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## **HUMAN VALUES IN PROFESSION**

Human + Values = Human Values.

Before understating the word Human values, we must understand the meaning of human.

Human means: Of, belonging to, or characteristic of man. Of the nature of man; that is a man consisting of men. Having qualities or attributes of proper to man.\*

Values mean: That which is worthy of esteem for its own sake; that which has intrinsic worth. Worth or worthiness (of persons) in respect of personal qualities. Estimate of or liking for a person or thing. To think highly of (oneself) for some thing.\*

Hence combining the human and values we understand that human being possessing inherent characteristics of man and is worthy of conducting in a manner of worthy esteem.

Human being / Manava, the Sanskrit term used for man is derived from the word Ma + Na+ Va

Ma denotes maya or ignorance

Na denotes no or without

Va denotes conduct

That is one who conducts himself without ignorance. When an individual shuns ignorance and adopts the path of knowledge, he becomes a true human being. The qualities of love, mercy, compassion and forbearance characterise a human being. He alone is human being who enquires into his true nature (eternal values).

According to Bhagavan Sri Sathya Sai Baba, there are five types of human beings namely:

Maanava daivatvam (human – divine ). The man recognises that he is an instrument of the Supreme and engages himself in the acts of righteousness.

Maanva maanavatvam (human – human). The man adheres to the basic human values of truth, righteousness, peace, and love and thereby lives up to his true human nature.

Maanava daanavatvam (human – demonic). The man follows evil practices and engages in the selfish acts of cruelty and violence and lives bereft of morality and justice.

Maanava pashutvam (human – animal). The man leads animal life and engages in the acts of eating, sleeping and sensuous pleasure with no higher aim in life.

Maanava heenavatvam (debased- human). The man who can go to the extent of subjecting himself to suffering for the purpose of doing harm to others.

Therefore, a true human being must try to elevate himself from the fifth type (Maanava – heenavatvam) to the ultimate first type (Maanava – daivatvam) of human being. For this purpose the human values are to be adhered to in daily life. It can be said that human values help in elevating a man from the last type to the first type that is transforming Manava into Madhava.

It may be recognised that difference between the lowest and the highest form of human being lies in adherence of human values, which is nothing but the manner of conduct and the knowledge.

So, the essential of human values are:

a. Good Conduct

b. Education, True knowledge and wisdom

### c. Character

#### a. Manner of good conduct:

Good conduct has to be the main key of life for men. It is the way of living the path of virtue that keeps one in memory of the people long after death. If it is not the virtuous way, the person is as good as dead.

Shakespeare says "Life is a stage where every one has to play his (her) own part". Then everyone has to depart. What is this part? Every person has many roles to play. At home as a son, daughter, husband, wife, father, mother and grandfather while at office an employee, colleague, subordinate, superior, employer, and, in society as a friend, citizen, ruler and ruled etc., in every sphere of life he has to adhere to the principles of life constantly and follow righteous path with good conduct. The question may arise how is it possible to follow the righteous path in every sphere of life? The answer lies in our ancient Vedas.

The teachings of the Vedas say 'Sathyam Vada, Dharmam chara' (speak truth, practise righteousness). (D D 14-10-2002)...

The Indian culture has prescribed Chaturvidha Purusharthas, the four ends or goals of human existence, viz., Dharma, (Righteousness), Artha, (the earning of Wealth), Kama (fulfilment of Desires) and Moksha (Self- realisation, Salvation or Liberation). It may not be possible for human beings to achieve all these four goals. However, these Purusharthas have to be pursued in pairs, Dharma-artha (earn wealth with righteousness and Kama-moksha (desire the liberation).

There are four qualities which man has to develop if he is to pursue the four Purusharthas. They are Maitri (enduring and true friendship between equals in age, wealth and status), Karuna (kindness or compassion to be shown towards those who are in a lower position than ourselves in respect of age, wealth, health and status, education and the like), Muditha (appreciation to be shown towards those who are better than ourselves and feel happy seeing them. Muditha means freedom from envy and feeling happy over better fortunes of others) and Upeksha (keep away from all those who are filled with bad thoughts, indulge in bad talk and bad actions). Cultivate these four qualities to achieve the Purusharthas. Failure to observe these directives that the quality of the life has deteriorated and failure to understand these four qualities is the cause of many grave consequences.

The human being is a combination of morality (Naithikam), righteousness (Dharma) and spirituality (Adhyatmikam). He has to follow the five human values of Sathya, Dharma, Santhi, Prema and Ahimsa that can be compared to the five life principles of man, viz., Prana, Apana, Vyana, Udana and Samana. A true human being is one who practises the five human values. (D.D 26.7.99-p4)

#### Sathya (Truth)

The word "Sathya" in the reverse order "ya" represents "yama" meaning discipline and control of senses, "tha" represents "Thapas" or penance. You can do penance only when you control the senses. You can bring about the unification of thought, word and deed by Thapas. Then you will have the knowledge of "sath". It is only through the control of senses and penance you will attain the wisdom of reality. (SEK-P14)

Sathyam Bhruyath, Priyam Bhruyath, Na Bhruyath Sathyamapriyam (speak truth, speak pleasingly. and do not speak truth which is unpalatable).

Truth relates not only to what is factually correct, but what is true for all time. (CK-87)

Moreover, truthful speech must be both pleasing and beneficial to the person concerned. It should not excite passion or promote ill will. You should not indulge in falsehood to please others.

'Sathyam nasti Paro Dharmaha'. There is no truth, which is different from dharma. To reach (practise) truth, discipline and regulated life and tapas are essential. (S.S.B. 1974 - p. 155)

Truth does not simply mean abstaining from lying. You have to take truth as your very essence, as the foundation of your life. Truth confers fearlessness on man. It drives away fear. Truth is an important quality that only when it is being fearlessly observed by an individual will he be able to attain divinity. Therefore, you should resolve to always tell the truth no matter what, not fearing and not caring for the consequences, whether they be joyful and profitable for you, or whether they may result in chastisement and punishment. Satyamevayathe Naanrutham. Truth and Righteousness will never submit to anything. All kinds of power, whether physical, intellectual, monetary, military or political, have to bend before Truth and Righteousness; but the latter will yield to none. Truth and Righteousness will always triumph. And not the untruth. Just as a strong foundation is very important for a mansion, just as roots are the very basis of a tree, truth is the very basis of life as a human being. If you are wavering in truth, there will be no safety and protection for your life. Under the most trying circumstances, Harischandra never gave up either telling the truth or following Dharma. He considered Truth and Dharma like two eyes or like the two wheels of a chariot or like the two wings of a bird, each indispensable to the other.

(D. B. G p. 178, I C S p1)

Truth is something, which people do not like. They look at it as if it is inimical to them. Untruth is pleasant. They look at it in a friendly manner. But in reality uttering truth is easy. By indulging in falsehood is a torturous process. One has to take a lot of trouble to cover up one lie with more lies. Untruth will destroy the person's humanness and character.

(S S B 1973 p.95 & S S Oct 1988 p268)

There may be occasions when by uttering truth may cause immense harm to a person. In such circumstances, you may use Yukthi (tact) and escape from the predicament of uttering the untruth.

Benjamin Franklin rightly said that 'a slip of foot you may soon recover, but a slip of tongue you may never get over.

### Dharma or Righteousness

The term Dharma is derived from the root Dhr. Dhaarani means that which binds the universe in unison through Dharma (righteousness). "Dharmo Viswasya Jagathah Pratishtaa" (It is righteousness which upholds the universe). "Dharme Sarvam Pratishtitham" (Everything abides in righteousness). The presence of this Dharma cannot be established by sense of perception or through inferential deduction. It transcends the canons of logic. Its existence has to be derived from the Vedas (the authority of revealed scriptural testimony).

(S.S.S Vol XXI - p. 1/2)

There is no word which can successfully convey the depth and the amplitude of meaning contained in the word 'Dharma'. Words like 'Right action and righteous living' are only translations which do no justice to the original meaning. Only 'Dharma' is the equivalent of the word 'Dharma'. Many people have mistaken 'dharma' for religion. But 'religion' does not convey the infinitude of meaning latent in the word 'dharma'. Dharma is an ocean whereas religion is a lake. While the scope and significance of a religion is confined to certain number of people following a certain creed. 'Dharma' is universal in scope transcending race and religion. The word Dharma, which is really bound up with an infinite variety of meanings, is being inadequately described by one word, duty, in the modern age. Duty is something which is connected with an individual, a predicament, or with a particular time or country. On the other hand, Dharma is eternal, the same for everyone everywhere. It expresses the significance of the inner Atma. The birthplace of Dharma is the heart. What emanates from the heart as a pure idea, when translated into action will be called Dharma. If you have to be told in a manner that you can understand, one can say "Do unto others as you want them to do unto you" that is Dharma. Dharma consists in, avoiding actions which would hurt others. If anyone causes happiness to you, then you in turn should do, such things that will cause happiness to others. When we recognise that what others do will cause difficulties and if we do the same thing that would be adharma.

(S.S.August 1988 – 4th cover)

Dharma or righteousness is the basis of everything. There is no virtue greater than Dharma. There are four types of Dharma.

1. Vyakthi Dharma or Individual Ethics
2. Grihastha Dharma or Family Ethics
3. Samajika Dharma or Social Ethics
4. Rajya Dharma or National Ethics

Each of these is mutually interdependent and inextricably inter-linked. So if individual Dharma is not proper, family Dharma declines, social Dharma is affected and finally national Dharma deteriorates. So national Dharma and the welfare of the nation are dependent on the proper observance of the individual Dharma.

(M-P44)

There are seven facets to Dharma just as there are seven colours contained in the rays of the sun. The first facet of Dharma is truth. The second facet is good character. The third is righteous conduct. The fourth is control of senses. The fifth is penance or austerity. The sixth is renunciation; and the seventh facet of Dharma is non-violence. All these facets of Dharma have been laid down for the protection of the individual and for the well-being of society.

(D.B.G. -p. 179)

For accomplishing anything in the world three things are essential, One, mastery over the senses; two, control over the mind; three, maintaining perfect bodily health. It is only when all these three requisites are present that man can achieve his aims. If to-day man fails to achieve petty objectives, it is because he is deficient in all these. To acquire these three, man has to practice "Dharma", as laid down by the ancient sages. The Veda declares: "Yatho abhyudaya nissreyas siddhih saa Dharmah". (That which is conducive to one's wellbeing here and the hereafter is Dharma - Righteousness). This means that in this world that which gives happiness and relieves sorrow here and the hereafter is Dharma - (Righteousness). This calls for unity in thought word and deed. This is true righteousness. Where there is no accord between what one thinks, says and does, his life is meaningless. It is by the harmony of thought, speech and action that the true worth of man manifested.

(D3 -p. 33)

Five types of Dharma (duties) have been laid down for man. One is Kula Dharma (duties relating to his occupational group). The second is Dhesha Dharma (duty to the nation). The third is Matha Dharma (duties pertaining to his religion). The fourth is Gana Dharma (duties relation to society). The fifth is Aapath Dharma (the duty when he faces danger). All these five types of duties are related to one's life in the phenomenal world and are not concerned with the Supreme Reality. All these duties have penalties for their violation. Without these penalties organised life is impossible. Such punishments should not be regarded as unwarranted impositions. On the contrary, they should be considered as essential corrective measures conducive to one's good. Only the person who has been subject to such restraints can achieve anything great in life. Discipline is like the reins, which regulate the movements of a horse. It is like the goad that controls the elephant. Without discipline - and the punishment that may be inflicted if it is violated - man will not be able to correct his mistakes. (S.S.S Vol XVII - p. 23/24)

The word Dharma is peculiar to Bhaarath and no language other than Sanskrith has it in its vocabulary, nor any country for that matter. It is interpreted by some as 'Righteousness' and by yet others as 'reason', etc. Dharma is Dharma only. No other word can give the same meaning. "Dharmo Rakshathi Rakshithaha" (Dharma protects those who protect it). That which controls and encompasses everything is Dharma. There is a lot of difference between Dharma and religion. Dharma is like an ocean. Religion is just like a small lake.

(S.S.S VOL. XXVI-P29)

Dharma is otherwise known as neethi (morality). Morality is equated with selfless love. Religions were instituted to foster the well-being of society through the promotion of love. The ancient sages laid down certain rules and precepts in accordance with the times, the place and the circumstances of the country. These were intended to foster human values and were based on the scriptures and the Vedas. (S.S.S XXII - p. 169)

Morality is the basis for all human qualities. Morality elevates man to the highest state.

What the nation needs today is the morality. Morality must be regarded as a fundamental requisite at all times. A great General said, that whether in war or in any difficult situation one should not give up moral principles. Gladstone, who was Prime Minister during Queen Victoria's reign, always adhered to morality in all situation. The people had more regard for him than even for the Queen. Morality can be upheld only through control of senses. (SSS XXIII p. 176)

“Dhaarayiti iti Dharmah,” it is said. “Dharma is that which sustains the world, that which upholds the world.” Every object in the world has got certain unique qualities. The quality that is the vital essence of the object reveals its Dharma. For instance, it is the basic quality of fire to burn-burning is its Dharma. When the fire loses its capacity to burn, it ceases to be fire and becomes mere charcoal. Sweetness is the inherent quality of sugar. If sugar loses its sweetness, it is no longer sugar but sand. The Champaka flower has the natural quality of exuding fragrance. If there is no fragrance in it, it is not Chamapaka.(S S S XXI p 83).

So, Dharma means certain obligations and duties and regulation over actions, words, and behaviour. It also includes morality, truth, virtue, love, and a host of other qualities that uphold the communities of man and the individual. (LA-P196)

But what is happening is the decline in the practice of Dharma. Today, the practice of Dharma is itself true sadhana. For the practice of Dharma, the triple purity, purity of thought, word and deed is essential. (S.S. Sep 1990 -p. 227)

If each person considers it his Dharma to conduct himself without causing any harm to any other person, then there will be peace; prosperity and joy aplenty in the world. Acting this way is your real duty, a duty which has to be performed for the sake of setting an example to others and for upholding the essential ideals of Dharma.

(D.B:G. -p. 185)

Shanthi (Peace)

Shanti or the Perfect peace means the type of peace derived as a result of the absence of desire, anger, greed and hatred. Peace must be expressed in feeling, word, posture and action; also in mind and the performance of duty - all in uniform measure. Then peace becomes perfect, the highest and most stable type. Genuine peace is won by control of senses. Pure love can emanate only from a heart immersed in peace. The realization "Everything is God" then becomes natural to you.

Shanti denotes the capacity to bear success and failure, joy and misery with perfect equanimity. It is there deep down as the very core of our being. Only thoughts of God and intense love for Him bring peace. As worldly thoughts diminish, thoughts of God increase. Normally, the mind desires these worldly things all the time. As the desires are cut out, the peace becomes stronger.

“In the absence of strife, there is peace. In peace, there is supreme peace and in supreme peace there is bliss,” observed Gandhi. You can appreciate the greatness of light only in darkness. (M-19)

Peace or Shanthi is the most priceless possession of man. The absence of worry is peace. the sign of a virtuous character, willingness for service, a readiness to renounce, a clean spirit of resignation, and awareness of the evanescence of material wealth, of cool agitation - less lake of Joy in the heart.

(S.S.S. Vol. VII - p. 467)

Peace is what every one seeks, but it can never be secured from the outside world. Accumulation of riches and power cannot endow peace. Peace can alone come only from the fountain of peace within.

(S.S.S. Vol. VIII - p. 32)

That is the innate quality of the mind. In order to search for peace there is no need to go anywhere else, as gold and silver lie hidden under the earth and pearl and coral under the sea, Peace and joy also lie hidden in the activities of the Mind. Desirous of acquiring these hidden treasures, if one dives and turns mental activities inward, then, he becomes full of Prema or Love.

(Pre. V -p. 50)

The external peace is a reflection of your internal peace; it is an echo. Peace alone is eternal Truth. It has great power. It confers eternal bliss. It is man's principal treasure. You may be of brilliant intellect, or a wealthy person or a physically strong person, but all this is useless, if you do not have peace. By absence of attachment, desire and egoism, you can achieve peace. To gain peace is the only aim of life. Not name, fame and wealth. By leading a life of contentment, one achieves peace. (Sn 4th cover page November 1991)

Peace comes from within. Contentment is a mental condition. Do not feed the roots of attachment to worldly comforts, more than is absolutely necessary. They lead only to anxiety and fear; they can never satisfy the innermost craving of man. Lead them into the path of devotion and dedication; that will be for them the path of content and joy. Emphasise the universal Self Principle, encourage prayer, meditation. Quiet contemplation of grandeur and glory of God, reflected in Nature, repetition of the Name of the Lord, encourage silence and solitude, for the sake of introspection and contact with the springs of joy inherent in man.

(S. p. 157)

The mind is a web of desires. Peace of mind comes when there are no desires, and in that state, there is no mind; the mind is destroyed, so to speak. Peace of mind really means purity, complete purity of consciousness. All spiritual practices are aimed at purification of the heart.

(C.W.B.S.S.B. - p. 57)

Peace and prosperity cannot drop down from the sky; they have to be striven for, and acquired by sincere effort dedicated to God with intense and pure devotion; they have to be won by the cultivation of love, humility and reverence. (S.S.S. Vol. VIII - p. 82)

Only thoughts of God and intense love for Him bring peace.

The dawn of peace can be brought about only by learning, practising and teaching the art of living together in peace and amity in the home. Then peace in the world can be established without delay or travail.

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

If there is righteousness in the heart,

There will be beauty in character.

If there is beauty in character,

There will be harmony in the home.

When there is harmony in the home,

There will be order in the nation.

When there is order in the nation,

There will be peace in the world.

(T - p. 127)

## PREMA (LOVE)

Prema (love) is the greatest Sadhana (spiritual activity). Prema is not mere reciprocal love. It is an extended and sublimated form of self-love. It is an extension of love to humanity and to the entire creation. The essence of Prema as a sadhana lies in the cultivation of humanitarianism, universal compassion and altruism.

(S.S.B. 1979 - p. 98)

Realise and understand full well that the only royal path to reach God is the path of Prema. You will be able to taste this sweet honey of Prema only at the lotus feet of the Lord. Such honey is available at the lotus and it is not as if honey were applied to the feet of the Lord. (S.S.B. 1974 - p. 282)

Love is another name for Dharma. True love is priceless. It has no trace of selfishness in it. It does not change. It is pure and unsullied. It always grows and never diminishes. It is spontaneous.

(SS Jan 85 p2)

There are various types of prema :

Vatsalya Prema: the love of a mother to her child. Like that of yashodha to Lord Krishna

Sakhya Bhakti: intimate relationship between friends. Like that of Gopis and Gopalas to Krishna.

Virodha prema: inimical prema. The constant bewildering thoughts of the enemy. Like that of Kamsa and Dantavakra to Krishna, and Ravana to Rama.

Madhura bhakthi: Complete surrender to the Lord. Like that of Meera to Krishna.

Love can transform man into divine being; it helps him manifest the divine, which is his core. (S &M p133)

Prema is cultivated through two methods, (1) Consider always the faults of others, however big, to be insignificant and negligible. Consider always your own faults, however insignificant and negligible, to be big and feel sad and repentant. By these means, you avoid developing the bigger faults and defects and you acquire the qualities of brotherliness and forbearance. (2) Whatever you do, with yourself or with others, do it, remembering that God is omnipresent. He sees and hears and knows everything. Whatever you say, remember that God hears every word; discriminate between the true and the false and speak only the truth; whatever you do, discriminate between the right and the wrong and do only the right. Endeavour every moment to be aware of the omnipotence of God.

(Pre. V. - p. 17/ 18)

Sri Krishna, time and again, teaches us to cultivate Prema (Love) to counter anger, envy, jealousy and pride.

Prema knows no hatred

Prema knows no selfishness

Prema seeks no reward

Prema ever gives but never takes.

Prematwa (the principle of love) is Daivatwa (Divinity) itself. God is Premaswarupa (the embodiment of love). He can be realised only by promoting Prema in us. You need neither japa nor dhyana to see God. You have to carry on with the sadhana till Prema ripens in your heart. How can you see the moon with closed eyes though he is shining brightly in the sky? Japa and tapa, dhyana and bhajan should help to make your vision clear. You can find fulfilment in life by listening to noble teachings, understanding their significance and putting them into practice. (S.S. April 87 -p. 101)

Prema is Thrikaalaabaadhyam (Love is that which lasts through all the three categories of time-the past, the present and the future). Such love can exist only between God and the devotee and cannot apply to any other kind of relationship.

(S.S.S VOL. XXVIII-P18)

Prema, or Love is a much mis-used word. Any positive response to the attraction is called Love; any feeling of attachment, however trivial or transitory is characterised as Prema. We must certainly coin new words or set aside specific words to indicate the forms of love. The attachment of parents to their children, or of the children to the parents must be called affection. The response to the attraction of sex is best described as fancy, fascination or delusion, Moha. The feeling of kinship or comradeship evokes dearness. The pleasure one gets through a sense of possession, especially of material objects can be known as satisfaction. The yearning to reach for the sublimity that lies inherent in Truth - this alone is entitled to be called by that holy word, Prema, for that is the sweetest, the most charming, the most satisfying possession of man. Prema is strong and steady enough to overleap all obstacles, confront with equanimity all changes of fortune, and defeat all attempts to delay or deviate. It does not judge one incident as good and another as bad; it does not ascribe them to different agencies. Just as the same Sun causes both day and night, the same Divine Will causes joy or grief so, the devotee does not wince or exult, whether ill or well.

(S.S.S. Vol. IX - p. 95/96)

Love is flower. Lust is a thorn.

Love is giving and forgiving.

(F D D p L17)

Love is the path. Start the day with Love. Spend the day with love. Fill the day with love. End the day with love. This is the way to God.

(C.W.B.S.S.-p123)

Love expresses Itself in Seva.

Love grows through Seva,

Love is born in the womb of Seva,

And Love is God.

(S - p 108)

When Love illumines thought, Truth is revealed.

When Love motivates action, it is transformed into Right Conduct.

When Love saturates feelings, it becomes calm and serene and endures Peace.

When anger, envy, greed and hate are cast away, Love dawns in understanding and Non-violence reigns supreme.

(SIP p.245)

Love is the panacea for all ills that afflict the Society today. Love is the most powerful weapon to destroy the forces of evil rampant in the world today. Hatred should be banished. Our mind should be dedicated to God and in due course, we should merge in God and become one with God which is the Aim of Life.

AHIMSA (Non-violence)

Ahimsa = A+ HIMSA. 'A' means without and HIMSA means hurting.

We generally think that ahimsa is not causing harm to some living being. Ahimsa is not just this. Even bad vision, or bad hearing or bad talk is also Himsa. Ahimsa really means that you should not cause harm to any one through your vision, hearing or talking.

Buddha also said 'Ahimsa Paramo Darma'. Even Gandhi followed this path.

(S S B 1978 p 210)

Gandhi adopted this path and universally it is known that India is one of its own kind to get independence through non- violence, without much strife and bloodshed. So we should not hurt anyone: Manasa, Vacha, karmana. (Thought, word and deed).

The meaning of ‘Ahimsa’ is that either in thought, word or deed, you should not cause harm to anybody.(S S B 1977 p 235)

As the duration of a life is an important factor, therefore, time should be utilised properly. Man is relying very much on his physical and mental strength. He is not making the slightest attempt to fall back on divine strength. Today, in the human heart there is a huge fire. The fire of anger, the fire of lust, the fire of greed and the fire of attachment are always burning in his heart. Time is moving away as fast as the wind. The duration of our life is melting away like a block of ice. We will drop the body some time or other and leave this world without knowing the purpose of life. Man must recognise the sacred task for which he has taken birth and that if he spends his time in fulfilling his sensuous desires, he will be wasting his life.

(S.S.B. 1973 - p. 95)

TRUTH	COMPASSION	PEACE	DUTY	JUSTICE
INTEGRITY DISCRIMINATION SELF- KNOWLEDGE HONESTY INQUIRY REASON INTEREST REFLECTION FRANKNESS	LOVE GIVING SHARING KINDNESS CONCERN HELPING AFFIRMATION HUMANISM FORGIVENESS	EQUANIMITY INNER CALM SELF-RESPECT CONTENTMENT CONCENTRATION MEDITATION SELF-CONTROL NON- ATTACHMENT TEMPERANCE	EQUALITY HELPLESSNESS RESPECT RESPONSIBILITY RESOURCEFULNESS SELF-HELP DISCIPLINE DOING GOOD RESPECT FOR LIFE	COOPERATION SOLIDARITY UNITY NON-VIOLENCE LAWFULNESS SOCIAL SERVICE CIRCUMSPECTION GENTLENESS COURTESY

Good conduct means keeping away from bad conduct. If these are Dos as of life, then there are certain Don'ts / bad tendencies of life. All 'bad' tendencies are therefore here strictly regarded as 'anti-values' or 'non-values', not as the expression of divergent or alternative values. The kind of so-called 'liberalism' that in principle makes values dependent upon nothing else but subjective, personal choice or belief is rejected here as self-defeating and self-contradictory. Values cannot be without distinguishing between good and bad, for that is what values are about. The assertion that there are universal 'human values' implies what is truly good is the good of all. This is shown clearly in that no human society has lasted long if it has set up as ideals any of the opposites of the human values (i.e., falsehood, wrongdoing, hate, peacelessness, violence). A man's life can be compared to a tree the bad qualities are like pests, which destroy the tree of life. The day when man rids himself of these pests, he can become a true human being. If the above has to followed then the forthcoming have to be shunned.

Good and evil exist together. They are so much coexisting that the good is draped behind the evil. The gold and other precious metals are found beneath the earth. To acquire these treasures one has to clear off or shovel away the dust and sand. Similarly to adhere to the chaturvidha purusharthas one has to keep away from Arishadvargas (the six internal enemies). In Bhagavad Gita Lord Krishna counsels Arjuna! As is the fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so the discrimination (wisdom) in man is screened off and obstructed in its application due to the enveloping sense of attachment in the mind for the ever - changing worldly objects.

The Man has to slay the six-fold beast of Arishadvarga, leading him on to disaster through the pulls of Lust, Anger, Greed, Delusion, Pride and Hate. Thus, only can Dharma be restored.

( Dha V - p3)

Recognise that what you are experiencing as the real world is only the "Reaction", "Resound", and "Reflection" of your "Real Self". Now, the question arises, "What exactly is the thick cloth that covers the mirror of one's mind"? This cloth is made up of the Arishadvarga - the gang of six internal enemies of man –viz., Kama - Desire, Krodha - Anger, Lobha - Greed, Moha - Attachment, Mada- Pride; Maatsarya -Jealousy; Envy. Out of six, Pride may be considered as the worst enemy.

(I C S p. 81/82)

### KAMA (DESIRE)

Kama means the desire to possess a thing, which is so strong that even when there is no chance of securing it, the mind hankers after it. Then person tries his level best to obtain it. When his desire gets frustrated by some cause or the other, the anger arises in his mind. If anyone obstructs his desire, he gets hostile towards them and causes harm to them.

Therefore desire is a threat to both knowledge and wisdom. Desire is called sinful since in its grosser manifestations it tends us to live and work satisfying our lower nature and thus persuades us to live the life of a lower evolution. Thus desire in all its textures, contributes to the sins in man and therefore it is styled as sinful thing.

This should not be misunderstood with Prema, as the prema means love and kama means the lust. Kama is obsession, while prema is the pure love.

Kama is tying you up in bondage. Prema is bestowing on you happiness and liberation.

Prema is a pure quality whereas Kama is an impure quality. (S.S.B. 1972 - p. 109)

A single seed of kama (desire) if it gets stuck in the soil of the heart is very difficult to dislodge. The thinnest shower of rain, a slight change in circumstances which promises to be favourable, will suddenly make it spread its tentacles. Kama will upset your faith in standards of morality and righteousness. It will place before you all sorts of specious arguments to overcome the pangs of conscience and enslave reason and sense of duty. (S.S.S: Vol: VII - p. 430)

Take paddy or rice by way of an illustration. Every grain of rice is embedded in a husk. Now husk and rice, both come from the same seed. Rice is the equivalent of God in man, while the husk can be compared to desire which reduces God to man. Therefore, Baba's formula is:

Life + Desire = Man

Life - Desire = God.

Krishna said, "The one who becomes a slave of his desires becomes a slave of the entire world. The one who makes desires his slave becomes the master of the entire world".

(D.B.G. -p. 144)

### KRODHA-ANGER

Anger means rage or hot displeasure. This anger breeds out of frustration. The whole epitome of character can collapse in one fit of anger. It is feeling that produces vexation, sorrow and exasperation. If you sow Kama in your heart then you cultivate and reap Krodha. Anger can be the source of numerous difficulties and expose you to countless problems. It destroys your dignity and undermines the principle of humanity that resides within you.

Anger is born of desire. Desire arises from thoughts. Therefore, thoughts alone are responsible for both anger and desire. Just as you cannot get cloth without thread and thread without cotton, you cannot get anger without desire, and desire without thoughts.

(D.B.G.-p. 61)

Anger first enters in a subtle form and gradually becomes all pervasive.

Anger is like an intoxicant; it reduces the man and degrades him to the level of an animal. Anger is like fire; it has to be kept under constant vigilance and control.

(F.D.D. -p. A-17)

One's anger is one's greatest enemy and one's calmness is one's own protection. One's joy is one's heaven and one's sorrow is one's hell.

(S.S.B. 1972 - p. 237)

Anger is debilitating in its effect. The nerves become weak; blood is rendered warmer, its composition changes. A simple burst of fury consumes the strength gained from food during three months. Anger drastically reduces one's stamina.

(S.S.S.VoI. XI -p. 181)

Indescribable is the damage done by anger.

When anger seizes a person,

He cannot perform any work successfully

He gathers sin and is humbled.

Anger extinguishes one's reputation,

And separates him from people who are near and dear.

(S.S.B. 96 P - 37)

“Anger will destroy one's wealth of discrimination,

It will reduce one's honour and prestige to ashes;

It will create a divide between him and his kith and kin;

Ultimately people will lose everything on account of anger.

(M&M p.101)

#### LOBHA or Greed

Greed is inordinate or insatiable longing for any wealth or covetous desire. When desire increases in leaps and bounds it breeds greed in heart. Greed breeds contempt and opens the door to hell. It is the burning desire to seize, usurp others wealth. Greed makes people lose peace of mind. It is the seedbed of Grief.

Greed is the monstrous evil that drags man down.

(S S S. VII p176)

#### MOHA or Attachment

Infatuation is Moha. Liberation is Moksha. As long as you suffer from Moha, Moksha is impossible. Infatuation breeds egoism and possessiveness (Ahamkara and mamakara) which brings about loss of one's name and fame.(S S May 96 p. 126)

The sense of "mine" is the bond of deluding attachment. How long can one cling to when he fondles as mind? Some day, he has to give up all he has and leave, alone and empty handed. This is the inescapable destiny. One has to give up such assumed relationships and artificial attachments through rigorous analysis of their nature and give them up as quickly as possible. This is what the world teaches as the lesson of renunciation. Attachment breeds fear and egotism.

(Su. V -p. 18)

Unless this bond of attachment is not severed we cannot achieve moksha. Moha kshaya is moksha

(M.B.I.-p. 242)

Today we are witnessing attachments growing without limit. Attachment to the body, to relations, to education or to the acquisition of knowledge is essential to limits. Even with regard to desirable objects. It is essential to limit one's desires. "Na shreyo niyamam vinaa". "There can be no happiness without restraint of desires". When there is no restraint, excessive desires become an evil. It leads to misery. When we strive to control desire, in due course, it develops into "Vairaagya" -non-attachment or renunciation.

(S.S.August 1988 -p. 205)

A man should lead his life like water droplet on lotus leaf. Unattached and detached. The water droplet does not wet the lotus leaf. Similarly though we live in samsara which is full Moha one should be detached of the Moha.

Do not cultivate too much attachment to things of the world, which appeal to carnal desires and sensual thirsts. A moment comes when you have to depart empty handed, leaving all that you have laboriously collected and proudly called your own.

(S.S.S. Vol. VII - p. 250)

## MADA (Pride)

Man has to overcome the eight categories of pride- pride of physical prowess, material wealth, scholarship, beauty, powers and others. God's grace is needed to conquer these evil traits because they have such a powerful hold over man. When you wish to overcome a powerful enemy, you have to get the help of someone more powerful than your enemy. To overcome the power of Maya (the delusion which subjects man to the physical and the sensuous) man has to seek the grace of the Divine. Only the Divine (Madhava) is more powerful than Maya.

(S S June 1987 -p 151/152)

If pride goes up, spirituality goes down and vice versa. It is due to Ahmakaaram only that man forgets himself. The greatest and the real bondage is to forget one's own reality. To recognise one's own reality is the true Saakshatkaara or realisation. If there is no change in your attitude, all your spiritual practices like Japa, Meditation, Yoga, Karma, Seva or service will serve no purpose. It is not the man but the mind that should change. The change of character is more important than the change of clothes.

(I.C.S. -p 161)

Your pride will cause you total ruin.

(R.K.R.V. - p. 334)

When wealth increases, pride grows;  
When pride grows, bad qualities grow;  
If wealth is limited, pride is controlled;  
If pride is controlled, the bad qualities would leave.

(S.S. B 96 P - 121)

## JEALOUSY& ENVY

Envy is the greatest of sins. Vanity, envy and egoism - these three are kin. They cut at the root of man's real nature. To feel proud that you are a bhaktha is also a blot. Though you may be mountain, you feel you are a mound; though a mound, you should not pretend to be a mountain. (S.S.S Vol. IV - p. 143/144)

The greatest single cause for darkness in the world today is envy. (L D 184)

Envy is deadly poison; it will contaminate character, ruin health and rob you of peace. Be Anasuyas, unaffected by envy and you can subdue Gods of Creation, Protection and Destruction. Like a pest that destroys growing crops, envy enters slowly and spreads quickly. So even in small matters you must be vigilant, do not become envious.

(S.S.S. Vol. 5 - p.193)

Truly, once you are free of, jealousy, you will be able to conquer anything. But, it cannot be emphasized too strongly that jealousy will destroy all your good qualities. You may think that it will destroy others, but in fact, it will destroy you, not others. It will make you sick. You will not be able to sleep well; you will not be able to eat well. Even if at first you were totally healthy, this jealousy will soon develop all kinds of physical ailments and diseases in you. Jealousy is like an inner consumption; just as tuberculosis creeps in and consumes, jealousy will weaken you without your realising it, it can enter into you in any number of ways and ultimately destroy you. Jealousy is a vicious disease, which must not be permitted to gain a foothold. You must feel that God will always bless you with His grace, even if you are in a lesser position than you deserve. You should enjoy the happiness of others; you should be glad to hear of their accomplishments and not feel sad just because others have things, which you do not have. Jealousy is all pervasive in this Kali age. Jealousy is prevalent in all types of people, be they Yogis, Bhogis, Rogis, be they considered among the sacred, worldly or the sick and dissipated ones. It is mostly on account of jealousy that people lose their peace of mind and waste their lives. Jealousy for instance, can enter even into your relationship with divinity itself.  
(D.B.G.-p. 173/175)

In nutshell, "Kamam Karamanaasanam" - Desire is the destroyer of Karma (action). "Krodham Jnananaasanam" (Anger is the destroyer of wisdom). "Lobham Bhaktinaasana" (Greed is the destroyer of devotion).  
(S.S.August 1988 -p. 203)

Desire is storm, Greed is whirlpool, Pride is precipice; Attachment is avalanche, Ego is volcano, Discard desire and you are liberated.

It is desire; it is anger, born of activity, all-devouring all-sinful, as the foe. The senses, the mind (the mischief - maker) and the intellect are said to be seat of enemy called desire, through these deludes and veiling one's wisdom.

Hence one has to control his senses and kill the sinful thing, the destroyer of knowledge of wisdom.

It is to be understood, senses are superior to the body, superior to the senses is mind; superior to mind is intellect, superior to intellect is the Atman (the Self).

Knowing Him who is superior to intellect and restraining the self by the Self, slay the enemy in the form of desire, no doubt hard indeed to conquer.

When his desire allurements of satisfying the sense -objects and his endeavours to possess them get frustrated by some cause or the other he gets anger.

Therefore, anger comes from delusion; from delusion the loss of memory; from loss of memory the destruction of discrimination; and from the destruction of discrimination he perishes (buddhinaashaat pranaashyati). (B. Gita II -64)

## 2. EDUCATION AND EDUCARE/KNOWLEDGE/ WISDOM

If human values take root in the educational system, the emerging individuals will have the following attributes: they will want peace and justice in a world that acknowledges the rule of law and in which no nation or individual need live in fear; freedom and self- reliance to be available to all; the dignity and work of every person to be recognised and safeguarded; all people to be given an opportunity to achieve their best in life; and they will seek equality before the law and the equality of opportunity for all says, Bhagavan Sri Sathya Sai Baba.

Churchill once said, "Man has conquered all. But he has not conquered himself."

For the development of discriminative intellect, the education is needed. A man without education is like a stray animal. Education helps a man to follow the righteous path. To make a human being follow the chaturvidha purusharthas and to shun the arishadvargas, the lamp of education is needed. When the lamp is lit, it drives away darkness and helps us to walk confidently without stumbling. Similarly when

the knowledge is lit in a human being the darkness of arishadvargas disappear and we tread confidently in the path of chaturvidha purusahrthas.

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)

The education/vidya has its origin in the Sanskrit root word 'Vid', meaning wisdom, effulgence and bliss. The equivalent term for Vidya in English is education. 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.

Swami Rama Thirtha said "the object of education should be to enable us to utilise the resources of the country. Proper education should enable the people to make the land more fertile, the minds more productive, trade more flourishing, the bodies more active, mind more original, hearts more pure, industry more varied and the nation more united."

Baba says, Education is for life and not living, the end of all education is knowledge. If for living it remains restricted to the self, and without character building, energises the self into selfishness.

The good education must help the students develop intellect to recognise "who am I and what is my purpose in life"

Education is not the mere bookish knowledge. Education must instil 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)

Education has two important characteristics. One is exposition of facts relating to any subject. The other is the unfoldment of the individual's personality. The first is concerned with the matter. The second is with energy. Education is a combination of the two. It is a combination of worldly and spiritual knowledge. Education cannot be confined to stuffing the head. It has to melt the heart, refine it and turn it Godwards. It is not enough to make a man of the student. He has to be transformed into an ideal human being. He must be made compassionate. Every effort should be made to utilise education for the purpose of divinising man.

(D3 -p. 346)

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)

Rightly said ' vidya dadathi vinayam'

The marks of true education are selflessness, humility and un-ostentatiousness. 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 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 instill 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 to 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. (S S June 1987 fourth cover page)

Vidyaanama Naraswarupam Adhikam  
Prachanna Guptam Dhanam Vidyaa  
Bhogakari Yasas Subhakari Vidya  
Gurunaam Guru Vidyaa Bandhu Jane Videsa  
Gamane Vidyaa Param Lochanam.

Education brings beauty to mankind. Education is unseen wealth. Education confers strength and capacity. Education gives all the reputation. Education is the teacher of teachers. It is only the true relation in foreign lands. Education is our third eye.

(DTB7 - P1)

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? 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)

Today there are hundreds of universities. But what is the knowledge that is being imparted in all these institutions? What service do they render to the society? What evidence is there that they serve the interests of the society? With the growth of modern scientific and technological studies, the true aim of education, i.e., the knowledge of the Self, has declined. ....Apart from the bookish knowledge, one must have general knowledge. Besides one must attain knowledge of discrimination, which helps one to discriminate between good and bad and right and wrong. But above all, one should attain practical knowledge, which comes only after getting the knowledge of discrimination.(S S Jan 2000 p. 17)

### 3. Character

Baba says “Present day education develops the intellect and skills but does little to develop good qualities. Of what avail is all knowledge in the world if one has not good character? It is like the water going down the drain. There is no use if knowledge grows and desires multiply. It makes a one a hero in words and zero in action”

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 highest, these have to be revered. So everyone must yearn to attain flawless character without any trace of evil.

Pre V – p1/2)

Purity+Patience+Perseverance=Character, says Bhagavan Baba.

### INDIVIDUAL CHARACTER

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)

Marrying a man or woman for external beauty is like purchasing a house for its paint and enamel. But who sees the real character in a life long partnership?

“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-p44)

### NATIONAL CHARACTER

National character means patriotism (Desha Bhakthi). Individual character can be compared to the love of one's mother but national character encompasses the love for one's motherland: Which means to love one's own country, “Janani janmabhoomischa swargadhapi gareyasi...” More than Heaven and the mother that has given birth, the love for one's own country is superior. These two, individual and national character are like positive and negative terminals which when brought together help a person to perform a variety of activities. There may be a number of persons in the nation who have national character, but it is not possible for national character to be present forever in the absence of individual character. At the same time, without the national character, individual character alone cannot foster the progress and development of the country.

(M-P15)

Society and Human values:

Man is a social being. He lives in society. The aim here is that human values provide a crucial key to understanding human action; our motives, our successes and failures in life as happiness-seekers and as members of society.

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.”

A tree derives its nutrients and water from the soil. In turn as a mark of its duty and gratitude, it pays back in the form of fruits to the society. Similarly, a man who is born in society. he is bred in society; he

is shaped well or ill by the society. He in his turn as a member of the society must influence the members who contact him by recognising his indebtedness and must discharge his duty for the welfare of the society.

A man who wholly solely discharges his duty for his selfish needs is compared to a dates tree. Kabir Das says'

Bada hua to kya hua jaise ped kahjoor

Panthe ko chaya nahin phal lagey athi door.

Meaning, so what if you are big and great, if you are not helpful to others you are like a dates tree on which the fruits are far from reach and doesn't give any shadow to the passer-by.

President Kennedy said' Ask not what your country can do for you- ask what you can do for your country'.

Profession and human values:

In the earlier age the casteism in the society was determined by the profession they follow. The four varnas, brahmanas, kshatriya, vaishya and shudras were based on the profession they follow. Nowadays there are numerous profession and mostly people follow these for the pursuit of their selfish motives to earn name, fame and wealth.

Profession means: The occupation, which one professes to be skilled in and to follow. A vocation in which a professed knowledge of some department of learning is used in its application to the affairs of others or in the practice of an art founded upon it. Applied specially to the three learned professions of divinity, law, and medicine; also to the military profession. In wider sense: Any calling or occupation by which a person habitually earns living.\* Professional means: Engaged in one of the learned or skilled professions. That follows an occupation as his (or her) profession, life-work, or means of living ; spec. applied to one who follows , by way of profession, what is generally followed as a pastime. Disparagingly applied to one makes a trade' of politics, etc. Engaged in for money; engaged in by professional (as dist. from amateurs). That is skilled in the theoretic or scientific parts of a trade; that raise his trade to the dignity of a learned profession.\*

Bhagavan Sri Sathya Sai Baba defines Manager as:

M –Mind of Man

A –Awareness of Atma

N – Nature of Nations

A – Aspects of Environment

G – Guidelines of Goodness

E – Enquiry of Ethos

R – Role of Rules and says:

That word MANAGER has seven letters M, A, N, A, G, E, R. These signify seven swaras, seven sounds, seven oceans and seven sages. If we understand all the seven letters, we not only become managers of a factory but also the universal managers. (M- p94)

A manager should personally love and become a role model in different spheres of organisational activities. Value – based managers as well as organisations can thus become centres of excellence for emulation. Business should not get swayed by excess profits and wealth maximisation but should realise the significance of social responsiveness. Therefore, corporate philosophy should be guided by Dharma (righteousness). A business organisation is to be treated as a temple, wherein the entire workforce, by means of sincere work, offer worship to GOD. (M p.68)

As the mind develops and learns a great variety of generalisations about human behaviour, human values have to be understood in much wider contexts and in respect of the whole spectrum of challenges that face us in daily life. This has given rise to a great range of social norms and codes of behaviour.

The rule for spiritual life is to be cautious. Start carefully, drive carefully, and arrive safely. Be steady, be resolved. Do not commit a fault or take a false step, and then repent! Have deliberation, decision, the discipline first; that is better than regret for the mistake made. (C W B S S B p.188) Without violating, changing, manipulating or creating any conflict of conscience, rules should be followed, (M –p8) Do not fret against Rules and Regulations which the organisation imposes on you. They are laid down for your own good. Regulation is the essence of creation.(W P p51)

A code of behaviour is a set of practical rules or maxims valid for certain persons and circumstances. There are professional codes, institutional codes, local regulations, national laws etc. Such codes rely for their eventual 'rightness' on more general values but are not themselves universal as human values are. This is because they do not have the certainty of truth and permanence. As pointed out earlier, laws and codes are subject to change along with altering societies and conditions. Human values, however, are always inherent to the human psyche.

Rudyard Kipling said, "I have six good loyal friends who have taught me all I need to know, who have never let me down. They are Whom, What, Why, When, Where and How". When the answer to these questions is the social benefit and social welfare, when the I, is pushed behind we, when mine is pushed behind our, when me is pushed behind us, then only we can say that we have utilised our professional life as per human values and for the betterment of society.

According to Mr. Ajit Haksar, the past chairman of ITC Ltd, we have to identify the following sign posts in our professional life:

1. Attitude: Our attitude must be selflessness and service to the society.
2. Conduct: following the five principles of human values namely Sathya, Dharma, Shanti, Prema, Ahimsa.
3. Motivation: Not only ourselves following the five principles of human values but also to encourage others to follow it for a social welfare
4. Determination: To proceed on the journey in knowledge of the roadblocks to overcome with fortitude to face adversities in life.
5. Dedication: Following the principle of work is worship. It is in the way we use the time, the way we work, the way we function with equanimity and self-discipline to impose on our selves.

Always we must introspect ourselves as individuals how good or bad are we in our professions-political, bureaucratic industrial, commercial etc., and review our actions whether they are for the general well being of the people. In words of Ajit Haksar, following Baba precept 'Help ever Hurt never' at the worldly level, the purpose of government, industry- commerce - services, and of the managements thereof (equally applicable to all organised activity) is to serve and benefit the motherland, society and humanity in an unimpeachable manner, to justify being rewarded by being wanted, making fair, necessary profit for economic well being and the for the politician to be re- elected the bureaucratic recognised with higher responsibility and the manager and non-manager to fairly compensated commensurate with the contribution made".

There exists a thin line between the right and wrong. The path of right seems difficult to follow and the wrong path seems easy and tempting to path. But we must always abide with the truth and right. We must always keep the light of chaturvidha purusharthas lit in our hearts and try to extinguish the arishadvargas.

In my long professional career as a member of top management team, as a chartered accountant, as a legal professional and as a company secretary, I had to face the dilemma of right and wrong. As per my intellect and judgement I always tried my level best to adhere to the righteous path. Thanks to the constant Divine guidance and direction, I have been able to overcome certain maladies at my level.

I give below a few instances in my professional career:

- 1.A firm 'No' to the allurements of accepting a small bribe of Gold Sheaffer Pen, in the early years of my career, and not succumbing to it helped me to remain pure sans corruption.

2. A firm 'No' as the Chairman of the Company for the transfer of borrowed funds to another sister organisation against prescribed norms when this company is not sound financially, helped the company to survive.

3. A company on the advice of the brokers declared an interim dividend when there was no money (cash flow) in the company to pay immediately, so that the share prices would go up. The Board decided to follow the broker's advice by majority decision in spite of my protests and dissent as a director. The company could not pay the interim dividend and the same was declared as final dividend at Annual General Meeting as there was profit at year-end. The other directors realised their folly.

4' As the Secretary of the company, I had to fight out issues on principles with the Chairman of the Company. I had to tell him what Baba has said "if you point out your finger at one three fingers will point you ." Therefore no use criticising each other but both should resolve to work together relying confidence on each other which was accepted by the Chairman. I have the courage and conviction of owing my mistakes. This was referred to in his farewell address on my retirement and told the gathering I was his conscience – keeper and that I fought for the promotion of my assistants.

5. My house was under search and seizure by Enforcement Branch of Foreign Exchange for small mistake made by the Company, BUT as I followed the advice given by my father when entered into professional career, 'honesty is the best policy', 'duty first pleasure next', 'integrity is essential' and Baba's command ' Paapa bheethi, Sangha neethi and Daiva preeti', help me that I was given a CLEAN CHIT as there was NOTHING they searchers were looking for.

6..On an occasion a member of the Employees Union of Company used harsh words and bad language unnecessarily without any provocation in my office making me very angry But the remembrance of Bhagavan's advice helped me to control myself not resorting to violence, dismissed him and after a while drinking a glass of cool water, and walking for a while, summoned him and a gave him a thorough dressing down and he apologised and felt repentant.

7. There was none to know and see (Of course, we think that there is none to watch our actions-just as cat drinking the milk closing the eyes – God is the eternal witness) 'a Gold coin engraved on it, 1929 my birth year, a watch – long service award of an employee', unclaimed and remained in the company's Locker for decades, therefore, I thought I could pocket them at the time of my retirement.

But the sense of allurements for that disappeared, as by His Grace, I remembered that I should not covet another's wealth (Isavaasyamidam sarvam yathkinchajagatyhyaam jagath, Thena thyathena bhunjetha, maagridhah kasya swid-dhanam). Kabir says "from dust thou art, to dust returneth"

8. I have always to deal with the other sex, I adopted a policy of addressing them as my daughters or nieces depending of their and mothers others with such feeling, thereby carefully avoiding bad feeling and thoughts.

9. I have the satisfaction of safeguarding and increasing the Finances of Andhra Association Building Trust. Calcutta (Kolkata) as the Trustee and Managing Trustee in spite of the demand for utilisation of funds other than the purpose of the Trust.

10. I have been adopting a motto that that I am an instrument in His Hands and He must help me to discharge my duty effectively, efficaciously, efficiently and to His satisfaction, as " the script is His, Actor is He, Director is He and Curtain puller is He.' He has already discharged the duty but makes you an instrument and gives credit for what is done.. Whenever ego unknowingly rises its ugly head, I receive a knock on the head snubbing it. I am ever grateful to Him always for guiding, guarding and directing me in my Professional and personal life to follow the Human values to my capacity and I am protected by Him as declared. (I shall be ever with you, guiding you, guarding you and protecting you. Have no fear, March On). I am proud when I hear someone telling me that stuck to my principles and I helped years ago if possible I helped but never harmed anyone.

We must constantly be aware the truth. As Baba says, "The body is the shrine where the 'I' is installed, the country is the temple of the 'We', the collective will; the world is the temple of the 'HE', the sum total of 'I' and 'we.'" It is idle to expect to change the society but the transformation must begin at the individual level, then by his example and precept others will follow bringing a change in the family, community and the country and nation will be transformed. This is the process.

Jesus Christ said, "God made man in his image." Therefore you are a spark of the divine and hence you have to adhere to the set standards of morality, ethics, and quality setting aside self-interest, working for common good, the welfare of society.

## PRESENT DAY MALADIES

Thanks to the influence of the Kaliage, two kinds of diseases have grown in individual: one is insatiable thirst for wealth and the second malady is thirst for power. The thirst for power and position is unquenchable afflicted with these two maladies man is converting the whole world into a mad house. Mankind today appears like a foolish man who is wielding the axe at the branch of a tree on which he is sitting.

Today the world is afflicted with seven kinds of diseases. First: business without morality. This is a major malady afflicting the world. Second: Politics without principles. Third: Education without character. Fourth: Sustenance without sacrifice. Fifth: A harvest without labour. Sixth: Humanness without Virtue. Seventh: Devotion without faith. Today the above mentioned seven diseases are causing all the troubles to the nation. Wherever you turn, there is disorder, misery and fear. Everyone should resolve to rid the country of these seven grievous life.

Today we notice that there is a decline in the individual and national character resulting:

Fall in individual character

Avarice ness to become overnight multibillionaires by adopting unethical means

Nude and ugly projection of women and pornography in media.

Human trafficking

Prostitution

Unfaithfulness to the spouse

Racial and religious discrimination

Falling prey to drugs and alcohol.

Fall in national character:

Corruption at all levels

Misuse of power and authority

Financial scams and scandals,

Passing off surreptitiously the national secrets

Terrorism

....are a few to mention.

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.

(U.D. CIX - p. 2)

Prescription given by the Good, Great and God men and Thinkers:

Man should, at first, manage his senses. First manage your eyes. Once we control the senses everything will go in perfect order and precision, quietly without any current failures.

(M-P107)

As prescribed by Bhagavan Shri Sathya Sai Baba, Five D's (requisites) are essential for transforming oneself and developing nation. The Five D's are namely

Dedication: offering every act and every thing to God shunning egoism.

Devotion: Expression of gratitude through devotion for all received from the Providence (five elements)

Discipline: To fill every action with sanctity and purity and acting by recognising the limits and regulations.

Discrimination: the power to distinguish the good and evil and absorb the good and discard the evil in every aspect of life.

Determination: facing all difficulties and obstacles and over coming them by holding fast to the principles of goodness and sacredness, to achieve the main objective of life.

Tyaja Durjana Samsargam: Discard the company of bad people

Bhaja Sadhu Samagamam : get in touch with the noble company

Kuru Punyamahorathram: Do meritorious deed day and night.

Einstein said, tell me your company, I shall tell you what you are". You imbibe the qualities of the company you keep. We should not get into bad company. Then we get bad thoughts. Run away from bad company. (DTB4 p.11)

We should develop 'papa bheethi' (fear of sin) sangha neethi (morality in society) and daiva preethi (devotion to the divine).

To follow the path of dharma. 'One member of the audience asked Swami whether it was not necessary for India to equip itself with atom bombs in view of the fact that both affluent America and Communist Russia had huge piles of atom bombs. Swami replied: "what folly is this! When there are millions in the country who lack food, clothing and shelter, the provision of these necessities is the most urgent task and not the manufacturing of atom bombs. Of what use are bombs when you cannot feed the people? Crores are being wasted on armaments. I cannot agree to such wastage."

Then another member asked: "How are we to meet an attack from outside?" Swami replied: "Our country's name is Bharat. For this country the Mahabharatam is the authentic guidebook. The heroes in this epic are the five Pandava brothers. Among them, Arjuna and Bhima are incomparable warriors. Nevertheless, they submitted themselves to Dharmaja, the eldest of the brothers. If India upholds Dharma, America and Russia will have to respect Bharat. Confronted by Dharma, anyone, however powerful, will be cut to size. Therefore, the most vital thing for Bharat is Dharma."

When Swami gave this reply, the entire gathering cheered Swami for fifteen minutes. Thereafter Swami told them: "It is not enough to clap your hands; open the taps of your minds. Take to the path of Dharma. There is no use merely applauding my words."

(S.S. DEC 94-P314/315)

Bhagavan Sri Sathya Sai Baba has enumerated various examples to guide a person's life. He explains how a person has to be, how shouldn't be and where to learn the lessons of living from. (See Annexure1)

Follow the EKADASI (eleven) COMMANDMENTS

- 1) Practise : Ahimsa, Sathyam, Brahmacharya.
- 11) Remember : Death, Pains of Samsara, God.
- 111) Remove : Egoism, Desire, Attachment,
- 1v) Cultivate: Humility, Fearlessness, Patience.
- v) Eradicate: Lust, Anger, Greed.
- vi) Love, Liberation, The Wise, Selfless Service.
- Vii) Admire: Generosity, Courage, Nobility.
- viii) Hate : Lust, Anger, Pride.
- ix) Revere : Guru, Renunciation, Discrimination.
- X) Control : Tongue, Temper, Tossing of Mind.
- Xi) Avoid : Backbiting, Falsehood, Harsh word.

Don't procrastinate as the time available is limited'. As the duration of a life is an important factor, therefore, time should be utilised properly. Man is relying very much on his physical and mental strength. He is not making the slightest attempt to fall back on divine strength. Today, in the human

heart there is a huge fire. The fire of anger, the fire of lust, the fire of greed and the fire of attachment are always burning in his heart. Time is moving away as fast as the wind. The duration of our life is melting away like a block of ice. We will drop the body some time or other and leave this world without knowing the purpose of life. Man must recognise the sacred task for which he has taken birth and that if he spends his time in fulfilling his sensuous desires, he will be wasting his life. (S.S.B. 1973 - p. 95)

Kabir Das rightly says for any good deed:

‘Kal karey so aaj kar aaj karey so ab

Pal main parlay hoth hai bhahuri karega kab???

If you want to do a good thing tomorrow, do it today

If you want to do it today, do it now

In next moment if hell takes over,

When will you do it then???

Under any circumstances never give up human values. Losing any of the five human values amounts to committing suicide. If you do not speak the truth, you lose one of your life principles. Truth is your Atma. So, till you breathe your last, uphold truth. The culture of Bharat teaches Sathyam Vada, Dharmam Chara (Speak truth and follow righteousness). These values are the same for one and all. People all over the world are praying for peace. How can peace be attained? It is only through the practice of Sathya and Dharma. Today man is leading a life bereft of Sathya and Dharma resulting in lack of peace (Santhi), which in turn has led to the absence of Prema (Love). The absence of these four values compel man to resort to violence. Violence is rampant everywhere be it home, bazaar, or factory. Man, bereft of these five principles, has become a living corpse. Life has to be infused into man today, for which faith in God is very essential. Where there is faith there is love. Where there is love there is peace. Where there is peace there is truth. Where there is truth there is God. Where there is God there is bliss. Human life has to begin with faith and end with bliss.

(D.D 26.7.99-p 4)

Bhagavan says:

Politics without principles

Education without character

Commerce without morality

Service without humanity

Are not only useless

But also positively dangerous.

Last but not the least, Swami Chinmayananda says, Never fear, never hesitate, act nobly with a will to maintain your ideal”.

The Nobel Laureate Rabindranath Tagore prayed:

Where the mind is without fear

And the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments

By narrow domestic walls

Where words come out from the depth of truth

Where tireless striving stretches its arms towards perfection

Where the clear stream of reason has not lost its way

Into the dreary desert sand of dead habit

Where the mind is led forward by thee

Into ever-widening thought and action

Into that heaven of freedom, my Father,

Let my country awake’ (Geetanjali)

ANNEXURE 1

BE-LIKE

1) ANT

When an Ant spots a lump of sugar, it does not eat it alone, it moves round to collect its friends and relatives because it loves to share with others the feast it has come upon.

(Sa-p. 10)

2). BEE

The Bee gathers sweet honey from every flower and stores it for man. The mosquito sucks blood from man and communicates diseases. Try to see good and gather from everything.

(Sa-p. 11)

3). COW

The Cow eats grass and drinks gruel and out of that creates sweet milk. The milk is not only drunk by its calf but also by all children. Similarly, we must use the knowledge gathered by our senses for the good of all.

(Sa-p. 19)

4). ELEPHANT

An Elephant is an intelligent animal. It will not take a step forward without properly looking ahead. When it moves, it moves steadily and boldly overcoming all obstacles. (We must look before we leap).

(Sa-p. 27)

5). INFANT-MONKEY

An infant-monkey clings to its mother and so is guided by her superior strength and wisdom. Likewise, we must attach ourselves to our elders and God so that we may be safe.

6) KOEL

Why does a Koel (cuckoo) attract us? Why does a crow repel us? It is the sweet song of the Koel, is it not? So learn to talk sweetly.

7). LION

The Lion is noted for its fearlessness. When it wakes up from the sleep, it roars. Then all the small animals that have been playing about run away. Likewise if we chant the Pranava manthra (AUM) all the bestial qualities in us will be driven away.

(Sa-p. 29)

8). LOTUS

We must be like a lotus unfolding its petals when the Sun rises in the sky, unaffected by the slush where it is born or the water, which sustains it.

(Sa-p. 8)

9). OYSTER

The Oyster awaits patiently to receive just one drop of rainfall. It closes itself immediately. That water drop is transformed into a pearl. So too we must anxiously be waiting to receive the Grace of God.

(Sa-p. 16)

#### 10). SPIDER

The Spider is known for its perseverance. It goes on building its web again and again when, its threads get broken several times. The spider succeeds at last. Similarly we must cultivate perseverance.

(Sa-p. 13)

#### 11). SWAN

The Swan alone has the capacity to separate water from milk. Likewise we must develop the quality of discrimination.

(Sa-p. 38)

#### 12). TORTOISE

A Tortoise can withdraw its limbs whenever it wants into its shell. Likewise try to withdraw your senses and keep them under control.

(Sa-p. 21)

### DO NOT BE LIKE

#### 1) DONKEY

The Donkey is no doubt known for its fortitude. But it can never be aware of the value of the sandal wood it may carry on its back, it can only know the weight of its load. So too, we must not be blind to the good near us and within us.

#### 2) FROG

Do not be like a frog in the well. We must have wide interests and broad vision. Frogs skip round lotuses in a pond but they do not know anything about the beauty or the nectar within the lotus. A bee coming from afar drinks the nectar from the lotuses. So too, remember that it is not nearness that matters but love, that is required in order to experience the bliss of Divinity.

(Sa -p. 20)

#### 3) KITE

A kite swoops down on its prey with a greedy and sudden swiftness, which by its very impact falls to retain the object it seeks. So too, we must not be impulsive and greedy.

(Sa -p. 35)

#### 4) OSTRICH

The stupid Ostrich thinks that it can escape the notice of the hunter by plunging its head inside a sand heap. But the rest of its body will catch the eye of the hunter. Similarly it is foolish to shut our eyes to our faults.

(Sa -p. 33)

#### 5) RAT

A Rat leaves the good food in the granary and runs towards the trap attracted by the strong smelling cheap food. So too, we must not run after worldly attractions, neglecting the life- giving sustenance within. Beware!

(Sa -p. 23)

### LEARN FROM

#### 1) BATS

The birds like the Bats cannot stand light, they can move about only in the darkness. When the sun rises they flee. Similarly the nocturnal birds like anger, hatred, pride and jealousy can be driven away, if you illumine your heart by chanting the name Divine.

(Sa -p. 32)

## 2) DOG

The Dog is known for its faithfulness to its master. It can identify its master, whatever role he may act in a drama- (a clown, a beggar or a king). We must also have such faith in God, our Master. The same dog when it is the manager, will not allow the cows to reach the grass even though it is of no use to itself. We must not be like the dog. We should not prevent others from doing good and enjoying themselves.

(Sa -p. 22)

## 3) EARTH

The Earth rotates on its axis only to cause day and night. It also revolves round the Sun and we get seasons. These seasons bring heat, cold and rainfall, which are necessary for crops to grow. The earth does not benefit anything by the movements. So, the earth is the symbol of selfless - continuous activity.

(Sa -p. 4)

## 4) MAOSMI FRUIT (Orange)

If we want to enjoy the sweet juice of a Maosmi fruit we have to peel the bitter rind that covers it and remove the bitter seeds inside the fruit. Likewise, if we want to experience real joy in life we have to get rid of the rind of ego and throw away the seeds of anger, jealousy, hatred and pride.

(Sa -p. 9)

## 5) MOUNTAINS

The mountains suffer sun, rain and storm without demur. So too we have to be patient during times of joy and sorrow.

## 6) RIVERS

The Rivers flow towards the ocean their goal overcoming all obstacles. As they flow they give life and lustre To the entire creation (Plant, animal and man). So too we must use our faculties for the welfare of all, unmindful of the impediments on our way. This is the way to reach God, our goal.

(Sa -p. 5)

## 7) SEA

The Sea keeps safe in its bosom precious pearls and casts away the worthless shells. So too we must treasure in our hearts only the pure and good thoughts, and drive away the impure and sinful one.

(Sa -p. 2)

## 8) SHEEP

The Sheep is a docile and gregarious animal. It eats only leaves and is of sathwic nature but it follows the lead blindly. So too we may cultivate love for others blindly.

## 9) SNAKE

The snake can never move in a straight line. It moves crookedly. Man too, when he follows the senses move crookedly (bad ways). Just as the snakes coming out of the ant hill could be controlled by music, we can control our sensual desires by singing bhajans.

(Sa -p. 15)

## 10) SUGARCANE

The Sugarcane welcomes the chopper, the crusher the boiler, and the dryer so that its sweetness may be preserved as sugar. So too, we must welcome troubles and travails in order to become good and wise.

(Sa -p 7)

## 11) VULTURE

A vulture has its eyes only on dead bodies. It always looks down and lives near the burial ground. We should always look up and not down.

(Sa -p. 34)

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