe the actions of the elders and they learn their lessons from the home much earlier than from school. So parents have to be very careful in their behaviour with the children and between themselves."

(D.P - p. 9)

(S.V. - p. 12)

Children must grow up in an atmosphere of reverence, devotion, mutual service and cooperation. They must be taught respect for parents, teachers and elders.

(S.S.S. Vol. VII - p. 29)

Children must grow in the awareness of the brotherhood of man and the Fatherhood of God. If no provision is made for this atmosphere and this teaching we are denying them their due. Faith in man involves faith in God; faith in God creates faith in man. Without faith, man is ~ a creature bereft of roots; he cries and withers quickly. Faith in the

God within him who makes him say, I.I.I., when referring to what he was made to say and act and do by the prompting from within - faith is the sustenance on which Love and Courage, Contentment and Joy grow. Children can be easily made aware of this inner I, which has the body as its apparel; they will grow in mutual love and cooperation with all men of all lands, when they know that colour and caste are but apparel which do not affect the true reality.

(S.S.S. Vol. V - p. 339)

We have got to realise the value of our culture. Even today, the children do not try to read the Ramayana or the Bhagavata. They read all sorts of trash and take to the bad path from young age. If the little sapling grows well, it becomes a big tree. If it becomes a little crooked, the whole tree becomes crooked. **Love the child but correct him when necessary. They are very timid and feel if they give the children severe punishment, the child may run away from home and end its life. Such children better they die than live.** What is the use of living with a bad name? Better die.

It is enough if you live like a swan for two years instead of living like a crow for 100 years. We want children who will get a good name in society. The father and mother will have to follow the right path if such a child has to be fostered. Prahlada's mother tried to tell him 'you should not go against your father. Try to please him'. She tried to tell him in many pleasing ways. So the mother also gives advice. Today's mother should have very pure thoughts and ideals.

(DTB4 -P13/14)

Children are the crops growing in the fields, to yield the harvest on which the nation has to sustain itself. They are the pillars on which the foundation of the nation's future is built. They are the roots of the national tree, which has to give the fruits of work, worship and wisdom to the next generation.

(N.N.S.G. (5) p.88)

Parents toil to leave their children a pile of riches; but they do not teach them the proper sense of values by which they can know how little the riches are worth, or how best to utilise the riches for the genuine advancement. Children should be taught to live like lotuses in the lake of worldly life, being in water but unaffected by it. Lotuses cannot live when out of water; yet they will not allow water to enter! Be in worldly life but see that worldly life is not in you.

(N.N.S.G. (5) p. 88)

I will be very happy, if all of you can become children once again. A child will never have the bad qualities of anger, passion, jealousy, conceit and ego. Jesus Christ was always appreciative of the quality of innocence in children. Once, he lifted a small child from the lap of her mother in the crowd and said "I like this small child very much; she has all the qualities of Divinity. She is pure, selfless and is in perfect bliss". Children in general are divine in nature. As they grow up they develop bad qualities like excessive desires, attachments, anger, jealousy, etc. Along with advancing age, sorrows and difficulties will also increase. Therefore, one should strive for attaining control over one's desires. That is ceiling on desires. If you can develop this control, you will come under the influence of Divine power. Otherwise, you will be deluded by the power of desires

and get into that vortex from which you can never come out. A child like simplicity, purity and innocence, is road to Divinity.

I wish you should become children at least for one minute a day. You should emulate those noble qualities, which are characteristic of children. Supposing you troubled with desires, chase them away as unbecoming of your noble personality. Only then can you hold your head high.

(D D 28-8-04 p.6/7)

Children must learn thrift and proper use of money. When children learn how to use money with care and without waste, the future will be bright.

(SSP p.36)

Children have no respect for Parents. They are selfish, selfish, selfish. Ask your child? Where from did you come? How could you even exist if it were not for your parents? The children today think I-I-I. They have no fear of sin, no morality, no compassion, no gratitude.

(SSP. P.196)

The child should grow with the mother for the first five years of life. Many children do not know what the love of the mother is like. The mother should not hand over her responsibility during these years to some one else and be called simply 'Mummy' as if she is some doll with which the child likes to play. Now, the children of rich and "educated" parents are severely handicapped. They are deprived of the care and love of the parents. They are handed over to the care of ayahs and they grow up in their company and learn their vocabulary and habits and styles of thought. This is very undesirable.

(SSP. P.51)

SON/SONS

A son has no greater duty, no higher good, than serving his parents.

(V -p. 75)

A son has no greater duty, no higher good, than serving the father.

(R.K.R.V. - p. 17)

Pradoshe deepakas-chandhrah

Prabhaathe deepako Ravih

Thriloke deepako Dharmah

Suputhrah Kula deepakah

PRADOSHE deepakas-chandhrah (At night the moon illumines the world). Prabhathe deepako Ravih (At daybreak the sun is the illuminator). Thriloke deepako Dharmaha (For the three worlds Dharma is the beacon-light). Suputhrah Kula Deepakah (A virtuous son is a beacon for the whole family.)

(S.S.S Vol XXIX - p. 166)

“Suputhrah Kula deepakah” (A good son is a beacon for the family). Who is a good son? He is a good son,

who is always immersed in the contemplation of God, in sacred activities and leads a godly life. A good son is one who reveres his parents, pleases them by rendering service,

and is grateful for all that he has received from them. Nor is that all. A good son earns a good name in society. A good son sheds greatness on the family like the fragrance of a jasmine creeper in a forest.

Nowadays, parents distribute sweets on the birth of a son. But it is not the birth that is the right occasion for celebration. The right moment for celebration is when the son earns a good name in society.

“The father will not rejoice on the day a son is born. He will rejoice when he hears the praise of the virtues of his son by others,” says a Telugu poem.

God also will be happy when a son earns such a good name. A son should be called a good man by one and all. Such a Suputhra (good son) is a beacon-light for the entire family.

(S.S.S Vol XXIX - p. 169/170)

The child of Mother Earth is Janaki. The sons of Janaki caught hold of her feet when she shed tears and asked ‘what is the reason for your shedding tears mother?’ We are more powerful than Sri Rama. Oh, mother why do you shed tears like that? If you want, we can bring to you the mountain of gold. We will get anything you ask. Why do you shed tears? Till you tell us the reason, we will not leave your feet. The sons of Sita made so much of efforts and saw to it that she expressed the reason for her misery.

We are not trying to wipe off the tears of the motherland, and this motherland is more miserable today. The motherland says that she has 90 crores of sons but no one is able to solve the problem. It is only the unhappiness and misery of this motherland, which appears as reaction, reflection and resound to the world. This will be the fate of the person who would not satisfy his mother. You should please your mother. ‘Matru Devo Bhava’ - revere your mother as God. Then only there will be peace in the world. There will be steadiness, purity and safety in every possible way. Today there is no safety. Where is safety? You are full of fear wherever you go. What is the reason? There are no good thoughts in us. Therefore, fear is there; reflection of the inner being is reason for fear. You will never be afraid if your heart is pure. You don’t have to fear if your heart is full of love. You can be free all the time. All are our friends. All are children. Develop sacred thoughts in your heart.

(DTB7 -P15/15)

MOTHER EARTH

We are born out of this mother earth. The tree yields fruit; the clouds bring rain to give water that sustains life. It is the sun’s rays that manifest and blossom the entire organic world and sustain human life. It is mother earth that once again demonstrates her quality of sharing the five elements to the rest of mankind. **Having been born here on earth, growing here, we have forgotten the very lesson that mother earth offers.**

(DTB2 -P1)

MOTHERLAND

The motherland is not a mere lump of earth. When we desire its progress, we have to promote the progress of the people who dwell

therein. The skills needed for resuscitating and reforming man are found only in students. The reforming process involves the removal, in living, of bad conduct and bad habits and the practice of good conduct and good deeds. **A man's worth can be measured by his efforts to reform himself.** In modern times, the Government has no authority to reform the subjects and subjects have no authority to reform the Government.

(BA-P2)

We should love our motherland whether it is rich or poor. Today it has become a fashion for the students to go abroad immediately after they complete their education. Students! You should serve your own motherland. Develop love and respect for your own motherland. Have faith in your motherland. You should be so proud of your own motherland that you should be prepared to dedicate your entire life for serving life for serving it. People imagine that they go abroad in order to acquire higher education. But what they acquire there is only arrogance and disbelief. They forget their own parents. What is the use of such ungrateful persons.

The mistake does not lie entirely with the students. **The Government is also responsible.** It should realise that our students are being spoilt by being sent abroad and the number of passports issued to them should be restricted. Are there no sufficient facilities for higher education, including Science and Technology in India? All that the students learn by going abroad is pride and ostentation. Lord Rama declared, the mother and motherland are greater than Heaven itself. All of us should follow this.

Dear student! Realise the greatness of Bharat. You need not criticise other countries, but have faith in your own nation. Be prepared to sacrifice everything for your motherland. In modern life, students are more attached to their bodies (dehas) than to their country (desa). Realise the unity of the two. The relationship between the motherland and the body is that of the object and its image. They are mutually dependent. We should recognise this essential truth. Bharat is a country which teaches unity in diversity. Every Indian should protect the honour of his motherland understand and respect her culture.

(BA-P101/102)

Give up the hankering to go abroad after you complete your studies. **Serve your Motherland. Lord Rama said, Janani Janmabhoomischa Swargadapi Gareeyasi (Mother and Motherland are greater than heaven).** So, work for your Motherland and serve the poor. The best way to love God is to love all and serve all, but serve only when it is necessary. You are born to experience love. Your life is full of love. But, you are not able to understand this Principle of Love. There is nothing greater than love in this world. Love is God. God is Love, so live in love.

(D.D. 26.7.99-p8)

**The Motherland, which bore children who earned
immortal renown all around the globe;
The Battleground, which witnessed the flight
of heroes from the West who ruled;
The Bharatha-land, which shone so brilliant with
seers and scholars, each a gem;
The Happy land, which fostered and brought to**

fame songsters and poets, thinkers and teachers;
The Birth-land of the beauty and charm divine
 through master artists of brush and chisel;
This mother, Bharath, to guard her Dharma Treasure,
O! students! Yours is the bounden task.
 (S.S.S Vol XVIII - p. 93)

MOTHER'S LOVE

More fragrant than the sweet-smelling flowers like the Jasmine and the Champak, softer than the cheese and the butter, more beautiful than eye of the peacock, more pleasant than the moonlight, is the love of the mother.

(D.D. 19-11-99-P2)

Mothers are responsible for the well being of their children. Never forget your mother. To set an ideal in this regard, I used to visit the Samadhi of my parents on My birthday. To inculcate this good feeling in the hearts of people, even Sai Baba is visiting the Samadhi of his parents, I have undertaken this sacred activity. Every individual should adore, respect, worship and love his/her mother. I have initiated this Ladies day in order to foster respect and love for the mother. **Not only the 19th of November, but the 19th of every month is being observed as Ladies Day in some States.** Whatever may be the circumstances, good or bad, do not forget your mother. Due to the effect of Kali Age, people consider their mothers as mere cooks in the kitchen. Not only that, they have been degraded to the level of servants. This is the misfortune that has befallen on man today.

(D.D 19.11.99-P5)

It was because Aryamba was a devoted and pious woman and observed sacred practices that the great world-teacher, Aadhi Shankaraachaarya was born to her. For Vivekaanandha to achieve worldwide renown, his mother's sacred life was responsible. Raamakrishna Paramahansa was able to preach the sacred doctrine of love to the world and achieve greatness because of his mother's good qualities.

(S.S.S VOL. XXVI-P151)

There have been many mothers in the world who have sought, by their strenuous endeavours, noble thoughts and sacred practices, to bring up their children in the path of righteousness. In the city of Calcutta, there lived a mother and his son. For the education of the son, the mother made many a sacrifice. She, however, impressed on the son one lesson: "Dear son, do not be concerned about worldly education. The foolish ones acquire all kinds of scholarship, but have no understanding of what they are. By study alone, a man does not get rid of his lowly ways. Through scholarship, one learns only to engage himself in controversy but does not acquire complete wisdom. Why pursue studies which end up only in death? One should study that which frees him from death. Only spiritual knowledge can lead to immortality. It is enduring. Worldly knowledge is temporary. For earning one's livelihood, worldly education is necessary. But this education should be acquired only to lead an independent life, with limited desires. Therefore, dear son, while pursuing studies embark also on the spiritual quest."

(S.S.S. VOL. XXVI-P155)

BHAGAVAN'S ADVICE

Never ever show disrespect to your mother. Never make her shed tears by your conduct. Keep her always happy. Her happiness will bring you all good things in life. But we should not worry at the death of our parents. Recently also I told that My mother and father appear before Me. I keep seeing them. They smile on seeing Me. I also smile on seeing them. We should be happy when our parents smile. Small children smile at everyone. We also start smiling when they smile. Parents are also like small children,. Mother always loves her children. Therefore, whatever high position we may attain in our life, we should never disrespect or look down upon our parents.

You should look after your parents and treat them with love and respect. Always consider them as God. Mother is God. Father is God. That is why it is said, revere your mother, father, preceptor and guest as God. Mother gives you your body. Father provides the means of nourishment of the body and opportunities for your progress. Acharya (preceptor) gives you education and God gives you everything. Therefore, you should never forget these four and treasure them in your heart. Mother and father should be there in your heart always. Do not ignore them even if you are facing hardships. One who forgets his/her parents cannot be called a human being. How can you exist without parents? They are the seed of your life, the very source of your life on earth. Therefore, parents should occupy a place of prime importance in your life. Howsoever old they may be and howsoever difficult may be Your condition, you should try to make your parents happy as far as it is possible for you. You should feed them even if you have to resort to begging. Bear all hardships to look after them. Fulfill all their desires. This will result in fulfillment of your own desires. Everything in this world is reaction, reflection and resound. None can escape from these. If you cause hardship to your parents today, your children will do the same to you tomorrow. You will get back the result of your actions without much delay. You may love anyone you like, but do not forget your parents. Your parents would never forget you. Hence, you should also not forget them.

It is for this reason that I have come here straight from Brindavan. Earlier, people thought that Easwaramma Day might be celebrated at Kodaikanal. But I decided that I should be at Puttaparthi on 6th May a grand function should be held here and poor people should be made happy by giving clothes and serving sumptuous food. Wherever I am, I perform this function in the same grand manner. We should never ignore poor people. We should always remember them and help them.

But some people out of their short temper abuse and ridicule them. This is a great mistake. If you ridicule them now, it will come back in future. You may be thinking you are ridiculing them but truly you are ridiculing yourself. Never ridicule or insult them. Always love them. If you insult them before others, you will also be insulted by others. You cannot escape from reaction, reflection and resound.

(S S June 2008 p.170)

It is desirable if discuss Educare, Educated man, Education in Kali Age, Human Values and Bal Vikas:

EDUCARE

The word 'Educare' has a sacred inner meaning. That which is manifested by 'Educare' cannot be heard by the eyes, cannot be heard by the ears and cannot be felt by the mind. But all that education confers can be seen, heard and felt. Education fosters desires leads to rebirth, whereas 'Educare' confers immortality. There will be no rebirth. The inner divine qualities like truth, righteousness peace, patience, forbearance and love cannot be seen by the naked eye and they lead to no birth. Modern education is giving rise to desires, which form the basis for rebirth. You need to develop detachment to control desires. Attachment leads to bondage and restlessness. The innate values alone control the desires. Inner voice leads to detachment.

(S S S Vol. 33 p 256)

Educare brings out our latent sacred values. Values are not to be taught but manifested. Mere accumulation of information is not educare; it is education. Educare is the blossoming of the Divine Lotus in our heart. Educare enables us to be not just receptors but vibrators and radiators of values to all the creation. Values are to be translated into action. That means, both precept and practice are equally important. How to put the principles of educare into practice? Many modern boys and girls have no knowledge about these principles. It is absolutely necessary that every student should know all about educare and its importance. **The latent powers in each student have to be brought out.** These powers must play their part in all his activities as reflection, reaction and resound. Thus, the process of education has to work in such a way **as to transform the students into reflection of their latent powers.** They are to be moulded properly and shaped beautifully. Our institutions bring out ideal students and present them to the world. Sathya (truth) is educare. Dharma (righteousness) is educare. It is truth and righteousness, which protected India from all dangers. Sathya and Dharma do not come from outside. All that comes, from outside is not permanent. Today it comes, tomorrow it goes. But what comes out from one's heart is permanent. Educare comes from the heart and it has to go to other hearts only.

“Vidyannasti Parodharma”. (There is no greater Dharma than Vidya). Therefore, One has to acquire real Vidya. Heart is the source of real Vidya. Mere accumulation of information is not Vidya. Vidya is eternal bliss. Real Vidya is educare. **But head is the source of education. Educare starts from the source of the heart and comes out through Buddhi (intellect) whereas education is merely bookish knowledge emerging from the mind. Educare is Biddhigrahyamateendriyam (Educare transcends the senses and can be grasped only by intellect).**

(S S April 2004 p. 119)

Education is derived from the root word ‘Educare’, meaning to bring out or to elicit. “To bring out” refers to manifesting that which is latent in man. Educare comprises two aspects; one is related to the head and the other to the heart. All those that enable man to carry on activities like reading, writing, undertaking a job and earning a livelihood are related to the head. **Sacred qualities like Compassion, Love, Patience, Truth, Righteousness and Justice etc. originate from the heart. These are meant for life, not for a living.** The former relates to Pravritti, which is external and positive in nature. Compassion, Love, Truth and Patience cannot be acquired through study of books. They are latent in our hearts. Educare manifests these latent qualities in man.

All those that emanate from the head are transient. Good health is ensured by the proper utilisation of head and heart. There are many unseen qualities in man. But man values only that, which he sees, listens and experiences. But, no importance is given to that which is unseen. That which is unseen is actually responsible for experiencing the fruits of one’s action. All human qualities spring from the heart only, they cannot be obtained from teachers or texts. Today we are human only in form, lacking human qualities. Human values foster good health in us.

(D.D 20.11.98-p3)

EDUCATED MAN

The educated man should be delighted to serve, and not desire to dominate.

For service is divine; service makes life worthwhile; service is the best way to use one's skill, intelligence, strength and resources.

(S.S.S. Vol. 8 - p. 181)

Good education consists in training you to control your sense organs and to make them grow in the right direction. The process, which enables you to control your sense organs, should be regarded as the right type of education.

The excitement, which comes from your sense organs, is something, which destroys the human qualities ties and sometimes brings disgrace.

(S.S.B. 1974 - p. 5)

Education has as its goal the realization of the Atma and the manifestation of its inherent attributes of Sath-Chith-Ananda.

(S.S.S. Vol. 8 - p. 83)

Real education requires the cultivation of a sense of humility. Great learning brings great humility. Without humility, there is no education.

(S.S.B. 1972 - p. 303)

Education confers humility, endows one with the authority to command; that will entitle him to affluence.

(S.S.S. Vol. 9 - p. 1)

Humility will lead you to deservedness and deservedness will in turn get you wealth. Wealth in turn will get you righteousness or dharma and you will be able to give charity

of the right kind. If you want to realise the aspect of Parabrahma, you should not feel proud that you are an educated person.
(S.S.B. 1974 - p. 89)

Students should have in their hands the future of this country. Wherever they gather, they should see that there is calm and peace and that the community respects them. The place where students gather should become a symbol of peace and happiness. This is the right symptom of good education.
(S.S.B. 1978 - p. 2/3)

Education must also remove hatred between the pilgrims on the various roads to God. There is only one God, one Goal, one Law, one Truth, one Religion and one Reason.
(S.S.S. Vol. VII - p. 199)

Education sans wisdom, mere wisdom bereft of discrimination, action without discretion, erudition lacking sagacity, power not justified by credentials, statements not based on truth, music wanting in melody, adoration not sustained by devotion, a person devoid of commonsense and character, a student not endowed with humility and a discourse that fails to inspire: these serve no useful purpose.
(S.V. - p. 165)

Any system of education that does not help to discriminate between right and wrong, that does not instil the fear of sin and the love of God, trains you in the codes of humility and reverence, widens the horizon of your wonder, encourages you to worship fully, serve your parents and inspire you to dedicate your skills and attainments, to the progress of your family, village, community, country, language and nation, stands condemned. The corruption and cruelty that are rampant in this country can be traced to this grave defect. Selfishness, greed, pomp and injustice are prevalent in every field. The nation has no peace and the sense of security is feeble. As science develops and technology advances, humility and mutual love should also develop to the same extent, otherwise man becomes a menace to man.

Human sensitivity must be so high that no one can tolerate the misery of others. But when one is not moved by the misery of even one's own parents, how can this trait be cultivated.

(U.D. CIX - p. 2)

Education must instill the fundamental human values; it must broaden the vision to include the entire world and all mankind. Education must equip man to live happily, without making others unhappy, to evaluate things, pleasure and possessions correctly and without prejudice, and fix one's attention ever on the Highest and the most Precious Achievement of all, the Atmic Victory. The spiritual stream must flow in the heart as the source and spring of all endeavour.

(S.S.S. Vol. XI -p. 75)

The marks of true education are selflessness, humility and unostentatiousness. The ethos of Bharat is based on righteousness and justice and an inherent goodness of character. The edifice of right education rests on four pillars: Self-control, Self-confidence, Self-support and Self-sacrifice. Students today are totally oblivious to self-support. How, then can they achieve Self-control? Education should aim not merely at marking men human, but should try to make them perfect human beings. We may not have all the physical means necessary to protect the country. But if we stand by Truth, we shall be saving the whole world.

(S.S.July 1988 -p. 175)

Education must remove hatred between the pilgrims on various roads to God. There is only one God, one Goal, one Law, one Truth, one Religion and Reason.

(V -p. 158)

Educated man must realise that he has more obligations than privileges, more duties than rights.

(F.D.D -p. E - 3)

Education is more in the shape of enlightenment than pure knowledge. Education is not for agitation but for elevation.

(F.D.D -p. E - 4)

Education must ultimately mean:

"E" for Enlightenment

"D" for Duty and Devotion

"U" for Understanding

"C" for Character

"A" for Action

"T" for Thanking

"I" for Integrity

"O" for Oneness

"N" for Nobility.

(F.D.D -p. E - 5)& (U-P170)

Education is for earning Gunaalu (virtues), not Anaalu (money).
(W.P. - p. 27)

Education must be regarded as a sacred process and a preparation for unselfish serve to society.
(S.S.S Vol XVII - p. 18)

**That which fosters universal peace,
That which destroys all scope for mean thoughts,
That which encourages unity and cooperation,
Is real Education, this is the education a student should acquire.**

(Telugu poem)
(S S B 2002 p.111)

True education confers humility on man. Humility leads to competence and competence helps him to earn wealth. When the wealth is utilised for noble and charitable activities, man attains true happiness.
(SSSDK p.270)

*Vidyanaama Narasya Roopamadhikam Pracchanna Guptam Dhanam,
Vidya Bhogakari Yashah Sukhakari, Vvidya Gurunaam Guru,
Vidya Bandhujano Videsha Gamane, Vidya Para Lochanam,
Vidya Raajasu Poojyate Na Hi Dhanam, Vidya Viheenah Pasuh.*

Education is a third eye , a secret treasure,
Bestower of fame and enjoyment, the teacher of teachers,
A friend in foreign lands, the supreme guide, and
Honoured by kings more than wealth. One without education is a beast.
Just as child recognizes its mother and father at birth, students must recognize the history and culture of the land of their birth. The country is like a mother and the culture is like a father. One who does not recognize his culture can never understand his motherland.
[S.S.B 1995-P 1]

*Sukhaarathi Tyajate Vidya
Vidyarthi Tyajate Sukham
Sukhaarthinah Kuto Vidyaa
Kutah Kuto Vidyarthinah Sukham*

One who craves for pleasure is able to pursue education.
A true student renounces worldly pleasures.
One who desires comfort cannot obtain true education.
And comfort is not necessary to acquire education.
[S.S.B 1995-P 76]

Good education is that which teaches the method of achieving world peace; that which destroys narrow - mindedness and promotes unity, equality and peaceful co-existence among human beings. (Telugu poem)

Good education is not merely reading several books, gathering bookish knowledge and teaching it to others. There is no use of acquiring mere book knowledge. By acquiring bookish knowledge, you may perhaps become a book yourself. **Real** education is that which promotes unity, equality and peaceful co-existence with fellow human beings. Merely reading books and periodicals and acquiring bookish knowledge is the so-called **secular** education. Several people in the world today are pursuing this type of education only. But, this cannot be termed as real education. Real education flows from the heart and is termed as 'Educare'. There is a lot of difference between 'education' and '**educare**'! Educare is the basis and foundation for all types of education. Educare is the Adhara (support) and education is the Adheya (supported). All the texts we read teach only education to us. But, this is totally inadequate. We must pursue educare alongwith education.

(D D 10th October 2005 p 2)

EDUCATION IN KALI AGE

Wealth is considered God.

Pride has become religion.

Ego is the raging fashion.

Desires are considered ornaments.

Righteousness has become extinct.

Humility is non-existent.

Righteousness has declined.

Hypocrisy has become the light of life.

Love and affection have declined.

Education in Kali Age has blinded people with lust.

Life has become burdensome.

Thinking has gone astray. Delay may spell ruin to humanity.

Combine morality with education essentially and

Earn the reputation that you are the very children of Bharat.

(BA-P129)

EDUCATION---SOCIETY---SELF

Sri Aurobindo once told the students of Calcutta University , “ students! Why do you acquire this knowledge? Is your learning only for selfish ends? You have acquired all these skills at the expense of society. If you do not repay your debt to your community by using your talent for the society, it is better you burn your books.”

Today science has achieved great advancement. Many scientific and technological disciplines are taught to the students. Is this knowledge imparted by the society or for the benefit of society or for the name and fame of students? Having become great intellectuals, is there any genuine transformation in them? Churchill once said, “ Man has conquered all. But he has not conquered himself.” Scientific education of today teaches one everything about the external world, leaving out the knowledge of the Self. The entire effort of man is now concentrated on knowing everything about the external world. All this is mere material and physical knowledge. The learned man today knows all about

the external world but nothing about his own reality. True relationship is that which you establish with your inner self.

(S.S. January 2000 p.12/13)

HUMAN VALUES

What is the meaning of human values? The divine values themselves are real human values. These values have not entered the earth as if for the first time. Along with this body all these values also have taken birth. But depending upon our own requirements, we go on suppressing the importance of these values. The reason for this is selfishness. The kind of duality, Raga and Dwesha, has come from selfishness. Swartham is responsible for this Dwaitham. Raga Dwesha is the cause for the Bhava Roga. If you wish to free yourself from this disease: Bhajana Bina Sukha Santhi Nahi....

(D -p 28)

The mere human form is no use to the world. It is by his thoughts and actions that one's humanness is revealed. Hence all the studies that are pursued should be related to the body, the mind and the spirit. To-day's education stops with concern for the body and does not proceed up to the heart. People speak about Education in Human values, (EHV). In my view, what is needed is not EHV but 3 HV - education which embraces Head, Heart and Hand.

(D3 -p. 33)

If human values take root in the educational system, the emerging products from our institutions will have the following attributes: they will want peace with justice in a World that acknowledges the rule of law and in which no nation or individual need live in fear; they will want freedom, not being born to have some one else's foot over their necks or hand over their mouths; and freedom on the home-front and a World in which freedom is looked upon as a good and easily available commodity; they will want the dignity and work of every individual to be recognised and safeguarded; they will want every person to be given an opportunity to achieve the best in him or her; dissenting from conditions such as disease, ignorance and poverty that tend to stunt the growth of individuals; and they will subscribe strongly to the tenets of equality before the law and equality of opportunity for all.

(V. -p. 104)

The heart not polluted by desire and anger, the tongue not tainted by untruth and the body unblemished by the acts of violence-these are the true human values.

(D.D. 26.7.99-p2)

Of all human values, three are most important. **The foremost is love of God.** Where there is love there is sacrifice. There arises purity of heart. There should be a fusion of love, **sacrifice and purity.** They are not mere human qualities. They constitute vital organs of a human being. They are as essential for a human being as the head, hands and legs for the body. Without these attributes, no one is a complete human being.

(S.S.S Vol XVII - p. 2)

Human Values cannot be practised by studying books or listening to lectures. They have to be cultivated by individual effort. Students! True education consists in sanctifying everything you utter and every thought and action of yours. Humility is the bed-rock. Cultivate humility as the first step. Bend the body. Mend the senses. End the mind. This is the key to immortality.

Human values are essential not for students alone. Everyone has to practise human values as a mark of a true human being. When a human being declares that he is a man, it is only a half truth. He must also declare that he is not an animal. To give up animal qualities and practise human values will make a man fully human.

(S.S.S. Vol XX. P - 166/167)

We also have human values. What is this human value? The value is within us. Values are not to be acquired afresh. We are born with the values. Just as there is no difference between you and the shadow, likewise, there is no difference between you and your value. The values are all within you. You are far away from them because you do not make use of them. You are truth, you are Dharma. Everything is yourself. You are the embodiments of truth. You are embodiments of love. You are embodiments of God. You must understand this truth.

(DTB6-P8)

Punya Phalamu Cheta Puttenu Manujadai

Dushta Vaanchala Cheta Dushtudai

Jnaana Maargamu Maanvatvamu Veede

Intakanna Raakshatvamedi Kaladu?

One is born Human by the fruit of meritorious deeds.

By cultivating unholy desire, One becomes wicked,

And abandons the path of Wisdom and human values.

Indeed, what else is demonic behaviour ?

[S.S.B 1995- P104]

Due to advancements in the fields of science and technology, human values are lost and minds have become polluted. On one hand, science has progressed; but on the other hand, the sanctity of the senses has regressed. Man is happy seeing the advancements of science and technology, but he does not realise how far he has moved away from divinity.

Bal Vikas

The ideal of the Bal Vikas is to raise a generation of boys and girls who have a clean and clear conscience.

The Bal Vikas is the primary basis of the movement to restore dharma in the world. The elders are far gone in their ways, it is difficult to expect change in their habits and attitudes. Children have to be led into good ways of living, into simplicity, humility and discipline..

The Bal Vikas children will be the leader of tomorrow in this land. The virtues that have been implanted in them, the counsel that is provided and the examples placed before

them will remain carved in their memories and transform their outlook and behaviour in the days to come.

Today's children so trained will be the future citizens

Every child in Bal Vikas should cultivate fear of doing wrong, have humility before elders, teachers and parents; and imbibe faith in God, in their own strength and in their victory.

(SBA-Preface)

A snake-gourd will grow straight and well only if a stone of a suitable size is suspended from it from time to time as it develops. Otherwise it will become twisted and stunted in growth. Similarly children will become good adults only if they are subjected to discipline when they are of an impressionable age.

(N.N.S.G.(2)p.144/145)

The Bala Vikas Gurus and teacher use various educational techniques and skills to impart into the young minds an insight of;

1.the Indian culture and philophysical subjects,.

2.teach Vedic hymns of Rudram , Purushasooktam, Sri Sooktham Mantrpushpam etc,

3 About religions and religious teachers, the Brotherhood of man and Fatherhood of God emphasizing Ekam Sat vipra bhudha vadanti- truth is one but spoken differently by the wise.and there is one religion the religion of Love, there is only one language the language of the heart, there is only caste the caste of humanity etc

4. Leadership Qualities and history of the great leaders of the world

5. Loving and compassionate service to the poor and needy

and inculcate the spirit of Character , and national spirit and the service to the mother and motherland Etc.

to make the children future wholesome citizens of the country

Bhagavan Baba says Students are His property and He spends 75% of His time with them .Sri Sathya Sai Educational Institutes impart not only secular education but impart the Adyathmic education.

Conclusion

We must try to understand our own culture. Understand the purpose of life, the duties assigned to Parents- the grand parent.the mother and the father who have to pursue the Chaturvidha Purusharthas, and bring up children in the knowledge of our culture, tradition and how they have to respect the parents and elders . To this end the parents have to themselves set an example for the children to follow, Tell the children Janani and Jnama bhoomi are greater than Heaven and they must sacrifice their lives for the sake of the mother (parents) and motherland. They must

also be conscious of service as their motto , Serve the poor and needy. Only then as Parents we should have discharged our role and expect the children to emulate.

Books consulted

Name of the Book	Abbreviation used
Benedictory Addresses	BA
Dharma Vahini	Dha V
Dhyana Vahini	Dhy V
Directives and Commands of Sri Sathya Sai Avatar for Spiritual Transformation	DTB
Discourses on Bhagavad Gita	DBG
Divine Discourse	DD
Divinity & Dew drops	Ddd
Divinity with the Unfailing Compassion	D
Dynamic Parenting	DP
Facets of the Divine Diamond	FDD
Greatest Adventure	GA
Gita Vahini	GV
Life is Awareness	LA
Man Management	M
My Baba and I	MBI
My Life is My Message	MM
Necklace of Nine Sai Gems	NNSG
Prema Vahini	Pre V
Rama Katha Rasa Vahini	RKRV
Sai Avatar	SA
Sai Echoes from Kodai Hills	SEK
Sai Vandana	V
Sanathana Sarathi	SS
Sathyam Shivam Sundaram	SSSm
Sathya Sai Vahini	SV
Summer Rose in Blue Mountains	SRBM
Summer Showers in Brindavan	SSB
The Scriptures Fulfilled	TS
Uniqueness of Swami and His Teachings	U
Vidya Vahini	VV
Vision of Sai	VS