

**Proceedings of the International Convention of
Sri Sathya Sai Bal Vikas Gurus**

Sri Sathya Sai Educare

2–4 July 2001, Prasanthi Nilayam

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Dedicated at the Divine Lotus Feet
of
Bhagawan Sri Sathya Sai Baba

Program

MONDAY, 2 July 2001
VENUE: SAI KULWANT HALL

- 7:15 a.m. Inaugural Speeches
- 1) Sri V. Srinivasan
 - 2) Srimathi Sarlah Shah
 - 3) Sri R. Hira
 - 4) Dr Art-Ong Jumsai
 - 5) Dr Michael Goldstein

1ST SESSION

VENUE: POORNACHANDRA HALL

- | | | |
|-------------------|---|-------------------------|
| 11:00 a. m.
to | 1) The concept of “Sri Sathya Sai Educare” | Sri V. Srinivasan (AIP) |
| 12:30 a.m. | 2) Five Elements of Nature, Five Human Resources and Five Human Values (Part 1) | Sri N. G. Pandya |
| | 3) Five Elements of Nature, Five Human Resources and Five Human Values (Part 2) | Sri B. G. Pitre |

2ND SESSION

VENUE: POORNACHANDRA HALL

- | | | |
|-----------------|---|-------------------------------|
| 2:30 p.m.
to | 1) Human Workshop – The Divine Instrument (Part 1) | Dr. Art-Ong Jumsai |
| 4:30 p.m. | 2) Human Workshop – The Divine Instrument (Part 2) | Jagadeva (Malaysia) |
| | 3) Human Values – Purity of Mind | Robert Molloy (Australia) |
| | 4) Five Elements – Inner Balance Divinity | Jayshree Singh (South Africa) |
| 8:00 p.m. | Statewise and Countrywise Meeting of Gurus to discuss the day’s proceedings | |

TUESDAY, 3 JULY 2001

3RD SESSION

VENUE: POORNACHANDRA HALL

10:00 a.m. to	Five “D’s” for Educare	
12:00 p.m	1) Devotion – Sadhana (Part 1)	N. R. Shashikala
	2) Devotion – Sadhana (Part 2)	Karunes Ratnasingam (U.K.)
	3) Discipline – Habit Formation	Pratima Patel (Gujarat)
	4) Duty – Seva – Selfless Service	Deepali Changkoti (Assam)
	5) Discrimination – Ceiling on Desires	Dr. Vijayalaxmi (Tamilnadu)
	6) The Inner Instrument	Bernice Mead (USA)
	7) Determination – Sense Control (Part 1)	Neeta Khanna (Himachal Pradesh)
	8) Determination – Sense Control (Part 2)	Srimathi Venkatesh (Oman)
	9) Address on Educare	Sri S. V. Giri

4TH SESSION

VENUE: POORNACHANDRA HALL

2:30 p.m. to	1) Parenting 1 – An Integral Part of Educare	Dr. Pal Dhall (Australia)
4:30 p.m.	2) Parenting 2 – Briefing Gurus on Child Psychology	Dr. T. Judo
	3) Modification and Sequencing of Curriculum in 3 groups of Bal Vikas Course	Kamla Pandya
	4) Induction of the Life and Message of Sri Sathya Sai Avatar in Curriculum	Devi Rajgopal

- 5) Induction of the Life and Message of
Sri Sathya Sai Avatar in Curriculum

Nimmi Kanwar

WEDNESDAY, 4 JULY 2001

**VALEDICTORY SESSION
VENUE : SAI KULWANT HALL**

7:15 a.m. Valedictory Remarks

Sri Indulal Shah
Victor Kanu

Divine Valedictory Message - I

**5TH SESSION
VENUE : POORNACHANDRA HALL**

2:30 p.m. Overview and Recommendations

Sri R. Hira
Sri V. Srinivas
Dr Art-Ong Jumsai

THURSDAY, 5 JULY 2001

**GURU POURNIMA FESTIVAL
VENUE : SAI KULWANT HALL**

7:15 a.m. Offering of Proceedings, Resolution and Action Plan at the
Divine Lotus Feet

Laksmi Gopinath
Sri Srinivasan
Divine Valedictory Message – II

CONCLUDING SESSION (CONFERENCE HALL)

10:30am

Dr. Meyer
Jagadeesan
Pitre
Brother Hira
Bal Vikas Guru's Pledge

Inaugural Addresses

Inaugural Address 1, Sri V. Srinivasan

Om Sri Sai Ram offering my most Loving and Humble Pranams at the Lotus Feet of our Beloved Bhagawan, it is my pleasure and privilege to welcome the thousands of delegates from more than 44 countries and from all over India to this International Convention of Sri Sathya Sai Bal Vikas Gurus. This Convention is taking place due to Bhagawan's gracious acceptance of the prayers submitted at the lotus feet during the 75th Birthday Celebrations. The Bal Vikas gurus prayed that they may be permitted to hold their Convention during Guru Poornima. Bhagawan graciously granted their prayer. All the gurus, all the trainers, all the delegates, all the speakers are deeply indebted and grateful to Bhagawan for permitting this Convention to be held in the Divine ambience.

Before I proceed, I wish to read here the message from the honourable Prime Minister Sri Atal Bihari Vajpayee of India on this occasion.

I am pleased to know the International Convention of Sri Sathya Sai Bal Vikas Gurus is being held on the theme of Educare, that is education based human values in Prasanthi Nilayam in July 2001. This is yet another example of Bhagwan Sri Sathya Sai Baba's deep commitment to the all round development of all people in particular our children who are the future of our nation and of humanity.

Bhagwan's profound understanding of the art and science of education has given Him the insight, into converting syllabus and text book bound found education into holistic Educare that involves both teachers and parents and gives them the joy as well as the responsibility in developing children's potential. This 5 D's of devotion, Discipline, Duty, Discrimination and Determination will help not just young people but also all of us in leading good meaningful and happy lives. Truly, the philosophy and practise of Educare needs to be integrated into the general system of education in India for our national re-generation.

I send my best wishes for the success of the Convention, to all its participants. I hope that we will be able to transmit the knowledge and love that Bhagwan generates to all the children that they are entrusted with.

Over the ages, in the aeons of time, in the different *yugas*, whenever there has been rise of unrighteousness and evil, Divinity descends as Avatar, to destroy the evil and protect the gentle, the meek and the good. This Avatar has also come but with the slightly different approach. This Avatar has come not for the destruction of evil but for the transformation of mankind, to make them realise their innate divinity. This Avatar has been teaching right from His birth much more so, after He declared that He is Sai.

This transformation is based on love and that love encompasses education and teaching as an integral part. This teaching has transformed devils into devotees, restlessness into peace, hatred into love, greed into sacrifice, immorality into morality and mortality into immortality.

This teaching is not in the classroom, not the teaching of the 3 R's, not from text books but in the university of life of which Bhagawan is the Chancellor. Teaching is there in every act, every word, and every glance. Sai education is for life not for living. The theme of this Convention is Sathya Sai Educare. What a wonderful word! What a wonderful concept! It is a holistic view of life itself not just

parts, but the intrinsic interconnecton of all creation, spirituality with man and uniting him with the supreme God transforming man into the Superman with the Mastermind.

Sai learning or Educare is not the learning from books by rote, to be vomited in the examination halls. But it is the learning from life, which is absorbed into living and transforming Educare. This gives a new meaning to dull mathematics and geography, a new vitality to language, cosmic understanding to science and an enhanced beauty to music and art. It is not to be stuffed from without into the ears of innocent children. Rather it comes from within. It is the release of the inherent intuition and divinity, which is within every individual. It is the blooming of the Divine Lotus and which is there within every single person in this world. Bhagawan says that complete knowledge is within us but unfortunately we do not look inward but always look outward. Start searching for that which cannot be found externally. So, as gurus we are first to unlearn all that is irrelevant which we have assimilated over the years and learn to look within before we can communicate with the children.

We have to learn the language of the heart and give up the language of the art. We have to understand the basic connection of the elements, the senses and the values which Bhagawan so beautifully teaches us. We have to live the Educare before we can teach it. We must not just be receptors, we must become vibrators and radiators. Values must radiate from us encompassing all sections of the society.

Today in India, lakhs of children have benefited from the Bal Vikas programme. It is due to the dedicated efforts mainly of the Mahilas. The Bal Vikas has become an important and vital part of the Sai Divine mission. In so many cases, Bal Vikas children have transformed the entire family. The Bal Vikas programme has evolved over the years from Bal Vikas we had EHV then we had 3HV and now we have Educare.

All step by step are complete whole, Bhagawan says before the hands act as per the head they should consult the heart, that is 3HV. Bhagawan has guided the humanity and will continue to guide it through the centuries, transforming man to become the real human being. To tell us more about the Sai Education program, we have today distinguished speakers here.

Srimathi Sarala Shah will address this Conference as to why are we having this Conference. She is the National Coordinator of the Bal Vikas educational program and has spent decades implementing Bhagawan's teachings for the benefit of the children. Sri R. Hira Zonal Chairman of the Overseas Organisation will talk to us about the overseas activities in Sai Education. Dr. Art-Ong Jumsai is member of Parliament of Thailand, NASA scientist, industrialist and a deeply spiritual man and a great devotee of Bhagawan. He is the present Director of the Institute of Sathya Sai Education in Thailand. He will speak to us on Sathya Sai Education, the vision. We were to have, we have with us sister Bernice Mead who is the Educational Coordinator of USA to speak to us on the role of Sathya Sai Education in USA. But unfortunately she has tremendous congestion in her throat and she is unable to speak today. But she is with us and perhaps during the Conference she will be addressing us. Finally we will have Dr. Michael Goldstein, Zonal Chairman of the Overseas Organisation who will speak on the future of the Bal Vikas and EHV at the global level. I now invite the speakers, starting with Srimathi Sarala Shah to address this Convention and we pray to Bhagawan to guide us and help us to become fit instruments in His Divine mission. Jai Sai Ram.

Sri V. Srinivasan

Inaugural Address 2, Smt. Sarla I. Shah

Dear Delegates

Sai Ram!

By the grace of Bhagawan Baba, we have all gathered here today to launch yet another important programme which is a landmark programme in the history of Sathya Sai Bal Vikas Education Programme. I would rather say, this Education teaches us to 'Live with the Source' at the spiritual level and 'achieve Human Excellence' at the worldly level.

The Bal Vikas Programme as we all know has a long and cherished history dating back to the year 1969. I would like to place in brief before this august gathering how the Divine Master Plan unfolded during last 3 decades. Our Beloved Bhagawan entrusted the responsibility of starting "*Bal Vihars*" to the *Mahila Vibhag* to impart education in the ancient scriptures through story telling, enacting plays on moral themes and through singing of Bhajans. Thus began Sai's Childrens Education under His Divine guidance.

It was in 1971 when the first All India *Bal Vihar* Teachers' Conference was held that the nomenclature of *Bal Vihar* was changed to Bal Vikas to clarify the objectives of child education, which was to blossom truth, beauty and goodness in the child. The rules, regulations and syllabus of Bal Vikas course were drawn up at this Conference.

At Rajamundry in 1973, at the Second All India Conference Bhagawan addressed teachers as "*gurus*", clarifying that a guru is one who dispels darkness and helps the child to understand Divinity within oneself. He stressed the universal nature of spiritual training. Bhagawan advised gurus to do *Tapas* by "practicing before preaching". The syllabus for Group III children, namely, in the age group of 12 to 15 was prepared at this Conference.

At the 4th Conference in 1980 Swami introduced the concept of "Ceiling on Desires" programme for children and unfolded how non-violence meant saving of food, water, energy, time and money and how waste is violence. Bhagawan stressed that the only remedy to curb violence was to minimise desires. Since then the children's motto has been "Waste not, but save".

Thereafter several new dimensions were added by Bhagawan to the Bal Vikas Programme. This is now a veritable Sai movement confined not only to India but encompassing the entire world. It is a silent revolution in the life of children who are lucky to be a part and parcel of this life moulding Education.

In India several lakhs of children have taken advantage of this course in the last 30 years and have become part of the Sathya Sai army for conducting spiritual, educational and service activities under the banner of Sathya Sai Organisation by rendering yeoman service to mankind.

Today we have about 10,000 gurus conducting training in the 9 year Bal Vikas Course covering over two lakh students from every district of India and even roughly considering five persons per family, approximately a million individuals have been associated with the Bal Vikas Education in the 20th Century.

However, for the 21st Century, we are now visualising the Sri Sathya Sai Bal Vikas movement from an entirely different perspective.

Sai Avatar has persistently drawn our attention to the fact that man has a strong relationship with the five elements of nature which are sustained by the Divine Energy of Love. He has emphasised that the relationship between Man and Nature is integral, as man also is the manifestation of the five elements.

Baba explains that as the five elements in nature are in perfect harmony, so all the five human resources in man should be in harmony. But this balance within man is unfortunately totally upset today and, man has become responsible for upsetting the balance of the five elements in nature, resulting in what we call calamities.

To a question put to Swami as to how man can maintain the balance of the five elements in nature; Swami replied that “*Man can achieve this only by practising Human Values*”. Thus, Swami has given us the true relationship of the Five Human Values. This is Sri Sathya Sai “EDUCARE”.

Educare is a sublime ideal, an ideal that will startle us with its greatness, its universal dimension. It is a perfect ideal to hold before our mind’s eye, and to strive for incessantly. As we progress, gradually our imperfections and difficulties will vanish and instead of regarding life as a drudgery and shirking from it, we shall relish the sweetness, this life offers us through so many opportunities to improve. We shall find joy even while performing the little daily tasks and experience happiness wherever we are placed.

“Educare” is that which helps man to retain his innate divinity on a continual basis. Educare is also the art of ensuring a perfect constant balance of the five elements within, by managing the mind and the inputs from the five senses, so that the surge of the Divine energy from within, flows uninterrupted. In other words, a harmony between thought, word and deed has to be achieved in such a manner that the physical world is perceived as an extension of the spiritual world.

The human values are inherent in man. They emanate from within as pure Love and cannot be taught from outside. What is required is to employ learning techniques and approaches, which enable the individual to practice them in his daily life.

In order to understand and incorporate this concept in the Bal Vikas course and to orient the Bal Vikas gurus and children, this convention proposed to deliberate on the carefully drafted Agenda of Educare. This Convention will consider the existing course content in the background of the Divine Message of Educare and decide what new inputs need to be added into the course content so that the complete Sri Sathya Sai Message on Educare is ingrained in the Bal Vikas Syllabus from the age of 5 – gradually up to age 14. This will be education for life, and not for living.

In this shifting scenario Educare will not bear fruit without the proactive participation of the Bal Vikas gurus and the parents of Bal Vikas children. This Convention will therefore consider ways and means of introducing to trainers, Bal Vikas gurus and parents, the concept of Educare and involving them in its implementation.

It is in this context that the Life and Message of Sri Sathya Sai Avatar will now be a part of the Bal Vikas course content.

For the first time in the history of mankind an Avatar has synthesized knowledge and action in a simplified manner. He has shattered all myths of spirituality and taken it beyond all caste, colour, religion and creed and brought it within the reach of the common man to make Sai families and a Sai Society. Thus Bal Vikas will lead to *Lok* Vikas. We are out to visualize the Universe of Peace where human

beings along with birds and bees and all forms of creation are breathing and radiating Peace and Love all around. The challenge is as great as the Ideal. This is the aim of this convention.

Before I conclude let us all remember the Divine Declaration of Sri Sathya Sai Baba Avatar. The Avatar says:-

“My task is not merely to cure, console and remove individual misery. But there is something far more important. The important task of the mango tree is to produce the mango fruit. The leaves, the branches and the trunk of the tree are useful in their own way, no doubt, but the main aim of the mango tree is to produce the mango tree. So too, the removal of misery and distress are all incidental to my mission. My main task is re-establishment of Vedas and Shastras in the hearts of all people”.

This divine declaration of the Avatar is the one without a second – Educare is the Veda of the 21st Century.

The Educational family namely gurus, parents, students and administration have to join hands to manure, water and nurture the seed/sown by dedicated workers in last thirty years under Divine guidance.

With confidence, we visualise the ripened sweet fruit of the “Divine Perennial Seed” for the world to “Taste” in twenty first century.

Let us all fold our hand and humbly pray to Bhagawan to bless us all to be his worthy instruments in this great Mission and pray, “May Lord make *Sankalpa* for successful implementation of Educare Programme of Bal Vikas.” Sai Ram!

Sarla Indulal Shah

Inaugural Address 3, Sri R. Hira

On behalf of all crusaders of the new era of Sathya Sai Educare we offer our most reverential salutations at the Divine Lotus Feet of the Supreme Eternal Educator, our beloved Lord Bhagawan Sri Sathya Sai Baba.

Bhagawan, we overseas gurus are ever grateful to You for allowing us to be in Your Divine presence on this most auspicious celebration of Guru Poornima which marks the 31st Anniversary of the Sri Sathya Sai Bal Vikas (SSBV), and the first International Convention.

In some overseas countries Bal Vikas is referred to as Sai Spiritual Education (SSE) and also as the formless aspect referred to as Sathya Sai Education in Human Values (SSEHV). This Convention will clarify the three in one concept of SSBV, SSE and SSEHV.

Bhagawan initiated His program of values education as early as 1936 when He was staying in the house of Karnam Subbama on the west bank of the Chitravathi. At the age of ten He used to sing a song beginning with, "Let our daily journey move on and on with *Sathya, Dharma, Shanti, Prema*.

Since the famous letter of the May 25 1947, written by Bhagawan to His brother at the age of twenty one Baba has announced His mission to give a concrete form and content to the Sathya Sai World Education Design.

Sri Aurobindo has said, "A new centre of thought, implies a new centre of education." Sri Sathya Sai Avatar has no destructive weapon in like the *Kodanda* bow of Sri Ramachandra or the *Chakra* Discus of Sri Krishna. Sai Avatar relies on education rather than elimination. Bhagawan relies on instruction rather than destruction. Education is the most important weapon of Sai Avatar. Baba is the Supreme Educator of the new age which humanity has never experienced before. There is no precedent where One Supreme Being has contributed to the understanding of all known and unknown sciences. Bhagawan is the epitome of all wisdom – Swami verily is the *Jnana* Avatar. Today the gurus of the world have gathered at His Lotus Feet for offering themselves in the Sathya Sai *Jnana Yagna* of Educare. With unparalleled calibre and discipline the whole world is applauding Sai Institutions, because wisdom has no national border. Every student in the world wants to enrol in Sai University. Puttaparthi today is the world's capital of education.

We gurus are born or meant for the mission of establishing an ideal world of paradise to realise Baba's plan of an ideal world. So when we gurus live and function in harmony with the Divine Plan – our goal of paradise will be achieved. The point is to become One with our *Sadguru* Sai in His Divine Plan of world education. We gurus have to strive for the great purification to take place on the individual level and Cosmic level as well. Our *sadhana* is to purify and then the society will change. From now on we cannot be at ease until we purify ourselves enough and purify all who come into contact with us. With discovery of Radium, Uranium and Plutonium, radiation energy and radio activity are words included in average vocabulary. There is something that surpasses mineral radiation – we can call it Divine Spiritual Radiation which comes from the Universal Sai Energy. This Divine Energy is without limitation and transmitted through the human body. This is the greatest power available to the gurus. The intensity may differ according to the level of individual effort and awareness – we pray Bhagawan to teach us gurus the secret of Divine Spiritual Radiation.

Sathyam, Sivam, Sundaram is the nature of our Master. So we gurus have to be the same. The goal of each guru's *sadhana* is *Sathyam, Sivam, Sundaram*. "I am neither man, nor God nor archangel nor angel. I am not to be known by the names of any four castes or of the four stages of human

life.....Know Me as the Teacher of Truth,” says Bhagawan. We are not Bal Vikas gurus but *sadhakas* of Truth, Beauty and Virtue. And for this very reason Bhagawan changed the name from *Bal Vihar* to Bal Vikas in 1971 to encourage the Good, the Truth and the Beautiful in the child to blossom, to express and expand.

As Bhagawan has not disclosed His world education design, how do we prove that our Lord has such a Master Plan to save humanity through education? The proof is in the fact that the Bukkapatnam High School was the first step in promoting and patronising educational institutions. It had the honour of being known by His Name. He was the president of the school committee. He imparted counsel to the headmaster and other teachers. On one school day in 1951 when Baba conferred the honorary PhD degree to Professor Kasturi, he fell at Baba’s Feet and pleaded, “I am not entitled to the PhD degree.” Baba smiled and patted Professor Kasturi saying, “You are a PhD.” Sri Vittal Rao, an old friend of Professor Kasturi, intercepted with a query, “PhD of which University?” Swami turned to him and said, “Puttaparthi University.” Thirty years later in 1981 on *Vijaya Dashmi Day* the University of Puttaparthi, Sri Sathya Sai Institute of Higher Learning, was inaugurated with Bhagawan as chancellor and Dr. Vinayak Gokak as the first Vice Chancellor. This episode in Swami’s Divine life shows that He has a Divine master plan for world education which unfolds only when we are ready. The other episode in Divine life which gives a glimpse of the Divine master plan for world education is when in 1986 Baba inaugurated the masters degree course in business administration. He said, "Not only MBA but our Institute should turn out MMM – Masters in Man Management.

Synthesis between body, mind and spirit is the major principle of Sai Educare. So, the Sai students refer to MBA as – Mind, Body and *Atma*.

India is the world’s supreme source of spirituality and Bal Vikas is no exception. Since 1969, with humble beginnings in India the first Bal Vikas course was introduced to overseas countries in 1975. Today, after 25 years, Bal Vikas courses are conducted in over 100 countries with approximately 25,000 overseas children. We owe this honour and satisfaction to the deep devotion and great sacrifices of pioneer gurus from India, who spared no efforts to spread the Divine message to the children of the world through Bal Vikas. In Malaysia alone we have 5000 Bal Vikas students with all the infrastructure of guidelines, lesson plans, stories etc. Everything was originally started and developed in India.

On this occasion all we overseas gurus take this opportunity to express our heartfelt gratitude to all the Indian gurus for their untiring work and ever loving support and guidance to us, undeserving overseas gurus.

The 20 million overseas Indians are the hope and dream of a golden bridge conveying the Sathya Sai message through Bal Vikas to all communities. Sri Ramchandra had to cross only one bridge of *Dharma* to Lanka; Sri Krishna had to fight the wars of *adharma* only in one country, whereas in this day and age of globalisation Sri Sathya Sai has been winning the wars of *Adharma* in all the 5 continents and across the seven seas. Through Bal Vikas the whole world reverberates Sai name and glory.

The moral for Sathya Sai gurus is, if there are a hundred wars of *Adharma* we will win them all. There is no failure when His grace and our effort match.

Amongst all activities of Sathya Sai Seva Organisation, Bal Vikas has shown the best results of serving humanity. It is because Bal Vikas lightens and brightens. Bal Vikas is the ambassador or flagship program of the Sri Sathya Sai Organisation which demonstrates the actual transformation in children.

Bal Vikas is the conscience of the household. Virtuous gurus, virtuous parents make a virtuous world. It is the process from Bal Vikas to *Loka* Vikas. Bak Vikas is prayer in action.

Bal Vikas is a very important *seva* for the salvation of children. Mother and child are connected by the umbilical cord. Whereas the guru and *shishya* are connected by the spiritual cord. We gurus must awaken to the failure of the existing civilisation and must set about creating a new epoch making one – with ancient wisdom. A new start for mankind with Sathya Sai Educare Bal Vikas is the turning point in civilisation and finally Balvikas is the creation of the civilization.

After 10 years of overseas Balvikas to answer the needs and serve the devotees further, a world class moral education program for the masses was researched and experimented at the devotee level. The findings of this experiment concluded with a firm resolution that there must come into being a spiritual education movement rather than a religious one that can revive and unite all faiths of the world. A program that is so powerful spiritually that all of earth's people will accept and believe in the teachings. As a result overseas SSEHV was born out of Bal Vikas in 1985. Bal Vikas is the parent and SSEHV is the child. Bal Vikas is meant mainly for Sai devotees' children and SSEHV is for the public schools, parents and others. SSEHV was based on five human values as the formless aspect of Divinity and religion.

The name of Sri Sathya Sai EHV has invited attention of many national and local Governments. SSEHV is estimated to have been adopted directly or informally by over 2000 schools in overseas countries, including schools of the Navy and the Police in some nations. In overseas countries education is one of the most effective ways of spreading Baba's Divine Message.

It is impossible to introduce and enumerate the Divine Glory, manifestations and transformations of overseas students. I would like to introduce a few important recent events:

In the UK the Sathya Sai Organisation organised a National Drama Festival on human values in February this year. Over sixty schools from 8 regions in the UK participated in the drama concerts. 26 judges were appointed from various sections of the society, including statesmen, bureaucrats, scholars, educationists who volunteered as judges. With Swami's Divine Grace 1500 Britons visited the final contest at the Grand Old Vic London Theatre and over 5000 people were exposed to Bhagawan's Divine Message. Amongst many complimentary messages received I would like to share just one, from the Deputy Mayor of Merton, London Region 1. *"The Sri Sathya Sai Organisation has once again regenerated these age old timeless values. These values are the very pillars of our school system. I hope all schools will practise them, not only today, for the purpose of their dramas but regularly in their day to day curriculum, so as to enrich the lives of this nation's young adults."*

A second example of Swami's infinite grace and mercy: In Canada at the Sathya Sai School, which was only six months old the convenor told students that Swami will not come to the celebration today as He is far away in India. Bhagawan's omnipresence was witnessed by the garland on Baba's picture growing in length to 75 inches – symbolising 75th Birthday. This Divine manifestation was filmed and is now displayed at the Chaitanya Jyothi Museum in Puttaparthi.

Sathya Sai Institutes of Education have been formed in Africa, Australia, Brazil, Denmark, China, Japan, Thailand and many other countries based on the principles and teachings of Bhagawan. These Institutes are constantly training public and private school teachers and it is estimated that in the last 16 years over 50,000 overseas school teachers have received SSEHV training. There are more than 22 overseas Sathya Sai Schools in 16 countries, which have mostly been started in the last three years. A very strict code of discipline and affiliation is ensured to maintain the spiritual code of conduct. More than 500 public schools have started the *Gayathri Manthra* in Sri Lanka. There is no end to describe

Bhagawan's glory and majesty which has blessed the schools and institutes and transformed the lives of young adults. It is only we devotees and gurus who can offer Baba's Educare packet to the world.

There are many paths to Divinity and the path of Spiritual Education is the best. Humanity is standing at the cross-roads in the great transitional period between the old era of darkness and the new age of Light.

We pray to Bhagawan to form a world class educational organisation that will surpass the conventional institutions like UNESCO and others to save mankind from the impending threats of poverty and pollution caused by disharmony and imbalances of the five elements, five senses and five human values. These form the core principle of Sathya Sai Educare. The successful implementation of Sathya Sai Educare Program will save the governments billions of dollars now being used for crime and environmental protection. These resources if directed to the deserving and needy will relieve poverty and distress in the developing countries.

While closing my remarks I would like to say that it is we gurus who have to make the paradise in the world of Sathya Sai. It is more challenging and demanding to be a Bal Vikas guru overseas than in India. Bhagawan, the overseas gurus have many doubts and difficulties. The gurus are innocent and pure. Oh Lord, the path that we gurus tread is very difficult and demanding. The gurus out of their love and devotion are making many sacrifices. Bhagawan I pray that you please lead each guru as your own child. Swami I pray You remove the doubts and difficulties of each guru and give them the precious boon of wisdom, strength, courage, inspiration and above all of more devotion for Your Divine Lotus Feet.

Finally Bhagawan, we pray for Your Divine Blessings for all the deliberations and proceedings of the Convention for the next two days.

Jai Sai Ram!

Sri R. Hira

Inaugural Address 4, Dr. Art Ong Jumsai

I humbly offer my loving prannaams at the Divine lotus feet of Bhagawan Baba. Dear gurus, sisters and brothers. The Avatar of the Age has promised us peace on Earth. Bhagawan Sri Sai Baba has said that peace will come sooner than what we expect. Bhagawan has told us that His message of Love and Peace and human values will spread all over the world through the education. You know the Avatar has all the powers in His hand. He doesn't really need us to change the world. In a whirl of His hand he can change the sky into earth, the earth into sky. But because of His Love and Compassion He has given us all the opportunity to play a part in His Divine Mission. It's us gurus who play an important part in spreading the message of Bhagawan Baba all over the world. This is His Love and Compassion allowing us to be a part of His great Divine Mission. We are truly grateful to Bhagawan for allowing us to take part to help bring about peace and enlightenment in the world. This is the greatest responsibility of all gurus who are sitting here because now you are the flag bearer of the Divine Message for the whole world. We have to take on that responsibility. We have to take that role to help our Divine Master to bring about peace, sooner than we expect.

Dear gurus, if we are going to teach children properly we must be very clear on the purpose of education. But of course we are so lucky that we have the Avatar to always guide us, help us show us the way. Bhagawan Sri Sathya Sai Baba has told us by using the word education, using the spelling education, He tells us the purpose of education. 'E' stands for 'Enlightenment'. This is the real Educare, enlightenment to go within to search for the wisdom within, to bring it out from the children. That is what we call enlightenment. The 'D' stands for 'Duty' and devotion. Children have to be taught to perform duty with devotion with love and self sacrifice. The 'U' is for 'Understanding'. Yes, we need worldly knowledge but much more important is to understand oneself. Who are we? Why are we here on this earth? Where are we going?

These are the questions that gurus have to help children to ask themselves and find the answers. The 'C' in education is 'Character'. Bhagawan has told us so often, "The end of education is character". The 'A' in education stands for 'Action'. It is no good just talking and talking. We have to act, we have to bring the teachings of Bhagawan into action for the benefit of all. The letter 'T' in education is 'Thanking'. We have to learn to be grateful, grateful to Bhagawan, grateful to our mother and father, our parents who have given birth to us. We have to learn to be grateful to our gurus, to our teachers who have imparted knowledge to us. We have to learn to be thankful to nature for sustaining us, to the sun for giving us light, to the earth who has given us food, enabled us to live in the world. So many things we have to be grateful and education must help our children to be grateful. The 'I' in education is 'Integrity'. A person with integrity is someone who can be trusted, someone whom is honest, someone who we would like to have in the world today. The 'O' in education is 'Oneness'. Children have to be taught that we are one, that God resides in the heart of everyone. Therefore there is no difference, no difference between race, colour or religion. We are all one, we are all brothers and sisters. The last letter in education is 'N' standing for 'Nobility'. A person who is noble has all the characteristics that we have talked about. Values with character, with integrity. Such people are noble people. So very clearly, Swami has said that education is not to make children great only, but very clearly we want our children to become good people, full of goodness. Now Bhagawan is giving us further guidance on education. He is using the Latin root of the word education and that is 'Educare'. Swami is now changing education in the world by talking about Educare. Swami says Educare means to elicit. That is to bring out from within. Human values are latent in every human being. These should be manifested and realized. So this is very important now because teachers all over the world often misunderstand education. When we ask teachers "What do you teach?" many people will say "I teach science, I teach mathematics". Some gurus will say "I teach EHV or I teach Bal Vikas" No! We

should only teach children because Educare is to bring out the latent divinity from within. So we must teach children to learn to manifest human values and realize the Divinity that is within them all. We cannot teach values, we can only help children to learn to bring out the values. If we teach values then children will only memorise.

In Thailand we have a school, a school for monkeys. I'm now talking about animal monkeys, not children. In that school we are actually training monkeys to behave, we are training monkeys to perform duties. We teach them to climb up a coconut tree, bring down the coconuts from the tree. We teach them to collect the coconuts on a cart and push the cart to a warehouse, where they place all the coconuts they collect. You see, we can train monkeys to behave but children are not monkeys. Children are not animals. We have consciousness beyond the monkeys. We have the super-consciousness, the Atma that is within them all. So we have to understand that we are going to help children in the concept of Educare to bring out the latent divinity that is within them all.

The theme of this Conference is 'Sri Sathya Sai Educare' with special emphasis on the five elements. Last September we had the International Conference on Strengthening Values Education. We prayed to Bhagawan to clarify how to bring a balance in the five elements. Well I was expecting a detailed, scientific explanation about the five elements, about the earth the water the fire the wind and the ether. But Swami gave a very simple answer. He said simply "By putting into practice the five human values, then we can bring about the balance of all the elements". You know man likes to be very complicated. Right now in many countries we are developing many theories about EHV, we are becoming more and more complicated.

But, God is simplicity itself. That is a big lesson for all of us, that we have to remain simple. You know Swami often asks us "What is EHV?" when He asked me that question I started to think very hard and I remembered my brother Jagadeesan telling me that EHV is Everyday Human Values, so I told Swami "Everyday Human Values" He said "No". Then I thought again. "Aha! But Jagadeesan told me that it's Everybody Human Values". So I told Swami "Everybody Human Values" Swami said "No". So I decided to keep quiet, and when I kept quiet Swami says "EHV is 3HV, the unity of Head, Heart and Hands". This is precisely the Sri Sathya Sai Educare that we are considering in our Conference in the next two days. Swami is saying that when we have a thought in our head, do not act immediately with our hands. In other words our hands represent action, including speech. He tells us "Go within to our heart for approval" that is to illicit the wisdom that is within. That is what Educare is all about. Bhagawan, we pray for further guidance on how to go to the heart, to go within, to reach into our heart so all of us gurus can be good examples for the children in our care. We pray that all of us here will understand the concept of Sri Sathya Sai Educare and so be able to put into practice this Educare for the benefit of our children.

Om Jai Sai Ram.

Dr. Art Ong Jumsai

Inaugural Address 5, Dr. Michael Goldstein

With humility and love I offer my Pranams at Bhagawan's Divine Lotus Feet.

Dear brothers and sisters, Sai Ram to all of you!

It is the task of this Conference to put forth ideas that will result in the formulation of a Spiritual Education Program. This program will reflect the Divine instructions of Baba for the education of children everywhere. True education, Sai education, imparts practical knowledge which leads to nobility of character and selfless love, and which culminates in the realization of our innate Divinity.

Our beloved Swami has categorized knowledge by its depth and its importance to life. He refers to several types of knowledge: book knowledge, superficial knowledge, general knowledge, discrimination knowledge and practical knowledge. Practical knowledge is knowledge and experience of self. The Vedas declare that spirituality begins with self-inquiry and that self-inquiry begins when we ask ourselves the fundamental questions: Who am I, From whence have I come, and Where am I going? The great Greek philosopher, Socrates, put it very simply when he said, "Know thyself."

For the spiritual education of children everywhere, the Sai organization must adopt a practical and loving approach. We must develop and promulgate a practical and loving program. Our program must cultivate practical knowledge, which results in nobility of character, and selfless love. Practical and loving are the key words that will open the doors of the world and the minds and hearts of children and parents everywhere.

We must recognize that the universal human values, truth, right action, peace, love, and non-violence are manifested as we acquire and experience practical knowledge.

A practical loving approach to the development of our Sai education program requires that we understand Swami's teachings on education. It requires that we acknowledge and respect the importance of culture, tradition, history, and language of all countries in order to establish an enduring International Program of Spiritual Education.

A practical loving approach requires that Swami's teachings unfold within the context of the various cultures. We must incorporate the tenets of culture to enhance comprehension. When children are comfortable, when they feel safe and secure, when their environment is familiar, then levels of attention and comprehension are enhanced.

This comfort and security is felt by the children when the learning environment is compatible with their culture. Hence, the Sai Education Programs in different lands will have differed superficially, but their spiritual essence will be one.

In addition to providing comfort and security for the children by addressing their cultural needs, we must also acknowledge the concept of maturation. Our expectations of the children should not exceed their capabilities.

In your approach to the development of this program, put your conclusions to the test. Are they right or wrong, are they good or bad, do they reflect Swami's love and His teachings? Are they practical, do they direct the children and their parents toward practical knowledge, toward nobility of character, toward selfless love?

Regarding the program, Swami once said Sathya Sai EHV is a program for small children but EHV is 3HV -- head, heart, hands. He went on to explain that the conscience must give guidance to the mind which will then issue commands to the body. This is tantamount to the realization that we are not the body or the mind. Rather, we are the *atma*, the indwelling Divinity, who uses our mind and bodies as tools to uplift the world with selfless love and service. This lesson was portrayed so beautifully by the Maharashtra Bal Vikas children yesterday morning in their drama entitled "Die Mind"

In our programs for small children, the Sathya Sai EHV and Bal Vikas Programs, the ability of the teacher to inspire is far more important than the pedagogic formula defined by the program. The teacher cannot inspire if she is not experiencing the values in his/her life. Teacher as the exemplar of the universal human values is the very essence of the program.

If you are digging a hole in the ground to plant a seed, you use a shovel for convenience and efficiency. But if there is no shovel, you can use your hands. You are essential. The shovel is helpful.

The teacher who lives the values is the person who is cultivating the minds and hearts of the young. The teacher is planting the seeds of divine self-discovery in the children. The shovel is our SSEHV program.

It is essential that the spiritual depth, the spiritual significance of this program is communicated to educators and to parents. If we fear that we will be rejected by public agencies because of our spiritual orientation, then we will merely be presenting another quick fix program for the demoralizing decline of character education for children all over the world. It is imperative that we demonstrate the real spiritual significance of this program to the educators and parents. In this manner they also have the opportunity to apply themselves and transform themselves. Any lesser effort is unworthy of our program.

During the course of this conference, let us not neutralize our differences of opinion through negotiation and compromise. Let us, instead, find unity by transcending our differences. We want a flow of ideas that come from deep within through a process of intuition and inspiration.

Let us not lose ourselves in a labyrinth of esoteric theory to the extent that we become impractical and disoriented. Instead, let us use common sense and have a broad perspective. A practical and loving approach to develop a practical and loving program that imparts practical knowledge. That is the objective.

At an international conference in Prasanthi Nilayam some years ago, Swami pointed out that many of the people in the conference had become engrossed in the immediate and microscopic and failed to see the larger goals and objectives. To paraphrase Swami, he indicated that people had forgotten that they had come for his blessing not merely for a conference, for his guidance not merely for a lecture or workshop, for his grace not merely for organizational reward or recognition. Therefore, while we should be diligent in applying ourselves to all of the tasks associated with this conference, we must be ever mindful of the spiritual nature of our lives and the power and love that we are now experiencing by being here, so near to the embodiment of divinity, our beloved Swami.

Let us gauge the spiritual quality of our conference deliberations by applying a simple criterion:

Is this the Lord's work?

Is the Lord manifested in our approach to this program?

Is the flow of divine Love and Wisdom evident in our efforts?

In conclusion, on behalf of all of us, I humbly and wholeheartedly offer our gratitude to our beloved one, Sai Baba. We thank him for permitting us to be in his proximity, for the divine guidance that He will undoubtedly give, and most of all, for the Divine Grace that will flow from Him, if we deserve it.

Jai Sai Ram

Micheal Goldstein M.D.

SESSION 1

The Concept of “Sri Sathya Sai Educare”, Sri V. Srinivasan

Om Sri Sai Ram

I offer my most loving and humble Pranams at the Lotus Feet of our Beloved Bhagawan.

I have been asked by the organizers of this Convention to launch these Sessions which are now to take place over the next three days. This morning we heard a more or less comprehensive view of what Sri Sathya Sai Educare is. We now begin to see the environments, the boundaries. The boundaries are also not fixed. They are constantly expanding. But we begin to have a feeling for what this word which Bhagawan has so appropriately coined and used to describe, what Sai education really is. Before we proceed further, we must also try to understand what is the purpose of this Convention? Why are we here as gurus, as trainers, as observers? Is it only to periodically meet in the Divine ambiance? Is it to learn? Is it to increase our teaching skills? To my mind we must approach the purpose of this Convention as one to increase our communication skills.

This morning we learned that values, the real human values, cannot be taught as such. But they have to be realized. So if we are thinking that as gurus we are teaching the children, I think then we are not on the right track. What we have to understand is that we are communicating with the children. We have to establish the lines of communication between our real “I” and the real “I” in the children, because both are the same. Physically we appear to be different, of different colour, different sizes, different complexion, different capabilities, different intellects, but the essential part of each one of us and the essential part of all the children who come in contact with us is the same. Therefore, as we said this morning, we had to learn the language of “heart to heart” rather than “art to art”. This is one of the essential purposes of this Convention whereby, we as gurus and trainers, learn the techniques of communication of something that is intrinsic within us and which is intrinsic within the children.

Educare, as we heard from the learned speakers, is a holistic concept. We must understand and look back on the history and the evolution of the Bal Vikas movement, the EHV program, the Sathya Sai Education program and now give it a uniform and a holistic picture as applicable in any part of the world as it is in India, or in the United States, or in Japan, or in France. That is the umbrella of Educare. It is to understand that there is an inherent, intrinsic, complete interconnection within all aspects of creation, all aspects of human capacity and capability and all aspects of nature as it is. So this we have to see, that is; the interconnection between the elements, the senses and the human values, (the values which differentiate us from other animals and which make humans different from other living organisms). This absolute integration is the underlying thread of Educare.

Today we have to understand that as Bhagawan has taught us: There is consciousness, conscience and conscious. We have to have a link between the consciousness, the conscience and the conscious. This is what Bhagawan always talks to us and to the students that we must have awareness, we must have total awareness. Bhagawan also calls it “Constant Integrated Awareness”. Within the individual, apart from the intellect, apart from the mind, we have that indefinable quality which is called intuition. Somebody is said to be more intuitive than someone else. What is this intuition? A very simple example: that if you were to come to cross roads and there was no sign board to tell you which way to proceed, what is it that some people have which tells them which way to proceed. Whether to turn left or whether to turn right? What is it that comes from within to give the answer to the particular situation with which one is confronted? This is intuition. This is the demonstration of the flashes from the consciousness to the conscious, that total picture which is consciousness, which encompasses everything.

When that reflects into our limited awareness, into what we say “I am conscious”, those are the flashes of intuition.

Bhagawan has always said that every living person, whether rich or poor, whether a scientist or an ignorant person, has one common quality which is the conscience. That is the repository of all the values. That is the repository of the fundamental knowledge which is part of consciousness and that repository exists within us. This conscience which is there always with us is what tells us what is wrong and what is right. It tells us how we should act and how we should not act. This awareness is an imbibing, an integration and an impregnation of Educare into our learning process. This awareness which we have and which we must encourage within our children when we interact with them is to develop this intuitive faculty. Make them more intuitive. It is one which is supposed to have a direct reflection on our intellect because it begins to shine the total knowledge into our limited intellect. So in our programs, in our Bal Vikas classes, in our EHV classes when we pay attention to this cultivation of the intuitive faculty of all the children we are beginning the process of Educare.

Educare can also be looked at in literal term. Educare is when we have sensitized ourselves, when we sensitize our children to begin to respond and become caring people. Educare is education which makes one a caring individual, because one becomes a caring individual when one realizes that one is not different from the other, that both are the same. My brother’s pain, my sister’s sorrow is my sorrow, my pain. When you become aware that there is no difference, you become a caring individual. This is also one facet of Educare. If we wish as gurus, and trainers, to proceed to have the same mental, not intellectual, but mental and spiritual attitude as the children then this is one area we need to think about.

We cannot be superior. We cannot say that we are teaching something. An Educare experience is an experience in communication. It must be joyful not only to the recipient but also to the communicator. So for each one of us if we are going to practice Educare, if we are going to understand that we are learning rather than teaching, if we are going to understand that we are plugging into that universal consciousness and plugging all those children along with us, then it becomes a joyful experience. This is so not only for us, not only for the children but for all of those with whom we have an interaction. When we recited the three omkars, did you not feel that every one of us was part of that primordial sound? There were eight, ten thousand voices producing this universal omkar, the pranava. It had got linked to the universal pranava. So you are plugged in, you are plugged in and pray when you are in this state, you link up with awareness and the total consciousness. So here today as an extension of what we heard this morning we must understand that we are here mainly to improve our communication skills. All that we may learn on techniques, all that we may learn on concepts. This not like the three “R’s”, it is not an intellectual input. If we are here only to look upon this as an intellectual exercise then we have lost the purpose of coming here to the Divine ambience. When we come to Bhagawan, why do we say that our batteries get charged? Why do we imbibe that spiritual energy from Him? Why do we go back from here fully charged? It is because we, in a limited fashion at least, the jivatma links with the paramatma, paramatma which is Bhagawan. When we are in his Divine ambience, even His glance transfers energy from Him to us.

In the same way when we are in the process of being gurus (in that particular nomenclature that we are using), and when we look upon ourselves as trainers we have to become better communicators so that we are able to bring out from within the children what is already there. We are not going to put anything inside them. As we heard this morning that, it is only to unleash, to enable the latent Divinity with all its facets, with all its capabilities, with all its energies to begin to spring forth rather than our putting anything into the children to help them to become more complete personalities. It is my submission that every guru must benefit from this kind of experience. Every lesson must be an ultimate

experience, must be something new when we link up with the diverse aspects of the same fundamental cosmos that is there within all of us.

So to sum up, Educare is one in which we take forward what we have done so far, as taught by Bhagawan. We take forwards in a more integrated fashion through understanding all aspects of creation, through understanding who we are, what our role is and also we take along with us those with whom we come in to contact. Bhagawan has always said that you do not have to proclaim yourself that you are a Sai Devotee. Others must realize this from your behaviour, from the effulgence on your face. They must understand something special inspires you and motivates you. It is this cosmic energy which is what Educare is all about. This is something which must give us joy so that we look forward to each day. This joy envelops not only us but extends to the children who come to these so called sessions. (We don't want to call them classes), The children look forward to that because every time it is going to be a moving and enjoyable experience for them.

What we will be having in the subsequent Sessions are techniques which we have to imbibe to be able to plug in to the Universal Consciousness which is within us and within the children. I do not want to get into the technicalities of this subject which we are going to hear from the experts. But I want to give you an overview of why we are here, what is it that we are trying to understand. We must understand this in order to get the maximum benefit out of all that we are going to hear in the coming Sessions.

I am grateful for the organizers for having given me this opportunity and to Bhagawan for enabling me to be with you and to participate in this Session. Jai Sai Ram

V. Srinivasan (AIP)

Session 1

Five Elements of Nature, Five Human Resources and Five Human Values, Sri N. Pandya

Om Sri Sai Ram

Our most humble Pranams at the Divine Lotus Feet of our Lord and Master Bhagawan Sri Sathya Sai Baba.

Dear Brothers and Sisters, it is really unique that we've gathered here today at the beginning of the 21st Century at this Convention to understand the inner significance of what we have really been doing over the last three decades. Bhagawan out of immense grace and love for us has descended on earth and straight away put us on the job of improving ourselves. For the past thirty years we've been implementing the Sri Sathya Sai Bal Vikas course with great devotion and great faith in Bhagawan and experiencing fantastic results. We have seen that children who have gone through the Bal Vikas courses have become good citizens of this country and also of other countries. However, what was missing was this: although we were diligently conducting the courses and getting good results, we did not understand how all this was happening. In fact, every time, somebody asked how does this happens, we said "His Divine Grace", "Baba's Blessings", "Baba's wish". The time has now come when Bhagawan, out of immense compassion, has thought it fit that we have now matured to understand the inner significance of the Bal Vikas Course. His great message of Educare is now unfolding to help us understand this inner significance. We must acknowledge Brother Srinivasan's contribution. He picked up the word "Educare" from Bhagawan's discourse and reminded us, sometime back, when we were planning this Convention. In a discourse, last September Bhagawan unfolded the entire understanding, of the five elements and Man's relationship with it.

Dr. Pitre mentioned that the cosmos came into being with the five elements and that the Divine love was the substratum of these five elements. The five elements had five attributes. Then came man the PRIME creation whom Bhagawan loves tremendously. Bhagawan wants that this man who is His ultimate Creation to commence his journey back to the source. But this is where the problem starts because Man does not know how to go back. This is despite the fact that Man is the only being in this entire cosmos who has the capacity and the potential to understand how to go back. Bhagawan reminds us that we are God. Baba addresses us and says that "the distance between you and Me is nothing but you and yourself". All these quotes from the Divine have been applauded by us but we have never paused to think how to implement them in our lives. This is exactly where the story begins.

In trying to understand this journey back, we all got ourselves caught in the quagmire of total confusion. While all this confusion got confounded Bhagawan comes with all Love and blows all the myths and shatters all the distorted understandings and simplifies the entire phenomenon. Baba says that "Everything else is complicated, God alone is simple". This exactly what Baba has done, simplified spirituality for Man.

His focus is on man because man is the only being who has the human mind. In order that man can enjoy the five attributes he has the five senses. No sooner these five attributes and the five senses started interacting with each other the mind came into being. To tackle this mind is really the problem of man. How to turn this mind inwards, is really the practical problem that needs to be solved. All of us as Bal Vikas guru's, have succeeded in helping our children to turn their minds inwards in the last 30 years of the implementation of the Bal Vikas programme. But we still don't know how it happens. It is here that we need a better insight. We pray to Bhagawan to clarify for us why we should imbibe five human values? What have they got to do with the five elements and how are they connected with

the process of transformation that we have been experiencing in our Bal Vikas children? The moment the five senses interact with the five attributes of nature, they create thoughts in the mind. As the thoughts come to the mind, some persist and some go away. Those that persist create desires and those that create desires complicate the mind further. This aspect of the mind, will be dealt with by brother Jumsai later. As the mind gets complicated with desires and thoughts, the question arises “How does man handle this”? And that is where all of us fail. We really have no technology available to control these thoughts. How is one to decide, which thoughts to keep and which thoughts not to keep? How to decide which desire to keep and which not to keep? Our ability and inability in this exercise goes on and shapes our personality and habits. We form habits by putting these thoughts into action straight away, and we face the consequences down the line. Every time you put a thought into action, if it is good, you are lucky. But if it isn't good, you suffer the consequences. In the bargain what happens? Every time a thought that was put into action was not right, it upset the rhythm of the entire body and the balance of the five elements in the body. For example, every time a person lies, he realizes that there is something in his system that goes hay wire. There is something from the inside that keeps on telling him that it is not correct to lie. It does not make him happy and as a result he does not experience peace. Man today is suffering from this one malady called “lack of peace”. These five senses are really called measuring instruments according to Bhagawan. Their energy forms a particular part of balance. The child in front of us is Divine. He is bliss. This Divine love is like a fountain within ourselves. It is constantly emanating from within. That is why, Baba says Bliss is our nature. It is not natural for Man to be unhappy. Love that sustains all the elements in the cosmos also sustains Man. The energy that energises the entire cosmos also energises Man. The difference between me alive and me dead is the difference of the energy of Love, the power that keeps me alive. Now this Love which is constantly emanating from within reflects on the mind. There is a positivity about it. Every time the mind reflects the images of the five senses from outside and does not relate to the energy within, it is as if a cap goes on the fountain of Love within.

So, what are we really doing with the children in Bal Vikas? What is this process of transformation? This process of transformation is really focused upon understanding the technology of handling the mind and ensuring that every time a thought is created in the mind, the mind gets approval from the Divine power of Love within and then translates into action.

Therefore, Bhagawan stresses on “*Action, action, action*”. Hitherto, we had full knowledge. What was missing was full understanding. What is required is full knowledge, full understanding, and full action. We suffer today from partial knowledge, partial action and no understanding. Therefore understanding the technology, which helps the child to handle the 5 senses and their inputs into his mind is essential. It is further necessary to control the mind and not get controlled by the mind. Baba says “*Be a master mind, and don't be a slave of your senses*”. He says “*Bend the body, mend the senses, end the mind*”. This is the technology we need to understand. What we have to understand in the next few days is how five teaching techniques that we have been implementing for 30 years have helped to control the mind. Once we know the technology of making the mind capable of handling the five senses and the inputs of the thoughts, our understanding becomes complete. Then we will appreciate better our work in the Bal Vikas.

How do the 5 human values relate with the 5 elements and how do they help in controlling the mind and the corresponding action? Our understanding of the human values over the last 30 years, has gone through a gradual process. First we thought of human values as 5 different concepts. Then we thought the 5 human values were related distinctly to the 5 domains of the human personality. Bhagawan then corrected us and said that 5 human values are directly related in achieving purity, unity and divinity. Bhagawan explained that the divine energy of love is within us and constantly emanating and reflecting on our mind. If all the thoughts generated in the mind have their origin in Love then these thoughts reveal the truth. Truth when acted upon is right conduct. This is a very difficult to achieve. It

is very difficult to maintain this unity. This is where tremendous practice is required and this is what we have been doing with our children in Bal Vikas. This constant practise of putting what the conscience prompts into action results in peace. Peace is thus the net result of this unified action.

When does man suffer from lack of peace? It is only when there is no unity of his thought, word and deed. Let us take an example. If I have promised the All India President today that in the evening I shall get him a list of all the participants and when the evening comes I haven't got the list ready then there is something inside me that keeps telling me, that I am not ready. What happens then? The first thing that happens is that my breath goes out of rhythm. The second thing is that my mind starts thinking of all the excuses I can give him. By the time I reach his office, I am totally nervous and I am wondering about the wrath that I shall have to face because I have not kept my word. As soon I land in the All India President's office I am totally out of breath, with no peace at all.

But take a juxtaposed situation. I have told him I am going to get the list at six o'clock. I get myself ready and at five minutes to six I am outside his office ready with my list. I would be composed and self confident and as I stand there. I am at peace and my breath is in rhythm. We have all come to realize that it is the integration of human values which gives the power to unify our thought, word and deed. Correspondingly, when we learn to unify the thought word and deed, automatically, the love energy synchronizes the thought with the spoken word, and action. The net result is peace. Peace is not something that is available in Switzerland, or in the mountains of Canada. Peace is the natural result of our unified thought, word and deed. If the thought, word and deed is not unified, peace cannot be achieved by anyone at any point of time. Therefore, what habits to form, what determination to make, what discipline to follow are questions involved in the practical aspect of implementing Bal Vikas. In handling the five senses the great concept of ceiling on desires, given by Bhagawan is of great value. Hitherto, we embarked upon this program without understanding why we did it. But now we are able to appreciate it better. Handling the five senses is the starting point in Educare.

Bhagawan therefore told us that the first step in human values is "Do good, Be good and See good". Probably we thought it was a nice quotation from Bhagwan's discourse. We never really realized why He said this to us. No sooner do we control what goes into the mind, it becomes easier for the mind to adjust with lesser thoughts in tune with the love within. Therefore, if good thoughts go through the senses in the human mind, it makes it easier for the mind to get tuned to the love within. The practical aspect of Sathya Sai Educare lies in acquiring the technology to handle the human workshop. The moment we learn to handle the human workshop, we have embarked upon understanding Educare and our journey back to our source of Divine Love has begun.

This leads us to the next question. Is something new happening in Bal Vikas? The answer is probably 'No'. Does Educare entail a new curriculum or a new course content? Once again the answer is 'No'. The answer lies in our implementing this technology in our lives. Am I able to control my desires? Am I conscious of the inputs of five sense in my mind? Am I able to turn my mind inside? Am I able to experience the power of love within? These are the questions that all of us have to ask. Because we are not communicating knowledge, we are not communicating words, what we are really communicating is experience. And in going back to Indian culture we realize that in the olden times, in the *gurukuls* of the *rishis*, there were no books, there were no computers, there were no instruction material available in those times. What used to happen was, the guru used to sit in front of the *shishya* (student) and between the guru and *shishya*, they used to transmit pure energy. The energy transmitted from the guru to the child was born out of pure experience. This was the holistic concept of communicating and communication as understood in the ancient Vedic times. That is why Bhagawan insists that we have to first experience and then communicate experience. It was mentioned in the morning that we shall introduce "The life and message of Bhagawan Sri Sathya Sai Baba" in the curriculum. This is apt. On the face of the earth today, if there is anyone who can really convey this experience to

us it is Bhagawan Himself. Thus His life is an ideal example to quote. Secondly, there is a proposal under consideration to introduce the understanding of the five elements during the nine years of Bal Vikas in, group one, two and three.

In summary: the five elements in nature have the five human values inherent in them because love sustains these elements. This is the truth of nature. There is right conduct in nature and correspondingly there is peace in nature. Because there is peace in nature there is non-violation. If man is a part of this nature, then man is not different from nature, but man is privileged because he has mind which enables him to understand the entire cosmos. In order to understand this entire cosmos one has to handle the human workshop. In a nutshell, the essence of Educare is to learn how to handle this human workshop and acquire the capacity of integrating the love within with the mind and getting this whole system of the five senses integrated with it. It is when this mind becomes pure, that the thought, word and deed can be united. When the thought, word and deed are united, then alone Divinity can be experienced. This is Purity, Unity and Divinity. It is this simplistic truth, which requires very hard practice. This practice is possible with the five 'D's' of determination, duty, discipline, devotion and discrimination. This message of Educare now transcends all distinctions of cast, colour, creed and religion and unites all. Bhagawan's message is not different for different people. Bhagawan's message is one for all mankind and therefore it will be absolutely correct to say that Sathya Sai Educare is the only Veda of the twenty-first century. We pray to Bhagawan that He helps us in gaining greater understanding of this phenomenon, of the five elements, five human values, five senses and the five attributes, so that our task as Bal Vikas gurus becomes more meaningful.

Jai Sai Ram.

N. G. Pandya (India)

Session 1

The five elements of nature and the five human values, Sri B.G. Pitre

Beloved Bhagawan Baba, revered elders brothers and sisters.

The twenty-first century is extraordinary in many ways. After millions of trials and tribulations, the growth and decline of thousands of civilisations, traditions and political philosophies. We have for the first time an opportunity of fusing ancient knowledge and modern science. To know and to understand the revelations of the truth of life and living, has been shown to us from direct experience, discourses, and sayings of our beloved Bhagawan Sri Sathya Sai Baba. In His infinite grace and compassion, Bhagawan Baba, responding to the call and cravings of devotees, has manifested from the unmanifest. This process is not qualitatively very different from the process of creation which took place a long time back in history. From the scientific point of view it is said that the One became many about fifteen million years back. The ancient texts say that the One became many, when in the beginning there was nothing, there was a darkness. In darkness, there was no sky, no mountains, no rivers no earth. From that One divine energy manifested the entire creation. And Baba says: "I was One, I created myself from myself so I can love myself". In fact Baba has said more than once that life begins with love. Being alive is itself a manifestation of love; love acts like a glue, to hold all atoms together, while the skies and the planets are attracted one individual to another. The reason for living this love, is that where there is love it means that a channel has been found for the soul to express itself. Love is a radiation that comes from the inner depths of consciousness in man. You all have the Conference folder which beautifully shows the divine rainbow of creation. A rainbow is something from the physical world that happens to be a multitude of colours but which has its origin in one single white ray. One becoming many.

When I speak, there are pressure waves of sound going from here to there. Just one pressure wave with a multitude of notes, creates enchanting music. People have gathered here from across the seven oceans and from the seven continents. They all have come here to the Prasanthi Nilayam abode. With this diversity all around us it is important for us to understand the essence which is the unity which is inherent in all creation. To give an example; like the rainbow, with many colours that gives us joy, it originates from a single white light, which by itself may not give so much joy. It is just like the seven notes of music that can be very enchanting, but are created from the Word, the sound. The creation took place, as mentioned in the ancient texts and as Swami has said, from the Word, the sound, the Omkaaram. The vibration is the beginning of creation, the Divine Energy is the beginning of creation and from there all the multiplicity came about. In other words, this Divine rainbow of all humanity, of all creation, of all people, of all elements around us begins in that one particular seed and Baba has said God is the seed. Baba has said that from that one particular seed has emerged the multiplicity of the plant; the leaves and the flowers, the thorns and the stalk and the roots. They all appear to be different, they all have their beginning with that One. In other words, the entire creation, which appears to be so diverse to all of us because we look at it through these physical eyes, and we hear the sounds around us through these physical ear, all have their origin in that One Divine Energy, which we have to understand.

Inherent in the five elements, that is sky, air, fire, water and earth, Swami says *chaitanya* is the sixth element. The all-consciousness which is inherent as a substratum for all creation. The five attributes which have been given to creation, the attributes of word, from the sound, the attribute of the touch, the attribute of shape, the attribute of taste; and the attribute of smell; are all given in order that humanity can enjoy the creation. Were it not for the seven colours we would not enjoy the white light. Were it not for the variety of tastes and smells we would not be able to enjoy the creation. This is God's compassion and Baba's love. He would like us to enjoy the creation. He would like us to know

the variety that exists around us and therefore have bliss in all this. Now the point is; the enjoyment of all the creation takes place through our senses. I see, therefore I enjoy the creation. I hear, the various sounds which are enchanting to me. I smell, a multitude of fragrances which are very pleasing to me. I taste, so that I may be able to enjoy what I am taking. I touch, and various things around me gives a lot of pleasure, a lot of bliss, a lot of enjoyment. Therefore it is the senses through which we are able to understand, recognise, and experience the creation.

These senses have to be used in moderation. Too harsh a sound, too shrilling a sound, too many decimals of the sound is displeasing. In other words, all the five senses that we have been given, have to be used in moderation in order to enjoy nature. The limits to these moderations are set by the five human values. For every act of seeing or hearing or experiencing nature we have to set a limit on ourselves. It is this limit which is given through the five human values. Let me put it in a slightly different way: In its pristine glory, we go to a reserve forest, a place which has been undisturbed by humanity. We find that everything in nature is acting in moderation. In this forest all things are interdependent. We have for example the tree, which not only gets sustenance from the ground, from the earth, but gives sustenance to millions of microbes and bacteria, birds and beasts and so on. Fodder, leaves, fruits, flower, honey, all this is given by one particular tree. Similarly, all things are being enjoyed in nature, and in their own way they all are contributing to the enjoyment and spread of Divinity – an all around spread and multiplication of diversity. The bee takes the honey from the flowers and gives that honey to something else. In addition it spreads through pollination, the seeds of that particular tree to other places. So it gives and takes.

There is an interdependence of all things in nature within the bio-system, the ecosystem which is around them. In other words, in its pristine glory, nature has all the five values inherent in it. Since they are all interdependent, and inter-related there is a certain amount of unity of purpose in nature. Modern science is accepting of the fact that individual consciousness is related to the cosmic consciousness. This is true in nature in its highest glory. This is true in all creation, whether it is animate or inanimate. There is a water cycle where water from the seas changes into vapour, is carried through the clouds for thousands of kilometers and the water takes the form of rain or precipitation or snow. Many civilisations, many societies prosper as a result of this water that has been carried for thousand of kilometers. Therefore the water cycle, is an example, of great service to all of nature. If you look at the carbon cycle in nature, not only for human beings but for every animate and inanimate thing, your carbon tied is going into the earth and getting recycled throughout entire nature. The same thing is true for the nitrogen cycle and so on.

We looked at symbiosis in biology where there is an interdependence between various species. One is helping the other and receiving help from the other in return. The basis of all this is the total understanding of interdependence between them. You will all agree therefore that nature, if left undisturbed, is a perfect example of order, harmony and peace. People go to places where there is no human civilisation so that they can get peace from nature. That is where it exists, not in the hubbub of cities and towns. We set aside large tracks of reserve lands and sanctuaries where nature exists in all its beauty and integration in abundance.

We therefore have in this truth of creation, Love as the energy which binds everything, it suffuses the entire creation and therefore holds them together. We also have everything in nature following perfect discipline: Dharma, animate or inanimate life. We have a tremendous amount of peace and harmony in nature and when creation exhibits this inherent peace as a consequence of the innate discipline, we have non-violence. This is what creation is, and now, man.

As an integral part of nature, man is also a part of creation, having the same five elements within, because we are part of the same nature. The five elements are inside, as well as outside. We are all the

time interchanging these elements within and without. I eat food, some of it is assimilated, some of it goes back to nature. I drink water and it may be partly assimilated, but part of it goes out in terms of excretion. Thus, in due course of time all the elements of food, go in and go out. They merges with nature: "From dust thou comest, to dust thou returnest" is as far as the physical body is concerned, as far as the elements are concerned. The *Chaitanya* of course is beyond this. The consciousness is beyond this. Therefore when we talk in terms of peace and happiness, we have to think in terms of maintaining a balance within, in order to be peaceful. Man as a part of nature can be happy and peaceful only when he is in tune with nature. A long time back, Swami gave us a definition of non-violence, as non-violation of nature. To be in tune with nature, to merge with what is going on around, man should be in balance and harmony with five elements which constitute creation.

The human body, for which some detailed analysis needs to be done at some stage, has a natural tendency to maintain equilibrium between the elements. Doctors are now saying that there is a self-healing system which already exists within every individual, because the balance is maintained. If I get upset, my stomach is upset, I've eaten something I should not have eaten, then maybe the blood pressure will change, the pulse rate will change. If I have a fever the system within myself will create antibodies so that I will revert back to the balance within myself. Like nature the human body is a perfect example of harmony following the same laws of nature. The human organism is a completely integrated entity, acting with that innate ability to self-heal, to maintain homeostasis.

If I run I create a tremendous amount of energy, my temperature will increase, so to bring it down I start sweating. It is an involuntary process in order to maintain balance within myself. Every living organism strives to manifest a life and enjoy nature in multiplication. Multiplication is a natural process. Civilisations and cultures continue because of multiplication. Diversity therefore, gives us a tremendous amount of pleasure and joy. It is important to understand that there is an underlying unity principle in all of them. This unity principle has to be established by going back to the source, God, who is the seed. There are also several seeds behind Him, (like the mango which Swami graciously gave to everyone this morning). This mango has been given to us from the fruits of several generation of mango trees which have come from the past. The first mango, God, is the seed and the mango given today has the same potential, because it has the seed which will give infinite generations of mangoes in the future. Therefore from the first to the present generation, the same infinite potential exists in everything, in everybody. In simple words, what Swami has been saying to us from a spiritual point of view; we are all Divine.

The same creation principle exists in everything. Whenever there is an act of creation there is an act of diversity, multiplication, and variation. If there was One there is no relationship, as there is no concept of time or space. As soon as the One becomes more than one, that is many. Then a relationship starts between them. One and the other; it is this relationship which has been sustained and enjoyed by us through our attributes which we all have been given. Bhagawan has said not only that life begins with love, but also that, it is the value of love which is the undercurrent of all values within every individual. Love holds all the values together. It is this relationship between the One and the many, which we need to understand and convey to the children. If we were to depend too much, too heavily on our senses alone we will create conflict, misunderstandings, misrepresentation, misinterpretation. But going to the root of the creation, trying to employ the attitude of unity, drishti as Swami says – we should be able to look at the entire creation, with the advaitic point of view. Having got the creation, the multiplication, we have to employ within ourselves an attitude, an insight so that everything is considered as One. The revealing of this truth is Educare.

An understanding of the Divine principle that is around us, and the process by which we are able to realise and experience the Divine principle of unity is Educare. The point is that this has implications for our Bal Vikas course. There are three implications I want to mention very quickly.

1. If that first mango and this mango after several generations have the same potential, then as Swami says, "*You are God, I am God, you don't know you are God, I know I am God*". This is the Divine principle of the One which is many. Yet Divinity exists but we are not aware that Divine principle is within every individual. Very clearly it follows that all knowledge is within. If you are God, as Swami has been repeating very clearly, then all knowledge is within you. At one time Swami said very clearly that when He created the entire universe, then this knowledge (I'm quoting), was placed in the mind of man. In other words, man alone is the prime creation in nature who has the capability, the potential to realise the Divinity within. So Divinity is the first point where we should lead our Bal Vikas through all classes. Whether it starts from the lower class, or it goes to the third and last group is something which the Bal Vikas gurus will have to decide. But what is important is that the creation from its holistic point of view needs to be conveyed to the Bal Vikas children. That is how they will understand unity around and have an understanding of the totality of humanity. Then the conflicts and misunderstandings which arise because of ethnic, religious and other differences all vanish, and ethnic difference, this multiplicity, this diversity life will be enjoyed. So employing that *drishti* and going ahead is important. So the first point is the understanding of the unity of Divinity. Unity is Divinity in the entire multiplicity. This has to be conveyed in our Bal Vikas schools from time to time according to the development of the children.
2. The second point which needs to be conveyed is that diversity, multiplicity has been created and because of our senses, we lose sight of the Divinity within. That is why we have conflict. Therefore, there is a need to understand ourselves. How to go back? What is the path to go back to Divinity. In Indian history Abimanyu is known to everybody. He knew how to enter the chakra vahyu but did not know how to come out of it. In a similar fashion we start enjoying our senses, we do set the moderation which is needed through the five values, and therefore get into difficulties. We need to know the technology, we need to know the methodology by which we can go back to Divinity in our understanding. So the second point is to know the human workshop. Where does it begin? Where do we start our process of return, the return path? Now it is important here to understand that this does not confine itself to the Bal Vikas children alone. It is problem with all of us. It does not confine itself to a particular ethnic group, a particular country; Every individual, the entire humanity, children and adults alike, men and women all have to take the return path. In other words the application has to be universal. It has to be Divine.
3. The last point which I want to mention here is that when we think in terms of going back, we have to understand ourselves but at the same time we have to use a certain methodology of transformation. What Swami has been saying about transformation is This is a U-turn we have to make: From multiplicity to unity. For this U-turn we have been given by Divine grace the five transformation techniques. How to apply the transformation techniques of silent sitting, prayers and positive thinking, devotional group singing, stories and group activities is something which can be a concern of the Bal Vikas gurus and experts. All that I can add here is that when it comes to individuals, like the adults who are sitting here in this auditorium, there can be a change in the content of it. A story here and a story somewhere else doesn't have to be repeated. At one time it was mentioned, as the example I used of the mango, that we should not take a sapling from here, from Prasanthi Nilayam, to our countries. This was mentioned in one of the overseas conventions. We take the seed from here but it grows in the environment of that particular country. The cultural social environment, the background, the context of that particular country, will make changes, but essentially the transformation techniques will remain the same. The variations will depend upon what type of stories you choose, what types of songs have to be chosen. The process of meditation, may be given the name of meditation, or tuning in, or silent sitting and things like that. The various activities within which we are able to see children interact and grow socially, is the third point I want to mention. Once transformation techniques are global in execution, in implementa-

tion, the variations are superficial. The core of transformation techniques is the same. Therefore they are universal, and global, and are the Divine Educare principle that we have been mentioning here.

We hope that we will be able to go into details of understanding about this over the course of the next two and a half days. We need to understand that the Lord created Educare a long, long time ago for a particular purpose, for our enjoyment and His enjoyment. Man misused it for his own selfish end. We have therefore to make a U-turn and go back to it. It is this process, this revelation, this truth which Swami has given now at the beginning of the twenty-first century. Combining our experience of the modern knowledge, a fusion of ancient knowledge and modern science, this is Sathya Sai Educare. Sai Ram

Mr. B. G. Pitre (India)

Session 2

Human Workshop - The Divine Instrument –1, Dr. Art Ong Jumsai

I humbly offer my loving Pranaams at the Divine Lotus Feet of Bhagawan Baba.

Dear gurus we are gathered here to discuss Sathya Sai Educare. For this afternoon we are going to continue from where we left off from this morning. We are going to look at the human workshop. This morning we heard about the five elements and we talked about the five human values. Now I'd like to discuss what Srinivasan spoke to us this morning regarding the communications, because all of us, gurus have to learn to communicate. That is the most important aspect of being a teacher, a guru. We have to be able to communicate to the children. So let us study a little bit about message transmission.

When we speak we are actually transmitting around ten percent of the message. But we also have a meta message which amounts to ninety percent. Therefore, the meta message becomes very, very important in our message transmission. Let us look at this picture here: The children are naughty. They are climbing up on the trees. The teacher comes along and gives a nice talk to the children. The teacher says: "Dear children, please come down from the tree." Now that sounds very nice. But there is a meta message. Look at the teacher, look at her face. The way she is looking at the children is very threatening. Look at the way she is holding her stick. She is waving her stick in front of the children. Well the meta message is quite different from the way she is talking to the children. So the children immediately feel that they are very threatened. They don't want to come down from the tree. You see the meta message is very strong. As teachers, as gurus, when you go into the class and you want to talk about peace but, let us suppose, that in the morning the guru had a quarrel with the wife. The guru is very unhappy, he has no peace. He goes into the class talking about peace. Do you think the children will understand? Because clearly the face will be transmitting something else, the heart, the thoughts will be transmitting something different from what he is telling the children. So this is very important that as gurus we learn to transmit one hundred percent message.

What does that mean? It means that the guru has to really believe in what he is saying. Not only that, he must practise what he is saying. Then there is unity of thought, word and deed as well as the unity of the three "H's" the head the heart and the hands. This is very important for gurus. We have to learn to be able to speak from the heart. Swami has told us often that there are three types of teachers. The teacher that come into the class and complains and complains and complains, saying that this is terrible, this is bad, this is no good. Then you have the teacher who explains. He comes into the class and starts to explain about everything, all the subjects. He just explains and explains all the time. But the best type of guru is the one who inspires. If you are going to inspire the children you must learn to speak from the heart. Then it will reach the heart of the children. If you speak from the mouth only, then it may get to the brain but it will not get to the heart of the child. We have to speak from the heart. Then it will reach the heart. For example, if we tell the children: "Children it's not good to smoke" then it is our job not to smoke, not only in front of the children but behind their backs also. In other words, we go to the class, we don't smoke, we say we are being a good example. But when we go home we start to smoke. That is no good because we do not believe in what we are saying. If we don't believe in what we say we cannot speak from the heart. So this message transmission is very important.

So let us study how we can effectively transmit messages to our children. Let us look now at the 'human workshop'. We have the physical body (that big circle there) but we also have the mind. Children don't just have the body they also have the mind. We have the conscious part of the mind and we also have the unconscious part of the mind. Now this morning we have been talking about the five ele-

ments in nature and how our senses are collecting information from the five elements in nature all around the child. So the five senses play a very important part in seeing the universe, in seeing the world. The five senses are our contact, our windows for the outside world. From the body, from the mind to the outside world. Now many speakers this morning have said that the five senses are given to us to enjoy the five elements. Well are we really enjoying what we are seeing, what we are hearing, what we are touching, what we are smelling and so on, Sometimes we look at something and suddenly we become jealous. We look at another thing, we become emotional we want to possess it. We have desires, anger, hatred. Sometimes a child can become very aggressive on seeing something. Well clearly we are not enjoying what we are seeing.

Similarly using our ears, we are enjoying the whole world, the whole universe watching the elements. But if somebody criticizes us we become upset, we become angry, we are unhappy. Then how can we enjoy the world, how can we enjoy the five elements. This is very clearly an abuse of the five senses. It is the job of the guru to guide the children to make proper use of the five senses. Not many schools have taught children how to make use of the five senses. Not many places, education Institutions have taught children how to make use of the five senses. Well, it is job of the gurus, especially when we are now talking about Sri Sathya Sai Educare. We have to learn to receive information through the five senses and enjoy everything. So, let us see how we can enjoy, how we can receive information so that we can be full of peace, full of love , and can remain full of human values when we receive information from outside.

Let us consider our eyes. Why is it that we see evil? Why is it that when we see something we get upset? Why is it that when suddenly we see something we are unhappy or we become aggressive? Well I would like you to be very scientific at this time. Let us study what is coming into our eyes. What is entering our eyes? Scientists will say it is light. What is light? Again scientists will tell us that light is electro-magnetic energy. Here is a ray of light. It consists of an energy field. At right angles to the electrical field is the magnetic field. Now as gurus can you tell me where the evil is in this light, in this ray of light that is entering our eyes? It is electro-magnetic energy. Is the evil in the electrical field or is it in the magnetic field? Well scientists will tell us very clearly it is only energy. When it is only energy it is neutral. It is not good or bad. So light that enters our eyes does not contain anything evil. Then we may ask the scientists “Then why are we seeing evil if evil does not enter our eyes?” The scientists will tell us, if you see evil but there is no evil entering your eyes, then the evil is in your mind. It’s already there, it is within us. This is something that we have to recognise if we are going to help our children to overcome their difficulties, their emotions, their anger, their aggressiveness. We have to understand that all this is within them.

Let us look at our ears. Why, when people swear at us and say bad things or criticise us, do we get upset? So let us see what is entering our ears. It is sound. What is sound? Sound is vibration of air. The scientist will explain that vibration consists of molecules of oxygen, nitrogen, molecules and carbondioxide. Then ask the scientist: “Where is the evil in this, what is making us upset or emotional? Why do we become angry? Is it the evil in the oxygen, or nitrogen or in the carbondioxide?” Scientists will laugh and say, “That is very good air. We live because of the right proportion of oxygen with nitrogen. This is the way we live. Air is good for us. There is nothing wrong with that. So there is nothing that can upset us.” So from now on, gurus, when people criticise us, when they say bad things, always remember it is only vibration of air. There is nothing to get upset about, nothing to become angry about. In Sathya Sai Educare we have to recognise the Divinity in everyone. When somebody says bad things we say: “Ha,ha,ha yes it’s only vibration of air, ah, ah, God is there, He is testing us. What a wonderful opportunity today! I’m able to train myself to overcome my anger.” Well we know very well if we want to train ourselves we need a trainer. So the person who is saying bad things, who is criticising us, he is our trainer. He is helping us, he is creating an experience so that we can learn. By listening to that person, hear good. Swami always says “Hear no evil, hear good.” In the

same way with our sight; see no evil, see good. How can we see evil, when God is everywhere. If we are always thinking about God, if we are always aware of the oneness of all things, how can we see evil? It is impossible because God is everywhere. So let us remember about our five senses. We have to understand how the evil thoughts arise as a result of receiving sensations from outside. This is how we have to train ourselves so that we learn to enjoy everything that is around us.

Well we react because there is something that is already kept in our mind from our previous experiences. This is kept in the sub-conscious mind. The sub-conscious mind is our memory. This is where we keep all information from the past - whatever we have seen, heard, done, or thought, or whatever impressions we have stored from environment around us since childhood and even before. It is stored in the sub-conscious mind. So, let us consider an example: Once, about three years ago, a child, a youth took a rifle, went into his school, the Columbine High School in Colorado and started shooting his fellow students. Twelve children were killed. He shot two teachers. How is that possible? Why should a young person become so violent and kill others? Well there is a study in the United States that an average child in the course of one year, sees fifteen thousand murders in his very home, in his own home. You gurus, you are also parents, how many of you would allow murderers to come into your home? None of us would allow murderers to come and start killing people in front of our children. That is something that we will never allow. But look at this, this is what we are allowing nowadays. Murders are being committed in our own home through television, through videos, through the internet, video games, computer games. When the children are watching television, they just watch and they don't think. They do not use their discrimination. They just open their mouth and watch. Just like that and they take everything that is on the television into their sub-conscious mind. Then when something comes and stimulates them, they become violent suddenly because the information that they have stored in the sub-conscious, comes up. So you see it is the sub-conscious that contains our own enemies. The enemies of man, that is; anger, lust, envy, greed, pride, hatred, attachment, also our fear and anxiety. It is all in the sub-conscious mind and because of this we have to help our children.

Our children have been programmed by the environment, programmed by the television, by videos, environment. So our job as gurus is to reprogram our children. To do that we simply use human values. Let our children see good in everything, hear good in everything, speak good things, do good things, think good things, serve everyone all the time. Bring love into their heart so that they will serve, so that they will have compassion. These are the values that we should bring into the minds of the children. So when they start to think good, do good, serve everyone all the time, they put all this in the sub-conscious and what we think so we become. This is very important, that is why we have the five techniques used in Bal Vikas. We use singing to help bring values for the children. We have various activities. We have story telling and so on. All this is to help to put in positive programs in the sub-conscious of the children. This is very important but you know the children should be given a lot of opportunity to have experience. They should go out, they should learn from their experience.

When you have Bal Vikas classes, why not take them out into nature? Study under the tree, learn from the five elements. Have them interact with the five elements. Get them to enjoy what they see, what they hear, what they smell, what they touch. Get them to learn to see good, hear good, think good, do good all the time. Then we start to put in a new program in the child. But we have to remember what I told you this morning, that if we rely only on the sub-conscious we are not really a real human being yet, because animals also have a sub-conscious. Animals, have various abilities. I told you about the monkeys that are trained at a school in Thailand. They can be trained to behave. Well, we are only using the sub-conscious of the animal. But our children, have the conscious mind. They also have the conscience which is also a part of that. I like to call this the super-conscious mind. So we must help our children to raise the consciousness higher to the super-conscious mind. The super-conscious mind is the atma. This is the truth that is within all of us, This is the spark of God that is within all of us. If we can help our children to raise the consciousness higher up, then we are free from the emotions.

You know the sub-conscious contains anger, hatred and so on and these are always there. The only way to be free is to fill our heart with love, with peace, with the human values.

You know when I was a young boy, I used to be a very naughty boy. I used to be very angry, I was a boxer. Outside the ring. I used to use high-kick boxing. I was in England at that time. The English boys cannot box like a Thai kick-boxer and therefore I became a champion outside the ring. I became very aggressive. But then one day, through the Grace of Bhagawan Baba, through the Grace of God, I was changed. At the age of fifteen I began to practise meditation. After I practised meditation, for only one month I started to feel a lot of peace. I was very surprised. Normally I would become angry almost every hour.

It's like light and darkness. When there is light there can be no darkness, the two cannot co-exist. When we have human values we cannot have all the emotions. We cannot have anger, hatred and so on. So it is imperative that gurus fill themselves with human values, fill the children's heart with human values. When there is a lot of peace then you cannot be angry. When you have peace you cannot be aggressive, when you have love in your heart how can you hurt other people? How can you be jealous of other people? It's not possible.

So to get rid of our emotions and to raise our consciousness higher up and to get away from the animal feelings, which is in the sub-conscious, we need to raise the consciousness higher up towards the truth that is within all of us. So we have to get our children to learn to pray and to learn to sit quietly in meditation. This is very important. All of us need to have some kind of concentration. If you don't have concentration you cannot learn, you cannot work. I'm speaking to you now. There is sound going out from the loud speaker, becoming vibration of air. It goes into your ears, it becomes waves going along the nerves and it goes to your brain. Your brain may receive the message. But if your mind is not here you're thinking about a shopping centre then your mind is in the market, and you are walking along in the market, buying this and that. You will not understand what I am saying because you do not have concentration. So if children have very short attention span, they will have a problem in learning. This is why we need to train our children to control their mind. Let their mind be kept quiet and still. Then they will find tremendous peace. They will start to raise the consciousness higher and higher towards their conscience, towards their heart. Then we start to be able to go into the real Sathya Sai Educare, where, if you remember, Swami tells us: "EHV is 3HV". We are able to raise the consciousness towards the heart, listen to the conscience. The super-conscious mind will tell us what is right, what is wrong. This is our guru, the guru that is within all of us. As gurus you have to help our children to be able to be in contact with the inner guru. Then the learning process will really begin. Then children will progress very quickly.

You know, when they practice meditation, we find that the memory is improved. This is an experiment at the University of California, Barkley campus. There they took got big groups of students. The first group had never practised any type of concentration exercises or meditation. The second group had practised meditation for one year. The third group had practised meditation for two years. They were invited to listen to a lecture like this. At the end of one hour they tested to see how much of the content of the lecture they could remember. The first group, who never practised meditation remembered only forty percent. The second group was able to remember sixty percent, a big increase in memory and the third group who has practised meditation for two years were able to remember seventy percent.

I would just like to relate to you the wonderful effects of meditation on children. Children who come to the Sathya Sai school in Thailand, practise meditation daily, every day, and not just once. They get up at five o'clock. By 5.45 they are in the prayer room sitting in meditation. At the beginning of every class they also sit in meditation. During the day they go through a lot of practices. When they go to bed they also go into the prayer room, and pray and sit in meditation. We have one child who has

been with us for about six months. The girl is only seven years old, in the first grade. At the end of the first semester she went home for a holiday. Then the parents brought her back to the school. The parents sat with the teachers and the child and the parents just asked the child: "Tell me, daughter, what would you like to be when you grow up?" and the daughter answered:

"I would like to be a staircase". The parents were shocked, "Is this Sathya Sai school teaching children like this?" The teacher was also shocked because they had never taught in this way before. But the child thought of it herself, she taught herself. So the parents then asked the child: "Why do you want to be a staircase?" The child said, "I want to help people climb to great heights." Then the teacher decided to ask, "But aren't you afraid that people will walk on you and you'll get hurt?" The child said, "In order to help others sometimes we have to sacrifice."

You see this is coming from the heart of the child. It's something we have not taught. We have not told the children to think like this. But because they are able to practise meditation, they raise the consciousness higher and the result is that they start to receive intuition, wisdom. They are in contact with their inner guru. So it is very important, Swami has given us the nine point code of conduct. One of the rules is that we must practise meditation every day. As gurus we have to be able to do that.

I have to start to conclude. As I have said, the important thing about Educare is to be able to bring out from within the values that are inherent in the child. Swami has said that EHV is 3HV. Here the picture shows very clearly that 3H is the Head, the Heart and the Hands. Whatever comes into our head from various stimuli from the five senses, remember the senses are meant to help us to enjoy everything that is around us. For this, all we need to do is to bring all the thoughts that come into our head to the heart, raise the consciousness, bring it to the heart and then we can safely put it into action. So this is the last diagram showing you where the head is. That is the conscious mind and that is our head. It is being stimulated by the five senses. It receives information, this becomes interpreted by the sub-conscious and then we have the thoughts in our head which may contain emotion, take it up immediately to the super-conscious mind and that super-conscious mind is really our heart. In order to help you need all the human values: Truth, Right Conduct, Love, Peace, Non-violence. The heart is represented by Truth, the super-conscious mind. The conscience as well as Love. Love and Truth are the same. God is Truth, God is Love and that is our heart. So when the head gives information to the heart, the heart will either approve or reject. If it is approved then we can put that into actions, into the hands. Then it will be safe. In this way we are helping our children to receive information through the senses, enjoy everything because the heart will always bring about peace and joy in the life of the child. Whatever they see, they will recognise as God. Whatever they hear they will recognise as God. They will hear good all the time. So that is the secret of Sathya Sai Educare.

Dear gurus to be able to help our children, we must be the perfect example. If we do not be an example we cannot teach our children. So it is a rule that we do not teach what we do not practice, what we cannot do. As gurus, we must practice first. Then teach. Remember that we are only helping children to bring out the values that are latent in them, the children must realise it on their own. They must experience that. Om Jai Sai Ram.

Dr. Art Ong Jumsai

Session 2

Human Workshop – Divine Instrument – 2, Smt. Gana Jaga Deva

Man, the thinker or the thinking self is clothed in a number of garments. These casings enable him to work on various planes according to his consciousness. The five elements in Nature namely Space, Air, Fire, Water and Earth are all encompassed within him.

Earth – all 5 attributes are present in Earth namely – hearing, touch, vision, taste and smell.

Water – all four attributes except smell

Fire – three attributes except smell and taste

Air – two attributes except no form, no taste and no smell

Space / Sky – only one attribute sound only

Present in the human body and the five organs that receive these sensations are: ears, skin, eyes, tongue, nose. Thus, man the Creation embodies all the five attributes found in Nature.

The Human Workshop comprises the following garments, namely:

Physical	→	<i>Annamaya</i>
Emotional	→	<i>Pranamaya</i>
Psychic	→	<i>Manomaya</i>
Intellectual	→	<i>Vignamaya</i>
Spiritual	→	<i>Anandamaya</i>

Educare is the total multi-dimensional application of Sai teachings for various segments of the global society.

The Human Workshop – The Divine Instrument

The feature that makes the Sathya Sai Educare so different from the many curriculums that have been designed is that the entire effectiveness of the course content depends on the human person, termed the human workshop, which when carefully nurtured becomes the divine instrument of the Lord. As Baba has so often reminded us “*Be like the flute an empty reed free from all egoism so my melody can flow un-interrupted and fill the air with its divine vibrations.*”

I wish to focus on the importance of the teacher in the whole framework of the Educare programme.

Before any course content can be written for the child, it is absolutely important that the teacher go through intense sadhana and a strictly structured programme to mould himself/herself into the guru who will be able to inspire by example rather than rote learning.

I remember many years ago a pupil of mine who wrote a startlingly revealing observation which read like this:

We walk into the classroom and take our seats at our desks. The lesson begins. She stands before us like a mountain of solid stone. A worn out face with cold eyes staring down at us. We open our books. She looks around the class. A solitary figure looking for faults.

How much will a child learn or remember from such a teacher? The teacher is the Divine instrument used by the Lord and in His hands lies the very essence of the whole programme. We celebrate today 30 years of the successful implementation of the Bal Vikas programme and as the new millennium dawns it is timely that we review our work thus far.

A notable phenomena is the growing demand for values education globally and that means we draw into our fold a wide variety of children with very special needs. We notice unlike the early years when the children were drawn largely from homes with very supportive parental influence, we are now beginning to draw a wider spectrum of children. But increasingly the Sathya Sai teacher has earned a reputation for bringing to teaching compassion, love and understanding. Hence we are being flooded with requests for helping children with special needs, not handicapped and disabled but many with very low emotional quotient who are problematic. There is a growing need for us to reach out to society and equip ourselves to meet the challenges presented by such children. In my country as a birthday gift to Swami on his 75th year, we embarked on a very daring and ambitious programme, the mentor – mentee programme. We designed a detailed little booklet in which the teacher kept details of the child's background and any noticeable changes in behaviour patterns.

We suddenly realized the time had come when the Sathya Sai teacher had to be the personification of compassion. A team of experienced teacher trainers who were deeply steeped in Sai teachings worked on a manual that could help the volunteer teacher to understand the child more. Apart from the well-structured weekly Bal Vikas classes for devotees' children, we decided that we would help disadvantaged children who were lagging behind in the school system. Pressured by rigorous examination demands many of these children were ignored, and in the process their already injured self-confidence was totally eroded. There was a spate of violence and the daily newspaper headlines were terrifying like "*The burning down of the School Resource Room*" and "*A Boy sending a teacher a birthday card with a bullet within*". It was terrifying. It was about this time that we had a conference on the effective teaching of English Literature. Many international speakers presented many highly academic learned treatises on various sophisticated methodologies and Information Technology etc. When my turn came I had only this to say, "Bring spirituality back into the classroom and the teacher, especially the language and literature teacher, must be a spiritual being".

What is spirituality? In a multi racial country where there is complete religious freedom and yet one has to be sensitive to the beliefs and rituals of another, it is safer not to touch on religion. But the time has come when we must realize the great difference between being religious and being a spiritual being.

I am reminded of the very beautiful story of the disciple who once asked his guru, "Do you see God?" The guru replied, "I look around and see the natural order of creation. There is tremendous beauty in the simple things. One feels alive and awake before the infinite majesty of the cosmos, and the deeper one looks, the more astonishing the creation. What more is needed?"

"But none of that proves anything", the disciple protested. The guru shook his head. "You only say that because you aren't truly looking. If only you could see a mountain or a rain cloud for one minute without your doubts blocking the way, the evidence of God would be revealed instantly."

"Then tell me what is revealed", the disciple insisted, "after all I have the same eyes as you".

"Something simple, undivided, blissful, all-knowing", the guru replied. The disciple felt a rush of despair. "You see all that? Then I give up. For I can't possibly learn to perceive such wonder."

“No you are wrong”, the guru said. “We all see eternity in every direction, but we choose to cut it into bits and pieces of time and space. This is the one quality of the ALL that should give you hope. It wants to share.”

In Vedanta they say that there is only the real eternal bliss consciousness (*Sat Chit Ananda*). These words promise that the Timeless waits for me when the temporary expires, bliss outlives pleasure, and being awake comes from sleep. In that simplicity all notion of duality collapses, revealing the unity behind all illusion.

Can frail human beings like all of us come to realize that we are all parts of Brahman, sparks of the same fire? We are a little bit of that *Satchitananda* and there are millions of other bits of *Satchitananda*. I am a bit of *Satchitananda* and so is the little bird and all people I come in contact with.

The Sage Vasistha was one of the first human beings to realize that we experience the world by filtering it through our minds. Hence the purification of the mind is absolutely essential. In an attempt to deepen our prayerful life we began to meet regularly for satsang for prayer, for sharing experiences and helping each other in our journey towards a more spiritual way of life. As the Buddha told his favorite student Ananda, “*Sanga is everything in the Buddhist order of growth*”.

You would notice much emphasis has been given to the spiritual sadhana of the individual, especially the teacher. Hence the time has come when we must focus on very intense sadhana on the part of the guru. The 5 D’s – Devotion, Discipline, Discrimination, Determination and Duty have to be strictly adhered to. No wonder due emphasis has been given to the 5 D’s in this conference. The honeymoon for us gurus is over and the new millennium heralds in a period of intense sadhana for the guru.

A story often related in India tells of the spiritual test given by the great saint, King Janaka, to his would be disciple, Sukadeva. To test the young devotee before accepting him for spiritual training, Janaka required Sukadeva to tour the royal palace while carrying in the palm of his hand an oil lamp filled to the brim. The condition of passing the test was that Sukadeva was to observe minutely (and subsequently report to the King) every item and detail in each palatial room, without spilling one drop from the brimful lamp.

The meaning of the test is that the spiritual aspirant must learn to keep his attention centered in God, not allowing his thoughts to wander from Him for a moment, lest the oil of divine communion be spilled, while at the same time he performs accurately to the last detail his duties in the world.

Today more than ever the teacher appears to rapidly recede into the background. The child learns, indeed sometimes more effectively, through the multimedia techniques so easily and cheaply available at home and at school. It is therefore vital for us to re-evaluate our roles as gurus in the lives of the child and the parent.

What is it in our Lord Sri Sathya Sai Baba, our Supreme Teacher, that draws millions to his Lotus Feet? Can we dare work towards nurturing that one tiny spark of divinity within us, that will draw our children away from the dazzling multimedia attraction to the heartfelt Guru? Each time Swami addresses us with the endearing term “*PREMA SWAROOPALARA*” - my embodiments of Love – I am inspired to use this human workshop as the Divine instrument. Sai Ram.

Gana Jaga Deva (Malaysia)

Session 2

Human Values - Purity of Mind, Mr. Robert Molloy

Swami tells us that the mind is the instrument of liberation. But what is the mind? We can be assured by rational argument that we are not the body, but it is much more difficult to convince us that we are not the mind. The interminable internal conversation in the mind is not between two entities; we simply seem to be talking to ourselves reinforcing the illusion that we are the mind. At last year's Conference Swami said:

“First of all, the mind should be transformed. Then the entire world will be transformed because the mind forms the basis for the entire world.” (SS, Oct 2000)

If the mind is the instrument of liberation then it is essential that we have some understanding of its workings. Swami has given us many models to show us the vagaries of the mind. He has described the mind as a cloth whose woven threads are thoughts. He has described it as a mad drunken monkey, which has been stung by a scorpion. If we are to purify it we must have some idea of its workings.

But how and where shall we start?

We are all aware of the law of cause and effect. Our behaviour, whether good or bad, is the effect. To change behaviour we must treat the cause. Swami explains the process as follows.

THOUGHTS lead to FEELINGS, which lead to ACTIONS and if repeated become habits.

HABITS harden into CHARACTER and it is CHARACTER that dictates BEHAVIOUR.

So if we are to change our habits we must gain control of our thoughts. Purifying the mind starts with control of thoughts. But first we must have a model to enhance our understanding. Consider the following mind model. In this model the mind has three parts:

The higher mind

The source of intuition and the true source of our values. It is manifest as the voice of conscience, which is unfortunately reduced from a loud voice to a mere whisper in most, and is silent for others.

Below the higher mind we have the conscious mind and below this the subconscious. Embedded in the conscious mind there is a gate-keeper or watchman, who exercises the power of choice as to what comes into the mind. This watchman is one of the five D's, the power of discrimination and supervises the flow of experience through the five senses, which are the link with the five elements of the outer world.

It is in the subconscious mind that the experience of life is stored. The files relating to past experience and behaviour are constantly reinforced and it is these files that determine our action in the world. Inputs from the outer world are compared with past experience and checked for compatibility and consistency. That which is neither compatible nor consistent is rejected.

The files are retrieved to the conscious mind and manifest as thoughts, which then lead to action in the world.

In this manner the self image of the child is established. If a child is constantly told he is stupid or clumsy this will be his self image and he would act accordingly. But if he is told that he is good and clever then this becomes his self image. The mind is thus a servomechanism; it is goal oriented. The self image that is created will act to defeat the experiences needed to change the image. The power of discrimination (the watchman) will not allow changes to enter the subconscious, but will reject them in the same way that the gate-keeper in a television factory will not allow washing mashing parts to enter.

The mind is also like a very fertile garden. Whatever we sow, good or bad, will grow well. If we plant nothing, only weeds will grow and we become victims of all our environmental influences and desires. Our behaviour patterns will be inconsistent. What we plant we get, and what we get we deserve. Therefore it behoves us to plant human values in the garden of mind.

Now we have seen that change is difficult to invoke. Discrimination operates to reinforce what is already in the subconscious and it is programmed to reject that which is contrary.

How then can we change?

There are three ways to get information past the gate-keeper of the mind.

1. We can wear the gate-keeper down by persistence and repetition until a threshold is reached and a new habit is established. I have been told that a new habit can be established in thirty days. At this rate we could implant twelve human values in a year and in a child's seven years of primary school we could establish 84 human values. How many human values are needed to perfect the character?
2. The second method relies on distracting the gate-keeper. When we are in a happy mood, we are much more receptive to inputs which can change the mind. A unhappy child or adult does not easily learn. Happiness is essential for change.
3. In the third method we rush passed the gate-keeper pushing him aside. We are referring here to a strong emotional experience, which can cause immediate changes to our self image files. For this to be successful we need intensity of experience. Unfortunately this third method is not one that we can control. Strong emotional experiences are unpredictable; they made be uplifting; eg. viewing a sunset, or deeply traumatic such as the death of a loved one, but they can force us to change.

By these three means human values can be forced past the gate-keeper. The discriminating factor and old behaviour factors extinguished while establishing new ones. When the new self image is established the power of discrimination will act to preserve it.

How are we to initiate this process of transformation?

We must first become aware of the necessity for change and then be confronted by the second D, determination. Without will power nothing will change in our life. We would have to wait for some acute emotional impact in our life; some disaster, that would force us to change.

Swami advises that the first method is best, that is steady action; the prolonged relentless process of refining the character.

“You should handle the mind very steadily and slowly, bring it under control. You should never be in a hast and use force to control the mind. We make the mind think of God and gradually turn it away from worldly desires.” (Sadhana the Inward Path p112)

Determination and Discrimination work in concert with the third D, Discipline, to maintain steady action in the world. This steady action in the world Swami calls devotion, and it is manifest as selfless service. The pure mind is devoted to the five elements of the world, which the non-dualist recognises as the form of God. We must worship the world not with burning candles and rituals, but with real actions that will bring the environment back into balance. Rituals are only to remind us to take action; devotion is true direct action. We can only do this with a pure mind, and the pure mind will see the world through disciplined and purified senses. The pure mind will hear no evil, see no evil and speak no evil and will purify the world.”

The Educare process

The process of transformation follows the cause/effect sequence of thought, feeling, action to habits, character and behaviour, but as we have said this mind process is a fertile garden and weeds will grow if we do not cultivate human values. The cultivation process requires the shepherding action of the five D's.

1. Determination – The activation of the will power which comes about when the level of awareness for the need to change reaches a sufficiently high threshold.
2. Discipline – The control of the vagaries of the mind through steady action; thinking only good, not chasing whims and desires of the mind.
3. Discrimination – The watchman of the conscious mind, controlling the input of the five senses, essentially it focuses on the ceiling of desires program, first limiting desires then attenuating them to extinction.
4. Duty – The human body, the manifestation of the five elements is the mind's instrument of action in the world. It has evolved out of the five elements and must serve the mind to purify and keep the world in a state of balance. That is the body's purpose and duty.
5. Devotion – The prime factor in all Vedantic philosophy is the principle of non-dualism. There isn't God and the world; this is a dualistic concept. There is only God or Cosmic Consciousness manifesting as the five elements of the phenomenal world. If we are devoted to God then we must worship the world as God, by the practise of living meaningful rituals. Devotion has meaning only if we practise loving service to God, ie, our family, friends, neighbours – all humanity, all life, all inert substance. Devotion is treating the world as God's form.

If we could glimpse into such a pure mind what would we see? We would see the heart, the head and the hand, that is; Higher Self, the mind and the body saturated with living human values.

The five human values operate at all three levels of our awareness. The hand, the head and the heart which are metaphors for the body, mind and higher mind (soul). The higher mind is reached through the inner inquiry of meditation. The inner voice of conscience is the true source of the five human values. It has no attachment to the physical world.

The mind is held in check by the watch words, Discrimination and Discipline, while the thoughts flowing through it are imprinted with human values from the higher mind. This results in the body, the instrument of action controlled by devotion to God's form, carrying out its Duty, ie loving service in the world.

With human values established in the conscious and subconscious mind a silence settles over the mind and the voice of conscience is heard loud and clear. The conscience must sanction the thoughts of the mind. The higher self must be the final arbiter of the conscious mind and thus determine action.

"What the head thinks should be examined critically by the heart and the right decision should be carried out by the hands. This should be the primary product of the educational process."

In conclusion Swami has said that:

THE GOAL OF LIFE IS SELF REALIZATION

SELF REALIZATION IS CONSTANT INTEGRATED AWARENESS

AND CONSTANT INTEGRATED AWARENESS IS

HARMONY OF HEART, HEAD AND HAND

WHICH IS THE HALLMARK OF A PURE MIND

Robert Molloy (Australia)

Session 2

The Five Elements – Inner Balance – Divinity, Smt. Jayshree Singh

Introduction

Swami has revealed that the five elements, ie space, water, air, fire and earth are the divine aspects of God. Hence the ancients worshipped them as embodiments of divinity, eg. *Bhumi Devi*. However, Swami says that man has polluted the five elements through the pollution of his mind. How? Because of his greed for wealth and material acquisitions man has used his cunning and easy methods of making money. This has increased the desires of man to such a degree that the earth is burdened with its weight.

"It is only when you decrease your own burden that the burden of the earth will diminish." (Sanathana Sarathi July 2000)

Baba adds, *"It is not God who carries your burden. He makes each one carry his own burden."*

"God, who is in the form of the five elements is omnipresent, omnipotent and omniscient. So the main duty of mankind is to make proper use of the elements. Misuse of these five elements amounts to misuse of Divinity". (Sanathana Sarathi 1999)

What is the relationship between the five elements and the five senses?

The five elements correspond progressively to the five sense perceptions as follows.

- 1) Earth :Sound, touch, form, taste, smell – does not move but has great power.
- 2) Water :Sound, touch, form, taste – lighter than air, therefore flows and moves.
- 3) Fire :Sound, touch, form – lighter than water, therefore can rise and spread in all directions.
- 4) Air :Sound and touch – wafts about; is more pervasive than fire.
- 5) Space :Sound – lighter than air, has unrestrained capacity to pervade. It exists everywhere.

Swami says that *"Proper use of these elements is the true value – oriented education the world needs today"*. (Sanathana Sarathi Oct. 2000)

The five elements and the five-fold integration

The five elements are also inter-related by the principle of the five-fold integration, ie. a given unit of each of these elements contains only half of its pure essence while the other half consists of one eighth part of each of the other four elements. See the element of fire illustrated below:

FIRE	EARTH	WATER	AIR	SOUND
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This highlights the principle of unity and integration that exists in the entire universe. This means the misuse of one element is misuse of all the elements and the correct use of one element means the correct use of all the elements.

What is the underlying message of the five elements to us?

- 1) Sound is the attribute of ether. Our goal should be to hear the sound of AUM within ourselves and in the universe.

- 2) *Prana* or vital breath is the constituent of air. The breathing process is marked by the principle of SOHAM. "SO" when we inhale oxygen we should accept goodness with the oxygen. "AHAM" when we exhale carbon dioxide we should expel evil with the carbon dioxide.
- 3) Fire burns everything to ashes. Swami says: "*Message conveyed is that lamp of wisdom should be ever burning.*" This will destroy ignorance.
- 4) Water – source of energy and life.
- 5) Earth – source of food and energy – sustains life.

We therefore notice that all the elements contribute to the welfare and benefit of man as well as all life in the universe. We should learn from the elements to benefit the society and mankind through service and through the practice of human values in our daily lives. It is only then that balance will be restored and Divinity retained.

What is the role of the mind in this process?

Mind is the key. When turned inward towards God it leads us to freedom, but when turned outward towards the material world, it leads to bondage. The mind and senses must be used in good and Godly activities and for developing the habit of focussing on God all the time. When the senses are engaged in Godly pursuits, then the mind gains positive impressions. This helps us to maintain its focus on Divinity.

How should the senses be used? Swami says ...

- 1) The tongue should be used to speak sweetly and softly to everyone. Speak the truth. Do not repeat evil and painful words.
- 2) The ears should not listen to evil talk.
- 3) The eyes should be used to see good. You have been given eyes not for roaming around and seeing anything and everything whatsoever, but only to see god.
- 4) The nose should be used to inhale and exhale air and distinguish between good and bad smells and take in what is good and fragrant. (Summer Showers, 1990)

The five elements are related to the five senses. The senses must be engaged in the practise of the five human values to restore balance in man and nature.

Turning the senses inward

A teacher needs to find creative ways to help the pupils to turn the senses inwards. Lessons should be creative and fun for the pupils. The senses should be focussed on Divine objects/subjects.

Eyes – TV programs related to Divine Beings eg Jesus, Buddha, Mohammed, Swami, Rama, etc.
Comics / Books on the above subjects. Arts and Crafts - through color, lines, shapes unfurl the creative levels of the mind. Games/Drama - value based.

Ears – Music - Devotional and Classical. Stories / Songs about good people and God.

Tongue – Practice silence. Talk / Sing about God and good things.

Nose – Enjoy good fragrances

Correct use of the five elements will lead to inner balance, which will lead to Divinity.
Pupils should engage in projects like re-cycling, ceiling on desire, gardening and service projects.

With the correct input via the senses the mind will receive positive impressions and consequently raise levels of consciousness. This process is like taking a tumbler which is full of dirty water and filling it continuously with clean water. Eventually the dirty water is displaced and the water in the tumbler is purified. Swami says that it is important for us to have good and sacred thoughts because every thought affects us as well as the whole universe. Swami says: *"Thoughts arising in the mind fill the atmosphere with waves of energy. Like radio waves they are present everywhere and are just as powerful and sacred. Hence our thoughts should be sublime and sacred."*

Thus thought-control is an important exercise that pupils should be trained in. For thought –control it is important to practice and develop concentration techniques.

Concentration techniques: Close eyes, focus on one point, let the words, "Om Sai Ram" be stamped on that point. Visualize each word.

Why is the balance in man upset?

Swami says,

"Man is endowed with knowledge, skill, balance and insight, but balance of man is upset today. The cause can be traced to the fact that man is killing knowledge instead of skilling it. As soon as balance is lost, man's insight suffers a set-back and it develops outlooks." (Summer Showers 1993)

How can it be restored?

The imbalance caused, by external education is balanced by the skill of human values and thus the imbalance is corrected and balance is restored. When there is imbalance you look outwards and your inner vision is lost. Inside is vital. When there is balance this inner vision is restored. Therefore develop an inner vision that creates the balance. Balance in human life and balance in nature are both equally important."(SS 2000) To this end the practise of silence is of vital importance as it turns the mind inwards and develops perfect immobility and balance resulting in peace. Technique: Focus on the Feet of Swami.

Love is the greatest transformer. If pupils can be taught to love themselves and others, including the universe then the earth will be turned into heaven. Technique: Visualise energy of love in the form of light entering the top of the head from Swami. Let the energy enter the spiritual heart and begin to bathe every cell in the body. See your whole being lit up with this light of love. Now bring this light to everyone especially those whom you dislike and those who dislike you. Bathe everything and everyone in this energy of love.

Relationship of the five elements to the five human values

When asked how the five elements relate to the five basic human values, Swami answered: *"Do not try to mystify the expression EHV and indulge in elaborate propaganda. Thought, word and deed must be the same. The harmony between these three is 3HV."* How can teachers help pupils to train the mind to harmonise and unite Thought, word and deed? One method is *likkit japa* done in a colourful and creative way. This book was compiled in South Africa for this very purpose. Using different coloured pens/pencils, etc. the pupils should first visualise the AUM, then chant it and then write it down. In this way the smallest AUMS must be written with pens requiring certain colours, eg. black for hair, other colours for different part of the clothing, etc. In this way pupils lovingly colour in different aspects of Swami and train in uniting their thought, word and deed.

How can we help pupils to experience Divinity?

Swami exhorts us over and over again to turn inwards and experience our own Divinity. We need to introduce experiential learning in the class. We also need to remember that the pupil must be given

the opportunity to explore and experience and to this end children must be taken out of the classroom situation as often as possible to learn from nature. When children experience they understand. When they understand they learn. When they learn they practice. So children should be encouraged to experiment and discover for themselves. In this way, as pupils begin to experience values they begin to experience aspects of their own Divinity, e.g. rose, egg.

Conclusion

How does this topic impact on the lives of SSE Teachers and pupils? We need to realise that this whole universe is sacred because it is the material manifestation of the One Supreme Being – Sai. We should therefore realise the sanctity of creation. With this approach to everyone and everything in the universe, both SSE Teachers and their pupils will ultimately reach their goal, Divinity. To attain the illumination level of mind, balance is a pre-requisite. Only when balance is obtained in all aspects of our lives will we be able to dip into the level of the over-mind and experience our own Divinity.

Jayshree Singh (South Africa)

Session 3, Five D's For Educare

Devotion as Sadhana – 1, Smt. N.R. Shashikala

My most humble pranams at the Lotus Feet of Bhagawan Sri Sathya Sai Baba. Revered elders, brothers and sisters, a very warm welcome and Sai Ram to you all.

We have been listening to the theme, the philosophy, the message of Sri Sathya Sai Educare since yesterday. The fact that we recognise Bhagawan Sri Sathya Sai Baba as the Avatar of the age and consider His message as the ultimate synthesis of all spiritual thought and practise, places a responsibility on us, the Bal Vikas gurus of the educational wing of Sri Sathya Sai Organisation, to spread this message for all mankind. We have also understood the relationship between man and nature. That is that it is integral, interdependent and that the five elements of nature are in perfect harmony, and also the five elements in man must be in harmony. As man has failed to ensure this balance within him, he has become responsible for upsetting the balance of the five elements of nature. Swami has told that this balance can be achieved by practising the five human values.

Thus, 'Educare' is nothing but the true understanding of the five elements, the five human resources, and the five human values as given by our beloved Bhagawan. Various topics of this Conference help Bal Vikas gurus and children in the implementation of the understanding of the Sathya Sai Educare.

We have discussed the five elements, the five human resources, the five human values, the five techniques today. The topic of today's discussion is the five 'D's of Educare. These are:

1. Devotion as *sadhana*
2. Discipline as habit formation
3. Duty as *seva*, or selfless service
4. Discrimination which highlights the Ceiling on Desires, and finally
5. Determination which is nothing but sense control.

I would like to draw your attention to the first aspect of the five D's that is Devotion. This forms the basis of all the other D's as *sadhana*, its meaning, need, aim and its application. Firstly, devotion, or love, for God. Man is born with Love. Love is experienced in different forms in this world. Love towards fellow beings is called friendship. Love towards superiors and elders is called respect. Love for mother is called affection. Love for the poor and the needy is known as concern and sympathy. Love for the nation is patriotism, and love towards property is possessiveness. But, there is one form of love which is superior, supreme, eternal, intimate and immortal. That exists between man and God. This is called devotion. *Bhakti* is the longing of the *jiva atma* to merge with the *paramatama*. This is highlighted by Shankara's Advaita philosophy, as you all know, *Aham Brahmasmi*. Secondly, devotion is natural. Swami says: "*Relationship and association with the people may appear natural, but it is always associated with money, position status and such other materialistic things. Love for God alone, is natural and permanent. All other forms of Love are meaningless and selfish*".

Next, devotion is gratitude. The five elements in nature are the God's gift to the creation. But, when it comes to man he makes it commercial. When we buy a small site or land, we have to pay the land tax. Water is found abundantly in nature, but, when we draw the same water through the pipes we have to pay water tax. Electricity, the energy which is everywhere, when drawn through wires for our domestic use, we have to pay the electricity bill for the power consumption. Then imagine how much we have to pay back to the One who has given us this sacred life. Our devotion to God is the gratitude, that is the tax we owe to Him. In fact, our devotion to Him is thanksgiving. Devotion is equal-mindedness or equanimity. Bhagawan emphasises that this is the true quality of devotion, no one should be

elated by praise, or depressed by blame. A true devotee takes everything for his own good. Devotion is a wilful and a happy submission to the Divine Will. It is not a compromise it is an acceptance to the Divine Way in all humility. This is surrender. Thus, real devotion leads to surrender. The end of devotion is surrender. The aim, purpose, and the goal of devotion is nothing but surrender.

Now, let us recollect the different forms of *Bhakti* or devotion. As Bal Vikas gurus we have been teaching this. There are nine pathways to *bhakti*, which is also called *nava vidya bhakti*. They are:

1. *Shravanam*, that is nothing but, listening to the sacred texts (Upanishads, Vedas, Bhagavata, etc.)
2. *Kirtanam*, singing the glory of the lord, as our Kanakdasa, Purandardasa, Kabir did.
3. *Visnu namasmaranam*, chanting the Lord's name, as Narada did: "*Narayana, Narayana, Narayana...*"
4. *Padasevanam* (service) – Bharatha who upheld the *Padukas* of Sri Rama and ruled the kingdom.
5. *Dasyam* (servitude) – which is Hanumanji's *bhakti* to Sri Rama.
6. *Vandanam* (salutation) – *namaskaram* that we do by folding our hands. We offer this to the Lord.
7. *Archanam* (worship) – *pooja* that we do daily with all the *pooja* materials.
8. *Sakhyam* (friendship) – like that of Arjuna's friendship with Lord Krishna.
9. *Atmanivedanam* – total surrender and becoming one with God, about which we are talking today.

Swami says, "Paths are many, but the goal is one"

Devotion is unconditional and total. Devotion is total surrender. Here, we can recollect the story of Drupadi as narrated by our Bhagawan. When Drupadi with her folded hands, doing *namaskar*, calls: "Krishna, Krishna..." there He appears and saves her from dishonour. The inner meaning of *namaskar* is when hands are folded, the ten fingers symbolising five senses of perception, and five senses of action, are offered to God in total surrender which is the ultimate step in the process of devotion.

Next, devotion is service. Swami says: "*I do not want anyone to serve Me, it is enough if you serve the poor and the needy*". As you all know there are 3 types of *seva*, or service, rendered:

1. *Laxminarayana seva* which is the service to the rich
2. *Ashwatanarayana seva* the service rendered to our equals
3. *Daridranarayana seva* the serviced to the poor and the needy.

Out of the three, the last one which is very important, and sacred.

There are many instances, which prove that the Lord appears to receive such *seva* from his devotees and thus, service to this poor and the needy is considered as the true devotion. It reminds us of the popular saying of our beloved Bhagawan: "*The hands that serve are holier than the lips that pray.*"

Swami while highlighting the differences between devotion and surrender says: "*Bhakti, or devotion, is dual in nature as it involves two atmas*"

There is a devotee who is devoted to God. But, this is dualism. Surrender, or "*sharanagathi*", is non-dual because here you offer yourself totally to God. Nothing is left behind because you don't exist any longer. Only God exists, which is nothing but *atmanivedanam*. God is not an entity outside you, God has to be met within ourselves.

Let us see how we can attain this through *sadhana*. To start with Swami has introduced various means in our Bal Vikas program like *japa, dhyana, bhajan* and *seva*.

What is *Japa*?

It is nothing but the chanting of Omkaar, or any name, repeatedly.

Ja – stands for *janma vimochanam*

Pa – stands for *papa vinashanam*

What is *Dhyana*?

It is to sit silently and meditate and go within oneself for self-analysis. Here any specific mantra will help, like “Om Sri Sai Ram” or “Om Namo Narayanaya”

What is *Bhajan*?

To sing the glory of lord in which the body mind and intellect all get to work together in a disciplined way. When we have the synchronisation of *Raga, Tala, shruthi and bhava etc.*

What is *Seva*?

To kill the ego and to be of service to others who are in need without expecting anything in return. *Bhakti* should be topped up with *sadhana*. Mere *bhakti* can also help in self-realisation. But *bhakti* coupled with *sadhana* is ideal. In *sadhana*, discipline is topmost and forms the backbone. Through *japa, dhyana, bhajan* and *seva*, we have to learn to have control over our senses. Kill the mind, which is the basis for all the good or bad, and filter the thoughts. Thought, word and deed should synchronise for realising the truth. As long as this phenomenon is not understood and practised, we cannot achieve success. Swami says: “*When mind is brought under control, you will become a diamond – die mind*”

This helps to understand one’s own self, self-control, self-analysis, self-significance, self-realisation.

In this Kali age, the earliest and the surest path of devotion is *namasmarana* (singing the glory of the lord). This *sadhana* can be done anywhere and everywhere. Spending our time in constant remembrance of God. As Bhagawan often tells that, in reply to a question from Narada, as to where He resides. Lord Visnu said: “He resides and installs Himself wherever His glory is sung”

So, we the Bal Vikas gurus have realised how Swami has introduced all the above *sadhana* in the Bal Vikas Program, so that, our children blossom into refined and complete human beings.

Swami says: “Why fear when I am here?” God dwells in the pure heart. Let us worship, meditate, and serve God in the full realisation that He is within everyone. Let us be aware of the fact that He is everywhere, and that all names and forms are His. This is true devotion. Devotion as Bhagawan said is as deep as ocean (deep ocean = devotion), which is achieved through true *sadhana*.

Let us pray to Bhagawan to bless us with increased devotion, day by day, so as to be near Him and ultimately merge in Him with real *sadhana*.

Before I conclude I repeat Swami’s saying:

Love as Thought is Truth

Love as Action is Dharma

Love in Feeling is Peace

Love in Understanding is Non-Violence

Love for God is Devotion

Jai Sai Ram

N.R. Shashikala, Bangalore

Session 3, Five D's For Educare

Devotion as Sadhana – 2, Smt. Karunes Ratnasingam

In Swami's own words:

Devotion has been defined as desireless love for the Lord. Any prayer to God for fulfilment of a desire cannot be called devotion. God should be loved for His own sake. When you pray to God for His own sake, He will take care of everything. 14.4.95

As Bal Vikas teachers we should not entertain any worldly desires in us in our devotion to God. Nothing should be allowed to come in between us and the Lord. This is not easy and can be a difficult and lengthy process. However this should be the aim in our life, only then we will be able to inculcate effectively these ideas in the minds of the children.

Swami says: *Among all forms of sadhana, devotion to the Lord is the easiest and holiest. 8.10.86*

To be devoted to someone or something, the first and foremost requisite is to have full faith in that person or thing. Without full faith there cannot be any true devotion. Once we establish our faith in God we must never give way to doubts.

Without firm faith in the omnipresence of the Divine, devotion has no meaning. By developing faith, devotion is nourished. Devotion enables us to face all the vicissitudes of life with fortitude and serenity regarding them as dispensations of providence. 19.1.86.

There is nothing like telling personal experience to instil the point on faith and devotion, because the children can relate to this better. At this point, I would like to share a UK experience on how Swami responded to our faith and prayers to Him. The year 1994 was celebrated as the year of education in our organisation. In the UK, we decided for the first time, to take a National programme by the Bal Vikas children to Swami. We worked very hard in a united manner, for about 6 months. As a group, which consisted of 186 Bal Vikas children, teachers and parents from all over the UK we did a lot of sadhana. Spiritual diaries to suit different age groups were distributed to all, and the progress of the children were monitored not just by the teachers but by Swami Himself, because many of the children were encouraged by Swami coming in their dreams and directing them. During our practices of the dance drama, based on 7 of the 108 appellations of Swami, we had so much faith that Swami would see the programme, the children were all tuned into watching only a chair as the focal point representing Swami sitting there.

A week before our arrival to Brindavan we were told to cancel our programme and postpone our trip because there was going to be an All India Bal Vikas conference in Brindavan, and there will be no accommodation available for us in the ashram This did not deter us. All that we wanted was to be with Swami and we were prepared for any inconvenience. We put our faith in Swami and we arrived in Brindvan according to our plan.

Our Lord as usual, played His game. He spoke to every one of us everyday, but He would not tell us when He would see our programme. The Conference and Guru poornima celebrations were over and we were still waiting. He allowed us to practice daily but made us wait about 10 days and finally He melted to our yearnings and prayers and told us one morning that He will see the programme that evening. He saw the programme again after 4 days and subsequently in the group interview He told us "There are so many people who bring programmes. I don't see them all but for you, I have given not

one, but two chances, because you were calling me all the time.” It is only our faith in our Lord and the sincere prayers we did as a whole group that made our Lord to melt.

In devotion it is not age that counts. What matters is the determination. 18.12.94

A 7-year-old Bal Vikas student returned to U.K. and was asked what she did in her holidays. Her prompt reply was “I went to India to see God”. This was reward enough for us teachers.

Bhakthi must be disciplined and controlled. 26.3.65.

This point is well demonstrated daily in the physical presence of Swami, when our urge to seek Swami’s physical attention takes over our common sense. I must say that our teachers and specially our children practice their SSE training in the Divine presence very well, and thus receive our Lord’s grace in abundance. This was evidenced in all the four national programmes they have performed in front of our Lord. As you know, at the end of any programme Swami always goes to the stage to be with the children. Not even a single child would move from his/her position unless Swami calls them to go near Him. When we read articles written by these children saying that they melted like ice cream when Swami came to the stage, and how much they wanted to be close to Swami but they had to control themselves because they had to maintain the discipline set for them.

True devotion is an expression of gratitude to God for all that He has given us. The human body with its various capacities: the intelligence that we are endowed with and the many natural amenities made available to us such as air water and sunlight. 6.3.87.

For our Bal Vikas all over the world, Swami has given us guidance not to waste natural resources. He has instructed the children to be righteous in their behaviour by maintaining spiritual diaries and to save energy through ceiling on desires programmes.

Again I will narrate what we have done in the UK as a national project recently. We have produced a book of articles by the Bal Vikas children with the title “Influence of Swami and His teachings in their life”. About 200 children of various age groups wrote the articles. It was very heartening to see how the children have developed devotion to our Lord, self-confidence, courage, and so on. The simple, innocent, straight forward love towards our Lord at the ages of 6 & 7 blossoms into gratitude to our Lord. Courage and self-confidence to face calamities, disappointments in life, respect to parents and elders are all evidenced in the articles. Many of them are grateful to Bhagawan because without the Bal Vikas education they would not have been able to understand , appreciate or respect God’s creation and the sacredness of the natural resources.

Constant contemplation on the form of the Lord and frequent repetition of the Lord’s name are the means by which the heart is filled with the love of God. 19.1.96

With our busy worldly life, we often find that the intensity of our devotion fluctuates and needs to be boosted by contemplation and *namasmarana*. We need to allocate certain time daily for our personal sadhana so that we are in tune with our Lord and expand it further until, as Swami says, we reach the stage of Constant Integrated Awareness.

True devotion calls for readiness to sacrifice one’s all for what he values. You have to develop total commitment to whatever task you take up. When work is done in this spirit, it becomes worship. 26.5.91.

This is a special point that needs to be noted by us teachers. We have taken the task of teaching the children, and we must devote all our energy into carrying out this duty 100% of our ability. Before we ask the children to do a devotional sadhana, we must do it ourselves. Before we ask the children to do jothi meditation, we must do jothi meditation daily and experience the benefit from it. Then, we will be able to explain the benefit to the children. If we ask the children to do *namasmarana*, we must do it and experience the benefit from it ourselves. This is Educare.

Your devotion to God is best expressed by achieving the control of senses. For the senses rush towards the temporary and the tawdry; thus they foul the heart. I require from each of you no other gift, no more valuable offering than the heart I have endowed you with. Give me that heart, as pure as when I gave it to you, full of the nectar of love I filled it with. 23.11.68

This is a big problem that is on the increase all over the world and mostly in the Western countries. The business-oriented, greedy individuals with no moral and spiritual values use media to influence the young and innocent children into wrong ways. This results in the increase of young offenders going into remand homes and prisons. Our Bal Vikas education helps to develop a proportion of the young population into strong moral and spiritual individuals, who are able to withstand and help some of the less fortunate ones.

How are we to give the only gift Swami is asking from us, a pure heart that He gave us? We should ourselves practice what we teach and then only we will be able to give and make the young ones give as well.

You must fill yourself with the feeling that God is in you, beside you, around you, and with you wherever you go. When you love God with this consciousness, the love results in Self-realisation. 25.12.85.

Anyone with pure heart can experience the feeling of the Divine. It is the purity that attracts Divinity. During the Bal Vikas lessons we must make the children aware that Swami is watching every thought, word and action of ours, and this will always make them conscious of the Omnipresence of our Lord.

The company of the good is essential for developing devotion. It serves to nourish the seed of love in the heart. 4.10.89.

In an atmosphere where belief in God is limited to a small minority of people, moral values are very much on the decline, and bad company is within most of the homes in the form of television, mobile phones and internet access facilities, it is a challenge to the parents and Bal Vikas to find good company. For Group 3 children, we have group discussion on issues that concerns them most in their life, either at school, home or their circle of friends. Some of the articles written by the children show how well they are coping with negative situations in the school playgrounds and outside schools. This is all because of our Lord's teachings.

God tests His devotees only to lift them up to a higher level in the spiritual ladder. A true devotee will never falter in his love for God even when he faces troubles and obstacles in his life. 14.4.93.

This happens to every one of us during our lifetime. Some people blame God for their misfortune. Our children sometimes question the reason for this. We who believe in the Divinity of our Lord have to set an example to withstand others criticisms, and make sure that we explain it clearly to the children so that they understand well. We should always seek the help of our Divine Lord within us to give us the knowledge and wisdom to deal with situations like this.

I will end up with another quotation of Swami.

Devotion is like the head; duty is the trunk; discipline is the feet. Let devotion be linked with duty and led by discipline; then success is certain. 26.3.65.

Karunes Ratnasingam (UK)

Session 3, Five D's For Educare

Discipline: A Habit Formation, Smt. Pratima Patel

Devotion is the foundation of faith. Once faith is established through *sadhana*, we face eight hurdles, or obstacles to our progress, says Mahamuni Patanjali. They are:

1. Sickness
2. Mental laziness
3. Doubt
4. Lack of enthusiasm
5. Laziness
6. Craving for sense pleasure.
7. False perception
8. Despair or frustration caused by failure to continue

I will not go into details about these as we recognise them. *Dharma*, spiritual practice is not a continuous state of euphoria. There will be phases of struggle, dryness and doubts. In Sri Sathya Sai Baba's words:

Each Sadhaka has to guard against many weaknesses. If the mind is disciplined all shadaripu will not come near him as all the temptations will melt away.

That is, if the mind is disciplined.

So how do we continue our *sadhana* and simultaneously encourage our students to do the same as they also face these hurdles.

What is discipline?

The dictionary has several meanings of the word *discipline*, but two meanings, chosen here are:

1. Control gained by enforcing obedience or order.
2. To train or develop by instruction, and especially exercise in self control.

Let us assume for a moment that we have self-control. Then what would be an ideal spiritual day?

To have breakfast of *Dhayana* and *Japa*, *Pooja* and *Archana* for lunch, some *satsang* as our afternoon tea and snacks. An hour of *Bhajan* for dinner, and a few minutes of *manan* or self-audit as milk before going to bed. This is the healthiest spiritual diet plan given by Bhagawan for discipline. We know that this is not our usual schedule of practice. However, we do some spiritual practices and we engage in good activities. We ourselves feel that it is not enough because we do not experience peace, love, harmony etc., around us.

Our discipline is not total and complete. As a result, unfortunately, non-creative habits develop easily and without effort. We do not have to make special efforts to oversleep or over eat. Nor do we have to force ourself to chatter and chatter. To turn on T.V. does not require restraint. It is the turning off that requires self-control. These are just a few examples.

All these things are easy as they are to the mind's liking. This is the mind's *Swabhav*. To cultivate creative habits one needs tremendous discipline and effort ie. self-control. The process of gaining self-control is a life long process. It starts at birth and goes on till the body drops. This is an uninterrupted process.

Self-control involves the body and also the mind. To 'control a monkey mind' is a Herculean task, but it is possible. Arjuna says "Oh Krishna the mind is restless and strong to control. It is more difficult than controlling the wind." Lord Krishna says: "To control the mind is difficult but can be done with *abhyasa* and *vairagya*".

When we talk about discipline the mind is involved to a great extent. Bhagawan Baba says that the mind is like a *Rakshasa*, a devil. If we cannot bring it under our control it can down grade our life. As every coin has two sides a controlled mind can lead us to total freedom, *Mukti*. Also it becomes an instrument for great progress, spiritual and material.

What *Abhyasa*, that is a regular study or practice which becomes a habit, we should:

1. There is an old saying that goes: 'A healthy body has a healthy mind.' A sadhaka should never neglect his/her health. Without pampering the body should be kept fit for sadhana and seva. This is of vital importance. This should be conveyed to our students. The changing life style now means that outdoor games, walking, running errands, exercise etc., are totally missing. This is jeopardizing their health.

Swami Vivekananda told his young *sanyasis* that they should study less scripture, but must play football for two hours daily.

2. *Aahar* (food intake) is equally important. In Chandogya Upanishad father Uddalaka teaches his son Shwetaketu about the connection between food and mind. From the food that we consume, a large portion is thrown out through the excretion process. A small portion is converted into body matter and a very small portion is converted into the mind.

In the Geeta in the 17th Chapter, the Lord explains that the type of food we eat ie. whether *Satvik*, *Rajasic*, *Tamasic*, increases or decreases *Raga*, *Dwesh* (craving and aversion), enthusiasm, affection etc. Bal Vikas students should always remember the influence of food on their mind. The research studies have shown that sugary food with artificial colour and preservatives make children restless and hyperactive. Fast foods eaten often by children leaves them lethargic, with low attention span and poor concentration.

Gurus should discuss good healthy food habits often with the children, and draw attention to the importance of *Patra Shuddhi*, ie the purity of the person who is cooking, specially in restaurants and 'Lari Gallas' (roadside vendors). Gurus, also should minimise buying ready-made and processed food items.

3. A second aspect of *Abhyasa* is to cultivate mental strength. The new saying goes: 'A healthy mind keeps a healthy body'.

Let us briefly think of the mind. The mind is constantly engaged in thinking. Baba says that every thought is a spark of energy. The energy creates waves and vibrations in our body and each cell gets the message of our thoughts. As a result a biochemical action takes place. More than a hundred chemicals are secreted by the body, depending on our emotional thought and strength of

emotions. Some chemicals are good and aid the healing process. Others are bad and harmful. Good positive thoughts help in purifying the mind, while bad negative thoughts effects our body adversely and cause disease. Among all emotions, three emotions are very strong and we have to guard ourselves against their control over us. They are attachment, anger and fear. Purity of mind is the first step in *sadhana*. For example, at Swami Vivekananda's first lecture in the 'Parliament of religions' in Chicago 1893, no sooner had he uttered the first sentence than he received a thunderous standing ovation for a prolonged time. After several years, one of his western disciples asked, "Swamiji, was there something special in those words, and what was it?" After a long silence Swami Vivekananda replied that it was his purity that radiated in words. Further, he said that never in life, not even once did he think an impure thought.

We have to teach our students how the mind operates. All our emotions negative or positive towards others boomerang back to us. Our Bhagawan says: "What you give to others will come back to you. You are bound to face the reflection, reaction and resound of your actions."

4. Let us not forget *aahar* through eyes and ears. We constantly tell in our Bal Vikas class; see good, hear good, speak truth etc.,

Let's examine this. Eyes can speak loud, if not louder, than the voice. What is the discipline of seeing? We should cultivate *Sakshibhav* (attitude of witnessing) in seeing. Saint Tukaram says in one of his *Abhang*: "Oh! Lord do not let my eyes desire to look at other's sin..."

This is a story about a Sufi scholar Sheikh Sadi...When as a young child he went to Mecca with his father; they got up at 2.30 in the morning to do *namaz*. When young Sadi saw that many other pilgrims were still asleep, he said, "O father, look at these wretched people. They came all the way to Mecca but they are asleep. Look at them." The father looked at Sheikh Sadi with compassion and said, "My son, you should have stayed at home. It would have been better for you to stay at home than come here and criticize the devotees of God in his own house."

Similarly, there should be discipline in listening and speaking. To think before we speak is a great discipline. The words are neutral it is the thought behind the words that matters. To speak only when it is necessary is silence. This is a great way to observe *Mauna*.

5. Discrimination – *Viveka*. This topic will be discussed so I shall not discuss it here. Attitude test should be used frequently as it is a valuable tool to cultivate discrimination.
6. *Vairagya* / Dispassion. All of us, Sri Bhagawan's devotees, I assume that we are putting in our best effort to live a simple life and decreasing our needs day by day. The philosopher Socrates was once seen by his disciple strolling in a posh shopping area. Socrates was well known for his simplicity. Socrates explained with a smile to his disciple. "Oh I am enjoying myself to know that I can do without all these in my life."

We should also cultivate an attitude, of dispassion such that we can appreciate when we see a beautiful sari or a shirt, a gold watch or jewelry, an expensive car or a house with luxurious furnishings etc. But we feel we can do without them, although we can afford to possess them.

A word of caution to your students. The TV commercials are made luring and attractive. The young mind falls prey to them. Some of the advertisements give the false message that their product will give confidence and success in life. Children and youngsters make unrelenting demands on their parents, to buy all these unnecessary products with specific brand names.

7. Prayer, silence, *japam* and *dhyana*. We shall not go into detail and discuss them individually. We must build strong faith in the effectiveness of the practice of all of these until, through daily practice, these become habit. Then we will be unable to answer student's queries. Eg. a lady was suffering from a brain tumour. The brain surgery was inevitable. The husband called friends and relatives to do prayers on the eve of surgery at a designated time. Friends as well as the relatives prayed for the lady and the family. The next morning the x-ray taken before surgery did not show the tumour any more. The doctor was shocked.

We may have had many real life experiences like this. Children should be told such experiences to establish their faith in prayer and in other practices. Also we should be resourced to handle the child's emotions if, in spite of ardent prayer, a near one and dear one does not survive. Recently, a young Bal Vikas student lost her mother with cancer. She came to her guru in a complaining tone. She said she had prayed a lot. How was it that her mother did not survive?! The guru should convince the student, compassionately explaining that we pray to the Lord but we leave the decision to God. God takes the decision and whatever is good for that person is what will happen. Prayer and meditation gives tremendous strength and resources to bear any situation.

8. Total surrender '*sharanagati*' briefly can be said, to be acceptance of God's wish as our own wish. To see divinity in every creature, and to regard every happening as God's gift is *sharanagati*. But we think just the opposite. We feel our every wish should be granted whether it is good for us or not. Our devotion to God is to guard us against misery. Our prayers of begging God, we mistake as *sharanagati*. Eg. In a village a devout priest was a good and devoted man. He totally surrendered his life at God's feet. One day there was heavy floods in the village. The villagers had to leave by boat for safety. The priest prayed: "O Lord! Now the time has come, you have to come and save me." A man in a boat came to rescue the priest but he refused to go, saying: "I am waiting for someone to come." The water level was becoming higher. A family in a boat came by and requested the priest to come with them. The priest gave the same reply. The priest had to climb onto the roof. A third man came shouting: "Come with me father, everyone from the village has left. I am the last one to leave, please come." The same reply from the priest: "I am waiting for someone." No one came. The priest drowned and died. He met God in heaven and was very upset. "O Lord, you let me drown!" "No my son," the Lord said with a smile, "I came three times to save you, but for your ego!"

These are a few aspects of our daily *Abhyasa* of spiritual practices. This is the least we can do, let us all become a pillar of strength and faith for our students. As an Indian saying goes, "*Guru se chela savaya*" (the disciple proves himself superior to this Guru). That is the day we look forward to. I end with a quote by Phyllis Krystal, from her article in Sanathana Sarathi:-

"...Baba has given us all his teachings which are sufficiently clear and simple for even a child to understand and follow. He expects us not only to listen or read what He says, but He expects us to be willing to put His teachings into practice in our daily lives, and in all our various activities when we are faced with the necessity of making a decision."

Pratima Patel, Gujarat.

Session 3, Five D's For Educare

Duty – Seva – Selfless service, Smt. Deepali Changkakoti

Om Sai Ram.

I offer my prayerful prostrations at the lotus feet of our Bhagawan Baba. Dear brothers and sisters of the Sai family.

It is my proud privilege to be standing before you to speak on Duty, and I hope I can do justice to the topic, within the stipulated period of time.

“Shareera madhyam khalu Dharma Sadhana”- The human body composed of the five elements is meant for practising Dharma. The deeds of a man yield the seeds, which decide the crop of karmic consequences. So it is imperative to perform good deeds to reap a good harvest. We, ourselves are the architects of our destiny, our fortunes and misfortunes.

Ever since his birth, man has been engaged in continuous yagna. Karma, is a form of continuous yagna, in which every act of his is yagna. That is, all sentient as well as insentient beings are immersed in karma. Karma has been given to us by our various scriptures. Karma is born out of Kama, that is desire, and Kama is born out of Maya (delusion) and Delusion originates from ignorance. So we have to fulfill our mission in life, that is god-realization by doing sadhana or seva. And since my topic is on duty, I would like to dilate on that. Manava seva is true tapas.

Ever since his birth, man has been engaged in continuous yagna, i.e. all sentient and insentient beings are immersed in karma. Thus it becomes inevitable on our part to render service to the distressed, diseased and the under-privileged and make our existence meaningful. “Manvseva” is true “tapas” whereas works inspired by selfish motives is “tamas”. It is through selfless seva the “manishi” is transformed into “maharshi”.

Selfless service to humanity is the duty we owe to our society, which has given us our culture, nurtured us, given us our education, the warmth and security we seek.

What do we exactly mean by duty? It doesn't refer to the works entrusted upon us by our superiors or the society. It refers to our responsibility to see that we do not harm or hurt anybody by our activities, behaviour or speech.

The first lesson of duty is to be learnt at home within the family circle. The Bal Vikas gurus will endeavour to make the children aware of their duties towards their parents, brothers and sisters, aged and ailing relatives, because the family is the smallest unit of the society upon which the progress and prosperity of a nation will ultimately depend. A reference may be made to the story of Shravan Kumar – an ideal example to be emulated by every child.

All worldly duties bear the imprint of the three gunas, Swdharma relating to individual attributes; Paradharmas relating to the world: Athmadharma, the dharma relating to the spirit. Among worldly duties, we have varnadharma and ashramadharma. It is only when mental and physical duties are linked to spiritual discipline athmadharma is realized.

It is at this juncture that we may peruse upon the meaning of seva and duty. Duty is obligatory, it helps to realize that our body is the instrument for practicing dharma, whereas seva is the highest spiritual discipline towards Gods realization.

Seva in Swami's words is "*a fragrant flower of altruistic service*" – disinterested service which uproots the bestiality in man and confers divinity upon the sevak. Seva is the very essence of devotion, the very life breath of a devotee and his genuine nature. Seva helps man to perceive the unity that underlies the diversity of this Universe. It helps us to understand the divine principle, which permeates the entire creation, from the ant to the elephant – "Eswara Sarva hootanam". Illustrated by the story of Santh Eknath.

While rendering service, one must be saturated with love, so that the recipient may receive seva without any reservations and with full confidence. "*Duty without love is deplorable: and Duty with love is desirable*". Every one needs love, inhales loves and exhales love. Schemes for the upliftment and development of the suffering humanity can be effectively implemented only through love. Swami Himself is the embodiment of selfless service, catering to the smallest needs of the suffering humanity from His childhood.

Seva or nishkamakarma is unique, as in this sadhana, the doer regards himself as an aspirant, who devotes all his time, energy, strength and talent in the service of the needy, oblivious of his status, individuality and prerequisites. Seva must flow through every nerve of the body, penetrate every bone and activate every cell. Seva sprouts up in a heart, which is uncontaminated by egoism, greed, hypocrisy, lust, jealousy and other negative qualities, but illumined by pure love. Seva is the best sadhana for eliminating the nefarious pulls of the mind towards desire; instead it brings out all that is great in man. It broadens the heart and widens the vision. It promotes love and understanding, sense control, purity of heart and a positive attitude. Make compassion and sacrifice your two eyes when you plunge into seva. Seva teaches us fortitude. Seva enables man to overcome fear, distress and depression. But, prior to that, man must rise above the dualities of life (pleasure and pain, progress and regress etc.). Only then is he ready for Iswaradharma, when he can comprehend the truth of the cardinal aphorism "Ishwara Sarva Bhuthanam".

No other spiritual discipline can bring you into the incessant contemplation of the divinity of all living beings, compelling the aspirant to renounce even the fruits of his acts of service. He has no desire for name, fame or rewards – thus, his seva becomes "athmanivedanam" (complete surrender to the Divine). Thus his seva becomes worship through which the sevak yearns to win the grace of the Lord. The subsequent joy and pleasure he derives from such selfless service rids him of his ailments, it confers humility, and eradicates all traces of selfishness in him. Zest and zeal are efficient instruments for service, which give one man the strength of ten men. His mission upon earth is to be of service to others. And Swami directs us to implant three ideals in our heart:

1. Forget the harm that any one has done you.
2. Do not have faith in the world – it is transitory and impermanent.
3. Do not be afraid.

You may encounter many hurdles, but it should not discourage you. Undaunted, continue to do your duty as best you can with a prayer to the Lord. Work hard and leave the rest to Him, since seva is the royal road for the spiritual journey. Cast off all attachments for the body (deha), it is only a temple for God who resides within us as atma (dehi) and He is the witness of all our deeds. Since God had endowed man with body, mind and intellect, we should feel with the mind, plan with intelligence and use the body to render service to the hungry, the child, the lunatic, the cripple etc. We should subjugate and sublimate our animal instincts and impulses and march forth in our spiritual journey to God realization.

The real value of seva, its most visible result is that it reforms you, reshapes you. You cannot reform or reshape the world, but you have definitely reformed yourself. Service to humanity is service to oneself, because as we embark upon this sadhana, the Cosmic and Divine energy which flows through us will neutralize the toxins within our system and rid us of all mental, physical and spiritual maladies.

Women have been especially chosen for this task of moulding the minds of the tender children, because they possess seven qualities, mainly Sahana, Tyaga, and Daya (compassion.). Women preserve the culture of this country with greater tenacity and faith. They keep men on the moral path and inspire them to follow the spiritual path. Women are the torchbearers of refinement and they are toiling for the emancipation of the nation.

Deepali Changkakoti (Assam, India)

Session 3, Five D's For Educare

Discrimination – Ceiling on Desires, Dr. Vijayalakshmi

Five elements, the human body and Cosmos are related. Desires change the thinking pattern and combination of five elements in human system.

Discrimination and detachment are essential to still the mind. Mind can be steadied by the mastery of senses and unwavering detachment. When mind is stilled peace reigns and bliss prevails. Determination leads to detachment. It involves awareness of basic blemishes in all material things – *“Nithya Anithya vasthu viveka Vicharam”* the longing of the senses for the experience of sound, touch, sight, taste and smell has to be turned inwards. The real struggle is internal withdrawal of senses into the mind and making them ineffective through the exercise of intellect.

What is the desire? Desire is explained as an unsatisfied appetite, a craving, a longing eagerness to obtain. The mind is a bundle of desires. If you remove the thread one by one, the cloth disappears. Likewise if you remove the desires one by one, the mind ceases to exist.

*“Life with desires is man
Life without desires is God”- Baba*

*“Desire not the world
and God will love you.
Desire not what others have
and others will love you”- Holy Quran.*

Then what is desire and how to control desire? Desire is nothing but mind's craving for something. This emanates from thought. Thought is projected by the mind. So the root cause of desire is mind. When a desire is born, the mind builds up thoughts of pleasing the senses and urges the man to act for selfish reasons. Man caught in the web of desires forgets his goal and moves in opposite direction, ie. attachment. Our ancient sages analysed this aspect and concluded that a person who controls his mind is a real human being, and those under the control of the mind are not human beings.

Our Masters:

We are under the tight grip of senses (masters). These masters form a family called “Selfishness” consisting of a mother and her five children. The mother is desire. When we desire something intensely and don't get it, two children are born. They are anger and jealousy. But if we get what we crave, a third child arrives, that is “attachment”. As attachment grows stronger, another one is born. ie. “greed”. As greed is satiated, the fifth child “conceit” is born. These six demons – *Karma, Krodha, Lobha, Moha, Mada* and *Matsarya* are the masters who rule our lives and we become selfish individuals.

Swami has given a very clear method to annihilate the mind. He suggested "Ceiling on Desires" programme:

1. Ceiling on Money
2. Ceiling on food
3. Ceiling on time
4. Ceiling on energy

In this “ceiling on desire” program, Swami listed money first, presumably because the amount of money that we have at our disposal determines how we manage the other three categories of food, time and energy. Swami observes that poor are more fortunate than the wealthy since they have less money and hence less opportunity to waste money.

Swami says, “*In the day to day life, everyone requires money. But it is something like wearing a shoe. The shoe must be of correct size, if it is too big, you will not be able to walk comfortably. If it is too small, you will feel uncomfortable. Hence excess of money or shortage of it is a problem.*” The power of intelligence must be used to avoid the mis-use of money for money is “*devivaswaroopam*”. Waste of money is due to:

- a) Sense of sight: advertisements in newspapers, TV, magazines influence us to spend
- b) Sense of hearing: we get information about goods through radio, friends and neighbours. These influence our expenditure.
- c) Sense of smell: This leads us to be extravagant.
- d) Sense of taste: influences spending, e.g. aroma of baked bread, onions being fried, or coffee brewing.

Waste of food: “*Annam Brahma*” Never waste food. Apart from the food taken through the mouth, the other kinds of foods are taken through the eyes, ears, nose and skin should be examined. By saving food, you can distribute to the poor. This is *narayanaseva*.

Waste of time: Swami pointed out everyone in the world has exactly the same amount of time at his or her disposal. We all have 24 hours each day. If any of it is wasted, it is gone for ever. Never to get back.

Baba suggested how 24 hours a day is to be spent.

6 hours for individual needs.

6 hours for service to others.

6 hours for sleep.

6 hours for worship.

Time is all powerful. It is not subject to anyone. All are subject to it.

What are thieves of time?

- a) Worrying
- b) Talking about one’s problems to another, either in person or over the phone.
- c) Day dreaming, a useless activity that many people indulge in excess.

Waste of energy: Unlike time, everyone does not have equal amount of energy. It varies a great deal in different persons. We should also avoid wasting water, electricity, petrol and so on. Thereby we can conserve world’s natural resources. Too much talk results in wastage of energy. Energy can be saved by reducing unnecessary and excessive talking. We have limited energy. Eye cannot view anything situated more than 20 feet. The normal capacity of ears: they hear at 40 decibels, they cannot withstand more than 80 decibels.

The fleeting nature of time: As Adi Shankara puts it;

*Dinayaminyou Saayam Praatah
Shishiravasantow Punaraayaatah
Kaalah Kreedathi Gachchtyayuh
Tadapi Na Munchathyaasaavaayuh.*

Night follows day and day follows night; summer follows winter and winter follows summer; thus time marches on, engulfing us and making our lives shorter. In spite of this we cling to our desires.

As long as mind – the embodiment of desires exists man cannot understand anything about the Self. Man cannot experience the bliss of the Self as long as the mind exists.

If mind is not annihilated, man has to face the following consequences.

1. So long as the mind is there, desires will not leave you.
2. So long as you have desires, the false notion of “I” and “mine” will not leave you.
3. So long as the feeling of “I” and “mine” are there, *Ahamkara*, the wrong identification of yourself with the body, will not leave you.
4. As long as *Ahamkara* does not leave you, ignorance (*Agnana*) will not leave you.

Mind made up of desires is the basis of ignorance.

THE PROCESS OF FREEING OURSELVES FROM BONDAGE

As mind is bundle of desires, we have to purify the mind. Three kinds of impurities affect the mind. They are (a) *Mala* (b) *Vikshepa* (c) *Avarana*. The dirt covering the mind of man consisting of many offences committed by man knowingly or unknowingly, not only in this life but also in previous lives. The imprint of these offences is carried by ‘*chitta*’. The dirt carried by the *chitta* is technically called as ‘*Mala*’.

- I. *Mala* prevents us from having a clear image of the *Atma*.
How to cleanse the mind covered by *Mala*? It is through (a) *seva*, (b) regulation of food, (c) regulation of living habits.
- II. The second impurity covering the mind is “*vikshepa*”. *Vikshepa* is the constant wavering of the mind. This impurity can be removed through (a) meditation, (b) prayers, (c) nine modes of devotion.
- III. *Avarana* is the third distortion of mind. *Avarana* is like a thick cloth covering the mirror of the mind. *Avarana* hides the reality – *Atma*, and makes one identify oneself wrongly with the body.

Avarana is made up of *arishad varga*, six internal enemies of man. They are *kama*, *krodha*, *lobha*, *moha*, *mada* and *matsaryam*. The best way to remove *avarana* is to develop love for God. We should live in love.

Suppression of desire will not yield fruits. Substitution of desire also will not be successful. Spiritualisation will be the most powerful and the easiest technique. Turn all your desires, thoughts and senses towards God – and pray to God – “Oh! God, I am very weak! I have nothing, I know nothing, I am nothing. As I turn towards You, You walk up to me, take my hands firmly and grace me to reach Your Lotus Feet.”

Excess desires make our lives miserable and we may have to meet miserable death too. If we desire our Swami we will have a safe journey towards Sai – Bhagawan. Here I'd like to give an anecdote given by Swami.

A father having two sons, went to the beach. As desired by the children he carried the younger son on his shoulder and held the hands of the other son. Both of them were watching the waves. The elder son enjoyed the sight of the waves and started clapping his hands, while doing so, he left his father's hands. He was carried away by the waves. The younger son was very safe.

Dr. Vijayalakshmi (Tamilnadu, India)

Session 3, Five D's For Educare

The Inner Instrument, Ms. Berniece Mead

Sai Ram. Pranaams to the Lotus Feet of our Precious Lord, to the Lotus Feet in the heart of each one of you. Sai Ram Brothers and Sisters.

I'm going to give you maybe the Western version of discrimination, and ceiling on desires, for us to understand a little bit about what this discrimination is. Because it's this discrimination which makes us different from the animals. It is an integral part of our being. So, I would like to share with you, for a few moments, my thoughts on these five inner instruments of the body. It might help us to understand where this discrimination comes from, because its inside us, we are born with it.

The first part: The gross body, it's the *Annamaya Kosha*. The value associated with that is right action. Its associated with the element of earth, it is concrete. It is expressed through the body. The next 3 parts are the very subtle parts of us, that we are born with. The breath, the energy life force, is the *Pranamaya Kosha*. This is associated with the value of love and the element of air. It flows as an undercurrent in all the instruments and purifies us.

The next subtle part is the mind and emotions, is the *Manomaya Kosha*. And we have two values associated with that, so Swami tells us, the value of Peace and Love. And the element is water. The water, Swami says flows down, and so it is associated with the mind. Our mind is inclined to flow down.

Now the next part of us, the discrimination part is the intellect. This part is our conscience, that tells us what is right and what is wrong. It is associated with the value of Truth. This is God, we were born with this. The value associated with this is Truth. It is associated with the element of fire. Fire goes up, and consciousness goes up. Finally, the causal body which follows us around from birth to birth. This is associated with the value of Non-Violence, the element of ether and is the experience of Divinity which fosters the 5 Human Values.

I'd like for us now to look and compare to determine how we are different from the animals. What makes us different from the animals? Swami says: "*the wrong desire is God, overshadowed by Maya, Discrimination is God not overshadowed by Maya*"

Remember that it is this discrimination, this truth part of us that makes us different from the animals. If we look in the middle of this diagram, we see what we have in common with our animal friends. Love is present, We have a connection with family. Unsteadiness and waywardness we get from the monkeys, so Swami says. Foolishness, a relic from sheep, as both enjoy sensual pleasures. So, let us go to the animal field and look, Swami tells us that in the animal the divine force is 15%. In the human the divine force is 80%. The animal can never be free of its natural state. The human, can rise himself to union with God. And look what the animals have, you could have fooled me because I think we have a lot of this too. This is common in animals: jealousy, hatred, ego, cruelty and anger are all animal qualities. But, sacrifice, love, compassion, and forbearance are human qualities. Animal has no discrimination, human has discrimination. So lets see One more description of discrimination from Swami. We should lead our lives within limits, not only that but we should have discrimination. We should decide whether a thing is good or bad, whether it is right or wrong. This type of discrimination is NOT found in animals. Among all species, human life is rare. So, lets take a look at the ceiling on desires.

Swami says regarding food: by wasting food you are wasting Divine Energy. Let's look at some of the harmful habits regarding food. Greed, gluttony, pride, equating our worth with our powers in the

kitchen, or our ability to provide lavish banquets, laziness, sloth, eating. Excessive food can make the body sluggish. False security: using food as a substitute for love or contentment. Fear, worry, may seep in when we think we may not have had enough. All these negative qualities go with food.

Let's go to the next one, money. Swami says "Don't waste money, God is wealth, and misuse of money is evil, and a sin as well" Let's look at some of the negative qualities of money. Consumerism, arises from lack of contentment stimulated by all forms of advertising media, and encourages rapid and wasteful depletion of our resources. Greed is using more than we need, sometimes through ignorant habit. Irresponsibility, is when we ignore conservation and wise use of the earth and all our co-habitation. Laziness is not wanting to do the work, or take the necessary steps to change wasteful habits, eg learning to reduce, reuse, and recycle.

The next area, don't waste time. Wasting time is wasting God. Let's see some of the harmful habits regarding time. Laziness and sloth, again, and not wanting to work or to carry out our responsibilities in life. Impatience is wasting time and also energy, preventing us from giving our full and reverent attention to the responsibilities at hand. Idle pursuits, gossips, idle talk and entertainment are waste of limited amount of time and energy we have available to us in life. One thing that makes us all equal, we all have the same amount of time. Escapism, over-sleeping, daydreaming, using time to avoid responsibilities, negative criticism, complaining, wasting time that can be used in examining and correcting our own faults or building positive habits. Worry, self-pity, regret, fear, anger, and resentment. Oh boy! These cause paralysis and block the natural flow of time and energy.

And the last energy. People waste their energy by indulging in bad thoughts, bad looks, bad hearing and bad action and idle talk are some of the harmful habits regarding energy. They use up both time and energy. Gossiping, backbiting, criticism, stress, use up tremendous amount of energy. Anger, in a single bout uses up more energy than is provided by three months supply of food, so our Lord tells us. Irritation, frustration, results from the desire to control a certain situation.

So, we are human and our next step is God!

*I am God, I am God, I am no different from God
I am the Infinite Supreme the One Reality
I am Sath Chit Ananda Swarupa
I am Om Tat Sat Om
I am Love, I am Truth, I am Peace Eternally
I am Bliss, I am Delight, I am Ever Pure and Free
Fear and Grief can never touch Me
I am Om Tat Sat Om*

Jai Sai Ram

Berniece Mead (USA)

ENERGY

PEOPLE WASTE THEIR
ENERGY BY INULGING IN
BAD THOUGHTS, BAD
LOOKS, BAD HEARING
AND BAD ACTION.

Sathya Sai

TIME

DON'T WASTE TIME,
WASTING TIME IS
WASTING GOD.

Sathya Sai

MONEY

DON'T WASTE MONEY,
GOD IS WEALTH AND
MISUSE OF MONEY IS
EVIL AND A SIN AS WELL.

Sathya Sai

FOOD

BY WASTING FOOD
YOU WILL BE
WASTING DIVINE ENERGY.

Sathya Sai

Session 3, Five D's For Educare

Determination – Sense Control – 1, Smt. Neeta Khanna

AUM SAI RAM. My most humble pranaams at the Lotus Feet of My most beloved Bhagawan. Revered elders, brothers and sisters of the Sai family.

We just heard a most enthralling exposition of the 4 D's, duty, discipline, devotion and discrimination. So we can safely conclude that whereas we can understand them to a certain extent, even as they move towards the abstract form. The fifth 'D', determination, is the subject of my topic (and with which you have all been sitting since this morning) is total abstract for you. It is the purest form of unit abstraction to achieve a goal with full concentration. It leads us to the super-sensuous state of our minds, and it is only through determination that we can achieve the status of an ideal human being. If you tell a person you can eat whatever you like, eat whatever quantity you like, he feels very delighted. But if we are aware that as a consequence he is going to develop some illness or disease he treats you as his worst enemy. No control is proper, but strength is derived only through self-restraint and self-regulations. Man is capable of endurance and strength only through a strong will power. It is man's will power that makes him the Master of his Destiny.

Let me clarify determination further with an example. If we take a lump of iron and put it into a fire and make it red hot, it will glow and shine, but after a little while the shine will go. Why? Because the light was borrowed. Determination on the other hand is self luminous. It is *Tapas*, it is not borrowed it is developed within an individual through rigorous self-control. It is his very own property. There was a young man and he went to his master and said, "Master, I want religion," the master kept quiet and smiled. The boy went every day and insisted he wanted religion. Then one fine hot day both the master and the disciple went to the river and took a plunge. The master took hold of the head of the boy and by force put it under water. The boy then struggled and after some time the master let the head go, and then asked him, "Son what was it most that you wanted when you were under water?" And the boy said, "Master I wanted a breath of air." "Do you want God in that way? If you do, you will get him in a moment." Yes, dear gurus, if we have the striving, the yearning, the desire to realise God, we can achieve anything in life. Human Values, morality or ethics has tremendous power and if we follow it we can broaden our vision and strive towards perfection with a determined will. We have abundant examples from the life of Vivekenanda, Shakaracharya, Jesus Christ and Buddha. Through true Tapas born out of self control, self sacrifice, self renunciation, they have achieved great spiritual heights and they have worked towards the cause of humanity. W.H. Longfellow writes so beautifully in one of his poems. "Great men have not become great by sudden flights but they, when their companions slept have toiled upwards in the nights.

And now we have the living example of our most beloved Bhagawan the embodiment of determination and perfection. His life has been full of obstacles, but He moves on undeterred. In a letter to His brother, He wrote, "I have a vow, to lead all those who strayed from the straight path back to goodness, I will not rest until I have transformed mankind. This is My Mission, this is My determination, and I know I will carry it out". To one of the devotees in an interview, He said, "Take the plunge, don't say, I'll do, I'll do, DO IT. Life is a challenge, you should meet it, life is a game, you should play it. Every crisis is a step towards taking decisions in life and every failure is a stepping stone towards success.

Winston Churchill, the Prime Minister of the UK was told to give a keynote address to a group of students at his old school to inspire them towards the quality of leadership. Every one thought, that "Oh, he is going to come out with a spectacular speech," they all wanted to listen. Churchill went to the microphone, and took out a piece of paper, and

spoke five bold words: never, never, never, never, never give up! This was the dogged perseverance that Churchill was talking about. Yes, as today's gurus, we should not say, "I can," because that is fickleness. Do not say, "I will," say, "I must, I must, I must." The must will remove the rust and the dust from your minds.

Today, I would say it is not possible to become Hillary and Tenzin in a day to climb Mt. Everest. Even in our home situations, while interacting with our fellow beings, with the members of the family, we can bring about self-control. The demands of the senses should be reconciled and harmonised by treating both good and bad with equal mindedness. Einstein was a great scientist and a man full of wisdom, but unfortunately he had a very foolish wife. Whenever he would come home late for his meals, she would shout rebukes and throw tantrums. And one day when she was very angry, she pleaded with him to come, and when he did not, she was so angry, that she took a bucket full of water and ran and poured it on his head. Einstein was not at all upset. He just said, "Dear, all these years, it was thundering and lightening and today it has been a down-pour of rain." What composure, what patience, what endurance in the most provoking situations.

Hence it is not environment that really goes to build up self-control, but it is the purity of one's impulses, the sincerity of purpose, a determined will power, that helps you to tread the right path. Bhagawan Baba often says that there have been kings who had three or four wives, but they could not comply with their demands and they met with misfortunes. Today we have a very important person, this so called VIP and that is none else than our M-I-N-D, mind, which has ten wives; the five sense organs and the five organs of actions. So Bhagawan says we should try to become *Pashupathis* the master of senses, and not *pashus*, the slaves of the senses. And hence he has given this tremendous responsibility to Bal Vikas gurus that we should develop certain techniques to instil sense control in children.

I often say to my teacher trainees; remember, "I hear, I forget, I see, I remember, I do, I understand." Yes it is in doing and understanding that we can really transform the child. The first technique that I would like to take up is the self-improvement or self-dynamism where we have silent sitting, or self audit. Swami says gurus who do not practice inner and outer silence, are like thieves playing the role of Harischandra. We must help our children to practise silent sitting and in that process, try to stop the inner chattering of their minds.

To ensure this we can lead conducted tours by painting verbal pictures from the beauty of nature. In a Bal Vikas class once, the teacher happened to show a beautiful rose to the children. As she told them to close their eyes and contemplate on it, she told them about the fragrance, the colour and the smell, and related it to their good qualities. After some time the children opened their eyes but just one child did not. And when she was told, "Open your eyes," she said, "Auntie, why are you disturbing me? I was with the rose." This helps the child to communicate with his inner strength and in the process he comes to know his potentialities better.

Sri Pannalal Ghosh, was a great maestro of flute. As a young boy he loved extraordinary games like wrestling and boxing. Suddenly he had the desire to learn the flute, but that needed steady sitting, so that was next to impossible for him. His guruji told him, "Only if you sit steadily without fickleness, can you catch the flute in your hands. Later on Ghosh remarked, "It was due to silent sitting, and control of mind, that I became a maestro." Really wherever there is a will, gurus, there is a way. We can achieve anything in life.

Self-audit is yet another technique. Mahatma Gandhi became a Mahatma, only due to self-audit. Group singing, is another technique and how rejuvenated we felt when our sister came and started singing. If I tell a child, "You should not see evil with your eyes, that might not help. But if I sing a song like this;

*Be careful little eyes what you see,
Be careful little eyes, what you see,
There is Sai within us, He is always within us,
Be careful little eyes what you see.*

Then there are prayers. Prayers, really help us to create a bond between the Lord and ourselves, and then we do not rely or depend upon others. Group dynamism and creative activities are another thing which create leadership qualities in children.

Lastly, let us be role models for the children. A cheerful smile, a loving word goes a long way in inspiring the children. Give them positive reinforcements, like good or excellent, and that is enough of a booster. We have amidst us the Guru of gurus who gives us the Divine Love Energy. Bring all of the children to Prasanthi Nilayam here, and let them partake of this love energy. Let us all go from here with a determination, with a pledge, with a vow, that we will remain as gurus and be committed to the Sri Sathya Sai Educare Convention, that we have listened to here, and implement everything. We have with us the saplings, as Bhagawan puts it the *phala putras* and we must help them to blossom into flowers of human excellence.

Sai Ram

Neeta Khanna (India)

Session – 3, Five D's For Educare

Determination – Sense Control – 2, Smt. Srimathi Venkatesh

Om Sai Ram

My humble Pranaams at the Lotus Feet of Bhagawan Sri Sathya Sai Baba.

Dear Brothers & Sisters,

We are gathered here in a unique environment where there is a perpetual flow of love and wisdom of insight and inspiration. We are here to learn and discern how to care for the innocent ones, how to tap the innate goodness in the hearts of the young, how to cultivate their nobility and thereby preserve the peace and well being of all nations, indeed of human civilization. We need enlightenment.

The last of the five 'D's' is 'Determination'. Determination is defined as willpower or resoluteness to accomplish a goal. Bhagawan stresses that a devotee must have a strong determination. If we have dedication, determination comes on its own. If we follow discipline, determination becomes simple. If we are devoted, determination comes automatically. If we discriminate properly, determination finds its fulfilment. An epitome of determination is Bhagawan Sri Sathya Sai Baba, the Avatar of the present age. To quote Sai, "*Sai sankalpa is vajra sankalpa*" that is: "The Will of Sai is like a thunderbolt. It is irrevocable and infallible". Over the years He has shown us how strength and firmness and determination made it possible for Him to bring about a sea of change in the tiny hamlet of Puttaparthi by making it a spiritual and renowned educational center. The Super Specialty Hospital was constructed in the record time of six months. Even in our mundane world, without Divine strength and determination nothing tangible and remarkable can be done. For anything in the world, for success in any field social, ethical, moral, economic etc, one should have strong determination. It is the force behind every success. Determination involves preparedness to face ordeals and troubles, hard and strenuous work, it creates a spirit of work commitment, a spirit of conviction, it gives skills and capabilities, clarity of purpose and above all God's abundant mercy and Grace.

With firm determination we should embark on controlling our senses. Why?

Baba says, "the senses are the prime motive forces for the mind and illusion it suffers from."

The five gross sense organs; the ears, the skin, the eyes, the tongue and the nose reach out to the sense objects through the subtle sense organs, comprising of sound, touch, sight, taste and smell. The gross and the subtle are inextricably related. Without the subtle the gross cannot function. For example: We may have eyes but no sight. We may have ears but no hearing. We may have a tongue but no taste.

In the Bhagawad Gita (Song of the Celestial) Krishna speaks of the sense organs and He mentions that they have a capacity to measure. For example; the tongue determines the taste of foods, deciding whether a thing is sweet or bitter. It is similar with the other sense organs. But if instead of using the nose for breathing and smelling good things, we use the nose to inhale noxious drugs, then we are not using it in the way specified by God.

As a result of the functioning of the senses, we may experience joy or grief. This joy or grief occurs only after the senses have come into contact with the sense objects that we will experience these feelings. There are a vast number of sense objects in the world, but we should see to it that our senses do not come into contact with too many of these, as they are all impermanent things. By becoming captivated with small things our whole life becomes small and impure. Take for example; a moth, when it

sees light, gets strongly attracted to it, it becomes bound by the light and may be destroyed by it. Similarly a fish swallows the bait and gets caught by the hook because it is bound by taste. Each one of these creatures, like the elephant, the bees etc., are bound by one sense organ or other, but man is bound by all five of the them and therefore he is even more vulnerable than all these animals. Listen to this story:

The King Who Was Ruled by His Five Wives

Once there was a great king who had five wives. But his wives never listened to him. And so he was suffering very much. There were two stadium-sized tents put up at the meeting-ground. The king announced that the first tent was meant for people who had controlled their wives, and the second one was meant for people who were controlled by their wives. All the male citizens went straight into the second tent. But he saw one lone person waiting in the first tent. The king questioned him. The man, trembling with fear, replied, “No sir! No sir! That is not how it is. I cannot control her. It is I who am being completely controlled by her,” with his knees shaking and his words stammering, the man replied, “My wife ordered me to come into this tent. She forbade me to go into the other. That is why I am here.”

In this story the king is the mind, and he is never able to satisfy all his wives, namely, the senses. The eye demands, “Take me to a place where only the most beautiful sights are to be seen.” The tongue demands that only the tastiest of food is to be supplied to it. The ear commands that the most melodious sounds be played for it. The skin desires to feel only materials which are the most pleasing to touch and the nose wants to smell the very best perfumes in the world. Who can satisfy all these desires of the senses? There is no coordination and cooperation among them.

Benefits of the Senses

Our senses are indeed valuable instruments that enable us to make contact with and evaluate our surroundings. They act as important indicators to alert us to danger to our physical body. They are attentive servants as long as we retain the role of the master and control their activities. How are we going to accomplish this goal and impart the same to our Bal Vikas Children?

Right from the beginning we must find a way of using them under absolute control. Then with this determination we will have accomplished something truly worthwhile. The real hero in this world is the one who has managed to completely control his senses. How are we going to accomplish this goal and impart the same to our Bal Vikas children? Some suggestions are:

1. **A firm Determination to control senses**: This can be done by seeking Divine strength. Prayers enable us to touch the spring of devotion in the child.
2. **Gayathri Mantra**: We all know the Gayathri is the most sacred mantra. While teaching the children we can explain why the idol of Gayathri is depicted with five faces. The central face has a bluish colour symbolising the life force which controls our five *Pranas* (*Pancha pranas*, -vital airs) the other face represents our five sheaths (*panch kosas*) the next, our five sense organs & the last, our five motor organs. The *Pancha Mukhi* is the motivating as well as the controlling force and principle of all of the above that is, of all the vital functions and activities of our life.
3. **Positive Affirmations**: Reading inspiring stories, Sai literature and associating with good people. As for positive affirmations we can first begin with ourselves by declaring: “I am not the body, the senses, the mind or the intellect. I am atman”.
4. **Begin the day with the recitation of the *Pranava***: to arouse and cleanse the various faculties of our personality. Swami has prescribed 21 omkars of which the first five are devoted to five *karmen-*

driyas, the second five to the five *jnanendriyas*, the third five to the purification of the five vital airs or *pranas* (*pana, apana, samana, vyana, udana*), the fourth five are devoted to the purification of the five sheaths or *koshsa* and finally the last part consisting of one lone omkar, is for the aspirant to feel oneness with them all.

5. Jyothi meditation is the most universal, the most effective form of meditation. Since the light illumines all senses everyday, so deeply and so systematically, a time will soon come when we can no more relish dark and evil sights, yearn for dark and sinister tales, crave for base, harmful deadening toxic food or frame evil designs against anyone at any time. Thus it will help us to control our senses.
6. Stories: We have a myriad of stories depicting the value of determination and sense control, For example: The story of Sudama.
7. Thought for the day: E.g.: The tortoise and the river.
8. Group Singing: We teach children songs which will programme them to achieve determination and sense control for example: “We shall overcome, we shall overcome some day, for deep in my heart I do believe, we shall overcome some day.”
9. Group Activity: Give them good reading material for a few minutes then ask them what is the thing they did. They will come out with a number of things. But we have to point out to them that all the five sense organs were put to use. Hands holding the paper; eyes looking at the printed contents; intellect trying to understand and digest the essence of the contents. The actions go on in a synchronized manner for the mind to grasp the contents. Therefore for reading, all senses have to be put into operation. Thus by pointing out the need for sense control we will help to cultivate the habit of reading in children.
10. We as gurus, should fill ourselves with Self-confidence and courage. Make our life a complete offering to the Divine, who is the real source of all that we are and all that we have. Following these techniques prescribed by Swami will lead us to a triple partnership: the gurus benefit because we have to practice what we preach, the children benefit for we are catching them young, and seeing the children, the parent also undergoes a transformation.

All that we have to do to achieve purity in thought, word and deed is to follow these five Swami Divine injunctions:

1. See no evil; See what is good
2. Think no evil; think what is good
3. Hear no evil; hear what is good
4. Talk no evil; talk what is good
5. Do no evil; do what is good.

When we adhere to these five prescriptions as the very breath of our life we will achieve purity of mind and experience ineffable bliss.

11. All sessions come to an end with Om shantih , shantih, shantih.
(This mantra will quiet the mind focussed onto peace and equanimity. Draw attention of the children to this exercise). To end this session we will chant the shantih mantra.

Om Jai Sai Ram.

Srimathi Venkatesh (Oman)

Session 3, Five D's For Educare

Experiences in Educare, Sri S.V. Giri

I offer my most humble and loving Pranams at Bhagawan's Divine Lotus Feet.

Revered elders, dear brothers and sisters.

I am afraid too much expectation has been created by way of introducing me in such lofty terms. I am a humble devotee, a servant as much as you are.

What I want to say is that the five values which have been enunciated represent the core of spirituality. In fact in our search for value based education, what distress there is! I think the search has been very extensive. Different segments identify different values eg. The National Council of Research and Training, which was once interested in this task went about identifying about eighty-eight values. Each one identifies what is considered to be most important. But I think it was here in this holy place that the fundamental five human values which are common to everyone, were identified for purposes of inculcation in everyone irrespective of caste, community, religion, race, creed etc. These are the Sathya Sai human values. This gives a certain clarity which has not been available elsewhere. This has been fine tuned and well developed by way of the Bal Vikas movement and the Education for Human Values, as the organisers were mentioning. When you step it up in terms of EHV to Educare, what do we look for? How do we understand the processes? These remain important issues. We had very illuminating presentations this morning about the philosophical underpinnings and the facilities for conveying some of the processes.

How do you manage the human workshop? Yesterday afternoon this was the major theme. I thought I would share with you some of the experiences of Sri Sathya Sai Institute of Higher Learning of which I have been privileged to be the Vice Chancellor by Bhagawan's grace. In fact I will start from the very last point which Mr. Pandya mentioned. It is the group effort. Swami looks not at an individual in isolation. He says *vyakthi* which is the manifestation of Divinity in an individual form. He has to be in *samishti*, i.e. the individual has relevance only in society so that it evolves into Divinity. This is the process of evolution, Educare, bringing out the Divinity from within.

An interesting question was raised yesterday. How to relate back to the source? What is important is that you have your thread of connection. At no point do you lose the original connection with Divinity. There are thought processes which attract you. If it is firmly imprinted in the minds of children that they are a reflection of Divinity they are able to trace themselves back to the source. Then one would be able to see Divinity. Keep God always behind you. There is nothing else which is nearer to you and you need to be firmly rooted into that. Then you are able to trace your way back.

The approach we have taken at the Institute is that the students are assisted to acquire self-knowledge and to gain self-confidence, so that they are able to make self-sacrifice and to yearn for self-realisation. This is the sum and substance of it. Acquire self-knowledge, i.e. knowledge of your own self. That is what really leads to self-confidence which was stressed fully this morning. If you have self-confidence, if you know you are a part of Divinity and if you have faith in yourself, then you are able to make self-sacrifice. Self-sacrifice in our context need not mean something very big. It could be in very small areas of adjustment or it could involve sacrificing virtually everything. Everything is self-sacrifice. For example, living in the hostel; we deliberately make the students stay in dormitories. Nobody gets a single room accommodation or a double room accommodation. All the students have

to live together and each room in a sense represents a miniature country. People drawn from north, south, west, east, different age groups, speaking different languages come to learn how to live together. Every day's existence is a process of small adjustments and learning to live together. Swami very aptly puts it: "*You have to live with society in such a way that you do not hurt anyone else and you are also not hurt.*" This is what you need to take care of, the process of adjustment. This adjustment is the beginning of self-sacrifice and can go to any extent.

One example from the year before last: someone who was given the hero's role was seen as not performing up to expectations. So he came down to a very minor role. Someone else got elevated. But both of them took this with absolute equanimity. The one who was demoted wasn't really hurt, and the one who was promoted, didn't feel elated. That sort of equanimity develops over a period of time. Along with this it also becomes important that most of the activities in the hostel are performed by the students themselves. They do the maintenance. They do the plumbing, they take care of the sick, they serve their brothers, they take care of their day to day requirements and every bit of what is essential. They serve as a family member. That is what they are taught here. What they face here is something like the outside world in a 'laboratory' Here their skills are getting tested and honed. This is where they make the 'group' effort. This is not merely a question of just getting a few items of work done, by rotation. Everybody gets trained in the art of adjusting, and in the art of being in tune with their requirements.

The care which is evinced from the students to look after the sick, shows them the value of compassion. They need to care. Whatever they do in their daily work they share This also shows them a very important area of work. Their day's schedule is very, very hectic, right from five in the morning to ten in the night they are busy. That shows them concern for time. "*Don't waste time.*" Swami says, "*Rest is rust. Rest is really a change of work.*" So you will have to know how to manage your time. Initially the process is tough but I think, very soon, they became adjusted. So it's a question of how these values get conveyed to the children and in your case it is going to partly easier and partly more difficult. The atmosphere we have here is one of a residential type university. Therefore there is a certain framework in which the whole thing is set. But the same thing cannot be said of you when you undertake this work in the Bal Vikas situation.

How do you help them imbibe these values in a manner that it gets into them? Swami has repeatedly urged that it is not merely a preaching of the values but putting the values into action, this is what is important. Therefore action is a day to day, hour to hour work. How do you translate this into your work situation where it may not be continuous but where you have an opportunity of a flexible schedule of work? This concern will have to be reflected while you revise your schedule, your curriculum, and your methods of teaching. The five approaches are absolutely valid. There can be no two opinions about their validity, their usefulness. It's a question of fine tuning as it was said. If our experience is of any use, we would be very happy to share them with you. This has been incorporated in the form a book.

Value education is not something which can be treated as an individual subject by itself. It has to permeate the teaching of every subject. The value of let us say, science and spirituality. What do you look at in the value input in mathematics? A very good book on that has been produced by the Institute of Sathya Sai Education Thailand. What are the values one learns from history? What are the values one learns in physics, chemistry biology? Samples of that are contained here. More than anything else, Swami's summer courses which really contain the quintessence of His teachings in the most penetrating form. These are reproduced from the 1996 Summer Showers in terms of friendship, dharma, spirituality. These are things which could be built into the group effort which you were offering toward the beginning. Even the sports here in the Institute are not competitive sports. They are a group effort so everybody is a winner. The stress is on excellence. The stress is on group effort and

everybody gets a prize. Over a period of time this has evolved and developed into an exercise of high level artistry and the manifestation of culture.

All this has been very meticulously crafted by Bhagawan Himself over the last quarter century and more. As Bal Vikas evolved so did the Institute. The constitution of the Deemed University in 1981 gave it the added flexibility of having its own work schedule, its program, its syllabus, teaching individual subjects, examination systems, grading and things like that. These values get reflected and it is important that values are getting reflected in the most creative way. A practical demonstration of this is that you could see them at any point of time for any functions, decoration of the hostel or decoration of the venue for the functions. They are entrusted to our students and they get done, completed in no time in a matter of less than twelve hours. This high level of commitment to a social cause was demonstrated last year, when the students undertook the *grahama seva* work. This was in October/November. Eight hundred villages were taken for service, and the students organised themselves into an excellent managerial team, set up excellent communications and organisations, and the drill for what they will be doing. Swami's instructions were, that whatever they do has to be in a spirit of *seva*, a spirit of love and dedication. They went in groups, did the bhajans in the villages, and served the food at the doorsteps of every house. The most poverty-ridden houses were also visited. Here they spent time. They distributed clothes to old and destitute people. So they got to know what the rural living conditions were. There was no better exercise of sensitization, Swami planned it so meticulously. For fifteen days, every day this exercise was repeated and the sensitization was so deep that their hearts went out to the conditions of the poorer sections of the society inhabiting those villages.

Purely as a managerial function also this entire exercise of cooking, preparing the food, loading it onto the lorries and going to the villages and distributing after taking Swami's blessings in the morning. This was organised for a group of thirty thousand people everyday for about ten-eleven days. Then there was a gap of two days and then they were asked to take to hand to help a semi-urban area. They had the same length of time, but the number was raised to sixty thousand i.e. thirty thousand to sixty thousand with the same man power. A day later this was raised without notice to a lakh and twenty thousand, i.e. four times the original number. They responded and they responded out of sheer devotion not minding the hardships at all. They worked through the night. The food was served right on the dot at the time planned for lunch and when they had had prayers and completed their lunch they came and supported some more. So this was a spiritual exercise, a managerial exercise, a fine exercise in terms of selfless *seva*. What I want to mention is that this devotion, this commitment gets built in day by day, hour after hour.

This is what will have to be attempted and when you design the curriculum this overarching concern will have to be kept in view. One major factor which will be missing is surely Swami's love and affection. Swami's concern for the students is so well known. In fact that is the prime motivating force. How much care He takes about the health of the children, about what they had for food, about who they are and what their social conditions are, whether they had examinations, whether they kept late nights. They should not keep late nights, they should not get over-worked on the eve of the examination. When the examinations conclude He will ask, "How did it go? Was the examination question tough? Were you able to do well?" This happens not only when they are students (as the experience last year in Delhi and Bombay revealed long after the time they ceased to be students at the Institute). The concern still persists. The same concern, the same compassion. This is something special which is bestowed on the students, it is a real gift. That makes all the difference. But that in a sense also underscores a lesson which came out so prominently this morning, i.e. living by example and teaching by example. Whatever the teacher does is very important and the teachers' credibility depends upon the exemplar role which they play. How much are they able to practise themselves. That is what carries conviction with the children. That needs to be honed. The selection, the training of the gurus, the way

they conduct the classes has to conform to certain ideal standards. There can be no compromise on that. Any compromise on this will lead to a compromise of the quality of the program.

This aspect comes in for a very close scrutiny at the Institute, I am sure it is also the case with the Sai movement, especially when you tell them of the most subtle things about the control of senses and mind, having complete control over the senses, and mind and being turned inward. Each is a process. These are the things which would need to be practised and conveyed in terms of what Brother Srinivasan mentioned yesterday. Convey the experiences of the gurus. This is not something which can be conveyed through a book. It cannot be conveyed through any other medium. This is conveying the impulses through the experiences of the guru and ultimately education. Educare as a process is for their personal liberation and for the good of the rest of society. *Atmano mokshaya, baujana hriday-acha*, in all the activities of the Institutes and all the activities of the students, seva, service to the society, is fundamental. I am sure when you fine tune the program this will certainly be kept in view and actioned.

The fundamental concerns will be *tyaga* and *yoga*. These are the two, which are writ large. *Tyaga* means you sacrifice, that is personal interests are no longer the dominant concern. *Yoga* means you get united, you get united with the Divinity. That is the *yoga*. So with the Divinity constantly at the back of the mind and sacrifice as the concern which informs every action. If these two practical concerns are built into the curriculum, I think it will be serving us best. I have to confine myself only to a very few instances of what we do in the college. We could describe many more, but the time is running out and as your lunch is approaching I would not like to take anymore of your time. I thank you for having given me this opportunity. Sai Ram.

Sri S.V. Giri
The Vice Chancellor
Sri Sathya Sai Institute of Higher Learning

Session 4

Parenting 1 – An Integral Part of Educare, Dr. Pal Dhall

My most loving Pranaams at the Divine Lotus Feet,

Sai Ram brothers and sisters.

When I was asked to look at a program for EHV for Parents some three years ago I was immediately struck by two very contrasting strands in family life. Bhagawan Baba's divine nectarine teachings on the one hand and my personal knowledge from the newspapers and from professional psychological, sociological and medical literature on the family on the other. It was then immediately clear why the Avatar, the Divine Mother of Compassion had to come on earth. The family at the end of 20th and beginning of the 21st Century is in deep trouble.

Throughout the proceeding of the Convention I could not help contrasting gurus and parents. I would like to say at the outset that whilst in the Bal Vikas we have 33 years – since 1969 to work on ourselves intensively, there has not been the same period of time nor such intense focus on the Divine instructions to the parents. Bhagawan's messages to the parents have gone unheeded. Sister Shrimati Sarla Shah described yesterday the evolution of the Bal Vikas movement and how it has gradually gathered momentum over almost 32 years. There has not been the same evolution with parenting, largely for the lack of awareness on our part. If anything matters for the family and the parents have worsened over the last 40 years.

Let me take the two strands separately. The first strand is Bhagawan Baba's Divine teaching on family life. These teachings offer enormous, truly staggering possibilities of personal spirituality through good family life and dynamics. Bhagawan Baba has often said that there are not two separate times – a secular time and a spiritual time. All time is God's time. He has asked parents and the children to spiritualise their homes and discover the means of salvation there and within the time spent in the family. Bhagawan's teachings are that the goal of life, the goal of family dynamics and the goal of parenting are the same, ie the goal of God.

Brothers Srinivasan, Pandya, Pitre and others explained the central principles of Educare yesterday. These are the principles of living in harmony and in consonance with nature. The central teaching of Bhagawan for family life also asks for the same harmony. He says that the householders have to use the family as a means to establish themselves in inner harmony. When we are able to do so then our home is filled with the clean fragrance of contentment and peace. Then the house becomes the dwelling place of *Dharma*. Then the home is a temple in which mother is the high priestess, respected, honoured and revered. Baba says such a home is a haven of peace and prosperity. Here the love is spiritualised. The parents are the living Deities to whom the children pay homage, and through that homage and devotion they develop their own spirituality. The home is a place of peace, love and order. It is a veritable temple from where radiate love, peace and values into our society. Baba says,

*“When there is righteousness in the heart, there is beauty in character;
when there is beauty of character, there is harmony in the home;
when there is harmony in the home, there is order in the nation;
when there is order in the nation, there is peace in the world.”*

In such a setting it is possible to communicate, as Brother Srinivasan said yesterday, with non-violence and love. It is a home where we develop our intuition through our spirituality.

Baba says the home that a householder makes is like a bridge – it is only a means. It is not an end in itself. It is a means to personal salvation and realisation of *Moksha*. It is a place where the parents and the members of the family can serve each other, where love and all other values are actively cultivated. In reality the values founded in the home are the very values that form the backbone of the nations. Home is where the future generation is fashioned. It is in the nursery that determines the destiny of the nation. It is said that the hand that rocks the cradle rules the world.

I want to emphasise that in the very best homes the principles of Educare – of harmony, of balance, of progress, of bringing out from the child his very best potential are practised, and fostered and the children blossom, the parents find peace and the nation thrives.

Now I want to move to the second strand of family. This is a huge problem area and perhaps one of the reasons why Bhagawan Baba, the Avatar, has had to come on earth. As I said before in the Bal Vikas movement we have been working on ourselves for over 30 years. What has been happening to the family over the last 33 years? The parenting situation, the family situation, the situation of the children and the environment of the home have all been worsening. Let me take a few examples:

- Some 40 years ago mothers used to stay at home. It was considered necessary for them to do so. This was not because the father was not important. But father had left home a hundred years before with the start of the industrial revolution to look for jobs in factories, shops or commercial enterprises. The father had gone out of the home and made the mother his deputy for parenting. But in the last 40 years the deputy also left the home – so we started to have latch key children unsupervised, with little guidance from parents.
- Now we find fathers are confused. They do not know their own role in the family. They are focussed on money and work. They do not value themselves – they do indeed value their children and for them they work very hard. But they do not know how to convey their love to the children, not realising that they have to give of themselves, not their belongings.
- Some 40 years ago we had a legal revolution in the availability of divorce, virtually on demand. Now 1 in 3 or even 1 in 2 marriages start with love and end in hate and with divorce. Now there are almost 30% children living in households without one biological parent.
- The economic pressure on family has steadily increased over the last 40 years – we now find family preoccupied with money and materialism.
- Over the last 40 years how has the experience of childhood changed? There are fewer children, spaced together so that the mother can have a career. The mother has two jobs, one outside the home the other at home. The father has one job away from home. The children now have no jobs. They live far from their relatives. They fear the neighbourhood because it is not a safe place any more. The children come home from school where they have spent all day and then are occupied with their homework, entertainment, telephone and internet. They have no decent role models. The politicians the police and the church do not give them credible role models. What is happening to their devotion? God has been banned from their schools and I may say He is also not welcomed in most homes. They only believe in their economic and social future. They do not have any idea of a spiritual future.
- What about the youth? They are the backbone of society – the future over 40 years we have now a youth culture. This started off as an idealistic movement to protest against the hypocrisy and cruelty of Vietnam War. But 40 years later it is a degenerated movement in which the youth are concerned with money, fast cars, loud music, hair styles, fashions, CDs, drugs, self-indulgence and night clubs.
- Over the last 40 years what has happened to the crime, child abuse, drug scene, youth suicide and youth homelessness? There has been a steady increase in violence in almost all indices of social sickness all over the world.

- What has contributed to this sorry state of affairs? Two factors. First the culture which has become commercialised. We seek lives of comfort and entertainment. A powerful commercial sector, spilling over with consumer goods, markets them at any price. The culture also turns around the cult of individualism and selfishness. Secondly the new technology which Bhagawan calls ‘tricknology’, has been introduced into our homes over the last 40 years. This has altered our ways of living in our family. Think of T.V., internet, telephone, refrigerator, microwaves, fast and frozen foods. What have they done? Television has brought immorality and violence right into our living rooms. I ask at workshops whether anyone would like a murder to take place in their home. No one says they would like this. Yet this is what T.V. does. It has changed the language of values and 4 letter words are glorified, immoral relationships are glorified. What is happening to the mind of our children? While microwave ovens and refrigeration have made our life comfortable, what have they done to our family life? We do not spend time together over food preparation with our children. We no longer eat together as family.

There are many crises in the globe today, mostly man made. But the worst crisis is the one that affects the home. I know when there is a crisis there are two aspects to the crisis. The crisis highlights that opportunities are available. We have to take the present parenting crisis and our challenge as an Organisation is to turn the picture around over the next decade, from the current sorry state of affairs to the one that Bhagawan has in mind for us. Here I pray to Bhagawan to make our Organisation and Institutes as the starting point of this change. We can create programs around the concerns of the parents.

When we ask the parents what their expectations of family life are they say they want their children to grow up into decent, loving, self-sufficient, honest beings. They put in enormous sacrifice. However a lot of parents are confused about what to do. Their fears are real because there are greater dangers for children today than there have ever been before. Around this aspiration of the parents in Australia, we started a program following the Values Parenting Seminar here in Prasanthi two years ago. We produced two books, one for parents, one for Facilitators. The Facilitators are a new category of gurus. What is the basis of this program? The basis of this program is that we recognise that family is in difficulty, we do not pretend that the family is not in difficulty. We have developed modules based on the techniques of adult education.

We analysed the dynamics of the family and we found that, based on sociological research, family processes fit very neatly into the five human values. First of all we create self awareness in the parent through workshops that stimulate introspection. Then we focus the parents on the unconscious factors of parenting. We aim to make the parents into conscious parents. We aim to make them respond to the needs of their children rather than react.

Let me briefly explain the five processes that so neatly correspond to the five human values. In every home there are processes whether the parents know it or not. The parents are using these processes, but often not consciously. The first process is the process of love between the spouse and the wife. We call it the spouse bond, the bond between husband and wife. The husband and wife are the architects of family health. If their bond is strong, then the family can resolve most of its difficulties, with understanding, patience, forbearance and tolerance. The love that holds them together is relatively unconditional love. Appreciation of each other adds creativity and uniqueness. But when the love is lacking and a positive process is not in place, the dynamics of the home are interrupted by frequent and unpredictable turmoil. There is fear in the minds of the young children. There is uncertainty of the outcome. That first process corresponds to the value of Love.

The value of Right Conduct is the way in which the family shares its power. Parents empower each other through Right Conduct. Usually power is not shared equally and usually the husband has more power. But that does not matter. In some homes, the wife has more power. As long as there is clear leadership and clear guidelines for the children and as the children grow they are empowered through interactions. This process adds strength to the family. The details of this process will be too long to discuss here. The parents share their power through three kinds of parenting. Authoritative parenting, which is uncommon, is the best. Permissive parenting is the most common. Permissive parents do not have confidence in their own capacities to be parents. They indulge and ruin. The third type of parenting is authoritarian, or autocratic. In this the parents behave like dictators, and they rule by fear. This process corresponds to the human value of Right Conduct.

Then there is the process of peace. Peace is generated in the family from shared activities, from holidays, from devotion, from *namasmarana*. Peace also depends upon how the family uses its time. It's no use being a saint, if you have no time for your children. It's no use being the best qualified person if you cannot pass your wisdom, if you have no time. So how the family cuts out television, how it sets limits on its own hobbies determines family strength. There is no such thing as quality time, there is only quantity time. To a child, quantity time is quality time.

The process of non-violence that Brother Srinivasan talked about, is the process of communication in the family. In the family violence is inflicted through the tongue. Swami has said, that the animals have hoofs, teeth and claws, but in the human beings, the weapon that inflicts the most pain is the tongue. It does this through sarcasm, through bitter words, through hurt feelings, through angry words. By the same token the communication with good, sweet talk, gentle talk, little talk, with affirmation, validation, understanding, active listening, builds up the personhood of the family members.

Truth, the process of truth corresponds to the way in which the family has relationship with the extended family, and with religion and spirituality. What is the truth of the child? His ethnic origin, his language, his tradition, his network of relatives, his belief system. So truth is a very powerful process in the family, and unfortunately in the majority of the homes, in the West particularly, that is lacking. I think in the West we are Godless people. We may have the notion of religion, but we do not believe in that religion. We really don't believe in the reality of God, and so truth is absent from most homes.

The dynamics of the family are thus based on the family working as a system. Family generates its own strength by the processes that are happening in the family. Conversely the family weakens itself if those processes are not happening. Now there are creative and destructive cycles in place, according to how these processes are handled. This is what we try to make parents aware of. A creative cycle will work something like this. Let's take the example of a child who feels validated. If he feels validated, he feels valued, if he feels valued, he has a higher self esteem, if he has higher self esteem he has confidence, if he has confidence, he will enter into relationships with clear speech, he would participate in decision-making, as a result of which he would have the knowledge of the workings of the family and therefore be validated once again. So it is a whole cycle of validation and building up. It's a creative cycle. On the other hand there are destructive cycles. Destructive cycle damages the child. Let us take the example of a child who is criticised or abused in some way. The child would withdraw, because the child withdraws there is less learning. If there is less learning there is less confidence. If there is less confidence, he is full of self doubts. Because he is full of self doubts, there is poor communication and fear, and because there is fear, poor communication and self doubt, the child will be criticised more. So it's a self-perpetuating cycle which is destructive to the child. In every home there are these cycles which are positive or negative, which are either creative or destructive.

Now what can we do about the family? Here we are in a situation, we have two strands. We have a very positive strand according to Bhagawan's teaching and that is where we want to take the families. The second strand is in reality where we are at present. It is like looking going across a river, a very fast flowing stream? How do we cross the stream?

Over the last 33 years we have built a very strong army of gurus in the Bal Vikas who are highly resourced, as we found this yesterday at this Conference. We need a similar army of people to work with the families. We have currently 2 resources – the gurus and the parents. Gurus are resourced while parents are not. We want the gurus to be the parents and the parents to be the gurus. Let me take these separately. First the parents.

- Parents are highly suited for EHV and Educare. I believe that the message of Educare will now simplify our approach to programs for the parents. There are two questions. How are parents to become as resourced as the gurus in the Bal Vikas? What do we have to do to so resource them?
- I believe that parents are highly motivated because they have such a huge challenge.
 - They have motivation, commitment a personal investment in their own child – every parent wants their child to do well.
 - They are the ones who have a warm, personal contact with their own child.
 - They are the role models for their child, at least in the early and middle childhood.
 - They are the current EHV teachers of their own child – normal parenting is no different from values coaching. As I have mentioned all parents want their children to grow up loving, kind, peaceful, truthful, gentle. All these are value words. Oparents try to make their own children grounded in values.
- What do we have to do?

Before I discuss this I want to focus a little on a survey that Brother Meyer carried out on response received from 800 overseas Bal Vikas gurus. He is going to give his presentation tomorrow. But I highlight what the responses indicate about parents.

 - Most 85-90% gurus responded to say they want greater involvement by parents in the progress of their child.
 - Most gurus also want dedicated workshops for the parents.
 - Most gurus brought out their feelings that enough is not being done for the parents by the Organisation.

So we have to examine why parents do not take part. I have no firm answers but only questions.

- (i) Could it be that the parents feel a bit overwhelmed? Could it be they feel EHV is a program only for the gurus? That values education is very technical, requires very special training. This is far from the truth. Parents are involved in values education of their child from the very beginning. I suggest we demystify our approach.
- (ii) Could it be that the parents feel they do not have any real problem? It is hard to interest adults in a program if they feel there is nothing relevant for them. We know that everyone feels 'normal' about how they live. Even people who are abused and beaten in their families go back to the family believing it to be 'normal'. So, if the parents feel they have no problems means nothing. Our challenge is to ask, how can we make our parenting interesting and relevant?
- (iii) Could it be that the parents fear they might look poorly in others' eyes if they are going to parenting workshops. This stigma could arise from the fact that often workshops, seminars in the community focus on the dysfunctional family. We have to get the message across that Educare for parents is an approach to positive parenting and that it is about enhancing family strength and spirituality.

So let me turn to the question, what do we need to do?

- (i) The gurus need to establish a warmer, more personal contact not just with the child, but with the whole family of the child. The gurus need to become the focal point of radiation of Bhagawan's message for the parents as well as the child.
- (ii) Structured workshops and seminars, study circles and discussion groups under the specially trained facilitators should be established in all Sai Centres – at present we have SSE Coordinators – we also need Sai parenting coordinators. We need a training program for them as well structured as it is for gurus for Bal Vikas. Maybe this should be started in the Ladies Wing – because they will attend more easily.
- (iii) Brother Indulal Shah suggested readings at the end of the *bhajans* should focus on Baba's message on parenting. This could also be the focus on Ladies Day, Easwaramma Day, Mother's and Father's Days.
- (iv) Study circles, seminars to highlight how parents are already values educators. This is necessary because we should recognise that gurus are not without values, children are not without values, parents are not without values, but the parents need to be supported while they recover their moral confidence and claim their rightful role in their own homes as EDUcarers. EDUcarers is a word I suggest. Parents are carers. We can take the first three letters of E-D-U. 'E' stands for Enlightenment, 'D' for Divinity and 'U' for Unity. We need enlightened families based on unity within the family because of their deep focus on Divinity and spirituality. We need the parents to know they are their child's EDUcarers.

I pray to Bhagawan. Bhagawan, we have a challenging task. Please Bhagawan give us the strength, the wisdom and the resources to make parents EDUcarers of as high quality as You have made Bal Vikas gurus so strong over the last 3 decades. I we have made only small beginnings with Bhagawan's blessings. But Bhagawan we need to restore Unity and Divinity into the family to get Enlightened families. Sai Ram.

Dr. Pal Dhall (Australia)

Session 4

Parenting 2 – Briefing Gurus on Child Psychology, Dr. T. Judo

I offer my humble pranams at the Lotus Feet of our Beloved Swami. Today I will be speaking on two subjects. One is the briefing of the modern science of child psychology and the other in connection with parenting.

Being a child psychiatrist many people think that my patients are children. But most of the time my real patients are adults. Parents. Sometimes at the end of the session the mother would ask, “Doctor, you mean I am the real patient.” I say “Yes!” because a lot of the problems with children actually come from parenting. So before we understand parenting, I’d like to take you through a journey of the modern understanding of child psychology.

I remember one Bal Vikas training I read that Swami advised that the gurus should understand the psychology of children. So, the picture you see on the screen is actually derived out of 15 billion years of evolution. 15 billion years of evolution has produced probably the most complex combination of 5 elements that is supreme, which consciousness uses as its tool for the mind to manifest. And we scientist have hardly understood what is going on in the brain. The last decade was announced as the decade of brain. Even with that, we still understand very, very little about the brain. Although I have trained in one of the best centers in child psychiatry in the world, in my general practice, I rely on Swami’s teaching to guide me when I advise parents what to do, because there is so much confusion about this subject. If you walk into any bookshop, you would find 400 books on parenting. The more you read, the more confused you become. I remember seeing a mother who came to me and said, “Dr., I have read more than 10 books.” And I thought, “That is why you are my patient, otherwise you would not be the patient and so confused”. Because people know very little about what is going on in this most complex combination of five elements.

You see, the brain is a complex tool, an instrument. If we go and buy a radio set, usually it comes with a manual. If we go and buy a video machine, it comes with a manual. Even this computer comes with a thick manual, but what about a human brain which is so complex? The human brain is the best combination of five elements which is actually very sensitive to balance. It is very prone to imbalance. Some slight imbalance in the chemicals of the brain can produce madness. Some slight imbalance in the chemicals of the brain can make you very anxious or depressed. But, look at the situations now. We have no manual in the world about how to operate this combination of five elements.

All the senses, the eyes, the ears, the tongue, everything is very closely connected with this tool. Nobody taught the child how to see, how to listen. But Swami has taught us through His most complete teachings, taught us how to look at things, how to listen to things, how to talk, how to receive information. So in these teachings we have the greatest manual. It is our job as parents, as teachers, as gurus, to teach this manual, (which tells us how to operate this delicate machine) to our children.

So, how does the brain work? Modern science has found that the brain actually should be called the “Modular Brain”. The brain is actually value driven. Sir John Eccles, the Noble Prize Winner for Neural Science, once said, “The brain is built with the propensity for performance according to value systems”. The brain has this potential, it is in fact, highly organized in columns and modules with the potential to be activated by good and bad values. If we do not activate good value parts in the brain when the child is young, then these parts may be gone and may not come back. If we keep on operat-

ing the wrong part, that pathway, that module, will be strengthened and it will be very difficult when you grow up to delete that pathway.

So, understanding this, we know that child development has several independent dimensions. This is an important principle. If we plot a graph of a human being, you will find that there are many lines, or streams of development, that line we call 'cognitive', the jargon word for thinking. This one is for memory, this one for IQ. We have moral development line, (MQ), we have interpersonal line, we have the self line, we have emotional, the popular word for it is 'EQ' at the moment. With these several lines, there are many theories on this: The theory of multiple intelligence, the theories of developments, but they all point to the same thing; that the mind is a multifaceted faculty with the several lines of development.

As parents, teachers and gurus we have to pay attention to all round development, in all lines. Each line moves in stages from body to mind to spirit. The development progresses from sub-conscious to conscious to super-conscious. Development progresses from body to mind to spirit. The development progresses from, in other words, pre-egoic state, to egoic state and then to trans-egoic state. From pre-personal to personal to trans-personal. Professor Gokak before his death in 1992, gave a prophetic lecture. In his vision he said that in the next century, the trans-personal psychology will be integrated into the mainstream psychology. It will be an important part of human development. Development progresses from gross to subtle to causal. Or in very simple terms, it progresses from "I" centre. When you are very young you are very "I" centred. This progresses to "We" centre and then to "He" centre. So, you can judge the level of development by judging whether the person is "I" centred, or "We" centred or "He" centred. The more you are "He" centred or God centred, the more advanced you are in your development. So with this understanding, we will start to look at parenting.

Two years ago, before the Parenting Conference, Swami called us in for an interview and then started off by asking the purpose of the Conference on Parenting. He made a very, very important remark, saying: *"Parents now-a-days, are interested in their children being great. They want their children to have great fame, a lot of money, but very few parents are interested in making their children good"*. He said "Parents are now-a-days likely to produce Ravana's instead of Rama's". So that 'great' and 'good' are the key principles. This is totally compatible with what we have now learnt about development. The lines of development are independent. You may be able to produce great children who are cognitively intelligent, but if you don't pay attention to the moral line of development, to the self line of development, to the emotional / spiritual line of development, then you won't be able to produce an all round development. You may have great children, but they may not be good children.

So with this, I would like to share with you to some knowledge, the empirical knowledge from the follow up of a lot of children. They were followed from when they were very young to when they were grown up. This was to determine the qualities of parents, who produce great children in contrast to the qualities of parents with good children. Let us start by looking at the qualities of great children first. We have to remember that genes, or the genetic makeup actually plays a 50% role in making intelligent kids. Once one of my medical students asked me: "How can we produce great or intelligent children in the future?" My answer was that the first requirement is to marry an intelligent husband or wife. Many people in this room may say: "I am too late, then what do I do?" Don't be discouraged because the environmental factors, ie. the qualities that you can influence can still contribute about 50%. Parents with great children talk and play a lot with their children. They understand the children's verbal and non-verbal communication. They nurture their children. They provide a variety of activities, toys and experiences. They teach skills directly. So, in fact, the five items could be summarized in one word, 'opportunity'. If you have knowledge, if you have opportunities, then you are bound to produce great children. This will not guarantee good children.

Look at the quality of good children from research. These children obeyed and respected their parents. In fact one of the most important moral legacies that parents can pass on to their children is that, their children should listen, obey and respect them. Researchers have shown that at the age of five, if you observe a child in interaction and the child doesn't listen, there is a very good correlation that at the age of thirty, the child will become selfish. This means that at the age of five, we can almost predict the personality, and the goodness at the age of thirty. Parents who have good children, teach discrimination between right and wrong. When you are very young the brain is value driven. It is our duty to teach discrimination and discrimination, as many speakers this morning have said, is a very important power. Two years in a row, I asked Swami, "Swami how to transform the mind?" and Swami consistently answered: *"There are many types of transformation but the most important transformation is transformation of the mind"*. I asked Him how and He said: *"By fundamental discrimination. By using fundamental discrimination before you act, before you think, see for yourself, think for yourself whether it is good or bad, right or wrong for all."*

Now how does this discrimination transform the mind? When you use the power of discrimination, you are actually stepping apart from your thoughts. You are able to watch the thoughts. You transcend the thought. Remember the pictures sister Bernice presented this morning, about the five bodies, the five sheaths of the body? When you are actually going inwards to the body of discrimination, you are standing apart from the mind. Also, by doing this, you are not allowing bad thoughts to come into your mind. Then what is left is the purity of the mind. So, discrimination is very powerful in transforming the mind. You have to raise loving children. In fact, if you do the point number three shown here alone, you can forget the other items.

Teach children to think before acting and become a good example. Many people have touched on this. In Sweden, there was research done a long time ago. It showed that the best parents were the parents who don't actually teach too much verbally. These were the parents who have harmony of thoughts, words and deeds. What a coincidence with the Divine Teaching! We have explored this in depth already so I won't spend a lot of time here talking about Head, Heart and Hand, but the main thing is the purity. One time I asked Swami: "Swami how about those people who have bad thoughts, bad deeds and bad action, they are in harmony?" *"Are they human?"* Swami said, *"Leave them alone there are such people like that"*. Through my stupidity I didn't understand that, in fact, the word harmony means purity. It comes from Sanskrit, *Suddhi*. Purity comes before unity and unity comes before Divinity. Without Divinity, Swami said there is no unity, there is only community, not Divinity. So the perfect harmony is: Purity of head, heart and hand and we have to install this in our children. How do we do this? The conscience test, a little exercise that we all could use is called, the mirror test, named: 'Ask the man in the glass'. I am going to read you this poem and I'll finish my talk with this beautiful poem:

*"When you get what you want in your struggle for self
and the world makes you king for a day,
just go to a mirror and look at yourself
and see what that man has to say.
For it isn't your father or mother or wife
whose judgment upon you must pass,
the fellow whose word that counts most in your life,
is the one staring back from the glass.
Some people may think you are a straight shooting chum
and call you a wonderful guy,
but the man in the glass says you are only a bum
if you can't look him straight in the eye.
He's a fellow to please never mind all the rest,*

*for he's with you clear up to the end
and you have passed your most dangerous difficult test
if the man in the glass is your friend.
You may fool the whole world down the pathway of your life
and get pats on your back as you pass,
but you'll find the rewards will be heartaches and tears
if you have cheated the man in the glass".*

Ask your conscience. We are fortunate that we have the Conscience with us here. Ask yourself whether Swami will approve of your activity? The man in the glass is your own self, your conscience, our Swami. It is our duty to teach our children the simple principle that there is no right way to do a wrong thing, that there is no pillow as soft as a clear conscience.

Dr. T. Judo (Thailand)

Session 4

Modification and Sequencing of Curriculum in 3 Groups of Bal Vikas Course, Smt. Kamla Pandya

Million salutations at the Lotus Feet of our dear Lord.

Respected elders and dear brothers and sisters

Before I launch myself into the topic proper Sequencing and Modification of Course Content, let us recapitulate what we have dealt with in the last two days.

Sri Sathya Educare program has as its very basis the Sri Sathya Sai Bal Vikas program. Some of the objectives that we have (and you will be seeing the slide very shortly) of the Bal Vikas program, is;

- To make the child realise that God exists.
- Man is Divine.
- Character development of the child.
- Values are latent in all.
- To develop the power of love in the child
- Help him to understand his human workshop
- Not only develop good habits but also to help to develop and sharpen skills like; silent sitting, intuition, tuning in, watching ones' breath and making the child realise the unity of the five elements and creation with man.

The target audience of our Bal Vikas program, has been the Bal Vikas classes, the children especially and the EHV in the schools. But with them we have to also take into consideration the parents, the devotees, the active workers and above all the Sathya Sai Seva organisation.

After this short recapitulation, let me plunge into the topic proper. At the outset let me make it very clear, that we are not introducing any changes. Changes would mean deletion of something that exists and adding something new. What we are doing is just changing our approach. When we go to the watchmaker with our watch, which is not working, he opens the watch and sets whatever is wrong, right within. Maybe a hairspring has just bent a little and he straightens it out. What has he done? A slight adjustment, a little twist, a change of vision. That is all. A change in our approach is essential. For the Bal Vikas program the change in the approach of the Bal Vikas guru is very essential. Our key letters in this change must be S.A.I: 'S' 'Systematic', 'A' be 'Appropriate', 'I' 'Integrate'. What are the inputs that we can suggest? Some of the inputs that we can suggest will depend on which age group we are dealing with. Is it group one, group two or group three of the Bal Vikas class? Or is it the primary, middle or secondary of the school curriculum? At the group one or primary stage, the effort of the guru primarily is imparting information or knowledge. At the group three stage or secondary stage of the curriculum, the effort of the guru is to give the child an opportunity to put into practice what he has learned during the nine years of the program. This knowledge plus understanding only will result in correct action. What are the inputs that we can now suggest at each of the three stages? First of all, as gurus we have seen that this program of the Bal Vikas is divinely designed by Bhagawan himself and therefore the Master of this program must occupy a predominant place. We as gurus are often narrating incidents of the life of Bhagawan to the children, but it is now necessary that we adopt a systematic, appropriate and integrated approach. More on this topic will be dealt with by the next speaker, and therefore I shall move on to the second aspect.

The second aspect is introduction of the five elements of creation. At the group one stage or what is known as the primary stage, the child must be made aware of the five elements. Stories, group songs, group activities, prayers and silent sitting will help the guru in this process. For example, in the morning you heard a lovely story of the great philosopher, Socrates. He took his disciple on the banks of the river and ducked him under the water. The disciple was breathless. When Socrates lifted his hand and allowed the little disciple to breathe the first thing he asked him was: "Son what did you want most when you were under water?" The disciple said, "Sire, I wanted air. I wanted to breathe." With this story a song can be introduced into the curriculum which will add on to the meaning of it:

"..God made man and five elements
we are made of them too, so is mother nature
and all creatures, and all creatures."

This is an elementary aspect which will be presented to the primary or group one stage. As the child advances in age we can also expand his horizons of understanding and we can add on something like:

"Like space accommodates everything
let my heart encompass every being
like air that's cool and clear, let my smile be full of cheer and
His Lotus Feet will always be near.

Like fire burns strong and bright
Let my thoughts always be upright
Like water quenches thirst earth tolerates the worst
Let me be righteous and just."

So with this song, a story for the group two, for the middle school section would add on to the understanding of the child. At the group two stage, the understanding of the five elements, the inter-play of the mind and senses must be explained to the child.

At the group three stage the child must be made to realise that if he maintains a balance within himself, nature will also help him.

There was a great yogi, yogi Aravind, a great saint of his times. He was a man of peace and equanimity. He always advised his pupils to remain peaceful and calm. One day a huge storm blew in the *ashram* where he lived. There were sounds of thunder, there was rain and downpour. All the inmates and the disciples of yogi Arovind got scared, they shut the windows and huddled up into their rooms. Suddenly one of the disciples realised, "Oh God! We've forgotten to close the windows of Swamiji's room." So he ran to the room and do you know what he saw? He saw yogi Arovind in deep sleep, calm and peaceful as ever. Not a drop of rain had entered through the windows. Yogi Aravind was undisturbed by the sounds. Clearly proving that if man is at peace with himself, if man maintains balance within himself, automatically nature assists him.

Dear brothers and sisters. At the group three stage it is important to go a little further and explain to the child what happens if man misuses creation. There is a beautiful story, the story of de-creation. It goes like this:

On the first day, man saw earth. It was very beautiful and he decided,
"Why waste so much land, why not cement it, why not build skyscrapers
and tall buildings. And he did that and he said "This is good".
On the second day, man saw rivers and seas and said, "Lets do something

about this," So he began to put all the sewage into the seas and rivers and he said "This is good".

On the third day he saw forests and trees and he said "Why waste so much land again, let's cut them all off," and he cut them all off and built over-bridges and expressways and he said, "Wow! This is good".

On the fourth day, man saw animals, he said, "Let's kill them for money and sport." So he began to shoot and he said, "This is good".

On the fifth day he felt cool breeze around and he said, "Let's burn up everything and let it blow up in carbon." And when things began to blow he said, "Wow! This is good".

On the sixth day he saw other men around and he said, "My, this is a problem.

If these men cause misunderstanding with me, I had better be ready to face them. Let me build missiles." So he built sites of missiles and he said, "Wow! This is good".

And on the seventh day dear brothers and sisters, there was an eerie silence.

There was deathly silence all around, there was nobody to say, "This is good".

Stories like this will make the child realise that he must not misuse the five elements of nature. De-creation is the result of misuse of the free Human Will given to us by God. This can be interspersed with group activities and games. It should be added on and summed up with silent sitting and tuning in. The child must be taken on a conducted tour to the different aspects of nature, so that he realises the unity between himself and Mother Nature. We cannot treat each group as a water tight compartment; we cannot treat each technique as a watertight container. What we have to do is to integrate all the five techniques so that the message goes full and clear to the child. But for all this it is essential that we practise with the five 'D's'.

So far the five 'D's' are taught to the children in the form of a quotation of Bhagawan Baba. But it is time now for us to relook at our approach and introduce stories, songs, group games and activities to bring in duty and devotion at the group one stage coupled with discipline and discrimination at the group two stage, and culminate it with determination at the group three stage. Again these are not water-tight compartments. They flow easily, one into the other. But for all this material the guru is the 'kingpin'. The syllabus, the course content is only a means to an end, it is not an end by itself. The 'kingpin' in this program is the guru herself or himself. Along with the parents she constitute the bicycle of education that Bhagawan often refers to. For this bicycle of education to move forward, both the teacher and the parent must join hands. All this is possible only if we can introduce the Bal Vikas program at a correct age to the child. You find that the television has become 'televisharm' today. Children at the age of three and four are singing songs of movies and films, that means they are ready to receive this type of material. It is necessary for us to give them the right input at that time. If we begin at the age of five, we can complete the nine years program of the Bal Vikas course content by the time the child is thirteen. It is at this time that the organisation of the Sathya Sai Seva comes into play.

The children must not be left at this time, they must become an integral part of the organisation, they must become a part of one of us. So between fourteen to seventeen we must engage them in *seva* activities. This morning, we heard the Vice Chancellor of our university telling us of the *seva* activities that Bhagawan has introduced for the children during the last October session. It is such activities that will make the child sensitive and empathise with others. Therefore it is necessary that between the age of fourteen and seventeen, we give the children an opportunity to put into practice what he has learned. When he is eighteen years of age, he can enter the youth wing as a ready recipient of the Sathya Sai Seva Organisation.

But, as I said dear brothers and sisters, for all the children we gurus have to become role models. We gurus have to change our outlook on life. We gurus have to turn to the Lord and Master all the time.

The gurus of the Kalki Avatar have to become like the squirrels of the Rama Avatar. What did the squirrels do at that time? During the time of Rama, the squirrels picked up granules of sand and scampered up and down the banks of the ocean, helping to build a bridge across the ocean. The gurus have to do the same thing in this *Kaliyuga*. We gurus can serve these tiny children that come to our classes and offer this service at His Lotus Feet.

I'd like to clarify that the lesson plans for group one and group two, the additional inputs will be circulated to you at the end of the session. Jai Sai Ram.

Kamla Pandya (India)

Session 4

Induction of the Life and Message of Sri Sathya Sai Avatar in Curriculum-1, Smt. Devi Rajagopal

Aum Sri Sai Ram

Million salutations at the Lotus feet of our Dear Lord!

Respected elders and dear friends.

The topic for discussion now is incorporating incidents from Swami's childhood into the curriculum. While teaching the present syllabus, we normally bring in incidents from Swami's life, Stotras and the Suprabhatam. Children have always responded to the stories with great interest and enthusiasm and are eager to listen to more. Swami used to exhort us earlier by saying that, "My Life is My Message." Now He has gone a step further and now says that, "Your Life is My Message." This shows how important it is to imbibe blessings from Swami's life and practise them so that we can be true ambassadors of His Mission.

Children of course have to be made familiar with His life as it nourishes the seeds of faith, reverence, devotion and good characters. To tell the story of the life and times of Swami is like a child trying to scoop the ocean with a sea shell. The majesty and the mystery of His life can never be portrayed in words. Still we shall make a humble attempt.

Group 1.

- Village of Puttaparthi and how it got its name.
- Raju household – and about Swami's parents Sri Pedda Venkappa Raju, Easwaramma and His grandfather, Kondama Raju.
- Events leading to the birth of Avatar on 23th of November 1926, are well known to all of us. Little Sathya Narayana, as Swami was named, was lovely beyond description. He soon became the pet of the village Early childhood

1. Aversion from non-vegetarian food

He kept away from places where sheep, goat or cattle were killed of fowls and fish trapped. He was also against cattle races and cock fights.

2. Love for all creation

Little Sathya had a heart that melted at the sight of human suffering. If beggars appeared at the doorway, they had to be fed. And if they were driven away He would wail loudly until they were brought back. He even used to sacrifice His share of food for their sake.

3. Sathya was held up as the perfect example of an ideal child by every parent in the village. And soon His little friends started calling Him guru. He was a precious child who learnt His lessons by Himself far more quickly than other children and composed songs at the tender age of 7. At the age of 8 He joined the Higher Elementary school at Bukkapatnam, two and a half miles from Parthi. He had to walk the distance come rain or shine, with His bag of books held high over His head. Spirit of endurance of facing hardship, simple innovation, honest and well behaved, very obedient and never speak-

ing more than necessary. He set a good example for the other children even at the tender age he would take out whatever things his friends asked for from an empty bag.

4. The teacher's episode is very well known. Sathya was punished by a teacher who found that he was stuck to his chair at the end of the class. He was released from his plight only when he asked Sathya to step down from the bench. Years later, Swami remarked that He had willed it to happen only to demonstrate Himself and gradually prepare man's mind for the announcement of His mission.

5. Selfless love

Sathya grew up in the midst of 20 children. When the tailor came to make their clothes, the children would rush forward to select what they liked, but young Sathya would stand to one side and take whatever was left. What a lesson for the children who are not content with all the dresses they have. One day when he was returning home from school, some jealous classmates threw Him down in the mud and handled him roughly. Still He remained calm and never complained or told tales.

Group 2

1. Pandari Bhajan groups, Sathya as poet and performer. Swami disapproved of books and films which did not uphold human values and was of opinion that they misinterpreted the Scriptures and made a muddle of music. When He was 10 years old, Sathya formed a Pandari Bhajan group consisting of about 18 boys, uniformly dressed in ochre robes, each carrying a flag and wearing jingle bells as anklets. They danced to the tune of folk songs and ballads depicting the life of Sri Krishna, Bhagwat Puran, and Shiridi Baba, which were composed by Swami Himself. He always took the lead role in these performances. He astounded everyone with His melodious singing and realistic acting. Shopkeepers of Parthi used Sathya's abilities to write jingles to advertise their wares. Some of His songs were written to bring about a transformation in society. The song which he wrote and sang during the freedom struggle was also a great success. The incident at the High School at Urvakonda, where Sathya impersonated a well know dancer, Rishyendramani is another popular anecdote.

2. Sathya as teacher

During playtime Sathya used to teach the principles of truth and right conduct and love by exhorting them to always respect their parents, always adhere to truth and cultivate love. Many a child who was Swami's playmate was thus transformed.

3. Unity of faiths

Right from those days Swami promoted unity among different castes and religions. There were many Muslims in Parthi, and Swami used to exhort His Hindu friends to forget religious differences and participate in the festival. He also had a Harijan friends, Ganganna, in whose house he had a meal.

4. High school days

Swami stayed with His brother, Sishama Raju, while attending high school at Kamalapuram. There was a scarcity of water and it was difficult to get good drinking water. So Sathya had to draw water several times from a well nearly a kilometre away, and carry it in huge earthen pots back to the family. He would be busy with this task till 9am, which was just about the time He had to leave for school after eating breakfast – salted rice and pickle.

5. Scout camp

This incident of the scout camp where he had to buy a new set of scout uniforms and attend the festival at Pushpagiri, is well known. Sathya had only one set of clothes unlike today's children. As soon as He returned from school He would take off His clothes and wrapping a towel around His waist He would wash them and put them to dry. Later He would iron them and place them under a heavy trunk

to set the creases. Thus, He made do with one set for the whole year. When his friend Ramesh, sensed that Sathya had difficulty in buying a new uniform he decided to gift Him with a new set. Sathya however declined saying that accepting the gift would spoil their friendship, which is a heart to heart relationship. We also know of the difficulties Sathya had to endure to reach Pushpagiri (the long arduous nine mile walk).

6. Upholding the honour of the family

Family of Seshama, had no one to fetch water as Sathya was away. When Sathya returned from Pushpagiri, Seshama vented his anger on Him by beating Him with a ruler. However, when His father later came to take Him back to Parthi, He pointed out that if he went immediately, people would talk and it would reflect on the family's good name. Today also Swami cautions young students never to speak anything outside that may bring down the honour and good name of the family.

These stories of Swami's childhood revealed that He led an exemplary life even during His student days. All the troubles He underwent was just to set an example. He wanted His students to cultivate good thoughts, habits, and actions and not waste money or time. Bear your life on God. Please God and redeem your life.

Revelation of divinity

This epoch making event is too well known to all of us to be recounted. The grand declaration by Sathya of His Divinity on 20th October 1940, the reaction of His parents and siblings and the way He went about convincing them that He was now no more theirs has to be highlighted to the children. Sathya Narayana Raju the high school student had become Sathya Sai Baba.

Devi Rajagopal (India)

Session 4

Induction of the Life and Message of Sri Sathya Sai Avatar in Curriculum – 2, Smt. Nimmi Kanwar

Om Sri Sai Ram

Need – The syllabus of Bal Vikas has been given by Baba Himself. We have been using it for so many years but have not exploited it to its maximum. The time has come to induct Baba's life and message in a big way and to place more and more stress on Him, without sounding like over zealous missionaries. His message can be emphasized even more to make a bigger and more effective impact on children everywhere.

It is, therefore imperative, that every guru be familiar with Baba's life story so that, instances can be drawn frequently from His life when necessary. It goes without saying that the guru must have steady and deep faith in Baba, so that over a period of time that is transmitted to the children.

As Baba has Himself mentioned we have a unique opportunity in this lifetime since we are present on earth during the time of the Avatar. As He says Kalki has only this one time divided into the three Sai Avatars. This tells us how very fortunate we are. This reminds us once again that this is truly a unique opportunity for all of us. It would be the saddest thing if we were to fritter it away. Therefore we owe it to ourselves and to the children who come to us to make full use of Baba's teachings.

The world today is full of unrest, mental and physical pollution, and negative emotions of all kinds are thick in the air. Even small children are not spared the impact of this foul and unhealthy atmosphere. The one effective weapon that we possess to combat this powerful enemy is the weapon of Sai-chology, the one weapon that will strike at the very root of this immense problem. Let us remember S is for Spiritual transformation, A for Association that moves us in the right direction and I for Individual transformation.

Each one of us has so much to give the children. We have our own experiences. We have a wealth of material in Baba's teachings, discourses, and messages. I will give just a guideline that can be used in class to highlight some incidents from Baba's life to inculcate His message in the mind of the young children in such desperate need of correct channelisation of minds and energy.

Swami's love for Humanity

As Ramakrishna Paramhansa said you have no idea how the Formless limits Himself to come in the human form out of love for His creation. It is an adventure for children to know about Swami and His life – a true fairyland, the fact of which can be easily corroborated to their satisfaction. The aim of Baba's mission is to unite mankind into one family through the bond of brotherhood, and spiritual regeneration through the power of His all-encompassing and unconditional love.

Group 1

1. Love for parents – Baba has always showed great respect for His parents. On His birthday He visits Easwamma's Samadhi without fail, showing that gratitude towards one's physical parents is one's duty. Easwamma Day is celebrated worldwide as Student's Day. In accordance with her wishes He has provided health care, education and water to the needy people of His place of birth.

As per her wishes He remained in His birth place and continues to speak in His native tongue. This regard, respect and fulfillment of filial duty is a remarkable example to set before the generation of today.

2. Caring, Sharing and Compassion – Throughout His childhood, Baba had good friends who adored Him, but He never took advantage of their goodness. Even when they wished to provide Him with clothing, etc. which He could ill afford, He never accepted anything, on the plea that that would ruin the relationship.

Within the family He endured all hardships silently. He performed more than His share of housework without indulging in sibling rivalries and jealousy. His compassion for the poor used to lead Him to sacrifice His own meals for hungry beggars. He accepted whatever clothes were given to Him without a murmur and never expressed any demands whatsoever. He took care of His aged grandfather lovingly; even cooked for him while rushing back from school in His lunch break to feed him.

From a tender age He tried to prevent people in the village from slaughtering innocent animals for food. His soft and gentle heart could never tolerate any senseless cruelty to any being in His creation. Of special interest to children will be stories connected with His several pet dogs and deer. The incident involving the rescue of the orphaned tiger cubs, after their mother was hunted down and killed is well known to you all. Children can thus be made aware of the Divine compassion, which they should be encouraged to follow.

3. Why fear, when I am Here? – Fear today stalks the heart of many a child in this troubled age. The assurance that they are never alone, never uncared, or unwanted does a great deal for their self-confidence and esteem. In this day and age even parents may not be competent to provide the children with this confidence. It is imperative that they be taught to have faith in the Omnipresence of the Lord. There is no dearth of stories about Baba's Omnipresence and the protection that He has provided to those who have called Him sincerely in their time of need.

To impart these teachings it is helpful to use the techniques of role play and songs in regional languages. Chanting of Sai Gayathri and Gayathri is a must for inculcating faith in the belief of Unity and Diversity.

Stories:

Baba's school days. Stories of His childhood in His own words are fascinating and carry invaluable messages for children. The book, 'Divine Album' provides delightful images, gazing on which, the child's mind will undoubtedly benefit. 'Sathyam Sivam, Sundaram' and 'Man of Miracles' provide a store house of fascinating stories which will be invaluable in class.

Silent sitting:

1. A jolly ride to Prasanthi Nilayam
2. Baba's Darshan

Group singing:

Sarva Dharma bhajans and value orientated songs.

Group activities:

1. Cut pictures of stories and arrange chronologically.
2. Teach one or two Sai *shottara* every month.
3. Draw outline of hand and colour. Fill finger space with actions done to help.
4. Mother at home.

Group 2

Dignity of labour – Baba worked hard throughout His childhood at home and at school. He never received anything without having worked for it. He never complained or shirked His allotted duty. Till today Baba performs many tasks on His own, despite the fact devotees wait eagerly to do His bidding. He has been seen to open and shut doors for others, never orders others to switch on or off lights, etc. He teaches this to His students at school and college level. At no time would they hesitate to perform any task however menial.

Cheerfulness and Contentment – Baba is ever contented and happy. He is never upset by things like heat and cold, He never appears morose though He maybe serious. He holds a positive outlook at all times and tackles all situations fearlessly. As a child He often had to go without what others had but He never pitied himself. He managed for days with one set of clothes, washing and wearing them day after day. He composed and sang songs for a small fee and used His talents to gently correct the faults of others through His musical talent. He never coveted what others had and to this day His needs and requirements in food, clothing, etc, remain simple. A valuable message comes across to children in this demanding consumerist society we live in i.e. be grateful and happy with what you receive.

Compassion in action – is what Baba is about. Ever aware of the needs of others He fulfils them without hesitation. A silent plea of a homeless woman, the suffering of the sick, the dry and parched throat of poor villagers prompted Baba to act without delay. We learn to not merely sympathize but to take action, however we can. A message of unselfishness and sacrifice for the self-seeking world of today.

Humility – Baba shows us through example how elders and senior are to be treated. He shows perfect consideration and manners – the hallmark of a cultured person. Their comfort and convenience is to be given top priority at all times.

Unity of faiths – All religions with no distinctions are to be respected while following one's own. Baba says follow your own God sincerely and well. He celebrates all religious festivals happily translating the adage 'Fatherhood of God and Brotherhood of Man' into truth. No one is required to change his/her faith. *There is only one caste, the cast of humanity, there is only one religion, the religion of love, there is only one language the language of the heart, there is only one God, and He is Omnipresent.*

Follow the Master, Face the Devil, Fight to the end and Finish the Game.

ABC is Always Be Careful.

The habit of using one's discrimination at all levels of life should begin at this stage and become a life long habit.

At group 2 all prayers should be repeated and the meanings dwelt on at length. Such as *Karam Charan Kritham va....*

Nimmi Kanwar (India)

Valedictory Session

Valedictory Remarks – 1, Sri Indulal Shah

On behalf of all of you present here, I offer our million salutations at the Lotus Feet of Our Lord.

Dear Delegates, Sisters, Brothers and Dear Students,

We have all assembled here this morning to receive the Valedictory Divine Message from our Lord on the conclusion of the International Convention of Sri Sathya Sai Educare. I am before you to place the overview of today's proceedings.

During the last two days about 7000 delegates from India representing all Districts in India and 44 countries from the 5 Overseas Zones, have assembled to comprehend Bhagawan's message on EDUCARE. This convention was blessed, as the delegates had the privilege of having Bhagawan's immediate presence at the afternoon sessions of the two-day Convention. 18 subjects were discussed in detail with the help of 21 learned scholars from India and abroad. Besides the four sessions of the Convention, separate discussions on the day's proceedings were held every night Zone-wise amongst the Overseas Delegates and State-wise by the Indian Delegates, The Conference was conducted in English, with simultaneous translations in four foreign languages for the benefit of Delegates coming from different countries who do not understand English.

The Bal Vikas Program as we all know, has a long and cherished history dating back to 1969. In India several lakhs of children have taken advantage of this course in the last thirty years, and have become part of Sri Sathya Sai Seva Organisation, by rendering yeoman service to mankind. Many of the Delegates and gurus were formerly Bal Vikas students.

Today we have about 10,000 Honourary gurus inland and abroad conducting training in the 9 year Bal Vikas and EHV Program covering over two lakhs of students.

The delegates at the Convention first attempted to understand the basic underlying principles of Sri Sathya Sai Educare: that the five elements in nature, have the five human values inherent in them. Love as an energy sustains the entire creation. This is the truth of creation. Because there is right conduct in nature, there is peace in nature, and consequently there is non-violence, and since man is a part of nature, he is not different from nature. But man is privileged and better equipped because he alone has the mind that enables him to understand this cosmos and his relationship with it.

In order to experience this truth man must learn to handle his own human workshop. True spirituality therefore is learning the art of integrating the love imbedded in the heart with the mind, and thereby getting the heart, the mind and the five senses integrated into one whole system. It is only when the mind becomes pure that thought, word and deed can be united, and it is only when this integration is achieved that Divinity can be experienced. This in short is what Educare is, purity, unity and divinity.

The uniqueness of Sri Sathya Sai Educare lies in the fact that it is also given a spiritual action plan to enable man to achieve the ultimate experience of Divinity within, by the practice of the 5 D's of Duty, Discipline, Devotion, Discrimination and Determination. Sri Sathya Sai Avatar, our beloved Bhagawan is the only Avatar who has shattered all the myths related to spirituality and converged all the diverse religious thoughts and philosophies into one united message of 'Educare' and placed it in a very simple and lucid manner for the common man to easily understand and practice. It is therefore apparent that Bhagawan's message is not different for different people, but just one message for the

whole of mankind. Therefore it is apt to say that this message of SRI SATHYA SAI EDUCARE IS THE ONLY VEDA FOR THE 21ST CENTURY. The message of Sri Sathya Sai Educare is the one that enables man to commence his journey from many to one.

Bhagawan has been talking for long and telling us that the five great values are within us. He has often reminded us that Divinity is resident within us. He has told us that there is not one inch of this universe, where He does not exist – Divinity pervades the Universe. It is only that we have to be aware of it and manifest Divinity in our lives.

Now with this Convention we are introducing Educare as part of a teaching program of Bal Vikas and Human Values Education. This is unique in the World! No other Education system has introduced this, no one has dared introduce this – for no one knew how to implement this.

Now with Educare as an intrinsic part of Bal Vikas EHV we have the answer. The clue is in the ‘Care’ of Educare. Not only must the gurus provide Education – it must be done with CARE! Children must learn by the example of the guru, their Love. They must be taught to Love and CARE for their behaviour themselves, care for parents, care for home, care for teachers, care for neighbours and friends, care for the needy, care for environment and care for the five elements! This is the challenge for all gurus. The challenge is as great as the ideal.

In no other Educational System are children, at the age of five or six taught to understand their relationship with nature, the five elements, Divinity and themselves. If a child, at that early age is reminded of his goodness and Godliness and that he must understand that it comes from our Sai, our God, he must live a Godly life of love, joy, happiness. Thus we create a Divinely oriented society. It is critical that parents are included in this integral program of Bal Vikas and Human Values. This is the great challenge for us, the office bearers of the Sai Organisation because Educare is the essence of all teachings of the Avatar.

It has now emerged that the message of Sri Sathya Sai Educare is the final blueprint for regenerating the spiritual character of every nation in the world, transcending all differences of caste, colour, creed and religion. It is the complete answer to all the problems faced by mankind today. It is for the first time in the history of mankind that an Avatar has disclosed man’s true divine nature and has also made him realize his true relationship with the entire cosmos. The Sri Sathya Sai Educare will fill in all the missing links with the comprehension of the entire creation and that of man.

Yesterday, Brother Srinivasan, the All India President, read the message received from the Prime Minister of India, Sri Atal Behari Vajpayee to this International Conference. I take this liberty to refer to some of the salient points as far as we the Bal Vikas Trainers, Gurus and Devotees are concerned. The message pays a tribute and sings the glory of our Bhagawan’s holistic ‘Educare’ Program. The Prime Minister says and I quote – “Baba is converting syllabus and textbook-bound education into holistic ‘Educare’ that involves both teachers and parents and gives them the joy as well as the responsibility in developing children’s potential. Bhagawan’s five ‘D’s’ of Devotion, Discipline, Duty, Discrimination and Determination, will help not just young people but also all of us in leading more meaningful and happy lives” – unquote

However what the honourable PM adds at the end is important for all of us. He says that – “He expects the Participant Gurus of this Convention will be able to transmit the knowledge and love that Bhagawan generates to all the children who are entrusted with the gurus. He further adds the Philosophy and Practice of EDUCARE needs to be integrated into the general system of education of India for our national regeneration.

In this new scenario it is now imperative to understand that Bal Vikas is not merely an activity of the Sri Sathya Sai Organisation, but a movement that should cover all children of the world, irrespective of their caste, colour, creed and religion and implement Sri Sathya Sai Educare, through all activities of the Sai Organisation and also in the individual lives of the devotees connected with the Sai Organisation.

While the Bal Vikas classes have a great elevating impact on the children, it is also realised that parents must be actively involved in the process of EDUCARE. Hence, a well planned course of action on "Parenting" should be implemented in all Bal Vikas Classes so that parents play a serious participative role in the development of their children

There should not be any confusion because of the above names and they will continue in the same name. However our main theme and the program will be as finalised by this Conference which will be circulated to all of you.

It is also important that before we embark upon this program all members of the Organisation imbibe, understand and practice the message of Sri Sathya Sai Educare in their personal lives. A large scale re-orientation and transformation program for devotees also will be initiated globally. This Convention has to take decisions and recommendations under three parts.

- 1) At a world level
- 2) At an overseas level
- 3) At an all India level

This Convention will take various decisions in the afternoon, and after taking into account the instructions and directions being given by Bhagawan in this Valedictory Divine Message. However, the decisions will be placed at The Lotus Feet of our Lord on Guru Poornima for approval and blessings. The decisions will cover:

- 1) A new administrative set up.
- 2) Revised materials and lesson plans for training of the trainers before 31st August 2001.
- 3) Revised training for the Gurus in the new EDUCARE Plan to be completed for all the existing Gurus before 31st December 2001.
- 4) Revised Course content for Group I, II and III will be implemented during this training.
- 5) We will also be planning how the message of "Educare" must be taken to the parents and devotees all over, thus making EDUCARE as the main message which will run through all activities of the Sai Organisation and also in the individual lives of all the Devotees connected with the Sai Organisation.
- 6) Proceedings of this Conference will be given to all delegates before 31st of August 2001.

In conclusion let us leave this Divine valley of Prasanthi Nilayam, with a great sense of determination that our process of implementing the Sri Sathya Sai Educare in our lives will commence right from this very moment, because only transformation is the real test of our faith in Bhagawan Baba and the real qualification for continuing to be a part of His Divine Mission of Transforming Mankind.

If we look back at the proceedings of the last three days it seems as if the Bal Vikas EHV Program, newly enshrined as 'Sri Sathya Sai Educare' will burst as an illuminating Fire Ball in the 21st Century with the Divine Blessings and guidance of our Beloved Baba.

Let us therefore fold our hands and pray for Divine *Sankalpa* on the eve of the auspicious day of Guru Poornima that Bhagawan Baba bless the seed of Educare being planted in the 21st Century for future generation. Sai Ram

Sri. Indulal Shah
International Chairman

Valedictory Session

Valedictory Remarks – 2, Mr. Victor Kanu

I offer my humble and loving salutations at the Divine Lotus Feet of our Beloved Lord, our Beloved mother and father, Bhagawan Sri Sathya Sai Baba.

Brothers and sisters, there is no power on this earth nor in all the worlds, nor in the heavens that can make a dent on the mission of our Beloved Sri Sathya Sai Avatar.

I say this because I am going to tell you something, within five minutes, something which I consider a big miracle. So please sit up straight and concentrate lest you miss something.

One of the problems facing Africa today is water. Water for drinking, for human consumption, water is life. As you all know, water is essential for development, for the environment for everything. Now the population of Africa at the end of the 19th Century was 150 million people. But by the end of the last (20th) century it was 756 million people. And the forecast for the next 25 years is 1.25 billion. Now, all these people have been using the same sources of supply of water. Some of the countries share common rivers, river basins and lake basins. Water has linked communities together, but we also know that in history water has taken community to war. There have been water wars, and there will be water wars in Africa very soon.

It is for this reason that the United Nations has taken very positive steps in ensuring that there will be no water wars. That the distribution of water will be fair, and that people's attitude to the use of water will be equitable, and that there will be care in the sharing of water. For this purpose, the United Nations set up a human settlement programme, which has held several meetings with experts to find solutions to this problem. From the 30th of April to the second of May this year, I was invited as Director of the African Institute of Sri Sathya Sai Education to submit a paper to an expert's meeting in Johannesburg, on the theme of 'Water and Education for Africa: A Human Values approach'. Fifty experts were drawn from all over the world.

In my presentation, I of course acknowledged Bhagawan Sri Sathya Sai Baba as the owner of this Human Values-based education, a program which He has gifted to the world. I was the first to read my paper, but as the reading went on I noticed that my voice was slightly different. At the end I came down and I was a little disappointed. As my speech had gone on I could not understand why my voice was different. Of course there was an applause.

After the other papers had been presented there was a coffee break followed by a plenary session. During the plenary session, the first speaker was from UNICEF. He stood up and said, "All we have to do now is to accept Kanu's paper as the operational basis for this program for the whole of Africa" and there was no dissent. The paper contained Swami's program in its pristine form as we know it. So I left and returned to Ndola.

Three weeks later I received a phone call followed by a letter, inviting me to go to New York and present the Human Values approach to water education at a special session which was running parallel with the General Assembly of the United Nations. It was on the 6th of June when this special body was set up. Again I wrote a shorter paper based on Swami's Human Values of Truth, Love, Peace, Righteousness and Non-Violence, suggesting that it is the only solution, not only to the water problem, but indeed to all the problems that afflict Africa. The meeting was held at the Trustership Chambers, a very prestigious place, I was told it was the best. This was where Bhagawan sent me. And I

read this paper, and I was the last to read the paper. At the end of it many people rushed forward and wanted copies of the paper. I referred them to the UN who had the original. Since then I have been told that many more requests have been coming forward. That is being recorded at the UN and whatever is discussed there, is recorded fully, and will be produced in a book form.

Then I returned to Ndola, and just two weeks ago I received another call, this time from the United Nations Centre for Human Settlement. They will come with a team to Ndola. They will invite a few African countries to attend a special function, and this time they want the teachers of Sri Sathya Sai schools, teachers whom have been trained by the African Institute of SSSE, who have also had the experience of handling this program for the past ten years, to give a demonstration; because they are the recipients of this program. They like what I have written through Swami's grace, but they want to see whether the teachers understood it and what they could actually do. So the meeting has been set for the 27th and 28th of July, when the UN team will be in Ndola. All of those 2 days will be devoted to a further discussion of Swami's Education program, this time by the practising teachers themselves. Now top educationists will be called, but the number will be small, there will only be thirty of them. We will then go on to Ghana, where there will be another meeting on the 17th and 18th of August, where some other countries will participate. The United Nations have informed me that from that time onwards there will be rapid developments, and many workshops will be held on the Human Values approach to water education.

That is why I called this a very, very big miracle. It was not “me” that made the expert group meeting accept the Human Values Approach as a solution to the African problem, it is our beloved Bhagawan Sri Sathya Sai Baba! It was not “me” who went to the special session of the United Nations. I never dreamt that in my life. I would go to the United Nations myself. It was Swami who took me there. And you know Bhagawan, He placed me in Business Class, and you know in the Business Class you press the button and you go backwards, you press another button, you stretch your feet, you press another button, you stretch your arms. That's where Bhagawan placed me!

So I considered this a wonderful opportunity, but I have to appeal to all our Institutes throughout the world for assistance, in terms of materials, because of what is happening now in the whole of the African Continent. The United Nations, want this Human Values Program to be incorporated into the school curriculum. After the Ndola meeting these distinguished educationalists will return to their countries. The next step will be to hold a national symposia. This would be the preliminary step towards the implementation of Swami's Human Values program into the school curriculum as well as other activities. Thank you. Jai Sai Ram.

Victor Kanu (Zambia)

Session 5

Overview and Recommendations – 1, Sri R. Hira

Om Sri Sai Ram.

Reverential Pranaams at the Divine Lotus Feet of Bhagawan, and greetings of love to all the sadhakas.

Tonight is the third night of the *jnana yagna* of Sathya Sai Educare. Tomorrow is the *poornahauti* when Bhagawan shall finally bestow upon us the benediction of this *yagna* in the form of His Divine Discourse.

The time has come to proceed with the closing session of this convention. What shall we open with, what shall we close with in this final session? We shall close the outside and open the inside. The three days of diligent caring, sharing, learning and teaching shall soon end. All that begins ends, but the love of Sathya Sai for the gurus is endless. Baba said this morning to the gurus, “Don’t feel sad, dejected and lonely that I have not spoken to you.” He said, “I am with you always,”—a rare blessing for the chosen ones. So, when we leave Prasanthi, we must open the inside of our hearts and talk, communicate, construct and directly convey our concerns and worries as we share our joy with Him.

To those who are not satisfied and have intense desire and hope that Swami should personally speak or bless them individually, Baba says,

Darshanam Papa Vinashakam
Sparshanam Karma Vinashakam
Sambhashanam Sankata Haranam

Darshan mitigates our sins. The very glance of His vision or touch mitigates the negative karma of our actions. And simply listening to His Divine Discourse removes all calamities. This principle of divinity is symbolic for equality and oneness of divine grace.

Nevertheless, Bhagawan, we undeserving gurus from faraway countries have made many, many efforts and sacrifices to finally reach the Divine Lotus Feet. From faraway countries, we earnestly pray for Your divine compassion and mercy to grant the divine *mahaprasadam* of *padanamaskar* and sacred *vibhuthi*.

The incarnation of Sathya Sai Avathar has chosen the two most important time posts in the history of humanity. The 20th century, the century of slavery, war and destruction failed the hopes of civilization. And the 21st century, the century of freedom, peace and reconstruction marks the turning point in civilization as the long awaited era of love, peace and prosperity—the golden era of Sai.

We have to be vigilantly aware of the Sri Sathya Sai world education master plan. Through the concept of Educare and Bal Vikas, Swami has launched a silent and holy war to save humanity and eliminate poverty and pollution. For the past 30 years, through the Bal Vikas program, the Lord has blessed and prepared hundreds and thousands of worthy citizens around the globe.

When Sri Ramachandra was leaving from Ayodhya to serve the sentence in the forest and finally launch a war to kill the demons, it is noteworthy that all citizens wanted to go with Him. Goddess Sita and mother Kaushalya insisted to go with Him. The brother Laksmana was determined to not let Sri

Rama go alone. King Dasharatha sent a minister, and as they all proceeded the bird Jatayu and Sugriva helped as well. Finally, Hanuman extended his entire Vanara army. Why did everyone want to help Rama? Was it out of sympathy? Was it because He was a King? No! It was because Rama's mission was Dharma. When the mission and goal is loka seva and Dharma, the whole of creation, the five elements and all beings will come to assist. The role in the Kaliyuga of Sathya Sai Ram is not different from Sri Ramachandra.

With the weapon of Sathya Sai Educare, we have to fight the war of ignorance, poverty and pollution in the jungles of the world. One day while Swami was visiting Mumbai, He attended a luncheon meeting of the Rotarians. After lunch, Swami was requested to give a discourse. When Bhagawan came back to Prashanthi, the students asked Him how the trip went. He said, "Very nice, very happy. They were all dressed like gentlemen, but they behaved liked jungle men."

The jungle man is our goal, the jungle man is the goal of the Sathya Sai gurus. The *prema*, the *sathya* is our goal and the deliberations have been diligently done by all the gurus. I shall share with you the proceedings and the procedure in which manner how all the countries have deliberated; Specially for the interest of our dear Indian gurus I would like to inform you the outline of our overseas structure.

There are 21 regions of Sathya Sai Seva in the world which are composed of five zones. The deliberations and diligence of this convention was divided into five zonal conveners. Our dear sisters whom I shall name now, from the five zones represented all the 140 countries, countries present are only 44 but they did have the answers from all the 140 countries. Those gurus who could not come, approximately 800 of them had sent a questionnaire which had 33 questions. Those answers were also taken into consideration for making this report. Sister Berniece Meade, sister Marilyn, sister Betty, sister Jayshree Singh and sister Saraswati, spared no efforts to invite all the opinions of all gurus and have compiled the final report.

However, if some points of the reports are missing which you would like to add there is still time till tomorrow morning when we present it at the Divine Lotus Feet, you are most welcome to send in your comments even at this late moment. The resolutions and the proposed action plan for the overseas Bal Vikas gurus is quite long so we would try to make the announcement here as short as possible and only for the important points.

However, this report will be ready in the final format tomorrow morning. And this report will be available to the five zonal chairmen in the hard copy and it will be available in the format of a floppy to all the 21 Central Coordinators. Will they please contact the secretariat to receive all these papers. Before we proceed into the report on behalf of the organizing committee, I would like to convey our heartfelt gratitude to all those gurus who worked very late nights to give their sincere and precious thoughts and opinions and views to become a part of the Sathya Sai Educare. Also I take this opportunity to say that if there have been any shortcomings on behalf of the zonal conveners or any of us in the organisation committee, I extend my apologies and we look forward to having even better and important points to be included in the future. The proceedings report in full is included elsewhere.

I would like to end with two quotes. Bhagawan has said that:

"The mothers should be the gurus and the gurus should be the mothers."

The second quote is:

"The moon illumines darkness, the sun illumines the sky, truth illumines wisdom and a noble child illumines the whole clan."

Sai Ram.

Announcement

Dear sisters and brothers, there are a number of enquiries from a number of gurus as to what is the place of the word Educare in our educational structure, from an administrative point of view. I have been instructed to inform you as follows:

All the different branches of the Sai Sathya Sai Organization come under one umbrella, come under one philosophy of Educare. Therefore Educare is not an institution. It is a theory of creative education to be employed by various branches of Sathya Sai Educare. So, the various institutes of Swami, the various schools, the various Bal Vikas samithis, or the Sathya Sai Spiritual Education in foreign countries, all these different branches of the Sai Education are embraced under one logo. Therefore, as a logo Sathya Sai Educare, from henceforth, should appear on all printed matter, such as books or publications, folders and so forth. Therefore the Bal Vikas continues as now, except the lesson plans on Educare shall be included in the curriculum. If there are any questions, you are welcome at the office of the organizing committee above the canteen. However, two years from now, in the Guru Poornima of 2003, all the gurus, all the office bearers and all the active workers. If we are fully engrossed, and ingrained and been well orientated in this program, after divine permission from Bhagawan, we may at that time make one name, instead of so many names. So, this is the structure that we intend to follow. Jai Sai Ram

R. Hira

Session 5

Overview and Recommendations – 2, Sri V. Srinivasan

My Loving Pranaams at the Lotus feet of our Beloved Bhagawan.

We will take up the recommendations of this Bal Vikas guru's conference as far as India is concerned. We heard from Brother Hira a very exhaustive, prayerful talk which gave us a lot of insight into how we as gurus, whether from India or from any another country, should approach the task, the challenge and our duty. I would just like to supplement very briefly what he said. It is only complementary.

The first thing is that our teaching and our learning has not ended at this conference. Learning is continuous. Learning is throughout life, and Bhagawan, our Teacher, our Sadguru will continue to instruct each and every one of us if we show the interest. This is what we have to have, a firm belief. We should never feel different about our task as gurus if we always have with us the Divine Teacher, our Bhagawan. And when we go from here, let us never, never think that we go alone. Bhagawan comes with each one of us. In this we must have firm faith. Whether you go to Pathankot, whether you go to Rio de Janeiro, whether you go to the remotest village, always remember Bhagawan is with us.

This morning, Bhagawan enunciated for us various steps. The first step was faith. The beginning is always faith, faith in Bhagwan, faith in Sai, faith in our Sadguru, faith in our Lord. This faith gives us *prema*. That *prema* gives us peace. That peace gives us truth. And that Truth takes us to God. So it is not due to intellectual learning. It is not the training and the techniques. It is faith which is essential for every Bal Vikas guru, for every trainer, for every member of the Sai Organization. This is the fundamental step.

Bhagawan also stated what SAI stands for this morning. The first step, he said, is Service. The second step is Adoration. The third step is Illumination. So, those who are hesitant, those who think there is a shortcut to *moksha*., those that think there is a shortcut to *mukhti* understand that Bhagawan has said that the first step is service. That gives you the *bhakti*, and that gives you illumination. Bhagawan also said that SAI stands for Society change, Association change, and Individual change. We have to change, and we as Bal Vikas gurus, if we look upon ourselves as change agents, we first have to change. If we do not change ourselves, if we do not have faith, we are unfit to be Bal Vikas gurus. In fact, as Bhagwan said, if one students goes bad, only that student goes bad, but if one teacher goes bad, how many students go bad. So this is a very very heavy responsibility which the Bal Vikas gurus carry.

Bhagawan also directed us that several conferences should be held, not just this one conference, so this means that when we go back to our states we have to organize such conferences. Remember that the Bal Vikas program is not a static program. It is a dynamic program. It is one that is constantly evolving according to the needs of the times. So there is not a rigid prescription for you that this is how we are constantly going to do it, but you are also to give your feedback to those in your state, and through them to the coordinators so that the program can be constantly fine tuned to meet the needs of the society in different parts of the country. The needs of the rural Bal Vikas are different from the needs of the urban Bal Vikas. Please also do not get an elitist attitude.

We have heard over the last three days the word Educare. The Sri Sathya Sai Educare is the broad, holistic approach to the whole field of Sai Education. But that does not mean that the Sathya Sai Bal Vikas Program is no longer there. Sathya Sai Bal Vikas program is there. It has been there, and it will

be there. It has to be intensified. Do not talk about Educare unless you have understood what Educare is. And that is why we are going to see that adequate training has to be given so that all of us as gurus are able to understand the concept of Educare before we go into society and talk about Educare. We should not have any superiority complex. Humility has to be our cornerstone. Always be humble. Always be firm. Always have faith because we have the Divine Sadguru always directing us. This is fundamental for us to understand.

The Sathya Sai Educare program is not only for children. It is for the entire humanity. The Sathya Sai Educare program now has to be extended to all wings of the Organization. This has to be fundamentally understood. Then only can we benefit from this unique approach which Bhagawan has given to explain the whole creation, to explain the relationship of man with creation, to explain who we are, what we are, where we are going. So please understand now that for the Sai Educare program, our state presidents, they can no longer say that this is the responsibility of the Bal Vikas coordinators. It is the responsibility of each one of us to benefit from the Sai Educare program. After we have learned, after we have changed, we will extend to all sections of society. This fundamental understanding and approach will be implemented not only in India but I am sure that our Overseas brothers and sisters will also take a similar approach.

The action plan for India has been prepared under several heads. The one for immediate implementation is to chart out an action plan to see that the Sri Sathya Sai Educare is well understood by all the gurus of the states of India, even those who have not been able to attend the conference. Let us be humble. Let us be frank. Those that have attended may not have fully understood. But we should go back, apply ourselves, discuss among ourselves so that our understanding and comprehension of this Educare concept improves without any dilution of our Bal Vikas program.

The action plan is to include the conduct of zonal and statewide conventions to make the concept of Educare clearer to the gurus in their local languages. The trainers attending this convention should prepare lesson plans on the aspects of the five elements and their relationship with the five values on or before the 31st of August 2001, and send the same to the national coordinators. The trainers attending this convention should, in their capacity as resource persons, conduct orientation programs for existing teachers between the first of September and the 31st of December 2001 prepare and publish the handbook for gurus and the lesson plans on the five elements, and on the life of Bhagawan, before the first of September 2001.

As far as the reorganization of Bal Vikas administration, the coordinators have proposed that India will be divided into four zones, and a national coordinators and two deputy coordinators will be in charge of each zone. The duties of the zonal coordinators will be to receive the reports from the zones, ensuring a long term training program for the Bal Vikas gurus, old and new, monitoring the parenting programs in the zones.

And this parenting program is where the state presidents and the district president have direct responsibility, not saying that this parenting program is only to be done by Bal Vikas coordinators. Then a zonal quarterly newspaper from the beginning of January 2002 benefiting Bal Vikas gurus and trainers, coordinating news and events between the zones. Appropriately, along with the State Presidents also appoint a joint coordinator to assist the ladies coordinator in the extension of the Educare program.

It is proposed to set up a national publications board to plan, administer and monitor the printing of literature relating to the concept of Sri Sathya Sai Educare the Bal Vikas administration, spiritual diaries, and other relevant materials. The Bal Vikas manual will be ready by 30th September 2001. As you know, the organization has updated rules and regulations and, unlike in the past when the Bal Vi-

kas manual was part of the Organization manual, it is now proposed to make this a separate manual, which will be issued by 30th September.

As far as examinations, it is proposed to do away with the national exam at group III level, however, the group II examinations at the state level will continue. Stress will be laid on observing behavioral changes rather than memory-related examinations. With regards to examinations, the national coordinators shall maintain up to date statistical information relating to Bal Vikas in India so that necessary evaluations can be done in relation to the progress of the movement in India.

As far as the parenting program is concerned, the sevaks and active workers of Sri Sathya Sai Seva Organization will be imparting training to resource persons for the parents contact program Every possible attempt should be made to ensure that the parents of the Bal Vikas children become aware of the concept of Sri Sathya Sai Educare so that they are able to appreciate and benefit from the effort put in by the Organization and Bal Vikas gurus by following the teachings at home.

As suggested by our overseas brothers, it is proposed to reduce the age limit in view of the fact that the childrens' awareness is heightened at a very early age, and it is proposed to reduce the age limit for Group I. This will enable the child to finish the nine years program before he is faced with the public examinations in the ninth year.

There is a strategy needed now that they have identified from experience that group III is the age when experience it is necessary to adopt a more dynamic approach to the implementation of the group III syllabus. The group III should therefore be made more activity-oriented, and less classroom-oriented. The Sri Sathya Sai Organization should identify good role models to avoid the students passing out of group III so that they will be involved in satisfying and meaningful activities. In this way, they would remain with the Organization throughout and not get separated from the same.

The newly oriented Bal Vikas Program based on the new concept of Sathya Sai Educare will be launched all over the country by the first of January 2002. These are the recommendations of this conference, and they will be placed at the Lotus Feet tomorrow morning. We have come to the end of this conference, this convention, and it is time for us to pause. First and foremost we have to express our deepest gratitude to our Lord Bhagawan Sri Sathya Sai Baba for taking care of us, for being with us, guiding us, looking after our every need. How much time Bhagawan has in the physical form has spent with us! We have benefited from His darshan, sparshan and sambasham. Truly, what a deep debt of gratitude we have, and minimal contribution. How can we discharge this debt? Only by taking up and implementing all that Bhagawan has taught us. This will be the subject of the pledge which will be administered to us by our dear brother Dr. Art-ong Jumsai very shortly.

On behalf of the organizing secretariat, I know that many of you have had to put up with many inconveniences, though Bhagawan gave us every facility. But perhaps in many ways there were shortcomings. I am sure that you will not mind this because you have been receiving the Diving ambrosia, and you will continue to receive it, not only at Prasanthi Niliyam but wherever you are throughout your lives. This is Bhagawan's assurance to all of us. Jai Sai Ram!

Sri V. Srinivasan

Session 5

Overview and Recommendations – 3, Dr. Art Ong Jumsai

I humbly offer my loving Pranaams at the Divine Lotus Feet.

Dear gurus,

As director of the Institute of Sathya Sai Education, let me say that I have learned a lot from attending this International Convention on Sri Sathya Sai Educare and the concepts of Sri Sathya Sai Educare are applicable to all schools, colleges and universities all over the world.

At the Institute of Sathya Sai Education we work with formal education and it is now becoming our duty to bring Sri Sathya Sai Educare into formal education. To enable us to do this we are going to be requesting Bal Vikas gurus, since you have been trained and you understand the concepts, to help us go into schools to start sample classes, and to encourage the various schools to use this concept of Sathya Sai Educare. Already we are asking our gurus in Thailand to go into various schools. The Bal Vikas gurus, go in first with sample classes. They help schools become interested in Sri Sathya Sai Education in Human Values. Then the Institute will go in and train the teachers in these schools. We are doing this very rapidly now. This is the way we can cooperate and help one another.

We have a great responsibility. As I already mentioned, Swami has proclaimed that there will be peace on earth, and that peace will come sooner than we expect. We are all instruments to help bring about this peace on earth. This is our great responsibility. With any Conference, we all have our action plans, especially Conferences here. We have already talked about the various action plans for our society, the wonderful things that we need to do for the children, for the parents and all sections of society. This is wonderful, and it is a great responsibility to carry out all the action plans that have been mentioned by Brother Hira and Brother Srinivasan.

Now we have to make a pledge, with Swami if we are going to perform all the jobs that we're talking about. We, the gurus, have to put into practice certain things, the 3 HV, harmony of head, heart and hands, as well as the five D's that we have been talking about. So I would like to propose to this conference that we have our individual pledge made to Swami. If you agree, we will all sign the pledge and will place this at the Lotus Feet of Bhagawan.

“We, Sri Sathya Sai Bal Vikas gurus, pledge to Swami to propagate Educare to the world at large by teaching and guiding young children, parents and society with love, harmony, of head, heart and hand. Guided by fundamental discrimination, we will become a perfect example, and instrument to spread Swami's message of Educare with utmost devotion, duty and discipline.”

You notice the three HV is in there for all of us individually and all the five D's are all there. I'd just like to read it once again.

“We, Sri Sathya Sai Bal Vikas gurus, pledge to Swami to propagate Educare to the world at large by teaching and guiding young children, parents and society with love, harmony, of head, heart and hands. Guided by fundamental discrimination, we will become a perfect example, and instruments to spread Swami's message of Educare with utmost devotion, duty and discipline.”

If you agree that we should sign this pledge, I would like you to say, “ Sai Ram.”

(Audience) Sai Ram.

Let me ask you once again. I'll count to three, and I would like to hear whether you agree with this pledge.

One two three.

(Audience) Sai Ram

Thank you very much. Then I will hand this to the Organizers for them to arrange it to be signed by everyone. Om Jai Sai Ram!

Dr. Art Ong Jumsai

Session 5

Feedback to Questionnaires Guru Poornima Day Talk, Morning, Dr. Thor Mayer

I have here a distribution on the guru's occupations in the four zones, 1,3,4,5 17% of 769 replies are professional teachers, 26% housewives 12% are office workers. Then we have the age of the gurus and you see that in all zones 42% are between 36 and 49; and 26% are above 50, whereas the age group 26-35 is 19% with a mere 10% below 25.

Then there are variations. In Europe you have 41% between 36 to 49 and another 41% above 50. You can see that new young gurus in zone one are only 5% (below 25 years). These figures may serve as a pre-warning about the need for training young gurus.

We have been looking of the qualifications of the gurus: in all zones. 36% have a masters degree or more and gurus who only have high school about 29%. This varies from zone to zone. In zone one 35% have a masters degree or a PhD and in Europe it is 34%, where as it differs in zone 3 and 4. Here are fewer with a higher education.

How many students are taught at one time. Classes below 5 students is 13% overall. Between 6-10 is 27% and above 11 is 49%. But then again this differs a lot like in zone 3, you see that 69% of the classes are above 11, whereas in Europe it is only 22% and the majority are very small classes in Europe. In zone 3 the majority are large classes. (If we could say that above 11 are large classes.)

Where are the classes taught? This is also quite interesting because it could be feared that there are too much teaching at the home of the student or at the home of the teacher. But we found that 45% are taught in Sai centers and 40% in community halls or other public meeting places. So this is an interesting figure because when you see the difference between the zones you see that in zone 5 for instance only 28% are taught in Sai centers but then on the other hand community halls and others are used more. Thus we can go into detail and analyse this even country by country if we like to but there is not time for me to present that to you now.

How many years have you been a guru? This is also an interesting question, it proves that in all zones 40% have been a guru for more than 5 years whereas it is close to 20% have been that for less than one year. This again varies between zones. You see that in zone four 44% have been there for more than 5 years and 31% who are very new gurus.

“How often do you do jyoti meditation .?” Not only is meditation one of the five techniques, it is also one of the nine Codes of Conduct. So it is a little amazing that only 36% in all zones are practicing jyoti meditation daily. When we look at the variations between the zones we find that between 29-53% are doing meditation daily. We also see that some do it every other day some twice weekly and there are some who say never or sometimes. That group is a third of the gurus here! This calls for our attention.

How often you do bhajans? This is another question that is very important. Every other day or twice weekly is a typical figure, ie three quarters of the gurus do bhajans. But in this we must also allow for misunderstandings with the way the question was framed. Some may think that although this question was posed to the individual guru it may need response on behalf of their group, teachers or their classes and not for themselves. This we can never know.

When did you attend the last guru orientation? This is about the training. This is also very interesting. Never or no training, is here overall 18%,. That differs in the different zones. Zone 4 for instance 28% are in this group, although trainers are constantly traveling around and training. It is 14% of gurus who say it is more than three years ago and 68% said we have been to an orientation or training within the last three years. This differs within the various zones. This also calls for a closer analysis.

It is proposed to include few pages of overseas activities in the Bal Vikas magazine. The question was what would you like? Over all the gurus want lesson plans. There is also interest in student transfor-

mation and something about other teacher's experiences. So here you we see what they would like to have.

Which of the five techniques are most popular for students? You can see that without any question, it is story telling. It comes out as a third. In Europe 40% say stories. Group Activities, is more or less the same as story telling but it differs again between the zones. Bhajans, only comes with about 11-17%. Meditation is even less between 3-7% and Prayer is between 2-10%. This again calls for our attention that maybe bhajans, mantras, meditation and prayers should be upgraded.

How often have you organized Bal Vikas group tours to see Baba in India? Three quarters of the gurus say that they have never done that before. I believe that all of us have been transformed by meeting the Avatar. We should ponder over why we do not organize tours for our children to see the Avatar.

How often do you have parent's meetings? The typical figure is once yearly. One third say they have it yearly, 27% say twice yearly, but monthly and quarterly only a very, very few. This varies again between the zones and calls for our attention. Especially when you look at the next question.

Do you have periodic Sathya Sai Parenting study circles or workshops? 56% says no, it varies a little bit between 43-59% in the zones.

Would it help the gurus if we had these study circles or workshops? Almost 90% say, yes! So we don't have it but we want it. Why don't we do it?

What are the difficulties?, is another question. It is nice to see that quite a number (21%) say we don't have any difficulties. But 18% say we have lack of time and then it varies with other difficulties. Some say that there is a lack of financial or other resources and this varies a great deal between the zones. In Europe or in zone 1 this is not a problem but in other zones it is a problem.

Then this is a new question, how do you refer to Bal Vikas? This is also very interesting: A fifth or 20% say they call it Sathya Sai Bal Vikas, 56% say they call it Sai Spiritual Education but another fifth say they call it Sathya Sai EHV! So there is some confusion here between the gurus.

Are the lesson plans mixed and taught together for Bal Vikas and Sathya Sai EHV? 54% or more than half of them say yes. This then differs in the various zones. We should see if this is what we want, what we plan or is this because we have not really realized the difference.

I will finish by showing you that of the 769 answers, 20% came from zone 1, 0% percent from zone 2, (we had two answers so far). From zone 3 we have 35% or 269, 4% from or 32 answers from zone 4 and 40% or 269 answers from zone 5. I know we have between 200-400 questionnaires that have not yet been delivered and I would ask you to send them to me within the month or before the 31st of August so we can make a small pamphlet with a comprehensive statistic, including of course zone 2 with maybe 100 or more answers and zone 4 with some more answers as well as other zones. This will give us a clearer picture. Then we will make a small pamphlet and distribute it to the zonal chairmen so they can at their discretion, distribute within their zone and have a dialogue about what is our lesson from these figures.

Jai Sai Ram

Dr. Thor Meyer

Session 5

Group 3 Bal Vikas & Youth, Sri Jaga Jagadeesan

Sai Ram.

Dear brothers and sisters, I was not scheduled to speak. Brother Hira requested me to speak. Actually Swami uses many instruments to fulfill His Divine will. Brother Hira doesn't realize that Swami used him specifically to fulfill a Divine will this time. And I am going to show you why.

The subject we are going to address today is the issue of kids in the age group 16-21. Whereas we have been talking about Bal Vikas and EHV this particular part is about the youth program.

The point that we want to ascertain now is this: this particular question relates mostly to the overseas delegates. How many of you here are concerned, in your country or religion with the drop out rate of the children after Bal Vikas group 3, from participation in many of the center activities or any activities in the organization? Okay, many of you. So this is a pervasive issue that all are facing because there is no program to address this group. How many of you also have the problem where some teenagers whose parents have become devotees and the teenagers have not ever had Bal Vikas or EHV program and they find that they don't have a particular role to play? They are left out. How many have had that experience? So here again it is a common experience in many countries.

There are two issues now. One is the drop out rate of Bal Vikas and number two, no program caters for the 16-21 devotees who are coming in new. What do we do? The Sai organization is addressing this issue but it is a very recent issue. In Malaysia we tackled this issue about ten years ago and evolved a program. I am going to share this with you.

In November 2000 we had a World Conference here. In it there was a Youth workshop to recognize this problem of the 16,17,18,19...the teenagers. The recommendation of that particular Workshop is recorded, and was as follows:

Bhagawan Baba says only the youth can transform the youth. With this in mind the youth can direct whatever activities that are appropriate to the youth and their families. To address the dropout rate of youth in the Sathya Sai organization, particularly in their teens after finishing SSE and Bal Vikas and a teenage program and module was to be presented by Sathya Sai Organization in 2001. This was the resolution actually and I was wondering how to make this presentation. No one had asked me to make any presentation until brother Hira came and asked. So Swami has helped me through brother Hira to make this presentation.

Now, we have evolved a program called the 'teenage program' to tackle this particular issue. The teenage program is what we call a terrain program in the sense that you must understand the 'terrain' of the teen youth. You cannot sit in an ivory tower and tell the teens to come to heaven. You must walk with the youth. You must understand their terrain and their terrain is a very, very frightening terrain. When Krishna, Arjuna and the Pandavas fought the Mahabharata they knew who their enemies were, but the modern Mahabarata has to be fought. The terrain is our home, our school environment and we don't know who our enemies are. The enemies are in the home, in fact. Television, friends. We must understand the terrain. To understand the terrain of modern youth, you must walk with them to lead them to goodness and Godliness. This is the essence of this particular teenage program.

Now I just want to share with you one more thing. I want to mention this to you. Just about two weeks ago, we had in Bali, Indonesia an Asia-Pacific Youth Conference, to which we invited youth.

We asked them to come and attend a session on this topic of how to tackle the youth between the ages of 16-21. We have two representatives from that meeting right here. Please come forward and share what you felt about that particular program. I want to invite sister from Uruguay. Who was there representing Latin America? You went to the program for two days, and are a very experienced Bal Vikas guru. Just for an impression of that particular program, we ask her to present her impression. It was a three day training camp for senior youth.

Sister from Uruguay: "Sai Ram dear brothers and sisters. I really felt very blessed and received Bhagawan Baba's grace for having had the opportunity of being at Bali. I am very thankful to brother Jaga Jagadeesan and his team who offered me the opportunity of having this splendid experience. I really found the teen youth program, which I did not know existed at such a good level. Not only that but I also think that all the five techniques (that I believe brother Jaga will tell you the program has) could be used in a very special way for the other ages and not only for the teen youth. The youth I had the blessing of working with really were very astonished with all the techniques, all the games and all the chanting. It was really extraordinary. We hope all of you will also have that opportunity to be trained in the teen youth program. Sai Ram."

Jaga: Thank you sister. I just wanted to share that with you. I would request others to speak but because of time shortage I have to move on. How did this program evolve? Actually we took from what Swami has already done. There is nothing new that we have introduced. We looked at the existing Bal Vikas and EHV teaching techniques: silent sitting, group singing, story telling, quotations, prayers, group activities. These are the classic teaching techniques. Ten years ago, when we started to evolve this particular program for the young youth we realised Swami had already given us these techniques. He is actually putting the adults also through the program. How? In the Sai centers silent sitting is meditation, group singing is bhajans. Story telling is satsangs and Baba's leelas, story telling is going on all the time. Quotation and prayers we also have at the centre. And finally for group activities we have seva.

The Bal Vikas program we realize now is a microcosm of what actually Swami is asking us, Sai center is the training ground. It is incredible.

The drop out rate is happening in the main in Bal Vikas group three. The show of hands showed many of you find this a problem. The second issue is that a lot of youngsters are coming into the Sai movement at the age of 16 and 17 with their parents. They have no foundation of the Bal Vikas program. We cannot leave them out. So what we did was to evolve a program for this group. Research is showing that the biggest problem group in terms of teenage misbehaviour is from this age group 15-24. eg studies done in Australia show suicides and the use of firearms for violence is in this 15-24 age group. We have similar studies everywhere: street children between 11-17 years in South Africa: rape prostitution, sexual battery, casual sex. Of the high school dropouts more than half end as violent youth, many in poor mental health on drugs. A lot of medical studies have researched this and found major problem arise when the youth are discovering their own sexuality. They are becoming more mature but they don't know how to fit in. This is the challenge they are facing now.

So what we did was this. We decided to build a bridge between the Bal Vikas and the Sai centers. How can we walk these kids across the bridge without them dropping out? In the program we hold the children by the hand and walk them across until they are ready to join the young adult group or the senior youth group. Once they enter university and if you manage to get them safely through, 16-22 without misbehaviour, violence or sexual promiscuity, they have a very strong foundation. So we called this a paradigm of continuum. We introduced a program called 'mind dynamics'. We began to show the youth in a scientific way how meditation helps them in their daily life, in their schools, in their work environment. We introduced them to the concepts of left brain/right brain and the impor-

tance for them to be involved in creative activity and creative thinking. We take them to a number of programs where they have a lot of challenges, stimulation of mind. We also introduce them (because many of them may not have been introduced when they come into the program after the Bal Vikas years), to light meditation and other mind techniques. We introduced that for them, so we have this very comprehensive program on the scientific aspect of the mind so they don't dismiss it as something 'airy-fairy', "only for children." We make them understand their benefits. We explain that they are the beneficiary. You don't meditate for God's sake or anybody else's sake.

For the second we introduced group singing. What did we do? We have something called music and creativity. Let me ask you a question, How many of you here have teenage children? How do they like music? We began to introduce music and creativity. But we ask them to discriminate in the type of music they listen to. There is a lot of good modern music coming out on topics like, love for parents, love for nature, I want to be a hero, I want to rise high. This is in all languages, in Tamil, in English, I don't know about Spanish and Italian. But the fact that we have the Unesco program we have some very good music brought in, value music. So we ask them to discriminate the song they would like to listen to. We tell them, "Don't take everything. The singer may be a famous singer but the song, look at the words. Dismiss the songs that have a negative connotation." We make them understand that they must become more discriminating.

We also introduce a program of creativity. We have done songs and words. We can compose music to words. We give them music and we let them compose words to the music. So we stimulate creativity within them and now a new language can be introduced – poetry.

The poetry is a fantastic thing. Not many of them can sing songs. But they can write poetry. It will be in this section now (pointing to the overhead). We try to bring out the creativity talent in the youth through music, through listening to the modern music. We tell them. We don't dismiss them. We walk with them in their terrain. And we take them out and say "Look at this, don't dismiss this. Bhajans will go on, bhajans will remain all their life." Tell them this type of music is temporary. We also tell them to discriminate between the singer and the song. The guy is singing a fantastic song about human values but he may not be following the values. You look at the values of the big composers of the past. Look at their lives I don't think their values were something to be followed in the EHV program. But all the time these youth should be respected so we make them understand the difference between the music and the singer of the song.

Under story telling, what we do is we use modern stories. We tell them about the heroes of the world. Arjuna and so on are heroes of the past. We ask them to look into the modern heroes. They look at newspaper reports, digests, magazines and find the modern heroes, heroes how they have done remarkable things They find the heroes who were devoted to parents, heroes who have done some incredible things eg A Canadian cripple, who walked across Canada without one leg. Events like this to show them there are modern heroes. We use these kinds of modern stories to bring out from the culture around them. Who are the heroes in your own country!? You have heroes. National leaders could be heroes, there could be a lot of such people. So we try to bring out through these modern techniques. We call this character crafting, ie to craft character from the modern environment. We are saying that the message we are giving is of the heroes of the past. We have got these but there are many heroes of the present also. And here is one of the challenges we have taken. They do the research and bring the results to us.

Next is contact with consciousness. This particular section is a very frustrating one because by the time they come to 15 or 16 they begin to ask questions? They ask. "Okay I am praying, the teacher asked me to pray but is there really someone listening?" This is the challenge now. There are some interesting studies being done now in the States and elsewhere that prayers in fact can cross barriers,

can heal people, can cure diseases. We show them the power of Gayathri mantra and bring them stories of people who have had some incredible experiences of Gayathri mantra. In the book called the 'Fourth Dimension' which I wrote, there is a chapter about Gayathri mantra. Let me share this with you. They are some amazing stories. There is this particular home with a Chinese father and a five year old child. One day this child suddenly started screaming, "Papa! Papa!, O Mama! Demons are attacking me." For some reason the child was seeing some demons and was horrified and screaming for help. The father did not know what to do. He telephoned the Chinese temple and was told to bring the child to the temple. So the father put the child in the car and as he was driving to the temple the child started screaming again. The father was helpless. He suddenly remembered the one mantra taught by the Sai center, the Gayathri mantra. He started chanting Gayathri. Immediately the child calmed down, as though the Gayathri mantra had created a force field around the car. He continued to chant the mantra until he reached the temple. Then the priest took over the cleansing ceremony. Like this we have incredible stories for youth who use Gayathri mantra for success in life, to give them the faith that there is someone listening. You can reach to a higher power within you and there is a very powerful, very scientific program with prayers.

And finally we have what we call life games. In the life game section our youth have done a lot of. We went into modern management techniques. You see that a lot of modern management techniques now in use in management schools have a lot of games and they are very exciting and provoking. What we have done is taken these games and introduced them to the kids. Here is a simple example of the games we do: please raise your hands (Jaga is showing with gesture as well as verbally). Now raise your hands this way, now please touch your forehead, touch your ears, touch your chin, (Jaga touches his nose instead and everyone follows.) You see the message you are getting is this. What (and this Art-ong mentioned the other day in his presentation), I said touch your chin but I touched my nose. Everybody touched their nose. I am giving you a message but my body language is more powerful than the verbal message. This is the way in which you give the message to the kids. The body language gives a silent message which is more powerful than verbal language. There are many exciting life games that we have introduced from the management techniques, which really get the kids excited and involved. We have got an incredible program going.

I just want to share with you one more thing. I spoke to Brother Indulal Shah and he suggested the following: every country on its own should have a conference of youth between the ages of 15-25, and discuss with those who were previously in the Bal Vikas. Find out why they are not coming. Secondly, I have also asked him, and he has tentatively agreed on the subject, pending Swami's blessing, that in Prasanthi next year (2002), five days before Guru Poornima we should have a young adult training program to train them how to handle youth age group. It is a modular program. We have got a training manual for the youth on this. This can be evolved. I must tell you the first "Indian" program was actually evolved in Malaysia. We started all this in Malaysia about ten years ago by my wife. She passed away, before we could finish the manual. Now we are taking this up again and trying to finish it so that the youth can benefit from the work that was started ten years ago.

Thank you very much. God bless you.

Sri Jaga Jagadeesan

Session 5

Educare and Bal Vikas, Dr. Pitre

It was in the 2000 International conference on Values Education that very specifically Baba talked about Educare in terms of dictionary meaning. The dictionary meaning says that educare really means bring out, taking out and later on He went on to say which means putting values into practice because whatever comes out is in practice. In the first point I think we should be very clear as far as educare is concerned.

When the assumption and the conviction is that everything in nature is Divine of which we are all a part. And human beings are the prime creation of God and in fact Baba has said that all that knowledge has been placed in the mind of man, this specific sentences which Swami's quotations I am taking from, very clearly mentions that all is within the individual. It is like an infinite website that we have got. The only problem is how to take it out. And that process, that revelation the way it can be taken out is educare. So educare is taking out that which is already within, which is perfection, which is infinite knowledge.

Now the relevant points in sequence which are important to understand is we begin with the five elements because creation of the physical world has somehow given us a concrete idea which can be expressed through the senses answers. We see the nature, we hear things around, we smell and so on. So the attributes of the senses given to us allow us to recognize and experience the nature. Therefore the nature becomes important and the creation actually began with that One Divinity and therefore that conviction must be there with everybody. Baba has said very clearly "If they don't believe in God don't go there" as far as EHV is concerned. In other words it begins with the conviction that all this is manifestation of nature of God all the nature. Now as soon as we said that all this is the manifestation of God, of Divinity, the second point which comes to us is: we can experience this through our senses but we don't seem to have the direct experience of divinity through them. In other words through creation it is not so easy to arrive at the Creator. Therefore Swami says in educare first we must understand ourselves 'know thy self' has been the basic philosophy of understanding in term of spirituality. So the human workshop becomes important. If we try to understand ourselves, we see that there are three layers or levels that we come across, the physical level, the mental level and the spiritual level. Swami has said very clearly that the mind is the key. If you turn it towards the senses – the body, it gets locked. If you turn it the other way around towards the inner consciousness, the lock opens. In other words the whole process of understanding the human workshop must begin with understanding of the mind. If we are able to control the mind which means in other words we are able to direct the senses through the mind, then like the horses which are directed because they are held by the reins in our hand then the senses will behave within limits. The limits are set by the values and that is where we say we should set ceiling on our desires. Because the senses are supposed to give us joy, the senses are supposed to give us enjoyment and we should be living happily as long as we live within the limitations of our senses. And every sense has a certain limitation set by the values and if this happens the mind is in control. Then we are mastermind. If this does not happen we become slaves to the senses. Therefore while the universe began, while the creation began with the diversity so that we all enjoy we are given attributes to enjoy. Therefore there was so much diversity in nature that the inherent divinity, the inherent consciousness that binds them all together, was forgotten by the human beings. That is where we have the problems. The moment we say, "ok, my senses do not give the current picture," this is not the truth. And you know the hierarchy of truth that leads us to the universal Truth, that is part of the truth as a value, detail discussed. The moment we start saying this is not the truth, this truth is sense formed. This is not the truth because it is temporary. The real truth is permanent, perennial, all the time. Swami mentioned that yesterday also. And therefore once we are

able to understand the truth then we come to the next stage of understanding of what hold everything together. It is the love that is the undercurrent of all the values. It is the love that binds all the atoms and everything in the cosmos. And that becomes the undercurrent, substructure of the entire universal system.

And then we have to live within our ceiling on desire, that is within our limitations. That puts us onto a straight road to dharma. That is living righteously in our life. When we understand the truth of the creation and also that love binds them. We have to somehow see that the love is within us. That can only happen when the mind is pure, when the mind is simple. When there are no waves on the surface of the mind, no perturbations, it is not actually dirty or polluted. In that case we can get within ourselves, an experience of the Divinity within. "It is in the depth of silence that the voice of God can be heard". Blessed are pure in heart for patience he got. So that actually experience comes. The mind instead turns towards the bodily senses. Baba said this morning that we should develop that *drishti*, that attitude, that would make us see that the entire creation is actually all part of the divine game. And if that is valuable, then we enjoy nature, and we are able to do whatever we like, but with that attitude this enjoyment has to be within certain limits. The moment we are able to do that we have peace within. There is no conflict with nature, there is no conflict with anything. In other words, merging with what is happening in nature, merging with the entire nature, non-violation of the laws of nature is something that brings us to non-violence. So the five values, the five attributes that we have got, the five senses, the five elements of nature which have been created in a multiple combinations and permutations have been made with the entire nature which gives it diversity. There are all inter-related. We also have just one sentence here, the human resources are also there. We have the natural resources around food, water, energy, time and knowledge. Therefore Swami has been talking about always having a ceiling on the use of all these five, the five elements, the five attributes which are given to us in order to enjoy them along with the five organs and then again the five values which are interrelated because we want to conserve the entire nature in the same pristine glory. Lastly the resources that human beings have and the nature are all interrelated.

If we take some time there are a few things which I personally feel could have been explained slightly better for the conference may well does that, self study I think will be able to understand the implications and the interrelationship, the interdependence among all these five actors.

Sai Ram.

Dr. Pitre

Session 5

Action Plan and Concluding Remarks, R. Hira

Sai Ram

Dear sisters and brothers. This session was supposed to be conducted by Sri Indulal Shah but he has been held up in another meeting concerning the earth quake in Gujarat. He therefore is unable to come and he has given some comments which I will convey on his behalf to all of you. The first comment he said, "Please convey my love to them". He says he misses all of you and he will try to come even for a moment if he could. He requested that the honorable Prime Minister's message which we have received gives a sense of accomplishment for the Organization and the Bal Vikas. He said such honour from the Prime Minister has come only because of the love and the dedication of all you gurus. He wants to thank each one of you.

The gurus have moved the Prime Minister of one nation. They can do this for all the nations. This is our power, the power of truth. The next point he mentioned is that his message is not from a Prime Minister but from a noble soul and what is noble should be shared to benefit others. We will not propagate this message but wherever necessary wherever it helps people to build confidence in our activities, wherever it helps the Organization to build trust and recognition, with the permission of your Central Coordinator or the National Chairman you are free to print this message in your respective news letters in the respective languages. Brother Shah has said that he would like to announce a new setup soon but we are not yet ready. The Central Coordinator's meeting is going to be held only this evening. So sometime by August or September he would like to dictate so many resources which are available in India and in foreign countries so that with this wave of globalisation the gurus can benefit from all over. The new set up will primarily be for sharing more resources for the gurus and also sharing more experiences and information. He also mentioned that he would like to have a world news letter for the Bal Vikas but it is at the conceptual stage. Whatever we start, though it be small we have to do it in the right way. So if the competent people volunteer this world news letter may come in. After having the discussion at the Central Coordinator's meeting you will be informed and hopefully this will be materialise by November or January next year. I pray for all the gurus that we are always concerned only about our own class room or we are only concerned about our own center or we are only concerned about our own country. 'Expansion is my life'. Each one of us has to be concerned about the whole of Bal Vikas everywhere. What ever small thing that you do which gives you joy, which gives you satisfaction which you think may help others, you please pass on that information to others so that others can benefit from that. Therefore in your hearts keep some space.

The reason of this meeting is we 750 are only the number of bodies but we are all one in soul. If you can keep on passing this information privately through the newsletter or any other way, the satisfaction or some good things which will be of help to others please keep on doing that. The next thing which he mentioned was, this is the report which was offered at the Lotus Feet of Bhagawan. This is 120 page report which contains all the discourses all the Proceedings and all the remarks that were made. It was miraculously possible to complete this report with the help of the Australian Sai Samithi under the leadership of Brother Pal Dhall about fifteen of them and some from other countries also have participated. They haven't had enough sleep for three days and they have been printing it. It is ready and it will be given to all the Central Coordinators and Zonal Chairmen to take home. Please make sure that it does not rest in the drawers of the Organization. It should reach the hearts of the gurus who have not come here and justice should be done to the work that has been done.

I was asked to read four pages of the various resolutions and decisions which we took. If your would like me to read I am very happy to read. If not then it will be incorporated into the report which will

reach all of you in about a week's time, because it is four pages and the primary points were read out but I am ready to read it out except that you may have to miss your launch.

Thank you very much. It saves me a lot of trouble. However in this report I would like to emphasize one very important point. This document is a global document. You see, in that global diversity we have to find within our own fields. Therefore those nations or those centers or those countries who find within this report there are some differences of opinion or there are some things which could not be implemented or if you find any difficulties how to go about this particular thing, there are so many plans and so many resolutions which may not even be applicable to your own Zone. Therefore anything that you want to adjust in this that you would like to adopt, you are free to do so with the permission of your Central Coordinator or your National Education Coordinator because it is in the interest of the devotees that this has been done. The only condition is that you must not violate the principles of Bhagawan Sri Sathya Sai Baba. So this is a guideline document, there is no mandatory rule for anyone of you to follow anything that would create any problems in your centers. So this document is at the discretion of the Zonal and also of the National Coordinators for implementation. The interest of the devotees is first, keep in mind Swami's principle. Devotee first always. So I hope the document will not create more confusion than it does help to resolve them. The next topic is that we have all announced that we will be signing the pledge that was offered by Dr Jumsai. With Bhagawan's permission... He said "*Signing of papers is between two individuals I am one with all of you, I am in your heart so put the signature on your heart*". We have not done the signing and also in the future in the Sathya Sai Organization we will not follow the practice of taking signatures on documents. The word of the heart and the commitment of the soul is the primary factor that counts. We have some people who have asked to read the pledge again, I will read it out to all of you: to Bhagawan Sri Sathya Sai Baba, I will read it out in the end after the other announcements.

The next important announcement is that Baba was listening to all the discourses in his room and he heard our prayer about the padanamaskar, that He will not give the padanamaskar from today. Indeed it is the biggest blessing that we have received because He has taken us a step higher. He has taken us from the Form to the Formless, He has taken us from the body to the mind and I think it is for us gurus who have to take that first step. He has done that on the Guru Poornima day where He says "Have you seen such a thing?" So please try to. It is very difficult for me also. The moment Baba said that, "I said to myself I was so lucky to have the last padnamaskar". So I haven't reconciled the fact as yet but I think I am one with all of you. We all come to it sooner or later and I think it is that yearning for His Feet and it is that yearning of His proximity that is the very breath that keeps us going. That is the So Hum mantra and once that yearning stops I believe there is no meaning to life. So I think we will all have to grow up instead He very, very graciously blessed the 800 packets of vibhuti and He gave them for the gurus to take home. These have been offered at the Lotus Feet here.

The next announcement is about the ceiling on the desires program which is the fundamental program for the five elements and the five resources. So those countries which are not practicing the program, especially for the children I pray to all of you to reconsider that. Victor Kanu spoke yesterday about the scarcity and the problem of water that we are creating. So take this ceiling on desires spiritual diary program and implement it in your classes as soon as you can. I am coming to the final part. We are now going into the closing remarks. All that was done today was only for the gurus, primarily for the gurus. I will just take in a few points from this mornings Proceedings which would be of some assistance. The first point that was made was don't judge others judge yourself. The next point, there is no point in applauding or praising Swami or the Sathya Sai organization, we always have to give the example of....tape ends.

The very topic that was made was about ego. The lady was speaking about bhajans, which another lady wanted to sing Baba was concerned about discipline and Swami called the bhajans group and

expressed His disappointment to them. The point she was making there is that in the Sai Organisation, we have to follow the precepts of Swami. All the people who are weak, who are ignorant, perhaps who have lost their way in life who may have committed mistakes, who are criminals, have no place to go except to God. We have to be the same. We should not invest our ego in the Bal Vikas to such an extent that we ignore the weak, the ignorant or the disabled people or the upcoming devotees. So wherever you see a seed of a small potential of devotion, let it expand into a tree. Do not ignore the new devotees or the small ones, or who are not coming up properly. Transform them.

The fourth one that was said today was that Baba has no sophistication. He is simple. The three letters, SSS, stand for Small, Simple and Silent. That is the way we do things in the Sai Organisation. We do not publicise we don't use big words, it is just small, simple and silent.

Then the fifth one was about detachment in heart, and not for show, eg that I am a Bal Vikas gurus, I have been a Bal Vikas guru for twenty or thirty years, and I am teaching so many hours, and you are teaching so many less hours. That doesn't make it a real offering of service. The detachment has to be in the heart.

And the 6th point, one of the most important points was, do your task. To do your task means using discrimination. Now in the forest you have a donkey, a monkey, a giraffe, an elephant. Each one has been assigned its own role. If a king was to sweep the floor, he would be ignoring his subjects. So each one of us has to realize we are all Swami's limbs, so we have no position; the Zone Chairmen are servants. There is only one Master, and that is Swami. Our positions are not positions, these are only functions. Guru is a function you see. Therefore "do your task here" means to keep in mind that the time and the effort you are spending goes in the right direction, and you are not doing something which is not your job, duty or task.

And the most important point which He made was, that if the teacher places the student in the heart, Baba will trust that guru. As I said yesterday, Swami said, that a guru has to become a mother, and the mother has to become a guru. So with that feeling of love, of forgiveness, of mother's sacrifice there would be no end to the students coming to your class. Many say they have less students. But the fault is ours, and not anybody else's. Bhagawan has given us this program, so that if we are in the position to give what the children need, then there would be an unending queue like there is here at Prasanthi. Our goal is to follow Swami's principles to make our classes as highly spiritual as possible and as pure as possible. When there is honey, the bees are bound to come to collect. And I would like to make two very important points that Baba has made. The first two sentences of His talk were only for the gurus. He said, "Man who has true love is the guru. A person who has true love is the guru." That is the definition of the guru He has given. And in the Vedas that love cannot come to us unless He wills. And He has blessed us with that love. We do not realize that while He has not given the physical *Padnamaskar*, He has filled you with immense love with those two hands of His which engulf the whole cosmos. He has blessed us with them. So He has simply said, "Man who has the true love is the guru."

And the next point which He made was that the five elements are God. If one is missing, the cosmos will not function. He said five elements, five life principles, five senses, five values, five primary colours these are the five fingers of Educare. Every man should know the five elements. That one sentence is the Mantra of education for the entire new age. He said, "Every man should know five elements. That one sentence is the key of the whole program of Educare. What He means is that the ancient wisdom, is to be made available in the classrooms in the simple perspective which would help the students to live in harmony.

I would like to close the meeting with three comments. The first is, I presented this (referring to the Proceedings of the Convention) to Baba this morning. Sometimes He just takes it and keeps it on His

table. He said one word, which is for all of us. He said “*santosham*” and that *santosham* means He is satisfied with all of you! The next thing I would like to share with you one of His poems about gurus, and after that we would read the pledge and then we have the bhajans.

The poem says this. He asked a question of the gurus. “Who controls the Universe?” The answer came from the gurus, “God controls the Universe.” “Then who controls God?” He said, “Truth controls God.” Then He asked, “Who controls Truth?” And He said, “Noble gurus control truth, noble people control truth.” That’s all. You are the people who actually control Truth, you control God, and you control the whole universe. With this great secret which Swami has given to us, do not underestimate the power of a Sathya Sai guru. When He says I am with you, He is with you in His fullest magnificence. I will give you my own example. I did not want to share this with you, but somehow it is coming out and I want to share it with you. About, 16 years ago, we had very few gurus in Japan. And though I was not very rich at that time and I couldn’t afford, I used to take an airplane every weekend, saving on my own expenses, just to teach about 15 children in the place called Okinara in South Japan. Those students were very difficult because they were being raised on a US military base. I used to go almost every other week so that they could be trained there. There was a time when I got so frustrated. There were only three students in the class out of 16 who enrolled, and I had to skip meals and cut down on my expenses to teach them. I was so tired after doing my work, like walking to the airport. I was complaining to Baba tremendously. What kind of Guru are You Baba? Is it worthwhile to go and teach these 3 students. There were no aero-bridges and to walk such distances and carry those books and coming back each time, and by the time I reached home there was nothing left for my own self. And is it right what I am doing? That same night He came in a dream. And do you know what He said? He said, “Thank you Hira.” You see God thanks all the gurus when He has *santosham* it. It is just an example of this. Don’t think that Baba does not know what you are doing. He thanks each one of you to be His limbs.

Now let us recite the pledge together. If you would like to please rise;

To Bhagavan Sri Sathya Sai Baba, we, Sathya Sai Bal Vikas gurus, pledge to Swami, that we are determined to propagate Educare to the world at large. By teaching and guiding young children, parents and society, with love and harmony, of Head, Heart and Hand. Guided by fundamental discrimination, we would become a perfect example, an instrument to spread Swami’s message of Educare, with utmost devotion, duty and discipline. By the Bal Vikas gurus.

R. Hira

Session 5

Resolutions and Action Plan For Overseas Bal Vikas Gurus

IMMEDIATE IMPLEMENTATION

Dissemination of educare through enrichment programs

- Launch educare concept and action plan to all gurus nationally followed by educare workshops and/or retreats.
- Launch educare awareness through presentations and workshops for all devotees.
- Support and amplify existing programs on parenting with reorientation to include educare concepts. Engage and inspire greater parental participation through EHV for parents, classroom assistance, guest speakers as well as engage parents through Dynamic Parenting Program.
- Reference material for presentations, study circles, workshops will be the proceedings of this Convention, particularly the theme papers and Divine Discourses.
- A book on Educare shall soon be available by 30th September, 2001 from SSEHV Trust Mumbai.

BAL VIKAS PROGRAMME

- i. It is optional for each country to use the name SSE (Sai Spiritual Education) or SSSBV (Sri Sathya Sai Bal Vikas) to refer to this program.
- ii. Guidelines should be made for multi-faith Bal Vikas classes. At such classes unity of faiths material may be used if available or new lesson plans may be developed.
- iii. Study of the life and teaching of Sri Sathya Sai through stories, quiz and drama should be encouraged for all Bal Vikas groups.
- iv. Easwaramma Day should be observed as an important event in the calendar by both the children and the adults in Sai Centers. On this day special effort should be made to hold joint events by adults with the children. The children should be given an appropriate opportunity so that they are recognized as especially significant in the organization (children's bhajans, dramas, speeches, awards etc).
- v. Bal Vikas children and youth in Sai Centers should be encouraged to hold occasional joint functions, particularly for seva projects. Special care between boys and girls be ensured.
- vi. Appropriate dress code should be instituted in the Sai Centers for Bal Vikas gurus and students.
- vii. In putting Bal Vikas teachings across emphasis should be on stories, drama and activities.
- viii. All Bal Vikas children to keep a spiritual diary.
- ix. All Bal Vikas gurus should subscribe to Bal Vikas magazine published by the SSSEHV Trust, Mumbai. An overseas section of this magazine will be commenced in November 2001. A Bal Vikas News Coordinator is to be appointed and overseas gurus are requested to enthusiastically contribute articles on student experiences / teacher experiences / case studies / Bal Vikas news and articles that will inspire, motivate and purify the gurus. Articles are also invited on spiritual concepts and on teaching techniques for gurus.
- x. Bal Vikas students should wear a special badge to create a sense of fraternity particularly in the classes and on festival occasions.

- xii. Gurus should also focus on the evil effects of smoking and alcohol. Study circles should be held on meat consumption smoking and alcohol.

- TEACHER'S TRAINING

- i. Each country should hold a national teacher's training at least once every year, but frequency shall be determined locally.
- ii. Within each country senior Bal Vikas Trainers should be encouraged to travel and hold meetings and workshops to inspire and motivate the existing gurus.
- iii. At the training of the gurus emphasis should be on practical aspects of teaching and on inspiring the trainees, recognizing that such inspiration arises from commitment and dedication grounded in personal sadhana. The emphasis should not be on academic aspects of Bal Vikas alone.
- iv. There should be an accredited training program that recognizes, with appropriate certification, at least two levels of competency. Only those who are certified by National Education Coordinator at acceptable competency levels should be allowed to teach.
- v. All gurus should read and be familiar with reference material and guidelines available in their countries. When such material is not available other material may be used after it is suitably adapted to the local culture and approved by the National Education Coordinator.
- vi. All existing training material should be appropriately revised and updated to bring the message of Educare into the Bal Vikas curriculum.
- vii. An Overseas Bal Vikas Coordinator to be appointed at the Central Office as a resources and quality monitor. Overseas Coordinator to liase with Mumbai Bal Vikas Samithi.
- viii. Evaluation of children should not be made by awarding marks but on the basis of their behavior.
- ix. It is recommended that the recitation of the Gayatri manthra / Saithree manthra and jyoti meditation should be done daily by all gurus.
- x. Gurus are encouraged to make new bhajans, lyrics and songs in various languages. They should involve Bal Vikas children in this enterprise.

- LESSON PLANS
 - i. Overseas countries should develop their own curriculum for Bal Vikas at the national level. However, they may find it useful to use reference material from other countries with similar cultural backgrounds, if they do not have their own material.
 - ii. There should be a permanent facility for global exchange of lesson plans through an overseas Bal Vikas Coordinator.
 - iii. The lesson plans may be made available via the internet and this to be coordinated by one country to be nominated by International Chairman.
 - iv. While the curriculum may vary between countries, the Bal Vikas lesson plans must be based on the teachings and life of Bhagawan Baba.

- RESOURCES
 - i. Books on Bal Vikas lesson plans, teacher's manuals and guidelines, stories and activities should be translated and published into local national language if such resources are lacking. It is necessary first to obtain permission from the authors for such publication.
 - ii. Cassette tapes for teaching of stotras and mantras are available from Sri Sathya Sai EHV (Bal Vikas) Trust in Mumbai.
 - iii. While it is desirable for each country to make its own National Bal Vikas manuals, material from other countries may be used as reference.

- PARENTS
 - i. It is recommended that Parenting Study Circles are started immediately in each country. These may be initiated in the Ladies Wing, if considered appropriate.
 - ii. Bal Vikas gurus must meet with the parents of the children at least every six months.
 - iii. As in ordinary schools parent participation should be encouraged, particularly for special occasions to mark important days for the children. In addition joint activities should be organized by the gurus with the family of the child e.g. picnics, visits to the gallery etc. The gurus have to make special effort by organising interesting spiritual projects for parents.

- LESSON PLANS FOR CHILDREN
 - i. Expand current lesson plans to include more nature and outdoor topics and activities.
 - ii. Include more tactile group activities regarding spiritual concepts.
 - iii. Emphasise environment awareness.
 - iv. Develop practical exercises to gain deeper understanding of 3HV eg. Ceiling on Desires as well as the 5 D's.
 - v. Induction of Bhagawan's Life and Message into the Curriculum of Groups I, II and III.

- GROUP III CHILDREN
 - i. Dropout from the Bal Vikas tends to occur in group III. This is a matter for concern. Measures to identify the cause of this should be implemented. An appropriate plan should be developed in each country.

- ii. Group III children should be invited as guest speakers to youth and guru retreats.
- iii. Ex-group III children should be invited to seminars and gatherings as speakers.
- iv. Group III children should be encouraged to join the youth program and joint activities should be planned.
- v. Group III children should be initiated into the Junior guru or Assistant guru training program.

- PRE BAL VIKAS GROUP

- i. A separate pre-Bal Vikas group is not recommended, but the entry age into group I should be lowered to 4 years.
- ii. A programme for 1-3 years age group may be optionally developed by the National Education Committee.

APPENDIX 1

**DIVINE DISCOURSES,
INTERNATIONAL CONFERENCE OF BAL VIKAS GURUS,
PROCEEDINGS OF GURUPOORNIMA DAY**

Divine Valedictory Message –1

Human birth is to Experience Atmic Bliss

Divine Discourse, 4.7.2001, Prasanthi Nilayam

You may be highly educated, but without culture, how can you expect to be respected? You may be highly intelligent, but without morality, how can you earn value in society? You may be occupying position of authority, but if you cross your limits, how can people respect you? Without charity and righteousness and without following the path of truth, how can you expect people to honour you? It is a great mistake if you conduct yourself without fear of sin. What else is to be conveyed to this august gathering?

(Telugu Poem)

Embodiments of Love!

If you deeply enquire and investigate, you will find that the water level in the earth is going deeper and deeper day by day. If you observe the present political scenario, you don't find any morality and integrity. The present-day teachers do not seem to possess the invaluable treasure of knowledge. Human values have become totally extinct in human beings. The ancient teachers were extolled as *Thyagarajulu*, *Yogarajulu* and *Yathirajulu* (kings of sacrifice, spirituality and renunciation), but alas! The modern teachers have become *Bhogarajulu* and *Kamarajulu* (men of pleasures and desires). Indian culture is the manifestation of truth that does not change with the passage of time and is unaffected by creation or dissolution. Having forgotten such eternal truth, man is wasting his precious life in the pursuit of ephemeral pleasures. He is unable to understand his own value. He attaching value to *Dhana* (money) and not to *Guna* (character). He is dedicating his life to attain selfish goals ignoring his innate value and character. Since times of yore, Bharatiyas have trodden the path of spirituality, derived the bliss therefrom and shared it with others. Today man is unable to experience and enjoy such eternal bliss. Man has been able to accomplish mighty tasks, but he is yet to experience Atmic bliss. Human birth is meant to experience Atmic bliss. This truth is contained in the three letters 'M-A-N' which stand for overcoming the *Maya* (illusion), experiencing the vision of the *Atma* and attaining *Nirvana* (liberation). But today man is unable to understand the truth that he is born to realise the Atma.

Embodiments of Love!

Once you recognise the value of human life, you will be able to understand human values. Human values are born along with man, not before or after. Man has to question himself, "What is the purpose of life?" Once man finds an answer to this question, he will be able to understand everything else in this world. Man is endowed with intelligence and knowledge, but he is the pursuit of ignorance which is far away from him. Consequently, there is a need to propagate human values today.

Man is getting carried away by *Prabhava* (worldly influences), himself forgetting his *Swabhava* (innate nature) and is ruining himself. One can describe *Prabhava* as *Parabdha* (consequences of past actions) and *Swabhava* as the innate qualities of truth, righteousness, peace and love. Man's true nature is to attain the four goals of life, viz., *Dharma*, *Artha*, *Kama* and *Moksha* (righteousness, wealth, desire and liberation). Today man has no desire for spiritual teachings. There are no divine feelings in his mind. In such a situation, how can he remain unaffected by *Prabhava*? He has to transform *Prabhava* into *Swabhava*. His *Swabhava* is to erase *Prarabdha*. *Swa – Bhava*, which means Atmic feeling is man's *Swabhava*. Truth, righteousness, peace and love constitute Atmic feelings. Where is the need to search for them when they are his natural innate qualities? As he has forgotten his natural qualities, he is under the influence of *Prabhava*, craving for name, fame, wealth and comforts, he is interested in *Dhana*, not in *Guna*. Is this the purpose of life? No doubt, money is required, but, among the four *Purusharthas* (objectives of life), money comes only after righteousness. It means that money should be earned in a righteous manner. But today man resorts to unrighteous means to amass wealth.

Embodiments of Love!

Today you are being troubled by *Parabdha* as you have classified the objectives of human life into four, viz., righteousness, wealth, desire and liberation. Club them together into two, viz., wealth earned in a righteous manner and desire for liberation. Only then will you be free from the influence of *Prarabdha*. You are unable to escape from *Prarabdha* as you have desire only for the world and not for liberation. Money is essential to carry on with your life, but it should be under certain limits. Man does not realise this. He is in the mad pursuit of money till his last breath. Have you understood the meaning of the word MAN? You have to overcome the Maya, understand the Atma and attain Nirvana. Ignoring such an eternal truth, man is leading an unsacred life.

Man aspires to attain bliss. What is the path to bliss? Can he attain bliss from material objects? No, not at all. The happiness related to the world is only temporary. First of all, man has to develop faith in the Self. You love your mother because you have faith that she is your mother. Wife loves her husband because she has faith in him. So,

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.

You need not undertake any worship or ritual to attain peace. There are many who say that they are undertaking a particular ritual for world peace. It is but a mere stunt! You can never attain peace from rituals. Peace is contained in love. You can develop love only when you have faith in the self. Today man has faith in the ephemeral and transient, but not in God. His faith in God is not steady. He is filled with doubts. One should have total faith in God. One should believe only God and not the world, because all that is seen in the world is bound to perish one day or the other. God alone can grant the true and eternal bliss and one who experiences it is a true human being. When Buddha was about to obtain Nirvana, his cousin Ananda, who was by his side at that time, start shedding tears. Buddha said to him, "O simpleton, why are you grieving over My obtaining Nirvana? In fact, Nirvana is the true goal of human life. Overcome the Maya, have the vision of the Atma and attain Nirvana." Ananda followed the teaching of Buddha and ultimately obtained Nirvana.

Embodiments of Love!

What you need to do is not rituals like *Yajnas* and *Yagas*. First of all you should understand the truth that the changeless and eternal bliss is within. It is described as the *Nirgunam, Niranjanam, Sanathanam, Niketanam, Nithya, Suddha, Buddha, Mukta, Nirmala Swarupinam* (attributeless, beyond delusion, ancient, final abode, eternal, pure, unsullied, immortal and free from bondage). The Vedas declare, *Sarvam Vishvumayam Jagat* (the universe is saturated with divinity), *Sarvam Khalvidam Brahma* (verily all this is Brahman). In order to understand these divine statements, you should cultivate sacred qualities. One without noble qualities can not understand them. Every individual, every living being, every object in this creation is a manifestation of divinity. All the five elements are the forms of divine. To understand this truth, you have to take to the spiritual path.

You are making efforts to understand the human values, viz., Truth, righteousness, peace, love and non-violence. What is meant by Truth? It is that which is changeless. *Sathyam Jnanam Anantham Brahma* (Truth, Wisdom and Eternity is Brahma). It is a mistake to think that truth is related to speech alone. *Trikala Badyam Sathyam* (Truth is that which remains changeless in all the three periods of time). So Truth is God. What is meant by Dharma (righteousness)? It does not mean actions of charity and rituals like *Yajnas and Yagas*. It does not mean good actions alone. *Dharayati iti Dharma* (that which sustains is Dharma). True Dharma is to put into practice the Truth that originates from the heart. When Truth is translated into action, it becomes Dharma. What is *Santhi*? It is the feeling one experiences at the time of attaining Nirvana. Peace is the crown that man should aspire to wear. Everybody wants peace in this world. Where is peace? It is within you. Keep reminding yourself, "I am the embodiment of Truth, I am the embodiment of Peace, I am the embodiment of Love, I am the embodiment of Righteousness, I am everything." Have total faith in the principle of the Atma. Without which whatever you say or do can never be called Truth or righteousness.

Today the education that students pursue is only worldly in nature. They study books, write examinations and get degrees. They do all this only for the sake of their livelihood. A foolish person boasts of his high education and intelligence, yet does not know himself. What is the use of all the education he has acquired, if he can not give up his evil qualities? All the worldly education will lead him only to vain argumentation, not total wisdom. It can not lead him to immortality. So, man should acquire that knowledge which will make him immortal.

(Telegu poem)

Man is specialising in various subjects not for the welfare of the world, but for his own self-interest. If you sincerely want world peace, undertake sacred actions. Love your fellow man. Make them happy. Human values are not mere verbal expressions. They originate from the heart. People are mistaken as they go only by the letter, without understanding the spirit. First of all develop faith that everything is within you. Without faith, human life will come to ruin.

There should be transformation at the three levels – individual, social and spiritual. This is what 'SAI' is bringing about. The three letters in the word SAI stand for Spiritual change, Association change and Individual change, respectively. SAI also denotes, Service, Adoration and Illumination corresponding to work, worship and wisdom. You have to understand the inner meaning of every letter of this word SAI to sanctify your lives.

Today thousands of Bal Vikas Gurus have gathered here. Worldly education is essential but children should be taught spiritual education too from a young age. In the conferences held elsewhere you find an ocean of difference between the number of delegates who are supposed to participate and the number of people who actually take part in the deliberations. But our conference is unique in the sense that all the delegates attended. Nobody gets up in the middle except a few who do so only out of physical constraints. You can not find such conferences been held anywhere else in the world. Though

I know everything, sometimes I watch the proceedings of the conference from behind the screen or from above. All delegates are attending the meeting with utmost sincerity and devotion. Such conferences should be held more frequently. Many more members should be trained and should be taught new procedures. Only then will the whole world get benefit of these. Yesterday our Prime Minister, Vajpayee sent a letter to Me through Indulal Shah, “Swami, our government with all the power at our disposal can not undertake such noble tasks. It is not possible for anybody except You. Please take up more and more responsibilities and involve even the government in this matter.” They write such letters out of love, but we do not involve ourselves in the matters relating to Government because their temperament and influences do not match with our activities, experiences and happiness. So, we take care of our activities without involving others. Many conferences are being held here, but do you find any collection of funds here? No. Each one is talking care of his own requirements. They are coming here wholeheartedly and enjoying the bliss. Such conferences should be held not once but thrice a year. Each time new delegates should be given a chance. You should be prepared to put in any amount of effort for education processes.

Today students are acquiring various degrees. They are becoming doctors and engineers but they are not doing the work that is expected of them. What is the use of their education? Can you call them educated at all? The modern field of education has become highly corrupted. Even those who can not read a thermometer properly manage to get a doctor’s degree these days! Even the engineering education has become a sham. In our institutions, you may call even a I standard boy and ask him a question, He will give you a correct answer. Our boys are well-educated but they are not putting their knowledge into practice. They say, “Swami knows everything. Whatever He tells is good for me.” When you believe that whatever Swami says is good for you, why don’t you follow His command. I do not want such people. One must practice what one says. You may be teachers, but you should be good students in the first instance. If a student takes to bad ways, he ruins himself, but if a teacher takes to evil ways he will be spoiling the ways of many students. So, teachers have to be very careful. It is not enough if you merely give your attendance here and keep quiet. You should go outside and propagate all that you have seen and experienced here. You should be heroes in practice, not merely in platform speeches. Share the bliss that you have experienced here for the last three days. Talk less and work more. That is what I am doing precisely. For the last ten days, I have not been talking to people much. What is the reason? There may be a few narrow-minded people who might feel that Swami is telling them to talk less, but He is not following the same. That is why I am talking less now. I am doing so only to teach them. There is limitless bliss in limited talk. Bliss can not be obtained from outside, it comes from within. The good or the bad that you see in others is nothing but the reflection of your own inner feelings. Once you understand this truth you will never talk bad about anybody. All that you experience in this world is nothing but the reflection, reaction and resound of your own feelings, so you should be good to everybody and take them along with you in the spirit of love. Take care that you do not forget your *Swabhava*, which is the *Purushartha* (objective of life).

Many speakers have taught you many things on the basis of their experiences. I have been hearing them. Try to understand their experiences, put their teachings into practice and teach the same to others. I tell you only one thing. Having been born as human beings you should overcome the Maya, have the vision of the Atma and attain Nirvana. This is the purpose of life. Where is the Atma? It is your very form. You are not the physical body. Body is temporary, it is like a water bubble. Mind is like a mad monkey, do not follow the body, do not follow the mind. Follow the conscience, which is your true form. How can you have the vision of the Atma? You need not search for it outside. Turn your vision inward. Only then can you have the vision of the Self.

A person remained silent though he was being criticised. When his friend wanted him to react, he replied, “The same Atma is present in me as well as the person who is criticising. So, why should I be annoyed when he is criticising himself. A deep enquiry into the truth will reveal that when you love or

hate others, you love or hate your own self. In fact, there are no 'others'. You consider yourself different from others because of body attachment. Once you give up body attachment, you will realise that there are no others and all are yours. That is the true vision of the Atma. The Atma does not have specific form. Bliss is Atma, Consciousness is Atma. Conscious is related to the senses; conscience is the inner witness, and consciousness is the all-pervasive Atma. You should understand the unity of these three. Take to the path of service. Then you can proceed along the path of adoration and ultimately attain illumination. To the extent possible serve everybody. True happiness lies in service.

You may be disappointed that I have not spoken to you in the last two days, but I have been with you and listening to you all along. I do not have anger on you, neither am I disgusted with you but I am disappointed in the sense that you are not paying heed to My words. Then how can you come up in life? What is the use of My talking to you, or moving closely with you? This is the reason I have not spoken to anybody. But some people are unable to understand this truth. How can the narrow-minded understand My broad feelings?

How can you attain God's grace? Here is an example. You toiled hard, earned money and deposited it in a bank for safety and security. No doubt that the money belongs to you, but the Bank Manager will not give it to you on your mere asking for it. There are certain rules and regulations for the withdrawal of money from the bank. You can withdraw the money only when you sign the check and surrender it to the Bank Manager. Likewise you have deposited the 'money' of meritorious deeds with God, the Divine Bank Manager. Affix the signature of love on the check of sacrifice and surrender it to Him. Only then will He confer the wealth of His grace on you.

Man's mind has become polluted because of modern education. When the mind is polluted, how can man come up in life? He may be highly educated and occupying positions of authority with name and fame. But all his achievements will prove futile if he does not know what he is supposed to know. What is it that he is supposed to know? It is the principle of the Atma. In order to lead a blissful life in this world, it is enough if you know you are the embodiment of the Atma, and every body else is also the same. You are subjected to misery as you are unable to understand this subtle Truth. Tomorrow I will tell you in detail the Truth of human life, the goal of human life and the pathway to bliss.

Bhagavan concluded His discourse with the Bhajan, "*Hari Bhajan Bina Sukha Santhi Nahin.....*"

Proceedings of Guru PoornimaDay, 5.7.2001

Introduction by Sri Srinivasan

The last three days we have had here in the Divine presence, the International Convention of Sri Sathya Sai Bal Vikas gurus. We have deliberated on the subject of Sri Sathya Sai Educare. The Proceedings for this Conference and the proposed decisions will now be placed at the Lotus Feet of Bhagawan by Sri Indulal Shah, the International Chairman as well as brother Ryuko Hira, the Zonal Overseas Chairman. Sri Hira will also place before Bhagawan a pledge which has been taken by all the delegates, the thousands of delegates who came here for this Conference.

This morning, by Bhagawan's gracious command, before we are blessed with the Divine Message on this auspicious occasion, we have two speakers. The first one is Professor J Laxshmi Gopinath, respectfully known as Jai Amma. Professor Gopinath is the Principal of the Anantapur Campus of the Sri Sathya Sai Institute of Higher Learning. She is a great scholar, particularly in English and has been a devotee of Bhagawan for many decades. It is always an uplifting experience to listen to Jai Amma. Thereafter it will be my privilege to follow our dear sister.

May I now call upon Professor Jai Amma to come and address this mornings function:

Professor Laxshmi Gopinath- Jai Amma

My humble, prayerful, loving and grateful pranaams at the Lotus Feet of Bhagawan Baba, the greatest Guru of gurus, the world teacher, the Divine one. I am not using bombastic terms when I say this string of adjectives as Pranams, but I mean every word I say. Loving, yes. Who cannot love Bhagawan? Reverential and prayerful we definitely ought to be. We have got to understand though we do not understand that He is Divinity Incarnate. Grateful, yes. We definitely have to be grateful for His love, for His guidance and for all that He has done and is doing for the whole of humanity. We are blessed. Blessed indeed, all of us.

Honorable members, Bal Vikas gurus, fellow pilgrims on this Divine path – the Sai Path, I cannot do anything but say “I bow down to this whole spectacular gathering”. It is a tradition, especially in India that a speaker pays his or her pranaams to the gathering, to the assembly and so do I.

What is it that I have to say today in the presence of Divinity who is all-knowing? We have witnessed, as the previous speaker has said, the three days when Bhagawan did not spare Himself. He did not spare any efforts to be with the delegates, to guide them, to teach them lovingly and then tell us what it is that we have to do. Tirelessly, moment to moment, that is what He is trying to do to all of us, trying to teach us at the moment, in the context of what has to be taught to us teachers. I am a very simple teacher, I’m not a guru of any sort but I have understood one aspect of this great, great Guru. His love, His patience and His wisdom. These are beyond human comprehension. I have witnessed many a time and experienced how Bhagawan synthesizes. There is absolutely no difference for Bhagawan, between what is old and what is new such as exist in our minds, because we have our preconceived notions. Our perceptions are limited and many a time we do not want to change unless the Divine One wills us to build up the *samskaras* and realize that it is this great Divine teacher to whom we have to submit. He synthesises ancient and modern learning which seem diverse. The link between the two is not a subject we can study, not the manner in which we study, nor the books we read but it is the way we interact – the guru and the students. And that, Bhagawan stressed, is love and love alone. He told us yesterday when He was speaking: “All I require is your signature of love on the cheque of your heart. Well that signature if it is passed on to the bank where I am the chief manager, everything will be done, everything will be alright with you and there you would have succeeded and that would have been an achievement because you would have realized that love is the underlying principle in everything.”

How far have we teachers practised what Swami has advised with so much concern and love is what hurts me today. When Bhagawan said the other day; “I am talking less because somebody remarked that I was talking too much.” Who is that person who had the heart to say it, leave alone the wisdom. We don’t know many things though we think we know a lot. But where was your heart when you said this? Well if you think that you are much better than Bhagawan, why don’t you do the things that He has accomplished? Why don’t you build Super Specialty Hospitals and other projects that cater to the solace, the comfort, physical and mental of people? Why don’t you install institutions of education and teach all the students free of cost? Why don’t you give away gifts of love that He has been making from the moment He proclaimed that He is Sathya Sai Baba? Why don’t you have the patience and love to carry on whatever you have to do? It went like a shaft into my heart because I have known and experienced Bhagawan’s immense love, unconditional love towards all of us. I have always wondered when I have been alone with myself in my room; “God, what have I done to deserve this? Am I accomplishing what You wanted me to accomplish?” And my heart tells me, “No, the expectations perhaps He had of you, you have not yet fulfilled.” Well those are our limitations. That is all I can say.

On this holy occasion, (Bhagawan says that every day is holy, every day is a festival) so many of us have gathered here at the Lotus Feet, in the Divine Presence of our beloved Bhagawan, (forgive me if I repeat it again and again), the greatest of Gurus, the world Teacher, the beloved One. If you have gathered here today, definitely it is an auspicious day. May I in this context just relate to you how He has taught me many things?

Way back in 1948 Bhagawan was residing in the house of Srimata Sakamma. Mother and father and I, we used to go and attend the evening bhajans. Swami was at the tender age of hardly twenty-two years. What do we do at twenty two years? We seek pleasures of the world, we are careless, we think of ourselves and ourselves alone and our mind is muddled and confused. But there was Bhagawan, so beautiful! I'm not trying to praise Bhagawan; because Bhagawan doesn't like it. Bhagawan said one day, it was a command: "Those who speak, don't praise Me. I don't want it, I don't like it, but tell me what is necessary." Bhagawan forgive me but many have not seen You at that tender age. I have had the fortune to see You. He used to be so fragile, looked so tender and vulnerable! His hair would be parted and it would be like a bush, all around the head. His eyes exuded such compassion that the moment you looked at Him something happened within you, something cracked and you felt that you are seeing somebody whom you have to love because the love was exuding.

Now this was a bhajan day when we have gathered. Bhagawan was sitting on His chair. Even at that tender age, tremendous discipline had to be maintained – on one side the ladies and on the other side the men. Well, we were rather new among the fold. Anyway mother and I went and sat among the ladies who used to sing very well. Bhagawan warned us that as soon as one bhajan was over the next had to be taken up immediately. Why? Because we have to be always alert, the mind should function together. So this bhajan group used to sing very well. They really inspired us with their songs and inculcated in us a mood of devotion.

They were singing bhajans. After one bhajan they stopped, I think, for a few seconds. Then another lady in the group (I think she wanted to sing, and pour her heart before Bhagawan) took up a song and we knew this was not discipline. All of us were on tenter hooks. Well she sang her song and Bhagawan listened to it with so much of care! So much of indulgence! The bhajan was over, the *arathi* was over and now all of us had to disperse. Bhagawan, young as He was, looked so very fragile, as if He could not speak a loud word, He rose and drew Himself up to that majesty. The bhajan group was still lingering there. He said "Come here!" It was a command, a command issuing from that tender young figure. So all the bhajan group came. I happened to be lingering there. He looked at us sternly and then He said, "What do you think of yourselves? You think you are the best singers? That no body can sing better than you? I saw some of you sniggering. Take care!". He said, "If you repeat this I will not allow you to sing in the bhajan". The message, the correction went home to me, who was a witness of this incident. Judge not lest others judge you. Bhagawan always says that if you point a finger at somebody, three fingers point at you. How wonderfully You taught us this lesson Swami! It is if it has happened yesterday though it happened back in 1948. Never laugh, never mock, never deride, never belittle anybody. Who are you to do it? Take care! That was the warning and I learned this wonderful message that day.

To relate another incident. I was again a witness and the message went home. It was in old Brindavan. The occasion was a kind of celebration organized by the ladies which Bhagawan accepted. He said "All right! Let it be done". As He took a personal interest in everything the prohibits, five of them, were called and briefed that they should chant the mantras in a very, very nice way, in the manner they ought to be recited. Previous to this day of celebration Bhagawan ordered many, many saris to be given to the people who belonged to the family and to the others whom He felt He should give – because giving is just the nature of Bhagawan. When all the bales and bales of saris were brought they were just thrown casually in the huge dining room of old Brindavan. The family ladies gathered there,

I felt out of place but I entered and stood there because Baba was like a magnet. I just couldn't help but be drawn towards Him. So I was standing a little afar from these people when Baba came so sweetly. There was a chair for Him, but He did not sit on the chair. He sat on the ground. Then He asked those ladies to open up the saris. The bales of saris were opened and what lovely saris! It seemed they all came down from heaven because Baba had ordered them. I was looking wide-eyed at the ways of Swami. So child like! He seemed so happy, so simple, no sophistication. Baba has no sophistication at all. It is His simplicity, His innocence that attracts one, like a little child. He sat among the bales and bales of saris. Each sari was so gorgeous and of a different variety and different texture. He called each lady who was there and threw the sari with a lovely, affectionate comment, "This will suit you", like a mother. Everybody was so happy. They took the saris.

One of the important ladies of the family came forward and Baba threw a wonderful sari at her. She was a *Sumungali* and Baba usually warns *Sumagalis* to dress well on certain days of celebration, because God has given it to them. This is not to show off nor to say that "My sari is better than yours". Whatever best sari I have, I offer it to you my Lord on this day of celebration because you have given it to me. That is the attitude. Now what this lady said was, "Swami," in a self pitiful tone. Bhagawan could immediately discern this, "Swami, why is this sari for me? I do not want this costly sari Swami. Why Swami? I don't want it". The moment was electric. How could anybody refuse a sari that Swami was giving with so much love? Immediately Swami, the Guru, looked up at her. His eyes were stern, He said "This is not *vairagya*. Why did you leave your home and come? And now you want to behave as a *vairagi*. Go back to your home and do your duty. *Vairagya* is not this type of "fault renunciation". It is a detachment that comes from within". I learned the lesson. Behave for the moment as you ought to behave. Do the things that you have to do in the context of the circumstances, but be detached. If you have a lovely sari and you have to wear it for a grand occasion, wear it. But if you do not have it, be detached. That is *vairagya*. We make the differences: "This is an ochre robe or a white sari". Perhaps it denotes *vairagya* that is worldly, it is our dual perception. I learned this wonderful lesson, Swami. I know what is necessary for mental detachment, not outward show. Bless all of us with mental detachment.

May I if time permits, relate another experience of mine? It was about that time when I was also in Brindavan. There were very rich people around inside Brindavan. I was rich with Baba's love, I was there also. This is what happened one day. It was a huge sort of area and I was coming that way. One of the very rich devotees was sweeping around the area. I was young and also had false notions. I thought to myself "How great this lady is! How simple! She is so rich, she is taking the broom and cleaning the premises herself. What am I doing?" and I thought that I should take a broom myself and help her to clean the area. Baba came out at that time, immediately. He looked at her and said, "Throw away the broom!" I was aghast. What was wrong with sweeping the premises? He said "There are many people to do this task. Do your task, play the role for which you have come". What a message! There is no work that is hard. It is our own perception. We have to play our role to the hilt, role which God has given us with such mercy. Today if the Director, as Bhagawan has said many times, asks you to play the role as a king, wear your royal robes, adorn yourself, keep the diadem on your head, be majestic, have the graceful, benevolence of a king, look with love and perhaps a little condescension at your subjects. A king is charitable, he is magnanimous, his is royal. When you play the part of a king, don't disappoint your Director on the stage. Play it. Tomorrow he may ask you to put on the robes of a beggar. Forget that you have taken the part of a king and enacted. Wear your tattered clothes. Be humble and act your part as a beggar and that is what it is all about. Do not let your mind intervene and spoil the perceptions that God wants you to perceive. If you have to play a role of who-so-ever you are, play it. Yesterday and all these days we as teachers play a role. We have to play it. We have to play the role Bhagawan wants us to play. We have to emulate at least to some extent what the Divine model is. Love, patience in the circumstances what has to be told. How the students have to be moulded and how much they can take in and all this has to be done with love.

May I confess, Swami, my inadequacy in the presence of the Guru of gurus? It happens as I am growing with years I became a little tired at the end of the day. Children are children and I am always conscious that if He has placed these young children in our care, Baba trusts us. He wants us to love them, He wants us to mould them and above all to be patient with them. They are still immature, they are still young. We elders are wallowing in delusion, tremendous illusions of ourselves and of our work. What about their young minds? So at the end of the day I am tired, and a string of students come to me with their problems. Why am I there? To listen to them. To listen to them with love and if I can, to some extent, help them to get over their own imagination, when the problem might disappear. So when the last girl comes and it is nearly 10.30 pm, well I do not know what happens to me. Swami should forgive me. When the last child comes, I am a little irritated and I say, "Is this the time, child, that you should come to me?" That little girl doesn't know that I am tired and that I been talking to so many other children. Bless me Bhagawan, that at all times I do not get irritated or lose my patience with those children of Yours whom You have left in my custody. Let me play my role to the hilt as much as I can, with Your blessings.

If I have a little time I shall also relate one wonderful message that He gave as the Guru of gurus. He had gone on a South Indian tour. My father was with Him and my mother was staying with me, loving and gracious. He asked my father to wire that He would come and stay at our residence for a day and a half on the way. Bhagawan's word is Bhagawan's word! That is all. He did grace our residence and that day when we were giving Bhagawan breakfast, Bhagawan was talking on spiritual matters. Father was there, mother was there, my husband was there and I was there and all of a sudden He looked at me and said, "Look here Jai Amma." So my attention was drawn to the Divine fingers which drew a figure or something on the dining table. He said, "Look here, this is the true coconut palm. It is here. It is laden with wonderful coconuts, you only have to climb, crack them and reach out to them and enjoy the tender, sweet juice and partake of the pulp". Well that I could understand, definitely. Then again He said, "Look here" and He drew another palm tree which was the shadow of the real one. The shadow was along side the real palm tree. Then He said, "Do you know what you all do? You try to climb the shadow, you try to reach out to the shadow fruits. How can you get them? How can you get them? You are living in an illusion. This is maya. Climb the actual tree. When you climb the actual tree, your shadow will automatically fall on this shadowy tree. When you try to reach out and pluck the coconuts, that same act of yours will also be there in the shadow tree. So you must always be able to distinguish between what is true and what is false". So may I stop here with the command of Bhagawan?

Bhagawan, may all of us give a cheque with a signature of love and obtain immense grace and blessings.

Sri Srinivasan

Guru Poornima 5 July 2001

Om Sri Sai Ram.

In the Vedas it is written, we are commanded to treat the guru as God. How fortunate we are as Sai devotees when we have God Himself as our Sadguru. Bhagawan, our Sai, our father our mother our Sadguru is not just our teacher, He is our friend, philosopher and guide. He is our protector, He is our saviour. Bhagawan has said, "Do not walk behind me, do not walk ahead of me, walk by my side and be my friend." Which guru will have the compassion to say this except Sai. If on the sands of time when we are walking with Bhagawan and we suddenly find that there is only one set of footprints, as we do so very often, we should know then that Bhagawan has literally carried us when we are not able to walk and bear the vagaries of life.

Bhagawan cradles us, cares for us, protects us. In the *Viveka Choodamani*, Shankaracharya clarifies to the *mumukshu* the secret of liberation. The grace of God and the grace of the guru are necessary to cross the ocean of *samsara*, that terrible ocean, in which crocodiles and sharks are waiting to destroy us. These crocodiles and sharks are only the desires and attachments to which we fall prey. Tired of the pitfalls of life, buffeted by the winds of time, we lament to our Sai Ganashama because only He can save us and that He does repeatedly. All of you know the story of Arjuna and Krishna. Towards the end of the Mahabharata war, after the terrible battle Krishna brought the chariot back to the camp. Arjuna eluded to the fact that he had won the battle. In his pride he said to Krishna, "Krishna, please get off first." The Lord said, "Arjuna, you please get off first." Arjuna again, under that illusion, said, "You are the charioteer, you should get off first." And the Lord in His most stern voice ordered Arjuna to get off. Arjuna came to his senses and got off the chariot. Immediately the chariot burst into flames. The chariot had been hit by many missiles, many deadly weapons. It broke into flames. The Lord had saved Arjuna.

Just like Arjuna, how many times do we burn in the chariots of jealousy, in the chariot of anger, in the chariots of greed, in the chariot of sloth and how many times our Sai Krishna has had to save us?

We are grateful to doctors for saving us from one death. But this Sadguru, this Sai has saved us from thousands of deaths through the ages. We get so much from Bhagawan and what do we have to give Swami? You are all aware when we have old currency notes we go to the Reserve Bank of India. We exchange them for spanking, shining, crisp, new currency notes. In the same way we give to Bhagawan all our worries, all our pain, all our problems He accepts them willingly and gives us a new life, a second chance to live in His image. And this Lord of ours does not even want our *bhakti*. He says, "I do not want your *bhakti*, I want your transformation."

Bhagawan told us yesterday what the three letters in the word 'man' stand for. 'M' – destroy Maya. 'A' – have a vision of Atma, 'N' – attain *Nirvana*. If we want to destroy maya, sacrifice is essential. Unless we make sacrifice an integral part of our lives, maya will surround and envelop us and prevent us from the vision of Atma and from understanding the Divinity of Bhagawan. We will be deluded to look only at the physical form of our Lord. How fortunate we are to have the Avatarpurusha Himself as our guru. You all know, Bhagawan has told you so many times why Arjuna was selected to have the Gita Upadesha why he was *gudakesa*. Only he had the qualification to receive the Gita Upadesha. How fortunate we are when our Lord showers His grace on each one of us as if we are all Arjuna!

The students particularly must realise this. How fortunate you, the students are that Bhagawan showers His immense love, grace, time everything on you! You cannot waste a single second, otherwise life will pass you by.

Every word of Sai is prophetic. Many years ago Bhagawan had said, politics without principles, education without character, science without humanity, commerce without morality are not only useless but positively dangerous. Dear brothers and sisters today when we see the state of the world in which we live, doesn't matter what country, we see how meaningful these words are. It is only in Prasanthi Nilayam, at the Lotus Feet that we have real peace and where we can experience ananda for which we have come. On this holy Gurupoornima day let us hold onto the Lotus Feet of our Lord and never let go. Like the late Narashima Rao said, "Let us say Sai! Oh Lord! Having got hold of Your Lotus Feet I will never let go, never let go, never let go."

Jai Sai Ram

Divine Valedictory Message –2

I and You are One

Divine Discourse, 5.7.2001, Prasanthi Nilayam

One who cultivates the crop of love in the field of one's heart is a true Christian, a true Sikh, a true Hindu, and a true Muslim. *In fact, he is a true human being and a true guru.*

God is all pervasive and is the indweller of all beings. Likewise, the five elements, which are nothing but divine manifestations are also all-pervasive and all powerful. The whole world is pervaded by the five elements, bound by the five elements and functions because of the five elements. It cannot function if even one of the elements is absent. Therefore, for everyman, the five elements are like his five life principles. No one can comprehend the power of these elements. However, every man must necessarily know the significance of these elements. He alone is truly blessed and truly meritorious who understands their significance and acts accordingly. In fact, he would have achieved the objectives of human life, i.e. the *purusharthas*. It is the bounden duty of every man to recognise the import of these elements.

The five elements are the cause for man's pleasure and pain, good and bad. The five elements confer on man happiness or misery depending on how he makes use of them. Their names and forms may appear simple, but they are highly powerful.

Having been born, man lives for a few years and ultimately gives up his body. The five elements are responsible for man's birth, growth and death. The five elements are spread right from both microcosm to macrocosm. They are present in man from top to toe. So it is imperative that man knows the secret of these elements. Having understood the significance of the five elements well, Buddha made concerted efforts to gain control over his five senses. He taught: *Buddham saranam gacchami Sangham saranam gacchami*. He used his intellect to understand the truth and shared his wisdom with society. First of all, he exercised control over his vision. Among the five senses of perception, the eyes are endowed with immense power. They have 40 lakhs of light rays in them. Today man is putting his senses to misuse and as a result, his body is becoming weaker and weaker day by day. His life-span is being reduced by his unsacred vision and the sensual pleasures that he is indulging in. Lakhs of light rays in his eyes are being destroyed because of his unsacred vision. That is the reason man is developing eye defects. Today many people undergo cataract operations to set their vision right. The doctors may say, man develops eye defects because of cataracts, but in fact, it is the result of unsacred vision. So, one should have proper control over one's vision. Whatever be the spiritual practices that one may undertake, one cannot derive their benefit without having control over one's vision. All the *sadhanas* like *Japa*, *Tapa*, and *Dhyana* confer only temporary satisfaction. These practices cannot help you have control over your vision. In fact, the entire *Srushti* (creation) is based on your *drishthi* (vision). The *Netras* (eyes) are verily the *Sastras* (sacred texts).

Along with control over vision, one needs to have control over one's tongue. As a man has become a slave to the taste, he consumes various delicacies, and in the process spoils his tongue. Not merely

that, he makes his tongue utter unsacred words also, he hurts others' feelings by using harsh words. His life span is further reduced by the misuse of his tongue in this manner. Likewise, all the senses are losing their power as they are being put to misuse, thereby cutting short his life-span. So, first of all, man should keep his eyes and tongue under check. When these two are controlled, man's energy is revitalised. The power that one cannot attain from years of penance is obtained when man puts his eyes and tongue to sacred use. *O tongue, the knower of taste! You are very sacred. Speak the truth in the most pleasing manner. Chant the Divine names of Govinda, Madhava and Damodara incessantly. This is your foremost duty. (Sanskrit verse).* Do cause pain to others by using harsh words. In fact, others are not others but your own self as the same principle of Atma is present in all. The one who causes pain and the one who suffers from it are one and the same. So, never speak in such a way as to hurt others. That is why I tell you often, talk less, but you are not taking my words seriously. You are unable to understand what hazards excessive talk will lead you to in future.

See no evil, see what is good. Only then will your eyes attain the sacred power by which you will be able to visualise the Divine Cosmic Form. Spiritual practices will yield greater rewards if senses are kept under control. Unmindful of the power of the senses and without making proper use of them, man is under the delusion that he can achieve great rewards by undertaking various practices which are physical and worldly in nature. But in reality, one cannot get anything out of these practices except temporary satisfaction. First of all, man should exercise control over his senses. Never listen to anything that is evil. If any situation arises, leave the place immediately. Hear no evil, see no evil, talk no evil. Make every effort to be away from evil. Only then will spiritual power grow in you more and more. Why did our ancient sages and seers go to the forest and live their lives in solitude? It is only to control their senses. True spiritual *sadhana* lies in controlling one's senses. Without sense control, all spiritual practices will prove futile. Instead of using the tongue to utter evil words, why don't you chant the divine names of Rama, Krishna, Govinda? You are piling up sins because of the misuse of the senses. The sins that you have piled up may not be visible to the naked eye, but they are sure to put you to suffering. That which is not seen will make you eat the fruits of your action. O man, understand this secret of Karma (action).

Embodiments of love!

Senses are like life principles for every man. Once you reign in your senses, your life will be peaceful. You should not only avoid evil talk, but should also talk less. Your speech should be short and sweet. Sages like Valmiki, Vyasa, and great devotees like Potana composed sacred texts and sanctified their lives. Emulate their ideals and make your life exemplary. Read sacred texts composed by such noble souls. Today, people read books which pollute the mind. This is a very bad practice. Be it reading, writing, seeing, or talking, let everything be good. Do not commit any mistake knowingly. You can experience divinity in humanity by putting the senses to proper use. One can visualise the Divine manifestations and become Divine himself only through sacred use of the senses. Man, unaware of his innate divine potential, considers himself low and leads a life of delusion. He thinks there is a power superior to him and makes efforts to attain it. There is no power superior to him, *Ekam sath viprah bahudha vadanthi* (Truth is one, but scholars refer to it by many names). There is only one, not two. It is a sign of ignorance to think there is something different from you and be in search of it. Multiplicity is your own imagination. *Ekoham Bahusyam* (I am one, I will become many). You can understand this truth once you control your senses.

People are under the mistaken notion that they derive their happiness when their desires are fulfilled. In fact, happiness results not when desires are fulfilled, but when they are controlled. One can enjoy the state of bliss by controlling one's desires. One who craves for the fulfillment of his desires is always restless. Desires correspond to *Pravritti* (outward path) in which there is no happiness whatsoever. You are deluded by your thinking that there is happiness in the world, whereas you are distancing yourself from *Nivritti* (inward path).

Embodiments of love!

For everything, love is life. To attain that state of love, make proper use of your senses. Buddha visited many noble souls, studied sacred texts, and undertook various *sadhanas*. Later, he realised that all those related to *Pravritti* (outward path). Ultimately, he realised that happiness lay in making proper use of the five senses. He stopped reading sacred texts, he did not visit noble souls any more and gave up all the spiritual practices. He understood that whatever *sadhana* was done with this ephemeral body would yield fleeting happiness only. True and eternal bliss will result only when *sadhanas* are done with pure and eternal feelings. When Buddha started exercising control over his senses, he experienced infinite bliss which he could not contain in himself. He hugged his cousin Ananda, who was by his side, and said, "Ananda, I have attained the state of Nirvana and I am unable to contain the bliss within me. I am ready to give up this mortal coil." On hearing this, Ananda started shedding tears. Then Buddha said, "O Simpleton, instead of rejoicing over my attaining this state of bliss, why are you grieving over it?" You are looking for fleeting happiness in worldly matters, whereas Buddha strived to attain bliss in the spiritual realm, which is true, eternal and immortal. As you are immersed on worldliness, you are distancing yourself from immortality. Though you are committing many sins, you do not consider them as sins. You think that they are quite natural to human beings. You keep committing mistakes, yet you pray for pardon. Actually one should never seek pardon for the mistake committed. One should be prepared to undergo the punishment. Only then can you be free from defects. If a person commits a serious offence, he is put in jail. He is released only after he undergoes a punishment for the required period. Likewise, you will be redeemed once you atone for your sins. Likewise, if you want redemption, you should be prepared to face punishment for your mistakes. You should exercise control over the senses and see that you do not repeat them.

By chanting Vedic verses which are very sacred, one gets immense bliss. That is why even Buddha, who did not believe in the Vedas in the beginning, developed interest in them. People were under the impression that Buddha opposed the Vedas. Later, Sankaracharya tried to erase this misconception from people's minds, saying that Buddha was never against the Vedas. He said that people themselves were against the Vedas out of their own ignorance. Buddha conquered desire which is not possible for everybody. One need not do any great *sadhana* to conquer desire. You will not be troubled by desire one you understand the inner meaning of life. Today man is prepared to stoop down to any level for money. He pretends to be a great devotee of the Lord, and tries to cheat people. Is this what he is supposed to do? No. He should conquer desire and control the senses.

Students!

You are young and yours is the right age to exercise control over the senses. You can make use of them in a sacred manner. Once you know the proper path, you will never give up. You can understand the teachings of the Vedas only when you cultivate good qualities. You can cultivate good qualities only through good practices. There may be a few obstacles in your path, but never give up.

Today we are celebrating Guru Purnima. Purnima means full moon day. Then who is a guru? The modern Gurus whisper a mantra into the ear and stretch their hand for money. Such people are not fit to be called Gurus.

Gurukaro Gunatheethaha
Rukaro Rupavarjithaha
(one who is attributeless and formless is a true Guru.)

A Guru is necessary to make you understand the formless and attributeless divinity. Since it is difficult to get such gurus, consider God as your Guru.

Gurur Brahma, Gurur Vishnu, Guru Devo Maheshwara;

*Guru Sakshath, Param Brahma,
tasmai sri gurave namaha*

Guru is Brahma, Guru is Vishnu, Guru is *Maheshwara*. Consider the Guru is everything. In this world everything is a manifestation of Divinity. *Sarvam khalividam Brahma* (verily all this is Brahman). All are the embodiments of Divinity. In fact all that you see is nothing but the Divine Cosmic form.

*(Viswa Virat Swarupa).
Sahasra Seersha Purusha,
Sahasraksha Sashasra Padh*

(with thousands of heads, thousands of feet and eyes, Divinity pervades everything). This means all the heads, all the feet and all the eyes that we see in this world belong to God. When the Vedic statement *Sahasra Seersha* was made, the population of the world was only a few thousands, but now it runs into a few hundred crores. In those days, everyone considered everybody as Divine. They believed in the Vedic dictum, *Sarva bhuta namaskaram kesavam pratigachati* (salutations to all beings reach God. *Easwara sarva bhuthanam* (God is the indweller of all beings). *Isavasyam idam sarvam*, (the entire universe is permeated by God.) Divinity is not restricted to a particular place. God is here, God is there, He is everywhere. You are developing differences out of delusion, but Divinity is one, and only one. It is the duty of a Guru to propagate such principle of oneness.

Today there are many good disciples, but it is very difficult to find a true Guru. We have many good boys among our students. However, even if one or two are bad, all of them will have to face the punishment. Here is a small example. When you sleep at night, you are bitten by one or two mosquitoes. Then next morning, you spray insecticide and kill all the mosquitoes, though you are bitten by only a few. Likewise God also punishes those who join bad company. That is why it is said, "*tyaga durjana samsargam; Bhaja sadhu samagamam; kuru punyam ahorathram*. (Run away from bad company; join good company, and perform meritorious deeds day and night).

Whenever bad qualities like anger and jealousy crop up in you, do not be carried away by them. Control them. Keep telling yourself, "Anger is a bad quality, it will lead to bad actions and ultimately lead me to ruin." Whenever you are angry, sit quietly in one place and drink cold water. Chant the Divine Name. Then your anger will gradually subside. If your anger persists, go to a place of solitude and walk briskly for half a mile. Thus, there are many easy paths to control one's anger. But the youth today are not making any effort to control their anger. Whenever they get angry, they take it as an opportunity to hurl abuses at others. It is the worst sin. Through prayer and contemplation on God, you should try to control the evil qualities in you.

Embodiments of Love!

First of all, control your vision and tongue. You are incurring a lot of sin because of evil vision and you are bound to face its consequences. When you make use of your senses for evil purposes, the children born to you will also be evil minded. So, see no evil, hear no evil, and talk no evil. In olden times people used to take care that pregnant ladies do not see and hear anything bad. They used to narrate to them sacred stories of the Lord, give them good food and convey only good piece of news. They did so because they knew if the mother had good feelings, then the children born to her also would have good mind. The sins committed by the parents will certainly affect their children too. When Subhadra was in the family way, one day Arjuna was describing to her the intricacies involved in entering the *Padmavyuha* (lotus maze). He had described to her in detail how to enter the *Padmavyuha*, and when he was about to tell her how to get out of it, Krishna appeared on the scene and took Arjuna away, saying, "This is not the proper time to talk about these matters. It is not Subhadra

but the child in her womb that has been listening to you all along." This was the reason Abhimanyu knew only to enter the *Padmavyuha*, and not how to get out of it. As a result, he was caught in the maze, and ultimately was killed.

God is watching all that you do. You may think others do not know what you are up to. You may hoodwink others, but can you ever hoodwink God? He knows everything. So always do good. All your sins will be atoned when you make proper use of your senses. When you become angry, you lose all power of discrimination and behave in an inhuman manner. So whenever you are angry, leave the place immediately. It is better to be away from sin rather than commit sin and repent later.

I want to tell you one more point. You may feel pained by what I am going to tell you now, but I am happy about it. From today onwards, I am not going to give *padnamaskar* to anybody because I and you are one. God is present in all. *Easwara sarva bhuthanam...* God is the indweller of all beings. Understand this truth. From today onwards, I have resolved not to give namaskars to anybody. You may do Namaskar to your parents as they and you are not aware of the truth that God is present in all. Since I know the truth I shall follow it. The same Atma is present in you, Me and everybody else. So, no one needs to do namaskars to anybody for that matter. If you still want to do Namaskar, do it mentally. Bring your palms together and say "Swami, I offer my ten senses to you". That is enough, you don't need to touch my feet to do Namaskar. Understand the truth that God is in you and act accordingly. Then you become God. If somebody is offered Namaskar, others are feeling jealous. I am stopping this practice of giving Namaskars only to see that such feelings of jealousy do not sprout in you. Wherever you are, offer your Namaskar to me mentally. That gives me happiness. I have told you this many times, but you have not put it into practice. Touching Swami's feet and extolling him are wrong practices.

From this Guru Purnima, develop sacred feelings and enjoy supreme peace and bliss. Every man aspires to attain Ananda. How can he attain it? There are five sheaths in man - *Annamaya kosa* (food sheath), *Pranamaya kosa* (life sheath), *Manomaya kosa* (mental sheath), *Vijnanamaya kosa* (wisdom sheath), and *Anandamaya kosa* (bliss sheath). Make every effort to reach *Vijanamaya kosa*. Only then can you attain *Anandamaya kosa*. Lead a happy and blissful life and share your happiness with others. You do not know how great this Ananda is. Just as a small piece of wood becomes fire when it comes into contact with fire, so also when you are close to Me mentally, you will become divine. Your mind will be illumined and will dispel the darkness of ignorance within you.

Do not feel dejected that Swami has spoken to you in this manner. Consider it as good for you. Pleasure is an interval between two pains. When I am walking amongst you, others will find it disturbing if you fall at my feet. From this day onwards, make proper use of your senses and follow what has been told to you about Padnamaskar.

Prema muditha manasa kaho, Rama, Rama, Ram...
Gurupoornima Discourse July5, 2001

APPENDIX 2

DIVINE DISCOURSES ON EDUCATION

SEPTEMBER 2000

Education What is the true Education?

Modern education fosters only intelligence, not the virtues.
Of what avail is education if it does not inculcate in man, virtues?

Embodiments of love

Since ancient times, the *Bharatiyas* have been using the word *Prapancha* while referring to this world consisting of mobile and immobile objects. *Prapancha* (world) means manifestation of five elements, viz, earth, water, fire, air and ether. Since time immemorial *Bharatiyas* have been worshipping these five elements as the manifestation of Divinity. They called earth as *Bhudevi* (mother earth), wind as *Vayudeva* (wind god), water as *Gangadevi* (goddess Ganga), fire as *Agnideva* (god of fire), and ether as *Sabdaabrahmam* (primordial sound). But neither the students are making any efforts to understand the divine nature of these five elements nor are the teachers making them aware of this truth. But the students are interested in acquiring merely bookish knowledge and not in understanding the sanctity of these elements. True education is that which confers virtues, good intellect, devotion, duty and discipline. The teachers today are imparting only bookish knowledge to the students but not the spiritual aspect of education. Today, all the five elements are polluted and consequently people are gripped in insecurity. The need of the hour for students is not mere acquisition of degrees. They should make proper use of the five elements. This is the true value-oriented education the world needs today.

Value is for education, education is for life, life is for love, love is for man, man is for spirituality, spirituality is for the world and world is for peace. So, one should travel from value to peace.

Today students are acquiring education with selfishness and self-interest in mind. They are craving for money. Money comes and goes but morality comes and grows. Students should strive hard to cultivate morality. They should hone their knowledge to skill, not kill it. Only then will there be balance in their lives. But the modern students are killing their knowledge, meaning they are putting it to misuse. Consequently, their mental power is lost and their inner reality is subdued. Today boys and girls acquire education with a view on the external world. They do not realise that all that is seen in the external world is transient. One can develop inner vision and maintain balance in life only when one hones ones skills from their knowledge. Today humanness has declined because man lacks balance in life. If human values are to be fostered, one should sharpen ones knowledge to skill and maintain proper balance in life. Today the ecological balance is lost as man, out of utter selfishness, is robbing the mother Earth of her resources like oil, petrol, iron, etc. As a result, we find earthquakes, floods and such other natural calamities devastating people. Human life will find fulfillment only when ecological balance is maintained. Balance in human life and in nature is equally as important. Today even marine life is dwindling due to so called advancement in science. Advancement in science is welcome but it should not lead to ecological imbalance. The people and the world at large should be benefited from science. But today everyone is interested in selfish gains. No one seems to care for society.

The food that we eat, the water that we drink, the air that we breathe in are all polluted. It is the foremost duty of students to cleanse the world of pollution. Cleanliness is Godliness. Keep your body,

mind and the surrounding clean. Let all your actions be sacred. Speak sweetly and softly to everybody. The culture of Bharat teaches *Sathyam Vada, Dharmam chara*. Love everybody because God is present in all. The Veda teaches, *Easwara Sarva Bhutanaam* (God dwells in all beings). God has another name *Viswa*, meaning that the entire universe is His form.

Modern education can not be called education in its true sense. What is the use of intelligence if one lacks power of discrimination, and of what avail is knowledge if it is not sharpened into skill? True education is that develops love and confers well being on the fellow beings. The modern system of education has undergone many changes but no change has brought about tangible results. First of all, the mind of man should be transformed. Then the entire world will be transformed because mind forms the basis of the entire world (*Mano Moolam Idam Jagat*).

Today students do not know how to convert their knowledge into skills. Where does the mistake lie? Does it lie with the parents or the teachers or the leaders? It is the mistake of everybody. All students are pure and tenderhearted. It is the responsibility of parents to teach them the importance of human values like truth, righteousness and love. But the parents are not making any effort to teach the children to speak the truth. In fact, some parents mislead their children in this regard. For example, if the father does not want to attend a particular telephone call, he tells his son to utter a lie, saying his father is not available. In this manner, children are taught to speak untruth. As a result, they lead a life of untruth once they grow up. Under any circumstances, one should not speak falsehood. Help ever, hurt never. Those who adhere to this dictum will certainly come up in life.

Today one does not find unity among students as they do not have love for each other. You should consider love as your very life. I often tell My students – when the electric current of truth flows through the wire of *Dharma* and enters the bulb of peace, you get the light of love. In order to cultivate love, you should adhere to the values of *Sathya* and *Dharma*. *Sathyam Bruyath, Priyam Bhruyath, Na Bruyath Sathyamapriyam* (speak truth, speak in a palatable way and do not utter truth that is unpleasant). The first one is moral value, the second is social value and the third is spiritual value.

Today the rich and the educated are not interested in spirituality. They consider money as the be all and end all of existence. Money does not confer peace and bliss on you. Devotion is most essential. Today the country is facing hardships because people lack devotion. They do not think of God who is manifest in the form of five elements. Who is a human being? Is he merely the body? No. One with purity, love and devotion alone is a true human being. Today people are in mad pursuit of money. No doubt money is essential but it should be within limits. Once you have love for God, money will follow you of its own accord. Today some are ready to sacrifice even their lives for the sake of money but do not spend even a minute in the contemplation of God. They do not undertake even a single sacred activity. Time is God. Time wasted is life wasted. Each one has to enquire whether he is making proper use of time. Today people waste a lot of time in vain gossips television, etc.

One may be wealthy but all his wealth is useless if he lacks character. After death, are you able to carry even a fistful of sand with you? No. Your bank balance will not follow you. It will remain in the bank only. So, character is most essential, not money. True education is that which drives away pollution of the mind and develops character. It is not enough if the students get good marks, they should take care that they do not get bad remarks. Only then will their marks have value.

Embodiments of love!

Everyone should foster divine qualities, be he a student or an elder. Do not depend on others, depend on God. In fact, you are not human, you are God. *Easwara Sarva Bhutanaam* (God is present in all

beings.) You will remain a human being as long as you think so. Have the firm conviction that you are God and share your love with all. This is the essence of true education.

Can you call all those educated who know how to read and write?
Can one be called educated merely by acquiring degrees?
Can you call it education which does not confer virtues?
If education is just for a living, don't we find birds and beasts carrying on their lives?

The goal of education is to confer purity. Worldly education is transient. Knowledge of the Self alone is eternal. It can be acquired only through devotion and love for God. Man is born to set an ideal to the rest of the world, not to amass riches. Where are all those kings of yore who amassed riches and conquered kingdoms? So long as they were alive, they enjoyed physical comforts and ultimately died leaving everything behind. What is the use of such a life? One should attain immortal bliss.

A foolish person boasts of high education and intelligence, yet does not know himself. What is the use of all the education he has acquired, if man cannot give up his evil qualities? All the worldly education would only lead him to vain argumentation, not total wisdom. It cannot lead him to immortality. So, man should acquire that knowledge that will make him immortal.

(Telegu poem)

That is true education. It will protect you wherever you are. When you have such education, all will become your friends, even if you do not have money and you are in a foreign land. Never give up human values under any circumstances. Only then can you set an ideal to the world. The human values cannot be acquired from the textbooks nor can the teachers confer them. They are with you right from your birth. You have to cultivate them through self-effort. The whole creation has emerged from Truth, sustained in Truth and ultimately merges in Truth. In order to lead a peaceful life, one should adhere to Truth and Righteousness always. In the beginning, you may have to face problems, but you should take them in your stride and proceed along the path of Truth. Purity, patience and perseverance are very essential for man. But man is becoming a patient as he lacks patience. Each one has to question himself/herself whether he/she has these virtues. It is not enough if you proclaim that you are pure; let others say it.

Embodiments of Love!

Do not give scope for excessive desires. It is said, "Less luggage more comfort makes travel a pleasure." Your desires are the luggage in the journey of your life. You will have peace of mind only when you reduce your desires. I am the best ideal in this regard. I don't have any desires, I don't want anything. As you are aware we have a very big hospital at Puttaparthi and there are many educational institutions. They are functioning smoothly because they have been started with Love and noble intentions. My only desire is that all people should live like ideal human beings. After the *Bhajan* you chant the prayer *Loka Samastha Sukhino Bhavantu* (may the entire world be happy). It is not enough if some are happy and some are not. All should be happy. That is possible only when human values are practised. There are many who give lectures on human values. He alone is a true human being who puts them into practise. Elders should sow the seeds of human values in the tender hearts of children. They will grow into gigantic trees and give shelter to many in future. It is said, "Start early, drive slowly, reach safely." Human values should be taught to the children right from the Primary

School level because they are the future leaders of the nation. Parents and teachers should strive hard to inculcate ideals in them.

It is said, "Tell me your company, I shall tell you what you are." As is your company so shall you become. So, run away from bad company; join good company. Undertake good activities day in and day out. Even the bad will get transformed seeing your good conduct.

Love is most essential for mankind. From whichever country you are, to whichever clime you belong, however rich or destitute, you must adhere to truth and righteousness. Possessed of a tongue, you must utter truth only. With these God-given hands perform acts of charity. With ears capable of hearing, hear only pure words. This is the purity of the limbs of man. In the same way you must maintain the purity of the five elements. It is solely for this purpose that Jhum Sai has done a lot of work. This issue of human values cannot be established by a single person. All have to get together. Will single thread make a cloth? When several threads are interwoven a cloth is produced. All worthwhile causes can be achieved only by cooperation of several people. This handkerchief is so strong only because of the togetherness of all the threads. If you take the threads singularly they will break easily. So for our movement to advance unity is essential. The faltering of a few must be compensated by others and all must move forward together. Unity, goodness and good action must be practised. If this is practised well you can grow faster and increase in number.

It is not enough if you start an institution. The students must be brought up in the right way. Speak gently. Never show anger towards children. You cannot always oblige but you can speak always obligingly. Talk to children softly and sweetly. Between teachers also transactions should be present. Then children will be encouraged by example. Jhum Sai has great hopes in the growth of this movement. In the coming three or four days, a lot of matters and ideas will be coming forth. Every little thing should be taught to children to the best of your ability. Then children will learn and react with enthusiasm. Mathematics, Physics or Chemistry can be learnt from books or by experiments in labs. But these human values cannot be learnt that way. It is not something that can be acquired from books. It cannot be taught by a teacher by mere oral instruction. It is like training in physical exercise. Athletics can be taught only by example. The drill master shows the actions and makes the learners to follow the steps. Children imitate elders. Therefore you should teach the children these values of *Sathya, Dharma, Santhi and Prema* by practice rather than by mere precept. Then children will progress in the right way. The whole country will grow. Not only this country, all countries of the world will transform. There are few who teach these things today, fewer to prove, even less to practice. This is why the world is in this bad state now.

Many of you may be wealthy. Many are scholars. You will not be judged great merely by your possessions. To what extent you are spending your wealth in a good way, to what extent you are using your learning to good purpose, to what extent you are using your intellect for the good of the community, that is what counts with the Bhagawan. Swami seeks quality and not quantity. One teaspoon full of cow's milk is of use, while a barrel of donkey's milk is worthless. What you have not put in practice is of no use. Practice and demonstrate. Then you become truly wealthy. Then you are a true scholar. Wealth, scholarship, intelligence - all become worthwhile only when used in the right way. Money may come and money may go. These are mere passing clouds. Love comes – never leaves – only grows. You have to realise this firmly in all sincerity and earnestness. Then you become truly human. You also attract all those around you. If you are bereft of love, none will come to you. A small example, Bhagawan is the embodiment of Love. That is why there is such a large gathering here. No invitation has been sent forth, this Love has attracted all of you here. Hence enlarge your love. With love you can achieve anything. There are another three or four days left. You put together any queries or doubts. Analyse and arrive at answers. With these you can improve yourselves. You have to make this conference an ideal for other such gatherings. Many go to many seminars and conferences. Hardly

any understanding results. This is not such a conference. The transactions should appeal to your feelings and intellect. That is a proper conference. All should be united. Develop love and share love. Speak Truth. Practice righteous conduct. Lead a sacred life. That is true living. Your life will become meaningful then.

Many of you have come from far off places, spending a lot of money. For this effort and expense take back a modicum of sanctity. Even buying of a handkerchief needs the exchange of money, a few rupees. For the expense incurred, share in the sacred love from here. Fully internalise the four human values. Truth does not mean merely to repeat faithfully what you have seen. Truth is eternal, does not change through the three modes of time (past, present and future). You must seek such truth, practice righteousness. What is this *Dharma*? *Dharayati Iti Dharmah*. That which sustains (life) is *Dharma*. Fire is that which burns. If it does not burn it is mere coal. Only when *Dharma* is well established in a person, his humanness manifests. The principle of love must shine foremost in you. Then you should practice truth.

In the coming few days, if you have any doubts in you, ask without hesitation. Bhagawan is ready to clear all your doubts. Make full use of the presence of Bhagawan's proximity. Ask and be satisfied. You are Mine, and I am yours. You and I are One. We are not different. Many say, "Thankyou", "Thankyou". It is a meaningless habit. Thanks is only for strangers different from you. Bhagawan is no third person. He is second person. You should not be thanking the second person. If your mother serves you good food, do you say thankyou to her? No, No, it is her duty. To love you all is the duty of Bhagawan, don't you ever say thankyou to Bhagawan. It is your right to ask. It is your right and Bhagawan's responsibility. When right and responsibility get together, bliss results.

(Sri Sathya Sai Books and Publications Trust, Prashanthi Nilayam.)

Educare = Human Value

True education is that which fosters pure feelings. To have virtues is the true meaning of learning. Only when man cultivates the feeling of love, can there be equality. Good conduct is the hallmark of a true human being.

(Telugu poem)

Jhum Sai made a mention of education and human values. You have to understand the true meaning of these two words, **education** and **human values**. Education has two aspects: The first is related to external and worldly education, which is nothing but acquiring bookish knowledge. In the modern world, we find many, well-versed and highly qualified in this aspect. The second aspect, known as '**Educare**', is related to human values. The word 'Educare' means to bring out that which is within. Human values, viz., *Sathya, Dharma, Shanthi, Prema* and *Ahimsa* (Truth, Righteousness, Peace, Love and Non-Violence) are hidden in every human being. One cannot acquire them from outside; they have to be elicited from within. But as man has forgotten his innate human values, he is unable to manifest them. 'Educare' means to bring out human values. 'To bring out' means to translate them into action.

The Vedas call the life principle in man as 'Sathyam' (Truth). Without this power of Truth, man cannot exist. Our ancients could have the vision of Truth by proper investigation and experimentation. Truth is the direct manifestation of God for every human being. Our ancient sages and seers understood this Truth, had the vision of Truth and realised that It is present uniformly in every being. Truth is one and the same in all and That is God.

Man is endowed with *Pancha Pranas* (five life-breaths), namely, *Praana, Apaana, Vyaana, Udaana* and *Samaana*. These are the divine powers latent in man. The human values, namely *Sathya, Dharma, Santhi, Prema* and *Ahimsa* are nothing but the manifestations of these five life-breaths. But man is wasting his human birth, as he is unable to recognise these subtle principles. When truth is put into practice, it becomes righteousness. Truth is expressed in words, while righteousness is expressed in action. On this basis, the Vedas taught, *Sathyam Vada, Dharmam Chara* (speak Truth, practise righteousness). Hence righteousness is based on truth. Without truth, there is no righteousness. That is why the Vedas say, *Sathyaannaasthi Paro Dharmaha*, (there is no *Dharma* higher than adherence to Truth.) Without the foundation of truth, the mansion of righteousness cannot be built. *Sathyaacharana* (practice of Truth) is true *Dharma*. This *Dharma* is uniform for all human beings. Peace is the reflection of *Dharma*. Man prays for peace and performs various spiritual practices aspiring for peace. But so long as he has desires, he can never attain peace, though he may undertake sacred rituals like *Yagnas* and *Yagas*. Mind is the basis for desires. So, one has to control the mind in order to attain peace. When the mind is controlled, it remains silent. Such state of thoughtlessness is true peace.

The fourth human value is Love. It has originated from the principle of *Atma*. **Love is the manifestation of Truth**. It is pure, steady, effulgent, attributeless, formless, ancient, eternal, immortal and nectarine. These are the nine qualities of Love. Love hates none, unites all. *Ekatma Darshanam Prema* (experience of non-dualism is Love). *Ahimsa* shines as the undercurrent of the remaining four

values, namely, Truth, Righteousness, Love and Peace. That which leads to violence cannot be Truth, Righteousness, Love or Peace. These five values are verily the five life-breaths of man. One who considers human values as his life-breaths alone is a true human being. These five values are the fundamental powers of human life. Forgetting these fundamental powers, man relies more on worldly power. Our ancients realised that these five values are meant for the peace and prosperity of the world. Without understanding the significance of these values, one cannot understand humanness at all.

In *Treta Yuga*, Lord Rama incarnated in order to foster Truth and Righteousness. He spent 14 years in exile to uphold the promise given to his father. He dedicated His life for the establishment of *Dharma*. In those days, there were only a few wicked people. Rama annihilated them to uphold Truth and Righteousness. In the *Dwapara Yuga*, Lord Krishna incarnated to foster peace and love. He protected all those who sought refuge in Him and developed love in them. Thus, the Rama *Avatar* fostered *Sathya* and *Dharma* and the Krishna *Avatar* fostered *Shanthy* and *Prema*. But in this Age of *Kali*, God has given the necessary strength to every human being to foster all the five values. It is the command of God that man should uphold the human values and safeguard the world. This is the inner significance of propagating the human values. Man need not wait for God to foster these values. He has been endowed with the strength to do the same. These five values are your properties. It is your responsibility to protect them. Do not expect others to safeguard your property.

In those days, God incarnated and destroyed demons, as there were only a few of them. But today, we find demonic nature in everyone. One has to cultivate purity to subdue demonic qualities. But purity cannot be attained without unity. Unity leads to purity, which in turn leads to divinity. But today there is no unity, no purity, no Divinity. We find only enmity and community, which are nothing but man's own creation. Once you install Divinity in your heart, there will be no place for enmity because heart is a single chair, not a musical chair or a double sofa. In order to install Divinity in the heart, you have to practice human values. Manifestation of latent human values is known as 'Educare'. But today, we find only worldly education, not 'Educare'. If a question is put, what is education? People say, it is the acquisition of knowledge. But it is not merely acquisition of knowledge; it must be in action.

What is the end of education? **Character is the end of education.** What is the essence of education? Concentration is the essence of education. What is the aim of education? The aim of education is not only acquisition of knowledge, not only cultivating human qualities, but attaining Divinity.

Education is meant for life, not for a living. If education is meant for a living, don't we find birds and beasts, having no education whatsoever, doing the same? So, education should be for life. First of all, one should understand this truth.

The word 'Educare' has a sacred inner meaning. That which is manifested by 'Educare' cannot be seen 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 and leads to rebirth, whereas 'Educare' confers immortality.** There will be no rebirth. The innate 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 can control the desires. Inner voice leads to detachment. You have to inquire into the difference between attachment and detachment. To attain detachment, you must obtain release from worldly bondage. Here is a small example. When you insert the key into the lock and turn it to the right, the lock opens; you turn it to left, it gets locked. The heart is the lock, the mind is the key. You get attachment, when your mind is turned towards the world. When it is turned towards God, you attain liberation. It

is the same lock and the same key that are responsible for bondage and liberation. The mere change in the direction causes a change in the consequence, namely bondage or liberation. Liberation is not some specific location – an air-conditioned paradise. It is a state of supreme peace. Where do you get the supreme peace? It is to be obtained in the realm of a pure heart. It is steady, sacred and utterly selfless. To enjoy the supreme peace, you should achieve a supreme state. Unity, purity and Divinity, when these three principles are unified, it takes you to supreme state. Take, for instance, Rama and Lakshmana. You know what kind of brothers they were? Lakshmana was totally loyal and followed the commands of his elder brother and thereby attained the supreme state. What is the condition of the Rama's and Lakshmanas today? Instead of attaining supreme state through unity, they go to Supreme Court to settle property disputes. Desires take you to Supreme Court. When there are no desires, no quarrels, there will be no Supreme Court. You will be in the constant state of supreme peace.

What is our need today? It is not merely education. Education is mere bookish knowledge. There are four kinds of knowledge. The first is bookish knowledge, ie., superficial knowledge. The second is general knowledge, the third is discriminatory knowledge, the fourth is practical knowledge. You have to arrive at the level of practical knowledge. But frequently, people fall into error even in discriminatory knowledge. There is individual discrimination and fundamental discrimination. Individual discrimination is based on selfish gains. It is not right. Fundamental discrimination is based on the well-being of all people. The marks that students get in the examination are not true marks. True marks arise from the heart. Your conscience should assert repeatedly and firmly what you are doing is right.

There are three terms to be discussed here. "Conscience" is one, the other is "conscious" and the third is "consciousness". This consciousness is the all-compassing Divinity. From this all pervasive consciousness, conscience enters the body. The Atmic principle in your body is conscience. Conscious is the awareness related to the body and the senses. Children play with balloons. These balloons keep blowing to larger and larger size until they burst and the air inside emerges with the air outside. So long as the air is in the balloon, it is conscience. When it exceeds the limitations of the wall of the balloon and merges with the air outside, it becomes consciousness. These days people are merely in the body conscious state. The body is like a balloon, a water bubble. The mind is a mad monkey. Don't follow the body or the mind. Follow the dictates of the conscience. Today people are attached more to the body and less to the Atmic principle. Absence of self-confidence is the main cause for all types of weakness. People depend on their wealth, possessions and power, but do not depend on the self.

Embodiments of Love!

Self-confidence is very essential. This is the foundation on which you must raise the walls of self-satisfaction. Construct the roof of self-sacrifice. This mansion determines your life, i.e., self-realisation. You have to therefore lay, first of all, the foundation of self-confidence and build the mansion of self-satisfaction and self-sacrifice. Then you ultimately attain self-realisation. For self-realisation, self-confidence is most important. But people do not possess such steady self-confidence. What is the reason? Their mind is lost in worldly desire, dirty desires and useless desires. How long can the worldly things last? They come and go like passing clouds. Today students are trained in such education which fosters desires. Along with this education, you must foster human values. Human values are not something that you need to acquire anew. They are born with you and innate in you. As they are hidden within, you are unaware of them. Just as valuable ornaments are hidden in an iron safe, within man's body lie the valuable jewels of human values. You must protect this property. They are covered by the doors of the heart. You must earn the key of love for it. When the safe vault of the heart is opened by the key of love, the valuable qualities of human values emerge.

Students, Teachers, Patrons of education and Administrators!

The point you have to notice is that all have to acquire this key of love that opens the doors of the heart. It is love that is the very form of purity. **Love is God, live in love.** This door of heart cannot be opened with any other key. To get this key of love, you have to have unity. Hate none. You should be averse to none. Place love in your heart. Share it freely with others.

Realise that Truth is the human life principle. From Truth emanates righteousness. The first child of righteousness is peace. The second child is Love – so they say. But the greatest of all is Love. Once you acquire this power of love, all other powers follow. Everything arises out of Truth.

From Truth emanates all creation. In truth everything dissolves. There is no place where truth does not permeate, the unsullied primordial truth (Telugu poem).

Truth is the origin, sustainer and annihilator. Take Truth as the basis and practice Dharma. Only the Peace and Love will emanate from within.

Embodiments of Love!

These divine principles do not come to you from somewhere else. As Jhum Sai said the other day, we do not get human values from an air-conditioned room in a five-star hotel. Five-star or ten-star or a thousand-star – from nowhere do we get these values. These values are obtained from a sacred heart. Here you find pure, sacred and divine environment. Only in such a place can the human values blossom. Human values are not available in the market or in palaces or in hotels. These hotels provide comforts only to the body. Your body may be in an air-conditioned room but the mind will get heated if there are no sacred feelings. In order to develop sacred feelings, you should be in sacred places. That is why it is said, good company confers detachment. Detachment leads to desirelessness, desirelessness confers steadiness. One who attains steadiness is verily liberated. Develop friendship with good company. Then alone can you attain peace and your heart will be purified.

Today we find pollution everywhere. Only in the Divine proximity, will you find absolute purity. First of all, man has to purify his heart. **Purity is Divinity.** Where there is Divinity, there is no enmity. Where there is no enmity, there you find supreme peace. Outside there is no peace, we find only pieces. Where is peace? You are the embodiment of peace. So, search within. Know yourself. Then you will know everything. This is the teaching of Vedanta. Instead of questioning others, "Who are you?", question yourself, "Who am I?" Then you will realise the truth. When I say, this is my handkerchief, the handkerchief is separate from me. Similarly, when you say, this is my body, my mind, my buddhi, etc., you are separate from all these. Then, who are you? You are the embodiment of Peace. You are the embodiment of Truth. You are the embodiment of Love. You are the embodiment of righteousness. You are the embodiment of non-violence. You are everything and everything is within you. Develop this broad-mindedness. Have expansion of love, not contraction of love. Unity can be achieved only through expansion of love.

Embodiments of Love!

Develop love, give up hatred, reduce desires. Cultivate the spirit of sacrifice. The Vedas say: *Na Karmana Na Prajaya Dhanena Thyagenaikena Amruththwamanasuhu* (immortality can be attained only through sacrifice, neither wealth nor progeny nor good deeds can confer it). Happiness can be attained only through sacrifice. After having partaken food, if you do not excrete the waste material,

your stomach will get upset. Once you breathe in air, if you do not breathe out, your lungs will get damaged. Likewise, sacrifice the wealth you have earned for the welfare of others. The modern education system lays emphasis on wealth, strength and friendship. Then what about character? Character is three-fourths of life. So, you have to develop character. Without character, what for is wealth, strength and friendship? They come and go like passing clouds.

There are lots of things to be learnt. There are various ways to foster human values. I shall bring My Discourse to a close as I don't want to cause any strain to you now. We shall discuss many more things later.

Bhagawan concluded His Discourse with the Bhajan, "*Prema Mudita Manase Kaho...*"

The Source and Centre of Values

Trees teach the lesson of sacrifice in the sense that they not only bear fruit while they are alive, but also give away their body to be used as firewood once the life goes out of them. Amongst teachers, a tree is the greatest.

(Telugu Poem)

Every house is a center of human values. It is from the house that the human values originate, blossoms and foster the sacred culture. The person presiding over the house is known as Grihastha (householder). Since ancient times, Indians have attached great significance to the stage of a householder among the four, namely, Brahmacharya, Grihastha, Vanaprastha and Sanyasa (celibate, householder, recluse and renunciant).

When a student takes to wrong path, he ruins himself, whereas if a teacher takes to wrong ways, he will be ruining the lives of hundreds of students. Hence a teacher, on whom lies the responsibility of moulding the careers of students, must cultivate virtues and lead an ideal life. Today, there is certainly no dearth of teachers, endowed with the spirit of sacrifice and leading ideal lives. But there are some teachers who have become slaves to vices like drinking and smoking. Naturally, the students emulate them and ruin their lives. If the country is to progress, teachers should mould the students as ideal citizens. The whole world will prosper, when students tread along the right path. Hence it is very essential on the part of a teacher, whom the students are bound to emulate, to cultivate virtues.

A teacher can be compared to a water tank and students to taps connected to it. As is the water in the tank, so is the water that comes from the taps. Therefore, the teacher must have a pure heart and virtues like adherence to truth, good conduct, duty, devotion and discipline, so that he can impart the same to the students. He/She alone is a teacher in the true sense, who imparts these virtues to the students. He/She alone is a student in the true sense, who cultivates these sacred qualities. If the teachers are ideal, the system of education too would be ideal. If the teacher does not possess moral, ethical and spiritual values, the entire system of education will go astray. Today we find some instances wherein the husband and wife part ways with each other due to some differences of opinion though they may be highly educated and occupying positions of authority. The reason is that they are not educated in the true sense but merely have acquired bookish knowledge. Mere bookish knowledge is no knowledge at all. Students should learn true knowledge, which bestows divine energy; they should not be satisfied with mere bookish knowledge, which becomes 'allergy'. This divine energy fosters harmony, coordination and integration and makes the students ideal citizens.

In this world, only two things exist. One is energy and the other, matter. Einstein said, energy could be converted into matter and vice versa. This energy is all-powerful. By acquiring this energy, students can bring about transformation in this world. To acquire this energy, students should not go by mere bookish knowledge but gain practical knowledge. Practical knowledge should be coupled with discrimination knowledge. Before undertaking any task, take time and discriminate whether it is good or bad, right or wrong. But the modern students act in haste. Consequently, the sacred qualities in them are subdued. Haste makes waste, waste makes worry. So, do not be in a hurry. What will be the fate of the house if the wife and husband take hasty decisions due to differences of opinion? The aged parents will be neglected or shifted to some home for the aged. The children will be admitted in boarding schools without adequate care being taken about their welfare and progress. As the husband and wife part ways with each other, there will be none to look after the children. Consequently, the

children join bad company, take to bad habits and ruin themselves. So, first of all, human values should be fostered in every house. Only then will each individual of the house make all round progress and lead an ideal life. Everyone should recognize the basic truth that house is the center of human values. The modern people, more so in the case of those highly educated and occupying positions of authority, do not care much about their respective homes. They consider their homes as inns or hotels and come and go as and when they like. It is not proper on the part of the students and the educated to conduct themselves in this manner. Every householder should pledge to maintain sanctity in the house and set an ideal. Today in the name of modernity, the householders are leading a chaotic life entertaining low and mean feelings. You may live in the modern age but your feelings should be based on ancient and eternal values. Every householder and every housewife should make efforts to uphold human values.

A teacher is like a guidepost. He/she should guide the students in the proper direction. If the guidepost itself is loose, how can it point to the right direction? So, a teacher should have steady mind. Only then can he guide the students along the right path. He should impart to the students, the human values of Sathya, Dharma, Santhi, Prema and Ahimsa.

Many are confused as to what is the foremost value among these five. Love is of paramount importance among the human values. It is in us right from the time of our birth. Love and respect your parents, relatives, friends and your fellow beings. When you do not respect others, how can you expect others to respect you? Give respect and take respect. It is not one-way traffic. There are a very few who would impart such sacred teachings to the students.

Not only the teachers but also the parents should monitor the behavior and activities of their children. Some students hide novels among textbooks and read them. The parents should take note of this and take necessary action. Parents have every right to punish their children if they take to wrong ways. The children should show gratitude to their parents as they owe their food, blood, head and Dhuddu (money) to their parents. Due to the impact of Kali Age, such sense of gratitude is missing among students. The Vedas declare, *Mathrudevo Bhava, Pithrudevo Bhava, Acharyadevo Bhava* and *Athitidevo Bhava* (revere mother, father, teacher and guest as God).. These teachings are highly sacred. Today people are ready to believe all that they see on television and internet but do not repose their faith in the Vedic declarations. Internet is like a waste paper basket. Follow the 'innernet', not the internet. Today the students are developing unsaved vision, thus polluting their minds. As is the seed, so is the sapling. As is the food, so is the belch. Likewise, as is the action, so is the result. So, you should think good, speak good, hear good, do good and experience good results.

See no evil, see what is good;
Hear no evil, hear what is good;
Talk no evil, talk what is good;
Think no evil, think what is good;
Do no evil, do what is good:
This is the way to God.

Teachers should impart such sacred teachings to the students. They should inculcate the spirit of selfless love in them. Love everybody without expecting anything in return. One should not entertain excessive desires. *Na Sreyo Niyamam Vina* (no benefit accrues without adherence to proper discipline). Everything should be within certain limits. Our body is the best example for this. If the body temperature crosses the limit of 98.4 degrees Fahrenheit, fever set in. 120/80 is the perfect blood pressure, crossing which the body will be subjected to ill-health. Even the eyes can see light only up to a particular level of intensity. The retina of the eye will get burnt if you try to see excessive light. Thus, God has set certain limits to everything in His creation. So, man should keep a check over his desires.

Otherwise, he will be put to danger. Only when man leads a regulated life, can he enjoy health and happiness.

Each limb of the body has a specific role to perform. While accomplishing a bigger task, all limbs coordinate and work in unison. When the eyes spot a fruit on the top of a tree, the legs will walk towards the tree; the hand picks up a stone and pelts at the fruit. When the fruit drops down, the fingers pick it up and put it in the mouth where it is masticated by the teeth and sent to the stomach. Thus we see that all limbs of the body have to work in a coordinated manner to perform even a small deed. With such unity prevailing in the house, anything can be achieved.

Understanding and adjustment between each other are very essential for the smooth functioning of any family. For example, when there is proper understanding between wife and husband, the wife will not mind even when the husband returns home very late from office. In fact, she will be anxiously waiting for him thinking that he may be busy in the office or is held up in a traffic jam. But if there is no proper understanding between the two, even if there is a delay of just five minutes, there will be a fight between them. Adjusting will become easy only when there is proper understanding. Whether it is among students, teachers or members of a family, understanding is very essential. When a teacher goes on leave, another teacher can engage his class. Such understanding and adjustment among teachers will help students to a great extent. Help ever, hurt never. This is the teaching of the ancient culture of Bharat – *Paropakara Punyaya Papaya Parapeedanam* (one attains merit by serving others and commits sin by hurting them).

You might have seen the Play on Abraham Lincoln staged last night. He was born in a poor family. His father was a carpenter and his mother used to stitch old clothes and earn some money. What they would earn was barely enough to make both ends meet. Lincoln used to go to the neighboring village along with other children for studies. Most of the children would wear costly dresses as they belonged to well-to-do families. They used to make fun of Lincoln, as he had only old and ragged clothes to wear. He was eight years old at that time. One day, he hugged his mother and cried saying that he wanted a new dress, so that he could mix freely with other children. The mother consoled him saying, it was not possible for them to buy new clothes with their meager earnings. She told, *“son, self-confidence is the highest wealth. So, develop self-confidence. Don't compare yourself with others”*. After some time, his father passed away. Lincoln started a new business, which started to flourish. But some of his so-called friends put obstacles in his path out of jealousy. Consequently, Lincoln suffered heavy loss in the business and sold whatever was left with him to repay the debts. He left the village and reached California. As his mother taught him, he developed self-confidence strove hard day and night and acquired good education. Pleased with his noble qualities, his friends urged him to contest the Parliamentary elections, expressing their solidarity. With their support, he won the elections. In those days, racial discrimination was prevalent in America. He taught that one should not give scope for differences based on colour of the skin as the blood flowing in everybody is the same. Since he had immense self-confidence, he ultimately rose to the level of the President of America. Self-confidence is very essential for everybody. One can accomplish any task through self-confidence. This was the lesson Lincoln taught to the world.

Self-confidence and devotion to Godhead must be cultivated. Teachers should be respected. You must do your best to make your parents happy; in fact you should worship them. Only when you tread this sacred path can you attain the highest state of wealth. What is wealth? Who is the richest man in the world? The one who has contentment is the richest. Who is the poorest? The one who is full of unfulfilled desires is the poorest. Wealth or poverty is related to your desires. All worldly praise and blame pertain to the body only, not to the spirit. The body is impermanent. It is like a water bubble. The mind is a mad monkey. Don't follow either. Follow your conscience. Lincoln was one replete with such self-confidence. One has to develop such self-confidence. We feel that some countries are not

amenable to accept these values. What is the reason? When the principles are properly explained, everyone will accept them. Parrot like repetition of the words “Human Values” will not result in understanding. When the inner significance is explained, everyone will accept them. Tell then – Truth is God, Love is God, live in Love. When explained thus, everyone will accept. Will anybody say ‘no’, to speak the truth? Everyone has to accept the validity of these assertions. When you explain in detail the inner significance, humanity will accept it without reservation. No matter whether it is India, America, Japan or Germany or Christian or Muslim; Truth is only one for all. Truth is one, Truth is one, Truth is God. You should attain this sacred state. This fact has to be accepted by any nation. We in India say $2+2 = 4$. Whether Pakistan or Russia or anywhere else this will be the same. Is there any in Pakistan who will say $2+2 = 3$? Will the Chinese say $2+2 = 1$? All will say $2+2 = 4$. This is fundamental truth. It is a pure truth. It is beyond time and place. It is in the same way that eternal values of Truth, Peace, Righteousness, Love and Non-violence are permanent and eternal. People come to Me and say, “Swami, I want peace.” Where is that peace? They don’t know. I tell them, “You are the embodiment of peace. There is no peace outside you, only pieces!”. When this is explained, they realize the truth and actually attain peace.

When you express and explain these properly, anybody from anywhere will agree. Human values are those that are common to all people at all places, races and creeds. The very name is human values. If a human being will not accept human values, who else will? What sort of person is he who will say 'no' to this truth? There are valuable ideals within us. You have to develop them more. Wherever you go, you should not give up truth. Sometimes it may not be safe to speak the truth. Even then you should not speak lie. You must find clever ways to get out of such critical situations, without actually speaking a lie. These human values, you must adhere to with intelligence, self-confidence and the grace of God, and you will not go wrong. In any place, any time, or any circumstance one should adhere to this. You must see that your love is steady and constant. That is the state of constant-awareness. That is wisdom. This is not mere textual knowledge. You need to possess that truth which gives constant understanding.

The Vedas say this state as *Prajnanam Brahma* (constant-integrated-awareness). Everyone must seek this. No one will disagree with this. It is a self-created fear, whether others will agree with us. Don't fear! Then you will be on the right course. There was a great scientist who said, never fear, follow me. Beset with fear, you can achieve nothing. When you are on the path of truth, you need fear nothing. With fear, you will be helpless, paralysed. If anybody says anything to the contrary, you can say 'no', that is my way. One says he believes in God. Another believes there is no God. For the one who believes in God, He is and for the atheist He is not. If he says that he doesn't believe in God, you reply him. "You may not have your God, but I have mine right here in my heart". You must have that courage of conviction. Other peoples' opposition should not make you weak. A weak person will achieve nothing. If the entire world rises and says 'no', to the existence of God, you should still be able to assert 'no'. He is there right inside your heart. With such strong faith, you will be able to propagate your faith. That self-confidence is the source of your strength. Lacking this strength you become weak, as to hardly merit the name of a human being. The members of the Organisation are full of enthusiasm. They sincerely want the propagation of human values throughout the world. Keep expressing your beliefs with conviction and let those who agree, accept and those who do not accept let them go their way. Human values have come out from inside the human beings and not from anywhere outside. The very name is human values. They come out of the heart – that is what the term 'Educare' means. 'Educare', means 'elicit', viz.. bring out from within. These should be manifested and realised. Such knowledge does not come out of books. Bookish knowledge in the first day becomes knowledge on the second day and allergy on the third day. Practical knowledge, internal knowledge never becomes an allergy. It becomes energy. What we need is energy and not allergy.

If human values are not there, humanity will be destroyed. Our life itself is human value. The organisers have been trying hard to spread human values in education. Please extend all your cooperation. Without encouragement they become weak. There are people from many countries assembled here. You will return. What are taking back with you? Carry with you at least one or two human values. If you go to the market, wander through it all and return empty-handed, is it a great thing? Having come to Prasanthi Nilayam, take back something valuable with you. I have Truth, I have Love in plenty. These things you should take back with you. There is Bliss here, enjoy it, take it with you and make others happy, make the whole world happy. Never be selfish. Share what you know with all you come in contact. Cooperate with everybody. Instead of cooperating, people merely operate, try to manipulate. Do not try to manipulate others. Only co-operate. You can achieve your objectives.

There are some questions I would like to answer.

1. Swami, please enlighten us how to maintain balance of the five elements by the practice of human values in a practical way. What is the practical procedure?

In human values we have the term EHV. In these three letters I have already enlightened you on what is education. Consider it a 3HV, i.e., Heart, Head and Hand. The harmony between these three is 3HV. We say proper study of mankind is man. Head, heart and hands should co-operate and function in harmony. There is no human value greater than this. This can be taught easily. It is like teaching physical drill. Do not try to mystify the expression EHV and indulge in elaborate propaganda. Thought, word and deed must be the same. If this is not, these human values will disappear. Hence this harmony, this unity is essential. Lincoln is the best example for this. He thought of what is said. Adhered to what he professed and finally achieved what he believed. Hence this threefold unity is essential, otherwise humanity is lost. *Manas Anyath, Vachas Anyath, Karmani Anyath Duratmanam*. For wicked persons thought, word and deed differ. *Manasyekam Vachasyekam, Karmanyekam Mahatmanam*. For the righteous, mind, word and deed are the same. Hence, you must propagate this easy way. EHV is education in human values. All these are important. The thought, word and deed must be the same. Without this one ceases to be human. This is how you have to propagate

2. Swami, you have said skill the education. How does one skill the education?

Education must be made into skill. (We have already explained that education is external while human values are internal – hence the blunt edged education must be sharpened by the internal honing by human values). The imbalance caused by the external education is balanced by the skill of human values and thus the imbalance is corrected and balance is restored. By skill Bhagawan means the keenness of the mind (*Naipunija Shakti*). Education is the physical method. When the skill and knowledge are joined, the scale becomes balanced. While walking you need balance. Life needs balance. Therefore education should also be balanced. This maintenance of balance is what we mean when we say skill. This is *Naipunija shakti*. i.e., investigate, enquire and understand. A simple example: Scientists have understood the internal process of the sun, have studied and evolved many machines and devices from these processes. Understanding the solar process, they even manufactured bombs with similar reactions. How destructive are these bombs? They consider it a great achievement. No. The knowledge should have balance. This is what Bhagawan calls 'skill'. All your research should result in the welfare of humanity. Then only the beam of the balance is straight. If the research is lopsided concentrating on destruction only, it is imbalanced. We should consider pleasure and pain with equanimity. The results of research should maintain balance between benign and harmful effects. If only the destructive potentials of research are developed, there is total imbalance. We should try to bring back some balance in all these new technologies, a balance between the harmful and benign consequences. Generation of electricity by various means, if employed for irrigation or village lighting, how beneficial is it! We are not exercising our mind properly on these matters. Hence, we suffer from imbalance.

Electricity is beneficial in many ways, lighting, heating, cooling etc. But, if we say to electricity you are such a fine friend of humanity and if you go and touch a live wire, you will be burnt. Every development should be employed within limits, and give it due respect. So, as I have explained when education is united with skill, the balance is restored. When there is imbalance, you look outwards and your inner vision is lost. Insight is vital. When there is balance, this inner vision is restored. Therefore, develop an inner vision that creates the balance. The key words are education, skill and insight.

Even for meditation, skill is necessary. If you sit still in a quiet corner allowing your mind to wander all over, your meditation is worthless. If you cannot concentrate, you cannot meditate. Thus, for the inner processes, skill is necessary. Concentration has to be cultivated. Wisdom is the goal of concentration. Wisdom is achieved by the dedication of the fruits of action; by sacrifice, the ultimate is achieved. Hence, *Abhyasa*, concentration, should be practiced with effort. Constant practice therefore is the method.

3. Swami, the mass media like radio, video and internet are having more and more effect-

I have already told you about internet, radio, video etc. We have seen so many people who have been exposed to these media. But, what is their effect? All transient, passing clouds that come and go. It is an utter waste of time. It is all business oriented. That is not our aim. Do not hanker after internet; turn to the innernet. Concentrate on inner vision. Sanctify your inner faculties. Then only can you unify and get access to human values. You must keep attempting towards unification; unity is the aim. When you achieve unity how much is your strength magnified? Look at this piece of cloth. It is not cloth, but a conglomeration of thread. The threads are a modification of cotton. Without cotton there is no thread. Without thread, there is no textile. The interwoven threads produce such a strong piece of cloth. When separated the threads are weak and can be snapped with a finger. Their great strength is unity. Human values, when are internalised, become a sacred force and manifest as ideals.

4. Are devotion and spirituality necessary for a teacher?

Of course, without doubt. A teacher without devotion is worthless. Let him have faith in his chosen faith. Without devotion, he is no teacher. Devotion is necessary. He is in charge of several students. He has to set an ideal for all of them. For this, Divine grace is also necessary. All that you study is only material (inert). You have to convert it into energy. That is divine power. If one does not have this faith he is not teacher. A teacher has to be an ideal for several students. How can he be a model? Like a physical instructor who instructs by doing, he has to teach by being. Devotion has also to be taught by practice. Then it will be imprinted in the minds of the students.

5. Swami, increasingly the emphasis on education and academic achievement is gaining importance. Please advice us as to how to bring 'spirituality' back into the main stream of education?

Yes, 'spirituality' is very necessary in education. This spirituality has to arise from confidence. You must have confidence. If there is no faith you can achieve nothing. Where there is confidence there is Love. Where there is Love, there is Peace. Where there is Peace, there is Truth. Where there is Truth, there is Bliss. Where there is Bliss, there is God. In fact, without faith you can have no faith even in your mother. There should be confidence. Once you have confidence that a person is your mother, you love her. The confidence in your husband makes you love him. So confidence leads to love. Love takes you to peace. Peace produces the truth and as soon as truth manifests you achieve bliss. This bliss is the very Godhead itself. So, confidence is a necessary characteristic. It is this loss of confidence that is the cause of lack of spirituality in the world. Therefore this confidence is necessary.

Bhagawan concluded His Discourse with the Bhajan, "*Hari Bhajanabina Sukha Shanthi Nahi...*"