

SATHYA SAI SPEAKS ON EDUCATION

A Compilation of The Teaching Of Sathya Sai Baba On Education

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Teacher's Role

Teacher's Noble Role

Dear Teachers! When you teach the children, you must remember that you are engaged in a noble task for the sake of the children entrusted to your care. You must feel that you are educating yourselves when you are educating the children. For instance, when you impart some knowledge to the children, your own understanding of the subject improves. Even when you study books for teaching the children, you also derive joy from the study. Hence you must always have the feeling that whatever you do for others is in reality a service done to the divine that resides in everyone. When teachers do their duty in this spirit, they will be imbuing the children with the spirit of universal love. Remember that the children have tender hearts and innocent minds. Only if you fill their hearts with love will the world have genuine peace.

SSS XVI, 30 Dec 1983

Teachers should not feel that they do not belong to a respected profession. Teaching is a very noble and respectable profession. The teacher is actually a kingmaker. Even kings and emperors, in their early years, have to be students under a teacher. Bal Gangadhar Tilak, the great patriot and freedom fighter, who was in the teaching profession, was asked what position he would like to occupy when the country became independent. He replied that he was not interested in becoming a minister or holding any office in the administration. He would prefer to go back to his profession of teaching so that he could mold several students into ministers or rulers rather than be a ruler himself. Such is the nobility and dignity of the teaching profession.

SSS XIX, 20 Jan 1986

Education lends beauty to man.
Education is man's secret wealth.
Education is the source of fame and happiness.
It is the teacher of teachers.
Education is the true kinsman for one going abroad.
It is the third eye for man.
Rulers honor the scholar more than the man of wealth.
One without education is an animal.

BA-1P, 22 Nov 1995

No amount of advice and exhortation can make the teacher rise to the full stature of his profession. He has to improve himself. He cannot be improved by external pressure or persuasion. You might have taken up this profession for various reasons, but they are not relevant now. Once you have joined this grand association of teachers, you must endeavor to justify the trust placed in you, and to serve the best interests of the children given unto your care by parents who expect great things from you.

SSS VIII, 5 Sep 1968

It is only when teachers understand the basic purpose of our educational institutions that they will be able to make a success of them. If a student goes astray, he alone is

affected. But if a teacher is bad, hundreds of students will be spoilt. Of all the professions in the world, that of the teacher is the most estimable. The teacher has to teach the students what is good and ennobling for them. This is the true relationship between teachers and students. This is what should be developed in our educational institutions.

SSS XXIII, 14 Jan 1990

Teachers and others complain that they are not given the respect that is due to them. If they fulfill their duties, they will certainly get their due. Both teachers and students must be intent on discharging their duties.

SSS XV, 30 Aug 1981 (2)

Boys and girls must grow with confidence in these human values. Confidence promotes Love. Love fosters Peace. Peace nourishes Truth. Truth confers Bliss. And, Bliss is God. While dealing with children, do not be influenced by their creed or race, poverty or wealth. Look upon your task as a Sadhana, a form of worship, in fact, the highest form.

SSS XVI, 14 Jun 1983

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

SSS XVII, 31 Dec 1984

Look upon your task as teachers of Bal Vikas as a Sadhana. Remember that your role as teachers, which has brought you here, is a fortune for which you should be grateful.

SSar, Jun 1971

Be conscious of the sacred significance of the name, guru, by which you are known. "Gu" means "darkness;" "ru" means "its removal." That is to say, the guru, has to illumine the intelligence of the child and remove the ignorance that is obstructing its full development. Diving deeper, we find that guru has another meaning also. "Gu" means, "not limited by attributes" and "ru" means, "not affected by appearances." That is to say, the guru must be free from preferences and prejudices; she must treat all the pupils with equal love.

SSS XIV, 20 Nov 1979

Children are lamps which can illumine the path of the nation. A bad pupil causes harm only to himself. A bad teacher ruins the career of hundreds. Be steady and stable in your efforts. A guidepost, which changes direction with every gust of wind, adds only confusion to the confounded wayfarer. You have also to cultivate Prema (love) and expand your sympathies.

SSS XIV, 20 Nov 1979

As for the teachers, they should always bear in mind their sacred role and responsibility. If one child is bad, it does not matter at all. But if one teacher shows lapses, the whole class, the whole group of children may go astray. It will ruin thousands of children.

SSEHV-IP, p. 122

Yours is a most noble service to the country. You have to dedicate yourself, heart and soul, in this work, hard though it may be. It will be most rewarding ultimately and will do the greatest good to the country.

SSEHV-IP, p. 123

Always be cheerful and keep in mind the fact that you are engaged in the divine task of furthering the unfolding of the petals of purity and piety in the hearts of the children. I am sure the rare good fortune that has been showered on you will keep you smiling, whatever may happen to mar the joy. Contemplate the bubbling springs of innocence before you and sadness will flee from your mind.

SSEHV-IP, p. 63

Do not imagine that your service to children is for their sake. It is equally so for your own sake. You do not take food for the sake of another person. This service is the food you take for your own good. This is spiritual truth. When you apply it while teaching and striving after success in any ideal, you are bound to win.

Ssar, Jul 1982

The teaching profession is a highly responsible one. Today, there are three kinds of teachers. The first type consists of teachers who revel in “complaints.” They are the teachers with grouses of one kind or another. The second type consists of teachers who “explain.” They “explain” what the students have to learn. To the third type belong teachers who “inspire.” This category of teachers arouses the enthusiasm of students and inspires them to take deep interest in their studies. Such teachers are becoming rare these days.

SSS XVI, 16 Jun 1983

Gu (ignorance), ru (destroyer)—the word reminds you of the role you have assumed. The teacher is known through his pupils. They proclaim his sincerity and excellence. They are the witnesses for his erudition and endurance. King Bhoja once arranged a scholastic duel between two renowned Pandiths (scholars). When neither succeeded in defeating the other, he invited their respective pupils to continue the debate. But they too were engaged without end in meeting arguments with equally valid counter-arguments. So, the King had to honor them as replicas of their masters! Today, teachers have degraded themselves so low that their own pupils dare correct their habits and practices!

SSS XVI, 14 Jun 1983

Gurus imbued with divine love and understanding are urgently needed in every country. They are invaluable assets in every place at any time, for they have such strong faith in their mission and their ideals that they can never compromise or collude. We have this camp in order to train such gurus all over the world. Gurus must stand forth as living examples of love and light. They have to cleanse their minds of evil, the worst of them being “talking ill of others.” This can be accomplished only through the cultivation of selfless love.

SSS XVI, 14 Jun 1983

Their teachers, who are also here, are indeed lucky; for destiny has allotted them the noble task, the golden chance to serve the interests of the people in this pleasant manner, spending their time in the company of innocent fresh children. The father, the mother, and the teacher are the three primarily responsible for molding the future of the country. Of these, the teacher plays the most important role, for he is specially trained and selected for the job. He voluntarily takes it up and, therefore, must carry it out to the best of his ability without demur. He is implicitly trusted by the child, the parents and the public alike and the trust must be repaid by honest service. He is honored and respected by the children and the public as the guru, with all the hallowed associated with that word. He may be poor, uncared for by the men at the top, but the satisfaction he gets by his quiet creative work is enough compensation. The teacher should never curse pupils whatever the provocation. He must always bless them.

SSS I, 25 Nov 1959

The Bal Vikas children, whom you are guiding and inspiring, will be the leaders of tomorrow in this land. The virtues you implant in them, the counsel you are providing them, and the examples you place before them will remain carved in their memories and transform their outlook and behavior in the days to come. Ask anyone assembled here whether he can bring back to memory the book that he read this morning. Ninety-five per cent of this vast gathering will fail in this test; but ask them to repeat from memory some one hymn or stotra or moral verse that their grandfather or grandmother taught them when they are little children sitting on their knees, and I am sure most of you will be able to recite the sloka or stotra. The things learned during those early years stick in the memory and act subtly and silently on the growing mind to modify and purify the conduct of later years.

SSS XII, 3 Jan 1974

Teachers are the pathfinders of the nation. They prepare the royal road to a bright future. The skill and efficiency of the people, their reliability and sense of duty depend on the community of teachers. Their virtue is reflected in their pupils. Their faith inspires the young. Whether people waste their lives and ruin the lives of others by means of barren pursuits or whether people lead happy lives promoting the happiness of others, the answer lies in the hands of teachers.

SSS XV, 22 May 1982

Teaching and learning have both become mechanical routines. They have lost the freshness and joy which vitality alone can give. The value of the teaching process lies in

raising the level of consciousness of the learner, in heightening the sense of wonder and awe, and in emphasizing the unity of one with all. The destiny of a country is decided by the ideals implanted by the teachers in the minds of the boys and girls entrusted to their care.

SSS XIX, 28 Dec 1986

Teachers reveal the direction and the goal. Students lay the road and the journey into the future. The skills and strengths, the status and stature of mankind are shaped and furthered in proportion to the quality and character of its teachers. Teachers must dedicate their learning and wisdom to the great task of uplifting pupils to higher levels of knowledge and action. The virtues, which they help to inculcate in their pupils, are essential for the uplift of society also. When virtues are rooted in the heart, man shines in full glory. A life without good character is a shrine without a light, a coin that is counterfeit, and a kite with the string broken.

Vidya Vahini

Teachers who teach with the salary paid to them in their minds, and students who learn with the jobs they may procure in their minds are both pursuing wrong paths. In fact, the task of the teacher is to discharge his duty of instructing and inspiring the students so that they develop their latent talents and advance in the perfection of their skills. The task of the student is to unfold the divine in him and equip himself for serving society with his skill and knowledge.

Vidya Vahini

Teachers are not nowadays aware of the nobility of their profession. Society has turned ungrateful. Boys and young men have the stars of the silver screen as their gods and guides. They learn deeply and dangerously from films, from horror comics, from crime books. They have no sense of values implanted in them early in life. They are carried away by the torrent of triviality. The teacher is a helpless witness of this tragedy; for he has no strength and sustenance to impart, no ideal to implant, no enthusiasm to transmit. If only the teacher is imbued with the lessons of the Upanishads and the Gita, he can, by precept and example, turn the children along the path of peace and joy. Of course, the home and society must supplement his efforts and foster the impressions he is able to confer. The teacher must work in an atmosphere of love and truth, not hate and falsehood. He must move among the children, happily and contented, not angry and sullen. Then only can he radiate Love.

SSS VIII, 5 Sep 1968

Teachers should not trot out excuses, based on material considerations, to shirk or bypass their essentially spiritual task of "education." They must bear trials and tribulations with calm contentment, and do their work even more efficiently, so that God will reward them, and society will learn to revere them all the more. The world honors the man who suffers gladly, far more than the one who enjoys shame-facedly. Fundamentally, the years of life are but a short span, a rest in a wayside caravanserai, a drama played on a rickety stage, a bubble upon the waters. During this fleeting hour, it has been given to few to share this golden chance of imparting instruction, inspiring

devotion, instilling courage into the growing children, so that the generation to follow will be ever grateful. Do your job well as a puja, an offering at the lotus feet, and you will be amply rewarded with joy, peace, restfulness, and rapture. These teachers, whom you honor today, have the same message for all of you. Do not call them poor, for they are rich spiritually, doing their duty, which is well-understood, well-undertaken, and well-done joyously.

SSS VIII, 5 Sep 1968

The teacher should not condemn himself as weak nor think of his job as a last desperate resort. He must give up lamenting his lot. He must elevate himself and his job by dedication to the five human values.

SSS XIX, 7 Mar 1986

Do not condemn yourselves as petty peddlers of knowledge. You are the makers of the future of mankind. You can make it bright and joyful or mar it as dreary and dreadful. You can weaken or strengthen the foundations of life. You are the planners and engineers who lay the royal road of peace and prosperity.

SSS XVI, 14 Jun 1983

The primary school, where teachers accept children from the age of five, is the very foundation, not only of all higher grades of education, but even the advancement and the progress of mankind. Therefore, teachers engaged in this task are doing the highest spiritual practice (sadhana), which benefits themselves, the children, and society.

SSEHV-IP, p. 64

If a teacher imparts education on the right lines, he is rendering a real national service.

SSS XXII, 22 Nov 1988

Teacher as Sculptor/Farmer

Hills and mountains are overlaid with rock and boulder. The sculptor gathers them and shapes each of them into something useful and beautiful, depending upon the nature and characteristics of the stone. Out of one boulder, the artisan might carve a huge mortar and pestle to be kept in the corner of the kitchen of a populace home. Out of another, the sculptor might produce a rough-hewn gargoyle being incorporated into a building as an eerie object to ward off the evil eye! A third stone might get transformed into a charming little danseuse to embellish the shelf of a museum. Another stone, catching the eye and attention of a skilled sculptor, might be elevated into the idol of a divine manifestation to be installed in a temple where it receives the adoration of millions for generations. Though they were the progeny of one peak, each has a different destiny, depending upon the care and consecration bestowed on it by the sculptor. Teachers are the sculptors who shape the rocks into things of beauty and significance, of utility and inspiration. They study the pupils, their nature and equipment, and decide on their roles in society, their paths, and the stages in their progress.

SSS XII, 3 Jan 1974

Patient effort and steady persistence are indispensable for teachers. Their work is of basic importance to the nation. Children's minds are innocent, tender, and pure. The snake gourd is apt to grow crooked if left alone, so gardeners tie a stone to its end and the weight pulls it straight as it grows longer and longer. The minds of children and of youth are too apt to grow crooked under the influence of the sensuous films, the hollow hypocritical atmosphere created by the elders, the lure of glitter and glamour, and a false sense of adventure and fame. Schools have to attach the stone of discipline and make them grow straight and true.

SSS X, 2 Mar 1970

You have to plant the seed of Sadhana in the children, cultivate it, foster the sprouts, and remove the thorny bushes of temptations and illusions from the heart of the pupils.

SSar, Jun 1971

The second objective of education is the culture of the mind and the spirit. This too is very much like agriculture, which provides food and clothing for man. We want dhanya (grains) to sustain the body; we require dhyana (meditation) to sustain the spirit. In agriculture you prepare the soil, plant seeds, feed the plants with fertilizers, and reap the harvest. In heart-culture we have to plow the hridayakshetra, remove the weeds and wild growth, and plant the seeds. The weeds are pernicious tendencies, attitudes, and habits. The fertilizers are devotion and dedication. Water to help the plant grow is the quality of Love. The seeds are the names of God, which are deposited within the purified heart. The harvest, which is the reward of all this spiritual discipline, is Wisdom.

SSS XIII, 5 Jan 1975

As a result, malpractice has entered the field of education. Money is paid to gain admission into schools and colleges. Money is paid to acquire marks and degrees. The teacher does not transmit taste, style, attitude or outlook. It is all a matter of books and more books. The student is left to gather these from outside the educational institutions. Moreover, more value is attached to information and its collection. No attempt is made to the correction of habits and characteristics. How did the great artists who drew the frescoes of Ajanta and carved the temples of Ellora learn their trade? They did not attend school. They learned from the teachers, the master-craftsmen, and the inspired artists.

SSS XIII, 5 Jan 1975

Teachers have to be vigilant against the lowering of the moral sense among the students. The prosperity and welfare of the world and of future generations depend on moral values. Teachers are sculptors who can carve the young boulders into beautiful idols of Rama or Krishna, Gauri or Sita.

SSar, 26 Mar 1970

The chief minister as the minister for education has started the holy undertaking. He has planted the sapling. You teachers are entrusted with the duty of tending and making it grow into a fine tree, which will offer its flowers and fruits to the world. You must help the flower of peace to blossom and the fruit of spiritual equanimity to be shared by all

mankind. In fact you are not merely teachers at your own schools, but you are teachers of the human race.

SSS XIV, 25 Jul 1978

The stage of the student is like that of a tender sapling. When it is tended properly, it will grow into a good tree. From this young age you should see that the mind does not go astray. Do not give room for envy, hatred and arrogance. Rejoice in the success of others. Success will come to you of its own accord.

XXV, 21 May 1992

There is no point in blaming the students. They are like the stones out of which the sculptor chisels the figures he wants. It is the sculptor who produces a thing of beauty out of a piece of rough rock. Parents and teachers are the sculptors who have to mold the shape and figure of the students for whom they are responsible. If parents and teachers set the right example, the students will automatically blossom into models of excellence and bring glory to the nation.

SSS XIX, 20 Jan 1986

We have heard the guru being praised as equal to God himself. Gokak quoted the sloka where the guru is referred to reverentially as Brahma, the first of the Trinity entrusted with creation; as Vishnu, the second of the Trinity entrusted with the preservation and protection of creation; and as Maheswara, the last of the Trinity, charged with destruction and dissolution. This description is symbolically correct, as we can see when we analyze the work which the teacher or guru is expected to carry out. The guru sows the seeds of virtue, of wisdom, and of faith in the heart of the pupil. He is, therefore, Brahma, of the nature of the creator. He is like the farmer who plants saplings in the well-prepared soil of his field. But the farmer does not sit with folded hands thereafter. He takes incessant care to see that the saplings grow vigorously and well, and he is vigilant to water the growing crops and feed them with fertilizers at the appropriate stages of growth. This is the role of Vishnu so far as education and the educator are concerned. The Guru cannot sit back and silently watch the fate of the pupil after the first few lessons. He has to guide the pupil at every step, foster and encourage good habits, sound reasoning, and valid emotions, and act as Vishnu, the second of the Trinity. The guru has also the duty cast on him to watch every step of the pupil and warn him when he takes a false step or develops a bad habit, or entertains a deleterious doubt. Like the farmer who has to be vigilant against the growth of weeds or the upsurge of pests, the guru, too, must be ever-alert to destroy the pests of vice and the weeds of sloth and unsteadiness.

SSS XII, 3 Jan 1974

Mere formal teaching of the prescribed lessons in the college will not raise the students to the stature we desire. By mere planting, a sapling does not become a tree. It has to be fostered by the provision of the appropriate security, care, and periodical attention.

SSS XII, 14 Jan 1974

A plant cannot grow of its own accord. It has to be looked after, watered, and fenced. Only then will it become a big tree. In the same manner it is not enough for the guru to merely suggest to you to recite the name of the Lord and to carry on meditation, but he also has to look after your practice and progress by giving you the necessary support and strength.

SSar, 1973, God Alone Can Be Your True Guru

Specific Advice To Teachers

In the coming days we will take up each subject and the possibilities and implications of teaching it. Out of these discussions will emerge resolutions and programs which we can all consider later. During these ten days, each day will be devoted to the consideration of one aspect of spiritual and cultural education:

How to develop the attitude of love among the children?

How to make them recognize the kinship that unites all mankind?

How to implant in their minds feelings against caste distinctions, regional differences, and religious prejudices? How to bring out the splendor of Divinity that is the core of humanity?

These topics have to be given special attention.

SSS XIV, 25 Jul 1978

Teachers and parents must see that children learn certain good habits and attitudes during these formative years. What is read from books must be contemplated upon, thought over in quietness, reflected upon in silence. This is a very good exercise in intellectual development and in the acquisition of mental peace. The instinct to quarrel and fight over all misunderstandings must be regulated and sublimated. Children should not enjoy the infliction of pain or be allowed to suffer physical pain or mental anguish. They must have a sense of responsibility at least for the safe custody and proper upkeep of their books. They must not take delight in showing off their dress or ornaments or status or wealth before the less fortunate children of the school. They have to be taught sensible habits of personal cleanliness and more important than all, the habit of prayer at regular hours.

SSS I, 9 Sep 1958

The real purpose of schooling is ignored now by parents and teachers. Parents wish that their sons and daughters secure a university degree, by hook or crook, because it is a status symbol. Teachers wish that a high percentage of their pupils pass the examination without giving them any bother while teaching, or while not teaching! Each student is a precious trust, so far as the teacher is concerned. He should be quite honest in the execution of his duties; for remember, his example has such influence on the class. Let me mention now one point, which though it might look small, has profound repercussion on your attitude and on the boys. When the teacher goes through the roll call, with the attendance register before him, he does not call out the name of each boy! He uses numbers. And they respond, with "yes." Call out the names, for numbers hide and neglect their specific individualities; numbers mold them into dead uniformity. They

are not prisoners or policemen who have to suppress their individuality and get known only by numbers.

SSS X, 2 May 1970

Students should have all good qualities. A good student should promote a calm atmosphere wherever he stays. He should be ever prepared to help others. These are the marks of a good student. Unfortunately, students today are not having any of these qualities. Who is to blame? Not the students. Not the teachers. All in society are responsible. Students do not possess the requisite abilities to pursue the right path. Teachers also lack these abilities. They do not take up the task of molding the character of students from an early age. To do so they have to train themselves to be ideal teachers. When the teachers lead exemplary lives, the students will follow their example. There is no scrutiny of how teachers teach or how students study.

SSS XXX, 22 Nov 1997

Once the enthusiasm of the student is aroused, learning becomes a creative process. The teacher should patiently understand the problems of the students and help to solve them. Teaching today has become more and more mechanical, with each teacher content to “teach” the prescribed portions of the syllabus. Teachers should see that the students have properly comprehended the subjects taught to them. Any deficiency on the student’s part should be ascribed to the teacher’s failure to do his job well.

SSS XVI, 16 Jun 1983

There are 200 students coming to our College from villages around. We should group them into batches of twenty or thirty. One teacher should accept the responsibility for guiding each group. When they find a student backward in any subject, they should encourage him by special teaching in that subject. They should pay attention to the conditions and circumstances of each student and keep in touch with the parents, too. They should help the students to cultivate and develop the high ideals that they have in their minds and the noble plans to which they wish to dedicate themselves.

SSS XII, 14 Jan 1974

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

SSS XVII, 31 Dec 1984

The value that has to be inculcated is discrimination between the fleeting and the fundamental, the trivial and the precious. Do not tell students that the world is an illusion. It is real, intensely real so long as we are present here. Let people live lives with deep interest in the process. For a meal that takes up a few minutes, we take trouble to make it a tasty, delightful experiences. Then for a life that covers long decades should

we not take the trouble to make it tasty? What imparts taste to living? Good thoughts, clean habits, virtues, good deeds, these provide charm and delight to life. Do not go home and loll in an easy chair, with your head swollen with pride that you are a “teacher” or a “student.” Share joyfully in the work that your mother or father does. That makes living delicious.

SSS XV, 31 Aug 1981

Many teachers, at the present time, have fallen into the habit of asserting, “Well! I have got one lesson ready on one topic for today. My duty is to speak on that. I will do just that and go.” Have the pupils grasped the lesson aright? Which subject has to be taught in which way, through what method? These problems do not seem to bother them. Moreover, they should conduct themselves in just the same manner as they advise and expect the students to behave. When they are taught the lessons through love, their reverence for the teacher will also be deepened. Each teacher should strive to encourage the all-round development of the student. He must expand his own heart through love and not waste the years of his life in furthering his own interest.

Vidya Vahini

Another suggestion: Do not keep the young idle and unoccupied. Every second is a precious gift. Time well used is like food well digested. It sustains and strengthens.

SSS X, 2 Mar 1970

The aptitudes of students for specific subjects such as mathematics or literature should be ascertained by teachers. Students should be encouraged to develop their special talents. Instead, what is being done today is to make students take up courses which will enable them to earn lucrative careers.

SSS XXII, 23 Jun 1988

The books used for study should not be thrown about as one pleases. Scribbling on the pages must be avoided. Paper should be preserved clean and spotless. Those who see them must appreciate the care taken by the student to keep things clean. The student must be able to draw on himself the love of all. The room where the student resides and the adjacent area must be kept clean. Inside the room, no indecent picture should be hung on the walls. Only pictures that inspire great thoughts and high ideals should be visible to the eye.

SSEHV-IP, p. 94

Discipline

Freedom Within Limits

There should be no room for compromises and relaxation in the educational fields. Education is called Sikshana. This term means that there should be stem discipline at every stage. Students should be properly corrected and encouraged to study well. A teacher is one who teaches what is good and wholesome for the students. A real student is one who respects the teacher. In days of yore, the most pure and sacred

relations existed between preceptors and pupils. Today the talk is all about freedom. But freedom should be within limits. The end of wisdom is freedom. The end of culture is perfection. The end of education is character. The end of knowledge is Love. Freedom today has degenerated into disrespect and irreverence with the result that students are getting conceited.

SSS XXIII, 22 Nov 1990

Understand the importance of disciplined freedom in education. Students might ask, "Grant us the freedom that birds have in the sky or fish in the sea." But birds behave as birds and fish as fish. Instead, man clamors for freedom to behave as beast!

SSS XVI, 14 Jun 1983

Some people talk of an educational theory, advocating full freedom to the child, allowing it to grow just as it likes. The parents are advised not to curb or control. This is a sure way of making the child wild, a burden to itself, and a nuisance to society. The parent sends the child to school but does not verify whether he has attended the class or slipped into the cinema theater. The child does not come straight home from school. The parent does not inquire why or insist that the child come on time. By this tendency to dote, the career of the child is ruined. The pity is that the children most spoiled by this misplaced affection come from the homes of officers, those wielding power and authority, and of the educated elite. Vidya, the teachers can give. The thapas, the discipline, the rigorous control of the senses and behavior must be administered by the parents. Then the children become Poothaathma, sacred souls, holy, sanctified individuals. Even while their minds are tender and their hearts are unsoiled, children must be trained to purify and sweeten their thoughts, words, and deeds. Artificial manners and hollow behavior should be avoided. They will cause splits in the personality.

SSar, Jun, 1981

We must bring about due changes in the code of discipline that we have laid down for our students and grant them only that measure of freedom they deserve.

BA, 22 Nov 1983

Importance of Discipline

For all the ills with which the nation is afflicted today, the parents and teachers are responsible. The teachers do not punish the students for their lapses. Because the students are not punished for their mistakes, they behave as they please. The teachers are responsible for the sins of the students. They do not teach the students the right path. They transmit only book knowledge but do not teach right knowledge, wise living, and higher values. If there are no morals and no human values, a man becomes a demon.

SSS XXV, 6 May 1992

If a school is not maintaining discipline, if its students are led away into the wilderness by self-seekers, the fault lies not in the children, but in the parents, the teachers, or in the committee.

SSS X, 2 Mar 1970

Insist on discipline during student life. Only good can come out of this strictness. Let boys and girls grow as disciplined, self-restrained citizens. That is a greater contribution to the country than a number of well-read but ill-disciplined persons, who will plunge society into confusion.

SSar, Jan, 1983

Note the type of dress that is now considered fashionable—the weird bush-shirts and the drainpipe pants. Note the side-bums and the weird mustaches and beards that besmirch the faces of youth. Note the value attached to slovenliness and primitivity, to foulness and frivolity. No one can appreciate this trend, except those who are victims to it. Disgust is the only reaction one gets. When the exterior is reeking with untidiness, how can the interior be tidy? How can harmony and honesty be installed in such a cluttered heart and in such a cumbersome brain? Young people move about like clowns. They pay no attention to the seriousness of the task which lies ahead of them. When the parents, society, and the nation yearns that they should become “biggers,” they revel as “beggars,” before the fashion makers of other lands, the ism-peddlers of other countries, and the hysterics of other cultures.

SSS XII, 31 Jan 1974

Where there is attachment, where there is affection, and where there is a feeling of belonging, then there will be lenience and it is not possible to impart education in its fullest measure and with the right discipline. Because Uddalaka understood and realized that education cannot be complete and proper when there is a relationship of attachment, he sent his son Swetaketu to another guru and desired that his son be taught and given proper education.

SSar, p. 72, Meditation

What is a school for? To make man human. Man has in him certain specific attributes which have to be developed and fostered so that he can rise up to his full stature. If these are ignored or allowed to lie fallow, he exists on the animal level only. Discipline alone can make him grow into his heritage. The animal can be transformed by training to behave like a man.

SSS X, 2 Mar 1970

Remain Calm

Do not get angry or upset when the child does not respond quickly or correctly. Repeat the instruction again and again. Do not parade your weaknesses and failings in the presence of the children.

SSar, Jul, 1982

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 pleasant. Then children will be encouraged by example.

PN, 25 Sep 2000

More than all else, the guru must be equipped with sahana—a calm and quiet temper. He should be prepared to meet, without being ruffled, the buffeting of the environment. When someone inquires whether you have a calm temper, do not get enraged. Some people get angrier and angrier when they are asked this. Even when you have to speak harshly to a child or parent because all other means of bringing a point home have failed, let your heart be soft, let it not be hardened by prejudice or hatred.

SSS XIV, 6 Jun 1978

Let there be harmony in the office, the classrooms, the dormitories, the dining room, and the playground. Whenever anyone is asked to do a thing or not to do it, ensure that that person knows how it is relevant and important. When you have to reprimand a child for some misdemeanor or delinquency, do not pounce all of a sudden or terrorize by shouting. Instead, say to them: “If another child did the same to you, or took something belonging to you, or hit you, wouldn’t you feel hurt? When you do not like someone else to do harm to you, in turn, you, too, should refrain from doing harm to others.” Children will quickly understand and will feel sorry. They will resolve not to repeat such an act or word again. They yield to affectionate advice.

SSEHV-IP, p. 1964

Be Self-Disciplined

The aim of every educational institution should be to make man human! If man does not grow to his full strength, he is made a beast; then, education becomes wasted effort. Discipline transforms the bestial and renders him human. The teacher has to be well disciplined in order that he may enforce discipline by example as well as by precept. If the teacher prohibits smoking with a cigarette between his lips, that order will not be obeyed! When he does not come in time to the classroom, how can he insist on punctuality? It is a great burden that the teacher takes upon himself when he enters upon that profession.

SSar, 26 Mar 1970

The profession of a teacher is the most responsible one in every country. If the teacher strays from the path of truth, the entire society will suffer. So you must make every effort to live life uprightly. You have in your charge, looking up to you for guidance, children so innocent that they have no knowledge yet of the world and its ways. It is only when the teacher himself is wedded to discipline and observes good habits that his pupils will be able to shape themselves into ideal individuals and citizens. When the teacher falls a victim to bad habits, undesirable manners, bad company, and evil behavior, the children, too, will naturally be drawn into evil ways. Thus the teacher has to bear the responsibility of promoting the welfare of the world or bringing the world down to disaster. Of course, even today there are some teachers who follow the ancient ideals.

Indian culture is, even today, fresh and green only because there are in the country some teachers filled with holy feelings and sacred ideals.

SSS XIV, 25 Jul 1978

Avoid Disciplinary Extremes

The stone should not be too heavy, lest it snap the gourd in two! Avoid extremes, at all times, in all cases. Disciplinary rules have to be well thought out and adapted to the age group they wish to correct. The atmosphere must be so charged that obedience to discipline comes automatically, with full heart. Such discipline will shape good leaders for the nation. Unlike the present generation of leaders, these inspire and guide the people along right lines. They have also to be good followers. Fine soldiers make fine generals. Young apprentices of peace become pillars of peace, champions of peace. Regulate the food habits of the children. Food determines, to a large extent, health, intelligence, emotion, and impulse. Set limits to the quality and quantity of food, as well as to the number of times it is consumed and the timings. Recreation, too, has to be moral and elevating, in the company of the righteous and God-fearing.

SSS X, 2 Mar 1970

Law + Love

Teachers of Sai Spiritual Education should cultivate love for their students. They should treat the children as their own. But they should be cautious not to be too lenient. Discipline should be enforced with love and understanding. Unless the student has respect for the teacher, he will not take to the teachings seriously and earnestly. The teacher should be loving but firm with the children. In ancient times, however learned the parents might be, they used to send their son to be trained by a teacher, for the purpose of proper discipline.

SSEHV-IP, 121

Love towards the students should be tempered with discipline. Without discipline the child's learning will not progress properly. Therefore, the teachers have to be discreet in handling the children. Teachers should bear in mind this responsibility. They are shaping the children of today to become the ideal citizens of the world of tomorrow.

SSEHV-IP, 121

The heritage of India has to be handed over to the children by the mothers of the land. Discipline and the exercise of authority must be there, but modified by love. Without a certain amount of restraint and some use of authority to press good things on unwilling minds, no progress can be made. The child has to be persuaded, much against its will, to eat rice and curry when it has to be familiarized with them. The sick man has to be reprimanded if he refuses the drug that can cure him. You, too, have to impose on your own selves a rather rigorous routine of discipline, so far as Sadhana is concerned.

SSS XI, 8 Mar 1971

Love Students as Your Own Children

Teachers must be conscious of their responsibility to set examples to the students. When one teacher neglects her duty or lowers her standard of conduct, hundreds of students are affected thereby. The moral strength and virtues of the teachers will be reflected in the students on whom they exercise the impact. You have to serve them as your own children, children who need and deserve your Love. Be like mothers to these children and let this College be ringing with Love given and Love received.

SSS XIV, 30 Aug 1978

Consider every student who is eager to learn as your own child.

SSS XIV, 18 Feb 1980

The gurus (teachers) of Bal Vikas (students) should make an attempt to teach them with love, forbearance, and a sacred heart. The guru should not become a lazy person. If our own children are bom to us out of kama (desire), the children who come to us as students must be treated as children of prema (love). We must treat them with more affection than we show to our own children. We should not treat them differently. Our teachers must have equal-mindedness and should not give place to any difference due to caste, religion, and other aspects.

SSar, 1978, God's Creation Around Us Has a Great Deal To Teach Us

Parents entrust their dearly beloved children to the teachers in the schools, believing that they are capable and willing to guide them and instill into them the skills and habits that can later help them to stand up against the hardships and temptations of the world. Teachers are, therefore, burdened with a great responsibility. When a child needs help it rushes to the mother; when the mother needs help to equip the child with knowledge and strength of character, she rushes to the teacher. Therefore, the teacher has to be more than the mother of the children is. Her anxiety about the child's physical, mental, and moral health and her vigilant attention and care have to be more constant and knowledgeable than that of the mother.

SSEHV-IP, p. 63

Discipline Through Love, Not Fear

The student should not respect the teacher through fear, but be moved more by love. The teacher should avoid all methods that frighten or terrorize.

SSS I, 9 Sep 1958

The school, the home, and the society are all training grounds for tolerance. At school the teachers and the pupils must be aware of their duties and rights. The relationship must be based on love, not fear. Only the atmosphere of love can guarantee happy cooperation and concord. Above all, be good, honest, and well behaved. That will make the university degrees more desirable and valuable.

SSS I, 2 Feb 1958

In order to make the primary schools succeed in this endeavor, see that you run them with patience and love.

SSS XIV, 13 May 1979

As you know, you cannot draw children to your side if you hold a stick in your hand. You will have to hold some sweets instead. So the gurus have to be embodiments of love and patience.

SSS XIV, 6 Jun 1978

Pour out all your love on the children around you, and instruct them gladly and sincerely. This attitude alone can justify association with Sathya Sai Bal Vikas.

SSS XIV, 20 Nov 1979

The teacher should not try to rule through the easier means of fear, for that is full of dangerous consequences to the pupils. Try rather the path of love. Teachers should themselves take to the discipline of japam and dhyanam; this will give them the inner quiet they sorely need. They should create an atmosphere of plain living and high thinking, for pupils unconsciously accept them as heroes and begin imitating them. They should hand over to the rising generation the riches that past generations have amassed, viz., the spiritual disciplines and discoveries. Learn them yourselves and teach them to the pupils under your care. This will enable you to discharge the debt due from you to the rishis of old. I know that when you sow bitter seeds you cannot grow sweet grain. Yet, there are certain things possible even under the limitations of the present curricula and courses of study.

SSS I, 25 Nov 1959

Teachers and students must develop constructive companionship. The teacher must share the sorrow and joys of the pupils as keenly as if they were his own. He must identify himself with them as milk does with water. When the water with which milk has been associated goes off as vapor when boiled, the milk is so saddened that it rises over the edge of the vessel and tries to fall into the fire.

SSS XV, 30 Aug 1981

When ridiculing, reprimanding, or punishing pupils, teachers must try to picture themselves in the child's position and discover how they would have reacted to the same when they were pupils. Self-inquiry of this kind will be very useful.

SSS XVII, 23 Mar 1984

Duty, Discipline, and Devotion

A school should not be considered to be just a commonplace arrangement designed for teaching and learning. It is the place where the consciousness is aroused and illumined, purified and strengthened, the place where the seeds of discipline, duty, and devotion are planted and fostered into fruition. It is said that the schools have developed science and technology into supreme heights. But, though man has explored millions of miles of space, he has not mastered the skill of exploring even half-an-inch of his own inner

space! He is acquainted with the ups and downs on the surface of the moon but he makes no attempt to know the joys and sorrows of his next-door neighbor.

SSar, Jun, 1981

Today, in educational institutions discipline is very essential. It is only when we propagate these three—discipline, duty, and devotion—in all our educational institutions, that our education will deserve to be called right.

SSar, May, 1973

Cultivate good qualities and strive for the promotion of Dharma in the world. This will give you more enduring happiness than the acquisition of perishable worldly things. Education consists in cultivating the following six qualities: “Good thoughts, good actions, adherence to truth, devotion, discipline, and discharge of one’s duties.” When you have acquired the friendship of these six virtues, your life will become purposeful and satisfying.

SSS XVI, 16 Jun 1983

True education consists in the acquisition of good qualities, cultivation of good thoughts, truthfulness, devotion, discipline, and dedication to duty. These are also the qualities that should be acquired through sports and games. These qualities serve to impart to the subtle body health and joy. Seek to acquire the friendship of God, than whom there is no greater friend in the world.

SSS XXIV, 14 Jan 1991

The marks of true education are “Good qualities, good thoughts, truthfulness, devotion, discipline, and dedication to duty.” Vidya is that which teaches these. And these the student should learn.

BA, 22 Nov 1983

Students should strive to attain strength connected with responsibility. They should also recognize the necessity for becoming aware of the defects in society and in mankind in general. Students must necessarily have three essential qualities, discipline, devotion, and duty. It is only when students have these three qualities that they will become useful to society. Every student is neglecting these three important qualities. He is behaving in a manner which makes others feel as if he is only after getting higher degrees like MA or MSc. This can also be summed up by saying that he is running after the so-called higher knowledge, not caring for general knowledge.

SSar, 1973, Opening Address to the Students

The teacher should not cultivate divisive traits. Teachers have to adopt the Sadhana of purifying their emotions in order that they may earn the status and authority of gurus. The true guru must lead the pupil into a worthy and happy life. The true pupil must respond with eagerness and adoration.

Vidya Vahini

Man soaks himself with lessons from the environment, whether he is aware of it or not. That is why those interested in his future urge him to seek sathsang, to avoid slander, faction, pride, and violence. The first guru is the mother; her example, her advice, her admonition affects man the deepest and longest. The second is the father, who is admired by the child for his strength, and the third is the teacher's example. Calm, concentrated, unshaken attention should be paid by those who teach and those who learn. Neither should yield to sudden fits of anger, anxiety, or agitation. By discharging the duty assigned to them and accepted by them, teachers will be promoting the progress of the society, the nation, and the world. By discharging the duty that this period of life demands of them and the task imposed on them by their parents, their country, and the world, the students will earn the appreciation and the gratitude of their family, society, and motherland. Of course, these are difficult tasks. But joy is derived only through pain. Difficulty alone can lead to delight.

SSar, Jun, 1981

Teacher As A Water Tank

The teacher gives; the student receives. The teacher should possess much to impart; the student should feel the want within. When the tank is full, water will flow from the tap, but the tank must have a store of potable water. Kalidasa, the famous Indian poet, has described an incident in his memoirs which is appropriate to this point: Two well-known pundits were engaged in a duel, dealing argument and counter-argument to the delight of the Emperor Bhoja and his courtiers. No one was able to outwit the other, though the competition continued for days on end. It was feared that a victor would not emerge at all. But, Kalidasa suggested a way out. He had a plan to discover who of the two was superior. He wanted the Emperor to arrange a competition between the pupils of the pundits, and declare that pundit to be the victor whose pupil was able to win the argument over the opponent's pupil. The pupils were ready to enter the fray and fight their rivals in honor of their teachers.

SSEHV-IP, p. 76

Gurus have to be examples who can inspire the pupils. They must practice what they preach. As the teacher, so the pupil. When the tap is turned, water flows down from the overhead tank. The quality of the tap water is the same as that of the water in the tank. When the heart of the guru is full of goodness, selflessness, and love, the pupils will express these virtues in every act of theirs.

SSS XIV, 20 Nov 1979

Teachers are the sun, which encourages the lotus buds to bloom and scatter fragrance. Their conduct and council are rays which unfold the virtues and talents latent in the hearts of the leaders of tomorrow. Teachers have to fill their own hearts with good thoughts, good ideals, the yearning for good deeds, and devotion to God. When their hearts are reservoirs of these qualities, the taps, when opened, offer these only. Children, who slake their thirst at the taps, are inspired to be likewise.

SSS XVI, 14 Jun 1983

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 were ideal, the system of education, too, would be ideal. If a teacher does not possess moral, ethical, and spiritual values, the entire system of education will go astray.

PN, 20 Sep 2000

In schools we must learn to cultivate unselfish love, with no fear or suspicion. Teachers must lead lives based on upright conduct, moral grandeur, and spiritual sadhana. The teachers of tomorrow are the students of today, so cleansing of the atmosphere of the classroom is very necessary, in the interests of the future. Teachers are reservoirs from which, through the process of education, students draw the water of Life, so every effort has to be made to see that the reservoir is not contaminated by hate or pride.

SSS X, 13 Apr 1970

Teacher's Example

Calm, concentrated, unshaken attention should be paid by those who teach and those who learn. Neither should yield to sudden fits of anger, anxiety, or agitation. By discharging the duty assigned to them and accepted by them, teachers will be promoting the progress of the society, the nation, and the world. By discharging the duty that this period of life demands of them and the task imposed on them by their parents, their country and the world, the students will earn the appreciation and the gratitude of their family, society, and motherland. Of course, these are difficult tasks. But joy is derived only through pain. Difficulty alone can lead to delight.

SSar, Jun, 1981

The Minister has resolved to reinforce the educational process through emphasis on Human Values and these orientation courses for teachers. When oil is poured from one tin to another, the hand that pours and the hand that receives have both to be steady and held tight. They should not shake.

SSar, Jun, 1981

In schools we must learn to cultivate unselfish love, with no fear or suspicion. Teachers must lead lives based on upright conduct, moral grandeur, and spiritual sadhana. The teachers of tomorrow are the students of today; so cleansing of the atmosphere of the classroom is very necessary, in the interests of the future. Teachers are reservoirs from which, through the process of education, students draw the water of life. So every effort has to be made to see that the reservoir is not contaminated by hate or pride. Schools and colleges should not be engaged merely in the processes of teaching and learning. Reading, writing, and arithmetic do not exhaust the task of the school. The inculcation of great ideals and the attempt to put them into practice are also equally important tasks.

VA-IP, p. 196-197

We can quench the fire of desire by knowledge of the strategy of sense-control through the exercise of discrimination. Teachers have to discriminate thus and develop a firm faith in the Atma. As the seed, so the crop. Unless teachers are able to implant this seed of knowledge, value orientation cannot happen. "Who am I?" is the question, the answer to which must be known and experienced.

SSS XV, 30 Aug 1981

The thought that arises in the mind, the word that is formed on the tongue, and the act performed by the hand— when these three form stages of the same process, they indicate humanness. Nowadays man appears to be man, but his humanness is absent, partly because he thinks one way, speaks another way, and acts a third way. Speak what you think, do what you speak; that is the sign of true manhood. So you must first act according to your own advice. Bring about consonance between your thought, word, and deed, and then guide the children. Otherwise you, as teachers, cannot cut much ice with them.

SSS XIV, 25 Jul 1978

Education can claim success only when it results in the student gaining awareness of the Divinity inherent in him and others. No academic degree can confer as much self-confidence and self-satisfaction and lead man as quickly and gladly to self-sacrifice and self-realization as that awareness. It has to be transmitted by teachers who have it through a sense of duty and in a spirit of love. It has to be accepted by students who have cultivated faith in the teacher and reverence for his role. The pot that pours and the pot that receives have to be steady and straight, eager to give and gain. If the teacher has the responsibility to inspire and illumine, the student has the responsibility to respond to the love and light, discarding all contrary thoughts. Thoughts that arise from the region of the pleasant cannot coexist with those which arise from the tough challenges of higher life. The student must be equipped to prefer the latter to the former.

SSS XIX, 28 Dec 1986

Students should realize the importance of ethical, dharmic, virtuous, and spiritual development. These three should be present in teachers to a greater degree. The reputation of teachers and their success depend primarily on their conduct. The future of numerous innocent children is in their hands. The good conduct of the students depends on the example set by teachers.

SSS XVI, 16 Jun 1983

When a student takes to the 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 molding 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 mold 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, who the students are bound to emulate, to cultivate virtues.

PN, 20 Sep 2000

The parents and the teachers must be examples of lives led in the light of Atmic consciousness. Then we can have a balanced education. Then we can have a generation of students wedded to the service of society, for each student will see in every other person a replica of the divine itself.

SSS XIV, 13 May 1997

This is your task today. Cultivate the heart to raise a harvest of truth, right conduct, peace, and love. This crop has to be raised in your heart and shared with others.

SSEHV-IP, p. 21

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 no 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.

PN, 19 Sep 2000

Mathematics, physics, or chemistry can be learned from books or by experiments in labs. But these human values cannot be learned 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 drillmaster shows the actions and makes the learners 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.

PN, 25 Sep 2000

Parents and teachers can earn my grace only by becoming good and worthy examples to their sons and daughters of their wards and students.

SSS XII, 17 Jun 1974

All this involves another duty: be yourselves what you are teaching others to be! First set right your own homes! And then, advise the parents on the ways in which they could make their children happy, healthy, and useful children.

SSar, Jun, 1971

Our young men have steady, pure, simple hearts, but parents at home, politicians outside, and even teachers in schools and colleges are turning them along wrong ways.

No one sets good examples for them to follow. All are engaged in advising and exhortation, but no one practices what he preaches or teaches. When these students become available as teachers, the “New Era” can be established; that is my plan.

SSS XI, 16 Mar 1972

You only need to tread the footsteps of the great teachers of the past who transmitted their spiritual wealth to succeeding generations. Of course, you were students some years ago, and naturally, as teachers you try to shape your methods and manners on lines employed by your teachers. Perhaps they do or do not approximate the ideals I now spoke about. But your duty is to delve into the inner reality and discover the spring of joy therein, so that the exacting task of molding the children into “children of Bharath” will be a recreating job for you, highly refreshing and rewarding. Your character is the best tool for the profession you have entered upon. Your learning is, of course, valuable, but one can excuse a little less of it; character, on the other hand, must be one hundred per cent perfect. Live not artificially, but quite in conformity with the message of the rishis, “Sathyam vada, Dharmam chara” utter the truth, tread the path of righteousness.

SSS VIII, 5 Sep 1968

If man wishes to be happy and healthy, the first exercise he must do is to remove from his mind every bad thought, feeling, and habit. What is the next step? He must welcome good thoughts, good feelings, and good habits. These exercises can be started even from childhood. Removing the bad and substituting it with the good has to be done by you as a teacher for your students. You must be vigilant to prevent the children from being spoiled by the evils of injustice, violence, immorality, and falsehood. This is the tapas (austerity) imposed on you as your duty. These ten days you must collect enough courage and inspiration to undertake this tapas. You need not go in for any other spiritual exercise. Dedicate all your skill, strength, and scholarship to this great Yajna. Dedicated karma is the Yajna. Let this Yajna of selfless discharge of work become the practice all over this land.

SSS XIV, 25 Jul 1978

When the guru cultivates a sathwic nature, students, too, will grow into embodiments of sathwic nature. The guru should be alert that the weeds of hatred, envy, and similar vice do not take root in his own heart. These weeds are rampant in the political field and they creep into other fields too.

SSS XIV, 20 Nov 1979

The teacher, known as the guru, has the greatest share in molding the future of the country. Of all professions, his is the noblest, the most difficult, the most important. He has to cultivate in himself humility, compassion, and the spirit of loving service, much more than those belonging to other professions, for he is an ideal and an example to his pupils. If a pupil has a vice, he alone suffers from it. But, if a teacher has a vice, thousands are polluted. The teacher is a beacon that has to guide and lead. If he fails to illumine, many will be wrecked on the rocks.

SSar, Jun, 1981

You should not forget that personal example is the best method of teaching. If we don't show by example what we teach, of what use is our teaching and what impact will it make on the children's minds?

SSEHV-IP, p. 121

Therefore you have to cultivate in your own heart the spirit of sacrifice, the virtues of charity, and the awareness of divinity. Then only do you become entitled to cultivate these in the hearts of the children. But unfortunately, these principles of education are absent in the schools today. You must try your best to reshape the system. Of course, in the initial stages you will find the task very difficult and exhausting, but be assured that as you proceed you will find your task more and more easy.

SSEHV-IP, p. 50

Youth is often found fault with by elders today, that they have lost reverence, humility, and piety, that they ridicule temples, religious services, and all signs of adoration or devotion directed towards God. They do not learn the art of meditation or sense-control, but cater to the most trivial whims, without regard to their harmful effects. All this is due to the hypocrisy of the elders. Those who teach them or preach to them about the rules of morality and religion are patently breaking those very rules. They lead such atrociously wrong lives; but they admonish, advise, and harangue, without the slightest twinge of conscience. This is easily discovered by the sharp-eyed young men and women. How then can they revere the parent or teacher, the elder or leader, the writer or the speaker, who sets about the task of "educating" the rising generation? Let advice come out of personal experience; otherwise, keep mum! The very fact that you are happy and contented, while having faith in God, will induce others to develop faith. That is the best method of preaching.

SSS XI, 15 Jan 1972

But, the guru alone can open the inner eye and cleanse the inner instruments of intuition. He induces you to question yourself, deham? (Am I this body or is this body only a vehicle, which I am using?) And discover the answer, naaham (Not I; I am not this body. No, I am the seer, the witness, and the spectator.) Then the investigation starts to delve into the reality of the I, koham (Who then am I?) and the answer reveals itself in the purified consciousness, soham (I am he; I am a spark of that glory; I am divine.)

SSS XII, 1 Apr 1973

As the teacher, so the pupils. Teachers, therefore, have to be interested in high thinking and a life steeped in renunciation. The person who is an expert in chemistry or physics may not know as much of biology as an expert in that science. But there is every need for them all to be friendly and work as a team. For, whatever the science one specializes in, the science of the spirit, the science that leads to the ultimate Truth has also to be mastered. Energy is in all and energy is derived from God. That is the very basis of man. Now we are building super-structures somewhere else, not on the basis. The foundational divine principle is being ignored. We are fascinated by subjects and by

studies that promise to feed our stomachs and make us materially happy and powerful. But the hard truth is the divine beneath all. Man must either know the supreme truth of the one being behind all becoming, or at least know the practical truth of love and brotherhood. These two points are the limits which education must ever keep in mind—the starting point and the goal.

Vidya Vahini

The word “teacher” cannot denote these high roles; it can mean only those who transmit information and train in skills. I direct that Bal Vikas teachers should hereafter be known by the vastly more appropriate name of guru, so that you may be conscious always of the spiritual role which you have taken on, and its responsibilities and value. You are the lamps from which their tender hearts must receive light and love. By your adherence to truth, righteousness, peace, and love, you have to inspire these qualities in the children that come to you and the homes from where they come.

SSS XII, 3 Jan 1974

In order to manifest genuine human excellence and instruct others to do the same, spiritual sadhana (practice) alone can equip one with the necessary qualifications and authority.

SSS XV, 30 Aug 1981

The teacher embodies these values and establishes them in society. That is his opportunity, his duty, and the justification for his profession. Therefore, he becomes responsible for the efficiency and excellence of the other two categories also. He has to bear the burden of shaping and perfecting the producers and the guardians too. Why? The peace and prosperity of the world depend on the teacher—his personality, his character, skill, and outlook. The fruit of his efforts must be liberation itself, from the dual sufferings of pain and pleasure, grief and joy. Vidya (education) is that which liberates, say the Upanishads.

SSS XIX, 7 Mar 1986

Teachers who train students have to be examples themselves of noble ideals. Teachers of past ages were embodiments of renunciation. They had no illusions. They saw clear and deep. The instructors of today do not often deserve the appellation of teachers.

SSS XV, 30 Aug 1981

A watch advises you to watch yourself, whether you have the credentials to teach. A hundred eyes will be watching every word and deed of yours to discover whether you have mastered the human values and whether you are practicing them. And most important of all, God, the universal watcher, is witnessing and weighing your every thought, word, and deed. The God in you examines and judges, and you are able to acquire self-satisfaction through sincerity and serenity.

SSS XIX, 7 Mar 1986

Education is a slow process like the unfolding of a flower; the fragrance becoming deeper and more perceptible with the silent blossoming, petal by petal, of the entire flower. The unfolding will be helped if the teacher is a fine example of viveka, vinaya,

and vichakshana, rather than a person engaged in the task of mere repetitive teaching and coaching for examination. Example, not precept, is the best teaching aid.

SSS I, 9 Sep 1958

Teachers have to be lifelong students, engaged not in mere study, but immersed in practice, too. Only a lamp that burns can light other lamps. How can a flame that has long been off light other wicks? Many teachers have now become dispirited and the flame of their enthusiasm is spluttering. This is the result mostly of the multiplication of desires. The great mission of the teacher and its obligations are often ignored.

SSS XV, 31 Aug 1981

Man has in him the sun of jnana, but he ignores it and behaves as if he has to live in a dark dungeon. This is what is called illusion. So the teacher who is entrusted with the task of carrying illumination to tender minds has to become aware of the light within so that he may inspire the pupils under his care.

SSS XV, 30 Aug 1981

If we cannot recognize our duties, we will not be able to rectify our methods. Take the example of a leader who is very much addicted to drinking. How can he propagate the virtue of keeping away from drink? How can he preach prohibition? In the same manner, how can such teachers and students, who succumb to evils, do good to and improve society? If we want to accept the responsibility of telling others to rectify their faults, then the first thing to do is to rectify our own faults and change our own lives so that there are no more faults left in us. So the right thing to do is to cleanse your own heart and then move to the area around you, say your own village. After purifying the people of the village, then you can move to the state, and after purifying the state you can become a leader in your country. If you want to be a leader without these prior acts, then you will be disappointed and you cannot be a leader. It is only when we understand and recognize the responsibility and the duty of a citizen that we will be able to change the methods of education and infuse into those methods, love and peace, which are the essential qualities of a good citizen.

SS 1972, Exhortation of Students

The teacher is the most important asset of the school. Brick and mortar do not make a school efficient and useful. Nor are books in the library or appliances in the laboratory so essential. The teacher makes the school or mars it. He is all the books you need. He is the most desirable appliance. He shapes the manners, behavior, attitudes, and even prejudices of the pupils under his care. So he has a big responsibility. The teacher dedicates himself to a great route to self-actualization (sadhana) when he enters upon this profession. He has himself to be what he advises his pupils to be. The tender minds in the classroom are easily molded by his example. If the teacher speaks against smoking, he has to give up smoking. If he insists on punctuality, he has to come to the classroom on time. He is under rigorous scrutiny, all the time. Any misdemeanor of his becomes the talk of the town. It is discussed during dinner in a hundred homes the same day. He has to be circumspect all the hours of the day.

SSS X, 2 Mar 1970

At present, educated people are wanting in the grit necessary to act according to their convictions. They know a thing is right but lack the will to carry it through. Teach the students to discriminate in a detached manner and arrive at right conclusions, and encourage them to put their faith into practice fearlessly. Now that the cultivation of the spirit is in the name of secularism, beyond the ken of the system, teachers who are themselves unaware of higher values are leading youth into less and less firm grounds, into fear and fickleness. How can such people, who have no inner strength, no vital faith in themselves, lead others? What can the country expect from this method of bringing up the young, this foolish and futile round, where the blind lead those, unwilling to open their eyes, in a series of fallow circles?

SSS XII, Aug, 1974

A loving teacher dedicating his life to his profession becomes the model for his admiring students. A teacher can make or mar the future of the student; for he is the hero whom he desires to emulate and imitate in dress, habit, and style of living and thinking. When teachers divide themselves into factions or scandalize each other or revel in the game of politics, students are easily infected by the same harmful tendencies. Discipline can become rooted in the atmosphere of the campus only when teachers set the example, "As the leaders, so the led." When teachers form groups in order to gain power and influence, students, too, do likewise. So teachers must hold aloft, both by precept and practice, the ideals of scholarship, companionship, mutual love, and spiritual progress.

SSS XV, 22 May 1982

Teachers should share all their knowledge with the students wholeheartedly. They must practice before they preach. This is what I expect from the teachers.

PN, "Human Values and Education, " 26 Jul 1999

In olden days the teachers were called acharyas, meaning those who practice what they preach. Today the teachers cannot be called acharyas because they do not practice what they preach. The modern teachers are experts in giving platform speeches, whereas the acharyas of ancient times were proficient in practical science. How can the students heed the advice of the teachers if the teachers themselves do not practice what they preach? If the cow is grazing in the field, can we expect the calf to remain a mere witness? The calf naturally follows the cow. The relationship between the teacher and the student should be like that of cow and calf. It means the teachers should treat the students as their own children. But today one does not find such relationship between the teacher and the student. Both the teachers and students have become money-minded. As a result the students do not respect the teachers and the teachers do not have love for the students.

PN, "Human Values and Education, " 26 Jul 1999

Duty is best discharged through discipline. Discipline for teachers cannot be limited to punctuality and adherence to the timetable. Duty for them involves intensive preparation, choosing the most effective means of communication, and discovering how best to instruct and inspire the pupils under their care. Thus pupils and the teachers

must both have high ideals and aspirations. You know Darwin, the great scientist. Though born into a poor family, Darwin, even as a boy, had a heart full of ambition. He came under the care of a teacher named Henslow who discovered his talents and fostered his aspirations. He filled his pupil with courage and enthusiasm until he became an image of his master.

SSS XVII, 23 Mar 1984

In schools we have teachers who teach history or geography or mathematics. The geography teacher opens out a map and points to some country and explains how people live there. The mathematics teacher writes on the blackboard: $3+3+3=9$. The history teacher relates the story of a kingdom. But the drill teacher has to stand before the lined-up pupils and himself demonstrate what they should do while he counts one, two, three, four, etc. Every teacher has, like the drill teacher, to do what he says. He must demonstrate, in his own life, the truth and validity of what he advises the pupils to do. For example, he punishes them for smoking beedies and cigarettes; but when he is himself addicted to smoking, what authority has he to advise others against it? By this type of hypocrisy the teacher loses all respect in the eyes of his pupils. If, however, you observe the rules you impose and then try to put them in practice, your advice is certain to be followed. When can you reach this stage? It is possible only when you become at least embodiments of humanness and when you recognize what the essential human qualities are.

SSS XIV, 25 Jul 1978

Moreover, there are no ideal leaders today. Even exemplary parents are not to be found. Nor are there ideal teachers. In olden days, the leaders, the parents, and the teachers led exemplary lives. It is because such persons are absent today that students are without ideal examples to follow. There is a Telugu saying that the calf follows the cow. Because the elders set a bad example, the students also are going astray.

SSS XXVI, 11 Nov 1993

He should watch his behavior rigorously and find out whether there is some habit or trait, which if imitated by the pupil will be harmful. He should himself follow the advice that he gives; otherwise, he will be teaching hypocrisy to the little children and encouraging them to acquire the cleverness not to be found out.

SSS I, 25 Nov 1959

Schools and colleges should not be engaged merely in the processes of teaching and learning. Reading, writing, and arithmetic do not exhaust the task of the school. The inculcation of great ideals and the attempt to put them into practice are all equally important tasks. You have many teachers in a school. Of them, the history teacher teaches from the book with maps, the math teacher works out sums on the blackboard, and the science master has his lab; but the physical education instructor has to stand before the students, formed in lines, and himself swing his arms and legs, bend and rise, turn and twist, just in the same way he wants his pupils to do! You must do well, and be an example to others. This is the only way to ensure a glorious future for this country.

SSS X, 13 Apr 1970

Why blame the boys and girls when they do not respect the elders or obey their parents or believe in God or adhere to high principles of character? The elders are not providing them examples to show that these traits of character are useful or valuable or essential. They themselves do not know the secret of happiness. They offer to guide the children in the darkness, but their torches have no cells.

SSS II, 23 Apr 1961

In our educational institutions and in this Institute, students must shape themselves as “images” of their teachers. They must spread the message of our ideals throughout the world. Teachers must live that message and students must imbibe it and become it. The Atma is the truth of truths. When one achieves its awareness, all knowledge is added unto him. Imagine a coconut tree with a headload of nuts. It casts a long shadow on the ground and the shadow fruits are equally plentiful. When one climbs the tree and plucks the fruit, he can also be seen moving along the shadow tree and plucking the shadow fruit. So, too, when one seeks to know the Atma and succeeds, he can at the same time progress along the world which is the illusory shadow and gain the shadow-fruit which is temporary and trivial. This is a noble task, a hard but heavenly sadhana. Teachers have to undertake it with patience and humility, always standing forth as examples and ideals. They can then confer on the world the invaluable boon of Atmic awareness through the students they instruct.

SSS XVII, 23 Mar 1984

Many educationists and Vice-chancellors are present here today. Their vision is turned outwards toward the external physical world. I am concerned with the inner vision. It is not possible to reconcile the physical and the internal spiritual vision. The heart cannot be transformed by lessons in a classroom. The world cannot be changed by mere preaching. Only through action and practical example can the impulse for change be intensified. When one leads a disciplined and regulated life, the lesson will be learned without any teaching. The people will follow of their own accord. This applies to human values. Only when they are practiced by teachers and elders, will students practice them. Those who seek to impart the values of sathya, dharma, santhi, prema and ahimsa (nonviolence) to others must first try to practice them themselves, wholeheartedly. To imagine that values can be instilled by teaching, is a mistake. Such learning will have no permanent effect. Educationists must take note of this fact. If transformation is to be effected in students, the process must start from a very early age.

SSS XX, 26 Sep 1987

The higher life, which makes man human and a fit candidate for unfoldment of the divinity that is his reality, depends on the cultivation of the five cardinal virtues—truth, right action, love, peace, and nonviolence. These virtues elevate the individual as well as the society of which he is part. The teacher has to watch every word and gesture of his, every action and reaction of his, in order to avoid any infringement of these virtues. For the teacher is, for the pupils, the ideal, the example, to whom the parents have

entrusted them. Women teachers can discharge this responsibility better than men. Children can be molded more easily through sweetness and softness which maternal affection implies, rather than by fatherly advice and admonition.

SSS XIX, 28 Dec 1986

Of all the professions, the teacher's profession has to adhere to the ideal of Truth. When teachers stray from Truth, society meets with disaster. Thousands of tender children, unacquainted with the ways of the world, pass through their hands. The impact of their teaching and their personality will be great and lasting. Therefore, the teacher has to be free from bad habits. For children automatically adopt the habits and manners of elders. This is an ever-present danger. When the evil influence is directed towards the thousands who receive the impact, the society gets polluted. And in time, the social evil contaminates the teacher too in some other way. The teacher is laughed at and humiliated one day by his own pupils. So the teacher must equip himself with virtues. The king is honored only inside his kingdom. He is adored only within its borders. But the virtuous man is honored and adored in all countries.

Vidya Vahini

It is only the person who has transformed himself that can reform others.

SSS XVII, 11 Mar 1984

It is only when students conduct themselves according to the role assigned to them that they will acquit themselves well as students. If they do not behave properly as students, the culture and traditions of the entire community are undermined. Likewise, if teachers do not live up to their roles as teachers, the good name of the teaching profession is tarnished.

SSS XXV, 20 Feb 1992

Before you advise the parents, see that you have no defect to which they can point their fingers! Earn the right to advise, before you venture on the mission. First, set right your own homes. See that the atmosphere of the home is free from hatred, pride, slander, and greed. See that Love is the fly-wheel of the home, that faith in God is the bedrock on which the relations between the members are built.

SSS XII, 10 Jul 1974

Parents first, teachers next, playmates and companions later, and the leaders who command the allegiance of millions last, have all to be constantly examining themselves, whether they are fit examples to be followed by the children of the land. These shape the character and so, shape the future of the country. Elders must revere the teacher, so that the child may revere him; when the teacher comes to your house, honor him, so that your child may honor and obey him. This will induce the teacher, too, to become worthy of honor. It will make him aware of his role. This school, bearing my name, has a big responsibility. It should inspire all the schools in this region to treat little children with love and care, and to fill the atmosphere of the school with the fragrance of divinity.

SSS IX, 17 Feb 1969

The teacher teaches not merely by his words or through books but more by his attitudes and aptitudes, his prejudices and preferences, the means and methods he employs, and his conduct and habits. A good student is an offering that a good teacher makes to the nation. The student has learned from the daily life of the teacher not to hurt others by harsh words and not to allow the mind to entertain bad thoughts.

SSS XIX, 7 Mar 1986

Teachers have to discriminate and develop firm faith in the Atma. As the seed, so the crop. Unless they are able to implant this seed of knowledge, value orientation cannot happen. “Who am I?” is the question, the answer to which must be known and experienced. The Sanskrit word for I is “Aham”—this is formed by putting together the first letter A and the last letter Ha. It shows that all thoughts and expressions center around the I; nothing is outside it.

SSEHV-IP, p. 71

You are dealing with tender children, as their teachers, guides, and examples. You have to equip yourselves for those roles by living the values that distinguish man. Establish the values in yourselves, practice them, and derive great joy therefrom. “As the king, so the subjects,” says the proverb. Live the ideals and lead the children along. Let the urges for truth, right conduct, peace, love, and nonviolence blossom in their hearts. These spiritual treasures alone can ensure happiness and joy.

SSEHV-IP, p. 70

Teaching is of two kinds. One method is to teach by word of mouth. This can be accomplished by imparting information and knowledge, which helps and does not hinder, to change the outlook, but it does not necessarily transform the listener. Precept and practice remain distinct. The second method of teaching consists of the guru himself setting an example by his behavior for the disciples to follow. This method is more effective.

SSar, 1973, Detachment Is Possible for One and All

Benefit Of Teaching for The Teacher

There are also other problems of all sorts. Solve them with discrimination and deep love. Meet these problems with a desire to serve the children better and they will be overcome easily. Gradually you will realize that the Bal Vikas is devised not merely for the education of the children but also of the gurus. The Bal Vikas chores are bound to elevate and sublimate the thoughts and emotions of the gurus far better than any other sadhana (spiritual practice) can. Remember that as gurus, you too, have a guru guiding you and overseeing your seva (service). So you, too, are pupils, and you too learn the lessons of equality, equanimity, and selfless love while acting as gurus.

SSS XIV; 6 Jun 1978

Teachers must cultivate knowledge and develop it by sharing it with their students.

SSS XVIII, 7 Sep 1985

Self-sacrifice

As teachers you should try to impart the finest education to the children at minimum cost and make them lead pure and noble lives. You should also not be bound by considerations of hours of work. When necessary, you should be prepared to stay on for hours to remove the doubts of students and help them to complete their assignments. This is your duty.

SSS XIX, 9 Mar 1986

More than all, fill your mind with God and transmit God to the children. Look forward to no remuneration or reward, except the joy on the faces of the children. Nowadays, teachers are more attached to their salaries than to their duty. They are centered more on their own lives than on their sacred task. Give up the mad rush in search of degrees; rather, pursue chances to serve others and to promote the prosperity of the nation.

SSS XIV, 20 Nov 1979

It was easy to please the teacher and get the best out of him by the process of loving service. How can salaries and fees ever satisfy the teacher? They only increase the greed for more. Then, the world's prosperity and peace were built on the foundations of dharma; now, they depend on dhana, i.e., riches.

SSS XIII, 30 Jul 1977

Our teachers should take a vow to keep their service at the disposal of the students at any time during the day. They should not restrict their time only to the working hours. Education is meant for life and not for seeking out a livelihood. Educated people should recognize this truth.

BA-IP, 22 Nov 1991

We have to cultivate some qualities and destroy others. We must do this with an eye to becoming eligible for seva. We are born into this world for carrying out seva. In this context, I intend to give you some advice. Teaching is primarily an act of seva along with which you have to practice a little renunciation. When you return to the schools in your charge you will have to exert yourselves more than hitherto, and so you will feel like asking for more pay. It is not wrong to do so; but let me tell you that whether you ask it or not and whether you get it or not, you must take up this task in the spirit of seva. Only a sevaka (servant, helper) can grow into a nayaka (hero); serve, and thereby gain the position of a leader. Only a kimkara can become a Sankara; only a good servant can become a great master.

SSS XIV, 25 Jul 1978

Resolve today to sacrifice everything you have for the sake of the pure-hearted children who rely on you for guidance. So long as you are caught in the coils of monetary considerations and so long as you think that such benefit alone can make you happy, you will continue to be as you are, but you can gain 36nanda (bliss) the very day you decide on dedicated service.

SSS XIV, 25 Jul 1978

Thyagaraja sang: “Rama! Let me have the strength of Your Grace (Anugraha) that will force all the planets (grahas) to augur well. Let us also be heroes full of the spirit of service and sacrifice. Is it ever possible for us to practice what they preach?” Without a seed in the past there can be no plant in the future. Do not feel that there is no seed of devotion or dedication in you. This seminar has been arranged in order to make you aware of the good that you possess and tell you the methods by which this good can be developed and cultivated. Do not be misled into the cynical thinking that you are sent here just for some training and that there is nothing here for you to learn. “Sradhdhavaan labhathe jnanam” Only the dedicated come by wisdom.

SSS XIV, 25 Jul 1978

Need for Unity Among Teachers

I am glad you have met here as an association of teachers, and you have deemed it fit to honor a few teachers who have won the love and gratitude of generations of students. This cooperation and mutual respect must become part of one’s daily conduct, one’s mental make-up, and one’s nature. This is what the rishis of ancient India have consistently emphasized. “Live together, revere each other; let not the seeds of envy and hate grow and choke the clear stream of love,” is the prayer that they have taught the children of this land. Their teaching has been unity, divinity, charity—in thought, word, and deed, from the first breath to the last. When teachers transmit this heritage to the children, unspoiled and undiminished, the future of the land is assured to be glorious.

SSS VIII, 5 Sep 1968

Teachers are responsible for the nature and quality of the activities and characters of the students. For they impress the youth by their scholarship and leadership. So they must keep clear of selfish aggrandizement and political maneuvering and have spiritual enlightenment alone as their ideal in life. The members of the teaching staff must move among themselves as brothers. Students become aware of differences and rivalries between their teachers. Of course, differences are inevitable and may even be useful. But they should not pollute mutual relations, hinder the process of the institution, and affect adversely the processes of teaching and learning. In these fields, they must consult one another and cooperate with others.

Vidya Vahini

There may be doubts regarding this program. No room should be given for futile controversies. The human values should be regarded as the basic requirements for every human being. In spreading the message of these values to the world, you should all cooperate with each other and act in harmony.

SSEHV-IP, p. 21

Teachers must speak to one another in loving terms only. They should not indulge in mutual recrimination. For the tender minds of children will be tarnished by the slightest tinge of hatred that pollutes the atmosphere of love. No harsh words can be uttered in

their hearing against the nanny who brings them from their home with loving care. The children will develop negative reactions toward the teacher who slights the nanny or any other employee or worker, like the cook or the gardener. Do not parade before the children as part of a hierarchy or a bureaucracy. Each one has a distinct duty assigned according to his or her talent; no duty is superior or inferior. Let this lesson soak into the consciousness of the children.

SSEHV-IP, p. 63

Teachers should not form rival groups, some proud of their achievements, some envious of the praise others earn which engage themselves in recrimination. See others as with your own brothers and sisters. All are one when viewed as Atm a.

SSS XIV, 20 Nov 1979

Teachers must be examples of sincerity, simplicity, mutual cooperation, and love. They must evince interest in prayers, and other items of spiritual importance.

SSar Sep 1975

Education is not for worldly progress. It is to set an ideal, experience happiness, and share it with others. All the elders, the educationists, the rich, and the students should come together and strive for progress in the field of education. Just as the thread that binds flowers of different hues to make a garland, likewise the feelings of love and sacrifice should bring you all together. The flowers may fade away, but the thread remains changeless. Your bodies can be compared to flowers. With the passage of time, the child becomes man, man becomes father, and father becomes grandfather. But the feeling of love is changeless. It is true and eternal.

PN, "Human Values and Education," 26 Jul 1999

Teacher As Learner

Students need study only for a few years, but the teacher has to keep on studying for years and years, in order to be an efficient guru.

SSS XVI, Jun 1983

Those belonging to the Sathya Sai Organization must be ideals for others to learn from and follow. I am saying this more for your sake than for the sake of the children. Do not consider that you are clothed with the authority of a teacher and that the children are learners. You learn along with those learners. Do not develop pride, imagining them as in need of service. You need them as much as they do. Be learners, all your life. Gather all the information and inspiration you can during this course and proceed from here to the areas of service, free from anxiety, and free of selfish urges. When one is established in truth, one is rid of fear.

SSar, Jul, 1982

Students study only for a few years but teachers, in order to justify being in the profession, have to be engaged in studies always, without stopping. So teachers are to be reckoned as the only genuine students. To the question, who is the real student, the

answer is, “The teacher.” “I shall be the ideal student which my pupils can emulate,” this must be the motto inspiring the teacher. Such a teacher has surely recognized his duty.
Vidya Vahini

Do not believe that education ends with school and college. You are educating yourselves and learning skills and attitudes wherever you are—be it on a street, in a bazaar, on a farm or in a shop. You can never say finish to the process of learning. It can end only when death arrives. But you cannot wait until death to start practicing what has been learned! Hence, the educational system exhorts you to learn the maximum of skills and knowledge, and methods of achieving insight and delight, until you reach the age of twenty or twenty five, so that during the rest of your lives you can put them into practice and derive joy therefrom.

SSar, Aug, 1982

Teachers should regard their profession as one in which they not only teach but also continuously learn more and more about the subject that they have to deal with. It should be like the battery in a car, which gets charged when the car is running.

SSS XVII, 19 Mar 1984

Attention To Details

I know that great enthusiasm prevails today among both the pupils and teachers of our Bal Vikas' classes for the spiritual ideals cherished in this land since ages. Nevertheless, I must say that there is a great and urgent need for you teachers to receive training in the methods of child education. For example, when teaching the recitation of bhajans or poems or hymns, you have to pay attention to the correct enunciation of each sound, the correct pronunciation of each letter; for otherwise the meaning is liable to be warped out of recognition.

SSS XII, 3 Jan 1974

Parents, teachers, and educationists must watch carefully for the effect, the consequence, and the reaction of every step that they take in the field of education.

SSar, 26 Mar 1970

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.

PN, 25 Sep 2000

In olden times, teachers took particular care to explain to the pupils the origins and roots of each new word, even of words like Sah and Thwam. They taught, not only the meaning of the word, but delved into its roots, and opened up before the pupil a vast vista of related words and a huge expanse of meaningful vocabulary. Since words in Indian languages get transformed when written or pronounced in conjunction with other words, there is a duty cast on you to teach how they are to be separately recognized and identified. Boys may write Ramunithoka pivarudu idaniye meaning, “Rama’s tail,

Pivara spoke thus,” which is absurd, instead of Ramunitho kapivaruditlaniye meaning, “with Rama the Lord of monkeys spoke thus,” which is quite correct. The word, Santha Pakodilu, which I once used to indicate the error involved when people desert the true path and pursue degrading objective pleasures, which I likened to the pakodilu savories sold in santha village markets during fairs and festivals, for they attract by their color, have ruinous components and destroy health. Kasturi, who did not know much Telugu, divided the word into santhapa and kodilu, making the meaning absurd, for kodilu means fowls, and santhapa, like pivarudu, has no meaning at all, being a mere jumble of sounds! Unless training is given in reading aloud, with concurrent attention to the meaning of the words and phrases, such mistakes are bound to recur.

SSS XII, 3 Jan 1974

Writing has also to be taught well, for the knowledge of the correct form of each letter has to be mastered by all. Or else even here, a tiny slip might change a sublime idea into ridiculous jargon. Rishikoti, when written wrongly in Telugu, as a consequence of the omission of a single upward curve was once misshapen into “bush coat” and the whole sentence was rendered ridiculous thereby! Scrupulous care and steady attention alone can make the pupils avoid such errors.

SSS XII, 3 Jan 1974

Come From The Heart—Educate The Heart

Modern students are growing like the giraffe, which has its head in one place and its heart a long way off. In the case of the giraffe, it is because of its long neck that the head is remote from the heart. But there is no such excuse for human beings. They should be able to observe unity in thought, word, and deed.

SSEHV-IP, p. 98

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.

PN, 20 Sep 2000

The aim of education is to purify man’s heart and make it sacred.

BA-IP, 22 Nov 1990

Education is intended for the transformation of the heart.

SSar, Dec, 1985

Acquiring the present type of education makes one narrow minded and argumentative. It might fetch you money. Will money alone give you happiness and peace? Adi Shankara has said in his Bhaja Govindam that scholarship will not rescue one from death. It is only the moral and spiritual education, which can confer such peace. The modern education represents “Split of Love,” whereas the moral education confers “Spirit of Love.” One should have moral education and spiritual knowledge.

BA-IP, 22 Nov 1994

Education today has become mechanical. It caters to the mere intellectual development without catering to the blossoming of the human heart.

BA-IP, 22 Nov 1993

Today neither students nor teachers understand the true meaning of education. Education should foster morality, righteousness, and character. The tremendous amount of knowledge that man has acquired in the field of science and technology contributes only to the superficial civilization. What man requires today is internal beauty of the heart. This springs from inner culture. It is not enough if man is transformed into a mere human; he has to be transformed into an ideal man.

BA-IP, 22 Nov 1993

Expansion of the heart helps peace and joy. A little knowledge contracts the heart and limits his concern for others. It enlarges the ego and feeds selfishness. It makes men forget the delight derivable from virtue. Such students are unable to develop the prosperity of the nation or the progress of society. The thick veil of egoism blinds their sight and renders them callous to their own dignity and destiny. Students should try their best to realize their heritage.

SSS XIV, 20 Nov 1979

Man should recognize the cosmic basis of education. Education today is based on mechanical skills. Students should strive to promote blossoming of the heart together with development of the intellect. Intellectual knowledge alone cannot suffice for the conduct of life on right lines.

SSS XXVI, 11 Nov 1993

Students today are acquiring considerable scientific knowledge. It serves only to promote civilized living in the phenomenal world. But what the students need today is the refinement of the heart. This is possible only through an internal process. Students who have imbibed modern culture should not only develop their intellects, but should also develop a broad outlook.

SSS XXVI, 4 Mar 1993

English education has become all-important. Spiritual education has receded. How, then, can purity of heart be experienced? That purity alone is the backbone of education.

SSS XXV, 21 May 1992

While educating children, great attention has to be paid to the cultivation of good conduct, good speech, and good thoughts. I have been entrusted today with the task of releasing, for the edification of teachers, parents and children, a book of prayers, a book of stories for children, and a third one on guidelines for teachers. These have come from the brain and it is no good if the teachers pack them back into their brains! They have to be assimilated in the consciousness and find expression as compassion and fruitful activity. You are provided with a course of training so that you may instill the zest and the zeal to inspire other teachers in their task of planting fundamental Human

Values in children. Do not memorize the book and pour the pages onto the answer books at the time of the examination at the end of the course as students do now. You must imprint the message and the methods on your heart. It has to become, not a Polaroid print from which it is difficult to make copies, but a negative from which as many copies as we want can be taken. You have to train and inspire many other teachers to do this great task successfully.

SSar, Jun, 1981

Teaching has become a process of transmission from head to head. Teachers teach with the head and students listen to them with the head. Students go to the examination hall with a headload of information, empty it out on the answer books and return home empty headed. This kind of student may earn degrees, but what good will these youths bring to the people around? True teaching goes straight to the heart and imprints itself permanently on the hearts of the students.

SSS XVII, 19 Mar 1984

Morality cannot be had from the books or from the market. It has to come from the heart.

SSS XX, 30 Jul 1987

There is a lot of difference between a teacher and a guru. A teacher transmits what he has learned in return for a reward, whereas a guru through his grace enters your heart, broadens it, and enables you to comprehend the aspects of divinity. Such a being, in the form of a guru, appears at an appropriate time.

SSar, 1973, God Alone Can Be Your True Guru

Today, we do not need a new faith or creed nor a new system of education. Nor do we need to create a new society. All we need are men and women who have pure and loving hearts.

SSS XX, 22 Nov 1987

Education should result in the purification of the heart. Students need not be overanxious to score high marks. It is more important to cultivate a good heart. Revere your parents. Promote social improvement. Cooperate with your fellow men. These are the things you should learn.

SSSXXX, 22 Nov 1997

People think that wisdom can be obtained by bookish learning. But bookish learning is only an artificial exercise and true wisdom can never be obtained by artificial means. The heart alone harvests true wisdom.

SSar, 1993, Sathyam, Shivam, Sundaram

There is no greater teacher than your heart. Time is a great preacher. The world is a scriptural text.

SSSXXX, 17 Jul 1997

Nature is the best teacher, heart is the real Guru, and God is the only friend.

SSSXXX, 19 Nov 1997

It must be pointed out that the sculptor or teacher is not the only factor to be reckoned with in the process of education. The mother and father of the child, too, have important roles in the process. The positive and the negative must both meet in order to produce the electric current. Even God needs the yearning and the endeavor of the devotee to fulfill His will to save him from perdition. You may have flowers, and a length of string, and a needle too; but without the garland-maker, how can the flowers be strung on the string? You may have a lamp, oil, and wick; but you can get light only when someone strikes a flame and lights the lamp. So, too, the teacher and the pupil have to be brought to each other and encouraged to learn and teach, to share lovingly their knowledge and experience by the parents, so that education might proceed and the child inherit the heritage left by its forefathers. The teacher must win the reverence of the pupil by showering on him his Love. The pupil must win the Love of the teacher by showering on him reverence and affection. It is a mutual transaction, a sharing of the emotions of the heart. How can a proper congenial atmosphere for study and teaching be built on a foundation of doubt and hatred? Nowadays, the atmosphere is polluted by the teachers' fear and suspicion, and the hostility and audacity of the students. There is no Love to lubricate the relations between the teacher and the taught.

SSS XII, 3 Jan 1974

You can teach love to students only through love. Because of my love that is My nature, the students in the Sathya Sai Institute are disciplined and orderly and there is no unrest in our campus. It is only by developing love that we can sanctify the educational system and train the students in the practice of human values as the essential condition for leading worthy lives. I appeal to all of you to strive in this direction and make education really purposeful for turning out students who will be good citizens of whom the country can be proud.

SSS XIX, 20 Jan 1986

Fundamental Features

Integral Education: Combining Worldly and Spiritual Education

Why are Sri Sathya Sai Institute of Higher Learning and other educational Institutions established? By offering worldly education students are made to come here and then they are given, along with the worldly education, the wholesome spiritual education.

BA-IP, 22 Nov 1994

Just as two wings are essential for a bird to soar high in the sky, two wheels for a cart to move; so, also, the two types of education are needed for man to attain the goal of life. Spiritual education is for life, whereas worldly education is for a living. Only when man is equipped with these two aspects of education, can he be deserving of respect and adoration in society. Possession of these two aspects of education will bring not only

respect and adulation, but also self-satisfaction. The worldly education, which relates to the head, is ephemeral. Reading, writing, eking out a livelihood, and attaining name and fame—all these result from worldly education.

PN, "Human Values and Education," 26 Jul 1999

Let us cultivate common sense and general knowledge, which are essential in our day-to-day lives. We scarcely find even the slightest trace of these two in our educational system. Students earn ranks in their examinations but in practical life they earn zeros. Which of these two is more important—success in the examinations or success in daily life? We should, in fact, take these two aspects as two wings of a bird or as the two wheels of a chariot. We must blend education and life in one sweet harmony.

BA, 22 Nov 1983

Education is no bookworm affair. The process must include the study and appreciation of all trades, professions, and guilds. It must encourage the acceptance of the good and the rejection of the bad. Spiritual education is not a distinct and separate discipline. It is part and parcel of all types and levels of education. In fact, it is the very foundation on which a lasting edifice can be built. Secular and spiritual education are like the two halves in the seeds of pulses; the germ that sprouts is in between; it is fed by both.

SSar, Sep, 1975

Regardless of what anyone may say, combine spiritual pursuits with your academic studies. You cannot run the cart of life on a single wheel. It is too hazardous. No bird can fly with a single wing. It can fly freely when it can use both the wings. Likewise man needs mundane knowledge for carrying on worldly affairs and Brahma Vidya (Spiritual Knowledge) for spiritual welfare. Acquire knowledge of the physical sciences; that is necessary. At the same time seek spiritual wisdom also. You have to conduct your life based on both these kinds of knowledge.

SSS XXIV, 2 Jun 1991

A complete education is that which makes a man compassionate. Besides giving appropriate exercises to the body, students should strive to cultivate the heart and keep it pure. There are two kinds of learning in the educational system today. One relates to information about various subjects. The other relates to the rectification of the individual's life. The first relates to the physical. The second relates to the spiritual. The former is concerned with earning a living. The latter is concerned with the basic goal of life. In the first type of education, you have opportunities to investigate various matters and arrive at scientific truths. For instance, you find out that water is composed of two parts of hydrogen and one part of oxygen. You thereby know the composition of water. This enhances your scientific knowledge. But what is relevant from the social and spiritual point of view is how to ensure fair distribution of water among all people.

SSS XXVI, 4 Mar 1993

What is the use of all the education he has acquired if he cannot give up his evil qualities? All the worldly education will only lead man to vain argumentation, but not total wisdom. It cannot help you to escape from the clutches of death. So, acquire that

knowledge which will make you immortal. (Telugu Poem) The education should enable us to cultivate sacred qualities. The worldly education is negative and the spiritual education is positive. What is the use of having a bulb without electricity? The secular knowledge is like the bulb and the spiritual knowledge, the electricity. Both are essential for the progress of man and the world at large.

PN, "Human Values and Education," 26 Jul 1999

Along with subjects related to worldly knowledge, this University will impart instruction in ethical, moral, and spiritual codes and sadhanas. It has as its goal the cultivation of the student's mind on these lines. Virtues, purity of mind, adherence to truth, dedication to the Supreme, discipline, devotion to duty these qualities will be fostered and prompted in this University. Such seats of learning were established in ancient times by the sages and seers of India and as a result of their self-sacrificing efforts. They have left for posterity the priceless heritage of Bharathiya culture.

SSS XV, 22 Nov 1982

Man today is proud about the little knowledge he has acquired about the physical world and boasts that he knows all about the universe. True knowledge is that which establishes harmony and synthesis between science, on the one hand, and spirituality and ethics on the other. Man, therefore, should at the outset determine the true value of education. Today, because of the striking growth of physical sciences, man tends to feel he is highly knowledgeable. But only when man tries to understand knowledge of things beyond the physical sciences can he fully benefit from the latter. Beyond physics lies metaphysics. Of late some are beginning to realize this fact and are embarking upon spiritual explorations.

SSS XVIII, 22 Nov 1985

The human being is like a seed. Just as the seed sprouts into a sapling and grows continuously into a tree, man, too, has to grow and attain fulfillment. Man has to master two fields of knowledge in order to reach this goal. The first is knowledge of the world, that is to say, knowledge concerning the manifested Universe. The second is knowledge of the other world. The first confers the means for living (jeevana upaadhi)', the second confers the goal of life (jeevana paramaavadhi). The means for living are the things that can satisfy one's day-to-day needs. One has to acquire them and store them, or acquire the capacity to get them when acquired. The knowledge of the goal of life involves inquiry into problems such as: "For what ends should one live?" "Who is the Creator of all that we become aware of?" "What exactly am I, this distinct individual I?" This inquiry ultimately reveals the goal. The scriptures of all religions and the many moral codes derived from them are concerned with problems that transcend the limits of this world such as: "Why are we here?" "What really have we to do to deserve this chance of life?" and "What are we to become?" What is for man the most beneficial way to live in this world? The answer is: living a regulated and disciplined life. Real education must train man to observe these limits and restrictions.

Vidya Vahini

Apara Vidya (Worldly Knowledge) is pursued mainly for earning a living. But even worldly knowledge exists to point the way to spiritual awareness. Without spiritual

knowledge, all other knowledge is valueless. Spiritual enlightenment is as important as academic knowledge. All other branches are like rivers, which merge in the ocean of Spiritual Knowledge.

SSS XX, 22 Jun 1987

Unfortunately, the educational institutions of today do not nourish these noble sentiments in students. They are purely academically oriented and disregard the finer values of life. These institutions impart only the knowledge of the subjects, and lose track of the object of life. The learning imparted covers the physical and the superficial. It is like a camera which photographs only the physical and the apparent, without fathoming the inner recesses. True learning is like an x-ray camera which lays bare the innermost details with perfect fidelity. One's mind should be like an x-ray with Love as the film, so that it can capture the entire personality of a being with total fidelity. An x-ray machine without film is of no use, as nothing can be captured without a film. Similarly, a mind devoid of Love is of no use. Love does not change with time. It is abiding and eternal.

SSar, 1996, Education and Immortality

So much money is spent on imparting education to you. What benefit do we get out of this? The only benefit is to make your lives exemplary to the world at large. We want you to carry on your secular life with spiritual outlook. Enjoy the world keeping in view the spirituality as the goal. The worldly knowledge and spiritual knowledge should be treated as two aspects of a man's personality. Learn this secret and conduct yourself with that awareness to achieve peace and happiness. With the education obtained in the Institute if you have determination, there is nothing which you cannot achieve. During your student days do not enter into politics. After completing your education, you can enter into politics and practice the values you have learned as a student and serve the society and the nation. You offer your services to the nation, serve the society, serve your family, and help friends.

BA-IP, 22 Nov 1994

The knowledge that you acquire in the educational institution is not the true knowledge. The secular education in which you are trained is no education at all. It is only spiritual education which is true education. Secular education educates only the mind and leaves the heart and the spirit untouched.

SSar, 1993, The Quest for Peace

God is the support for this life; the body is merely an instrument. There is a life force that propels this body. That life force is "I." Hence "I" am the master. You are getting joy merely by looking at the instruments; in the process, you are forgetting the master. This is a big mistake. True education is that which will enable you to forget these instruments and concentrate on the master. The body is merely the field (kshetra). If you think deeply about this matter, you will realize that the same pleasures, comforts, and enjoyment that you desire with your body are also experienced by dogs and monkeys. What education have they obtained? Which university have they attended? They have not earned any degree. Is it then the kind of happiness that you must earn with your

education? It is a gross mistake. You must study about the Atma. You must take as your basis that which remains invisible to the eye. Foster that, and your worldly happiness will also be taken care of.

SSar, 1996, Rama Rajya, The Reign of Righteousness

Education is not confined to reading, writing, and listening. Degrees do not constitute true marks of learning. Without wisdom and spiritual knowledge, can there be real education?

BA-IP, 22 Nov 1994

What is education without culture? It is like a kite cut off from its main thread. It is not possible to predict where this kite would land—on the thorny bushes or the dwelling places. It is difficult to predict how such education is going to affect and harm the society. It may also be compared to a house without light; bats and poisonous reptiles enter into such houses. Education without culture makes man forget his human nature, take to bad and evil ways, and thus make society suffer. Such education is like a counterfeit coin. Even beggars decline to accept the counterfeit coin. Even parents would hesitate to love a son without culture. Refinement and culture are the very life-breath of human life.

BA-IP, 22 Nov 1994

Mere knowledge by itself is of no avail. Ravana had studied as many branches of knowledge as Rama. Educationally both were equals. But Valmiki described Ravana as muurkha, a self-willed fool. Rama was hailed as a perfect man. Wherein lies the difference between the two? Rama utilized all the knowledge he had gained for noble purposes and the welfare of all. He had mastery over the senses. He gave up his rulership. He was pledged to the upholding of truth. Dedicating his knowledge to the cause of truth, to set an example of ideal life to mankind, he dedicated his life to the welfare of the country. Rama exemplified human perfection by his sacrifice, his adherence to truth, and his spotless character. On the other hand, Ravana utilized all his knowledge for enjoying sensuous pleasures. He became a slave of his senses and brought ruin upon himself and his country.

SSS XXV, 22 Nov 1992

Education with culture brings about the blossoming of human personality. Good thoughts, good feelings, and good behavior together constitute culture. Man's conduct should be sacred. Man's thoughts should be noble and refined. Man's feelings should be oriented towards bringing about society's welfare, nay the welfare of the entire humanity. It is not sufficient if the student is endowed with the physical, scientific, and worldly knowledge. He should have moral, ethical, and spiritual knowledge also. The Indian culture aims at developing human beings with such a total personality. The main aim of education is to bring about such a total personality development of the students. Education should make all virtues emerge and shine forth in students.

BA-IP, 22 Nov 1994

That alone is true education which confers immortality on man. That is, indeed, the education in truth and righteousness. Sathya and Dharma are inseparable from the virtuous and noble persons. That is why truth, which is eternal, is also called Atma, which is the core of all beings. While all other objects and beings are subject to change like passing clouds, it is Atma alone that remains changeless. That does not mean that you should give up secular learning. Along with it you should try to acquire the knowledge of that which is real and everlasting.

SSar, 1990, The Glory of Indian Culture

We must seek education to cultivate noble virtues, but today we are sacrificing noble virtues for the sake of education. It is said, "Modern education has fostered only cleverness. It has not instilled even a little virtue. Of what use is ten acres of barren land? It is enough to have a little of fertile land." We must nourish noble qualities for the blossoming of human excellence.

SSar, 1993, Dharma and Indian Culture

Universities are busy developing different new subjects. They do not take account of the real subject, that is the very basis of all other subjects. Atma Vidya, (spiritual knowledge) is the basis of all education. It is like an ocean while all other types of education are like rivers, which must merge in the ocean. But today, education without spiritual base is causing harm. It is like rivers going across villages and towns devastating them instead of going into the ocean and merging with it. The essence of spiritual education is faith and dedication. They are like two bunds of a river. Only when the river of life flows between these bunds would the river merge into the ocean of grace. If there were no bunds the water would flow over villages and towns and cause vast destruction. It is the absence of spirituality which is responsible for all the problems—violence, agitation, and strife. Education should foster these two bunds of dedication and faith in students.

BA-IP, 22 Nov 1994

Students should, therefore, try to acquire, in addition to academic knowledge, qualities like humility and discrimination, which will help them to become full-fledged human personalities. As a seed finds fulfillment in a fruit-bearing tree, man should find fulfillment in a purposeful life leading to perfection through samskarana (transformation), and yielding the fruits of peace, security, and love.

SSar, 1990, The Glory of Indian Culture

It is not enough if one becomes a scientist. To equate science with all knowledge is a travesty of truth. Together with knowledge, the student should acquire humility, egolessness, and selflessness as essential ingredients. Education should be pursued for the development of one's personality and cultivation of the heart.

SSS XXIV, 22 Nov 1991

True education should promote morality, character, and spirituality. Science and technology are undoubtedly necessary for comfortable living. But there is an unseen power, which underlies the physical world. Today students should acquire both physical

knowledge for living and spiritual knowledge for understanding that which sustains life. The two together help to make humanness blossom.

BA-IP, 22 Nov 1995

With the growth of science, morality is declining. Of what use is science in such a context? People talk about progress of education in the country, but what we are witnessing is only a general decline in morals and the growth of ingratitude, irreverence, and selfishness. Education must bring about improvement in general conduct including qualities like gratitude and respect for parents.

SSS XXIV, 28 May 1991

Through these teachings, the students of those days were filled with high ideals and were inspired to lead exemplary, godly lives. Unfortunately, education today tends to dehumanize the students. While developing their intellectual abilities, nothing is done to develop good qualities in them. All that our much-vaunted “progress” in education has achieved is a decline in morality and contempt for teachers.

SSS XXIV, 30 May 1991

Students! Let your secular education go hand in hand with spiritual education.

SSar, 1990, Vedic Wisdom

What are culture and spirituality? Culture marked by unity is spirituality. Culture and spirituality enable us to realize our true nature. Hence, secular learning should be coupled with spirituality. It is only such a harmonious blend of the secular and the spiritual that would lend beauty and radiance to life. We should not learn merely to fill our bellies but also to fill our hearts with bliss. The food eaten fills only the belly and does not fill the mind; but spiritual food fills the mind and gives eternal bliss.

SSar, 1996, Education and Immortality

Education today is mistaken for bookish learning. It is spirituality, which lends excellence to education. Education devoid of spirituality is an utter waste. It is the spiritual might of Ramakrishna Paramahansa, which earned for him an eternal place in the hearts of the people. Every bit of learning should be based on the foundation of ethical, dharmic (righteous), and spiritual principles. Education, which is not founded on these, will flounder to the ground and become useless.

SSar, 1996, Education and Immortality

The essence of education is to recognize truth. All branches of learning are like the rivers. The spiritual learning is like the ocean. All rivers go and merge into the ocean. When they merge in the ocean, the rivers lose their individuality completely.

SSar, 1977, Do Not Get Attached To This World Through Your Desires

Education has to clarify the goal of life to the rising generation and indicate the ways and means of accomplishing it.

SSar, 30 Aug 1978

We must today seek a system of education which promotes the well-being of mankind and puts the youth on the proper path. The day man seeks the true system of education, there will be peace and prosperity.

BA-IP, 22 Nov 1993

Education leads you from darkness to light or at least it ought to. It is only those who wander in the dark that fall into pits. Can a man walking in the light fall into a pit? If he does, it means, that he is still in the dark. Vid means light, so a vidyaarathi (seeker of knowledge) must seek light, and gain it. What is the use of an eye that does not reveal to you the pitfalls? Education must endow you with that type of eye that will reveal, in time, the pits that yawn in your path.

SSS XIII, 30 Jul 1977

Today man is only running after education, position, and power. He is not making any effort to learn the essence of all learning, namely, the education of the self. Money may come and go in this world. Money and secular education are both not permanent.

SSar, 1996, Sathya and Dharma: The Hallmarks of Humanity

We have to ask ourselves, while this game of football is going on in the field of the heart, what two limits are the boundaries which we talked of, beyond which the ball should not be hit? They are the “Dharma Vidya” and the “Brahma Vidya.” That is, the education relating to our conduct in this world and the education relating to our conduct in the other world. These two are the limits within which the ball has to be kept. If during the play we hit the ball such that it goes out of these two boundaries which we have established, we would only be scoring a fault, as we will send the ball outside the limits of the court.

SSar, 1972, The Nature of Truth

The primary purpose of education must be to make the individual develop his personality by the pursuit of spiritual and moral disciplines. Education is thus a process through which man is led to his highest status. It is the failure to infuse education with ethical content that is responsible for the futility of education today.

SSS XVII, 19 Mar 1984

Students of the Sai Educational system should become pioneers in imbibing a judicious and harmonious combination of both secular and sacred learning, i.e., acquiring both scientific and spiritual knowledge.

SSar, 1990, Road to Divinity

Education is not intended to simply amass wealth. It is intended to reveal the true and sacred nature of life.

Ssar, 1978, Opening Address

There are two important aspects of education. One is matter, the other is energy. One is physical, the other is spiritual. One explains the subject matter. The other helps to acquire a noble personality and blossoms forth man's life into a beautiful flower. One is exposition of facts relating to any subject. The other is the unfoldment of individual

personality. True education would pay attention to both these aspects, worldly as well as spiritual. Education should not confine itself to mere information, but it has to address itself to fill man's life with pure love and transform his heart. Education should not be satisfied by merely making a man out of him, but should help the latent divinity manifest itself. It has to transform man into a person full of kindness and compassion. Education will thus be a combination of two—matter and energy—a beautiful blending of worldly and spiritual knowledge. Every effort should be made to utilize education for the purpose of divinising man.

BA-IP, 22 Nov 1990

You must recognize that all our education should not be concentrated only on worldly matters. It should also contain spiritual and ethical aspects. It is only when all these three aspects—the worldly aspect, the spiritual aspect, and the ethical aspect—come together that education will acquire some meaning. To make out that education is only for acquiring degrees is not correct. Do not be ambitious to get only these cheap degrees. You should work for the prosperity of the country. You must have these degrees and yet work with your own hands for the benefit of the people. A BA degree is like a begging bowl. Instead of holding the begging bowl in your hand going from office to office begging for a job, if you can work with your own hand and help yourself as well as others, it will be more useful.

SSar, 1977, No One Can Separate A Real Devotee From His Lord

Students should combine spiritual education with academic studies. Moreover, cultivation of good conduct is equally important.

SSS XXIX, 20 May 1996

In the past, teachers saw to it that the pupils were equipped with devotion to God in addition to the curricular training. So the students were well versed in spiritual discipline and knowledge. Every act of theirs was motivated by the yearning for salvation and spiritual joy.

SSS XII, 14 Jan 1974

You are not educated if all that you have achieved is the study of a ton of books. The body and the mind have to be illumined by the light of Love that emanates from the awareness of the Soul and its essential Divinity. Since education today deals only with the body and mind, and is unrelated to the Soul and Spirit, the youth of the land is wafted hither and thither by every passing gust, like rootless vegetation. Awareness of the Atma will grant unshakable Power and Courage. The Vedas teach the means of securing this awareness and drawing on it to meet the challenges of life. That alone can crown education with success. That alone can strengthen youth to encounter the problems of unrest and anxiety. The Colleges have to teach not only certain subjects, but the subject-object relationship too. The process by which man can transcend this duality and cognize the Unity has also to be communicated in order to render education complete.

SSS XII, 31 Jan 1974

It is essential that the development of science should be accompanied by a corresponding development of the power of viveka (discrimination). Vijnana (Science) is, doubtless, necessary. But it should be combined with prajna (divine wisdom). Prajna is the essential principle in man. This “Integrated Awareness” in Vedhanthic parlance, Prajnanam has been equated with Brahman (the Supreme Absolute). When science is combined with prajna, discrimination follows as a corollary. By forgetting prajna and pursuing vijnana (science), man is making a mockery of his existence. It is not enough to make a mere man out of a person through education. Education should aim at making him a “full man.”

SSS XXVI, 4 Mar 1993

In today’s educational philosophy, there is no place for trust and humanness. The bee is said to have a very pointed nose. It is said that it can go through a hard obstacle; it can make its way through a hard object like a piece of wood. But the same bee, once it gets into a lotus and the lotus petals fold up, then it cannot extricate itself. It becomes forgetful of its stings and loses its life. In the same manner, man has become forgetful of his divine power within him. As a result, he succumbs to the difficulties, troubles, and agitation in the process, disintegrating and collapsing. Today’s student should strive and bring to the fore the qualities within him.

BA-IP, 22 Nov 1984

How far is the sun from the earth and the stars? How far do the rays of the sun reach? To what distance can they travel in a minute? By learning these facts, to what extent can man profit? More important items to study and watch are—how broad is your heart? How much benefit has society derived from you? What are the sadanas that can make you better and more useful? How much are you aware of your inner principle? What exactly is the purpose and goal of your existence?

SSS XV, 22 Nov 1982

The education today is oriented towards earning money only. For feeding a small stomach, should one have to learn so many things? There is knowledge of music, knowledge of arts, science, etc. But all pale into insignificance in the light of the knowledge of the spirit. All other branches of knowledge are like rivulets, which flow into the sea. Just as all rivers flow into the ocean, all types of education will find their true fulfillment when they lead and end up in spiritual knowledge and wisdom only.

SSS XV, Eternal Harmony

Secular knowledge is no doubt necessary for getting on in life. The Bliss of spirituality cannot be achieved without the minimal necessities of life. But, secular knowledge is not the be-all and end-all of human existence. Spiritual knowledge is, as a matter of fact, more important than material knowledge. All branches of human knowledge are like rivers and spirituality is like the unfathomable and uncharted ocean. Just as the rivers flow into the sea and merge in it, all secular knowledge fulfills itself in spiritual knowledge.

SSar, 1995, Akshara Brahman—The Universal Goal

If one wants to liberate himself and reach God, or if one wants to bear the burden of life, one should see that his education and his tapas become strong. The combination of education and tapas makes man strong. Vidya, and tapas joined to vidya, will together make him useful. In this world, vidya is of two kinds. One is the material vidya and the other is spiritual vidya. What we call material is one which enables you to learn successfully what is taught in colleges, acquire positions, and be successful in the worldly life. This type of vidya enables us to move from one position in life to another. This relates to the present day world and gives you happiness in the material world. What all people do during their daily life is related and connected to this type of vidya. All they do, from the sweeper upward to the Prime Minister, is connected and related to this material vidya.

SSar, 1977, Wealth and Authority Do Not Give Peace Of Mind

We cannot rest content with an educational system that is confined to academic achievement. It has to promote simultaneously human virtues. The main problem of our education is how to adapt the spiritual and cultural traditions we have inherited from the past to the needs of life today.

SSS XX, 26 Sep 1987

This is the age of science and technology. Its civilization and culture are bound up with knowledge of the physical universe. What the students have to learn today, however, are the culture of the Soul, the broadening of the Spirit, and the purification of the Heart. This knowledge leads to the unfolding of the Spirit and the sublimation of life. Along with the development of the intellect, the blossoming of the heart should also be promoted. Only that education is total and full which comprehends enlargement of the hridaya (the spiritual or living Spirit). It should serve to promote ethical values. Only then will it be possible to lead a well-regulated and disciplined life.

SSS XXXI, 23 Jun 1988

Education can be both material-oriented and spirit-oriented. It can have as its aim the achievement of a high level of living for oneself, one's family, and one's kith and kin. But living involves more than flesh and bone, food and shelter, more than even sensual satisfactions. Man has certain intangible equipment like the mind, the intellect, and the consciousness in various levels. These have to be clarified, cleansed, and strengthened and directed along beneficent lines. This is done by spirit-oriented training. Now, material education has grown much too high. Spiritual education has lagged behind and even disappeared. So there is no integration in the personality of the educated person. He lacks conviction and completeness of understanding. Doubts and distractions are bothering him all the while. The process of education has become too mechanical. It is not vitalized by the consciousness of ideals or elevated by a high purpose. Ask any student, he replies that he is pursuing education for the sake of earning a living. But what of the very goal of human life? To understand it and struggle to reach it is even more important.

SSS XV, 25 May 1982

Man should be prepared to make any amount of effort in the pursuit of knowledge. Education today is concerned with worldly comforts; but it should seek to promote, in addition to worldly knowledge, concern for spiritual development. Education has two important characteristics. One is exposition of facts relating to any subject. The other is the unfoldment of the individual's personality. The first is concerned with matter, the second is with energy. Education is a combination of the two. It is a combination of worldly and spiritual knowledge.

SSS XXIII, 22 Nov 1990

While pursuing your education for worldly purposes, you should also pursue the spiritual discipline which will lead you to the divine. You must consider yourself extremely fortunate in studying in this institution, in which there is a spiritual atmosphere. If you adhere to Sai ideals and practice even a small fraction of Sai's teachings, you will be realizing the true purpose of education and the true object of human life.

SSS XV, 1 Mar 1981

Man must be engaged in work. He must do it with faith and devotion, as an act of worship. In this way, he will derive wisdom. But the education imparted today does not direct him along these lines. It is sterile instruction as it is. I hope that in this Polytechnic, whose foundation stone I am laying now, he will pay attention to these points, also. Moral and spiritual principles have to be emphasized all along, even while merely material subjects are taught and learned. I want the committee in charge of this institution to propagate the ideals of service, love and sadhana, which Sanathana Dharma embodies.

SSS XIII, 5 Jan 1975

It is in order to impart true, ideal education, and to mold the students as ideal citizens for the service of the country that the Sathya Sai Educational Institutions have been set up. Many people have the notion that the students of our educational institutions are capable of only performing pujas and bhajans (ritual offering and group devotional singing), and other such spiritual activities. This is entirely wrong. Our students are ready to take up activities in the field of ethics, administration, politics, business, and various other professions. Our students are achieving excellence not only in dance, drama, music, and literature, but also in the arts and in physical culture. The gymnastic feats done by them bear ample testimony to this.

SSS XVII, 22 Nov 1984

The scriptures declare, "Vidyaa thapobhyaam pooth- athma" (Education sublimated by dedicated living). Vidya has two meanings: (1) The worldly education which teaches skills and disciplines and imparts information useful for earning one's livelihood and attaining and maintaining a decent standard of living, (2) moral and spiritual education which imparts equanimity, tolerance, sense-control, gratitude, devotion to God, and dedication to the realization of the reality.

SSar, 1981

The aptitudes of students for specific subjects such as mathematics or literature should be ascertained by teachers, and students should be encouraged to develop their special

talents. Instead, what is being done today is to make students take up courses which will enable them to earn lucrative careers. Jobs and not a good life have become the aim of education. Education should comprehend development of body, the mind, and the spirit. It should be concerned with prajñana (constant integrated awareness).

SSS XXXI, 23 Jun 1988

Science and technology have made astonishing progress, but humanity is going on the downward path. There are undoubtedly many brilliant scholars and scientists in the world today. But science alone is not enough. There must be discrimination for utilizing the discoveries of science for right purposes. Science without discrimination, human existence without discipline, friendship without gratitude, music without melody, a society without morality and justice cannot be of benefit to the people.

SSS XX, 22 Nov 1987

Education at Prasanthi Nilayam has not been devised for awarding degrees only. It is aimed at equipping the student for an integrated life. The student must be aware of all aspects of the adventure of life. One must be aware of the do's and don'ts, the ups and downs of all fields of activity—moral, material, scientific, philosophical, political, and economic—or else, one will be haunted by doubts when faced with difficult situations and problems. Therefore, teachers as well as students must develop faith in the validity and worth of this process.

SSS XVII, 23 Mar 1984

Good education must be such that it covers both worldly and spiritual matters. Out of education comes humility, and out of such humility comes the right to acquire good qualities; and from such a right, you will be able to acquire wealth. Once you acquire wealth, you will be able to follow the path of Dharma; and once you follow the path of Dharma, you will be happy in this world as well as in the spiritual world.

SSar, 1976, Brotherhood Of Man and Fatherhood Of God.

Books cannot give the guidance and the inspiration for good work. Also, the worldly aspects must be harmonized with the spiritual aspects in order to live a full life. Then only can man have self-confidence and avoid the imitative path. Mental peace cannot be secured by blaming others and avoiding one's own responsibility.

SSS XIII, 5 Jan 1975

It is only when students develop character and integrity that they will be able to transform the moral climate of the world around them. It is because education has failed to transform human behavior that there is no mental or spiritual development among them. For this purpose, a system of Dharma (moral order) has to be established that will promote both worldly and otherworldly well-being. Only then will humanity be divinised.

SSS XXV, 21 May 1992

Education must assume full responsibility and enter the moral and spiritual lives of pupils. The imparting of worldly information and training in technical skills are not enough. Moral and spiritual education has to supplement them.

SSS XV, 8 Mar 1981

The third samhitha (collection of mantras), the vijñana samhitha, expounds the sandhi (conjunction) between the teacher and the student, and the Vidya (learning) that arises therefrom. It stresses the importance of spiritual education, in addition to secular education through the education of the heart.

SSS XVII, 22 Nov 1984

Educare

What is Education? It is derived from the root word “Vid,” meaning “to know.” Vidya is termed as education in English. The term education has its origin in the Latin word Educare, which means “to elicit.” Educare has two aspects, the worldly and the spiritual. Worldly education brings out the latent knowledge pertaining to the physical world. Spiritual education brings out the inherent divinity in man. So both worldly and spiritual education are essential, without which the human life has no value. But spirituality finds no place in the modern education system. Only worldly education is given prominence.

PN, “Human Values and Education,” 26 Jul 1999

As I have told you earlier Educare has two aspects: one is pravritti (outward) and the other is nivritti (inward). God is the hridayavasi (indweller). So all that originates from the heart is essentially divine. So, let all your thoughts, words, and deeds originate from your heart.

PN, “Human Values and Education,” 26 Jul 1999

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, santhi, prema, and ahimsa (truth, righteousness, peace, love and nonviolence) 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.

PN, 20 Sep 2000

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.

PN, 26 Sep 2000

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.

PN, 20 Sep 2000

Spiritual Education Deserves Greater Emphasis Than Academics

Education must pay attention not merely to the material and intellectual progress of the pupils but even more, to their moral and spiritual progress. Education should help man to live a meaningful life. It should not direct all efforts to provide a livelihood.

SSSXIX, 28 Dec 1986

The first task of teachers is the cultivation of virtue in the hearts of the pupils. This is much more vital than the promotion of learning. The education system today does not recognize or encourage moral or spiritual values. Therefore, the student community has degenerated into a socially dangerous element. The students do not pay the least attention to the promotion of the welfare of society. They deny their duty to others.

SSS XIV, 20 Nov 1979

Your teachers teach you secular sciences in the classroom, but spiritual learning is more important than secular learning. Spiritual education is like an ocean and the secular sciences like physics, chemistry, botany, zoology, etc., are the rivers. The rivers of secular learning should merge into the ocean of spiritual learning. This brings about unity in diversity.

SSar, 1993, From Humanity to Divinity

The natural sciences can provide us only food, clothing and such like. Spiritual sciences alone can add strength and steadfastness to the self. Consider of what use are food and clothing and such even in plenty when one has no strength or steadfastness in oneself.

Vidya Vahini

Students know that the army recruits cooks, barbers, washer men, watchmen, and drivers; but whatever may be each one's assignment, everyone has to attend parades, take part in drill, and be proficient with the rifle. Without these, no one can serve in the army. Similarly, you may be a student of chemistry or physics or botany or mathematics or history, but everyone must be proficient in Atmic sadhana. Without this qualification, no one can be part of this institute. If man is the crown of creation, spiritual practice is the brightest gem in the crown.

SSEHV-IP, p. 89

The ancient sages divinized their lives by control of the senses, by observing spiritual discipline and by successfully carrying on their daily avocations. These are the means by which men can transform themselves into sages. For effecting this transformation, students will have to cultivate faith and devotion. Spiritual education is greater than all other types of education. This was declared by Krishna in the Gita. Rivers are distinct in their names and forms, but when they merge in the ocean, they become one. Likewise, all kinds of studies and practices, when they are merged in the ocean of spiritual knowledge, become one.

SSS XXV, 14 Jan 1992

Scholarship Must Be Cultivated With Morals

Mere scholarship beyond limit will only bring about pride and competitive struggle. Of course, information of a certain quality is desirable in a certain quantity, but without a parallel and simultaneous cultivation of morals and self-awareness, scholarship will only be a burden and a danger.

SSS XIV, 18 Feb 1980

Even when one's entire life is spent in pouring over books and thereby becoming intellectually very talented, one cannot advance to the slightest extent in the cultivation of the spirit. It would be unwarranted to claim that a person who has reached the acme of intelligence has thereby progressed and succeeded in reaching the acme of spiritual wisdom. Scholarship and culture are not related as cause and effect. However learned one is in worldly knowledge, unless one's mind is cultured, the learning is mere junk. The system of education which teaches culture and helps the culture to permeate and purify the learning that is gathered is the best and most fruitful.

Vidya Vahini

Education is being confused with the acquisition of verbal scholarship. This is wrong. Education has to open the doors of the mind. Many describe science today as a powerful acquisition; but science holds before mankind a great opportunity, that is all. It cannot be as great a power as it is imagined to be. If it is devoid of character, it brings disaster. Education is not merely the gathering of scientific knowledge; it should endow man with heroism in action. It should instruct man to decide on what has to be done and how. It must make man recognize the kinship that exists between himself and others. On the other hand, scholarship or punditry pores over many tomes and texts and devises many wonders, witticism, and feats. This is just a fanciful rut into which the intellect falls. True beauty lies in true education.

SSS XV, 30 Aug 1981

Teach Both External Knowledge Of The World and Self-knowledge

Today's education is such that it all relates to the external world. It only enables you to eke out your livelihood, but it does not teach you the sacred aspects of the Atma.

SSar, 1978, At The Time Of One's Death It Is The Body That Is Discarded

Without being able to control the senses, what is the use of learning every kind of knowledge? All knowledge is useless if one has not acquired Self-knowledge. Such a person may be regarded as intellectually clever, but cannot be called intelligent. The first step, therefore, is to know one's Self. Spirituality is the means to acquire knowledge of yourself. Hence, as much importance should be assigned to the promotion of good qualities in the educational process as is given to academic studies.

SSS XXVI, 4 Mar 1993

The word manava means that you should behave in a manner which does not connote ignorance on your part. The feature that is characteristic of this ignorance is avidya. All the learning that we acquire these days can really be called avidya. What you are acquiring is all for the sake of eking out a livelihood in this world. At least some part of your learning should be such that it will enable you to understand yourself.

SSar, 1977, Do Not Get Attached To This World Through Your Desires

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.

PN, 25 Sep 2000

The educational system today has failed to bring out the spiritual effulgence in man. This really means that man is oblivious to his own real nature.

SSS XXIX, 20 May 1996

After having acquired all types of education, a foolish person does not know who he is and has also not given up the mean qualities that he has in him. By acquiring all this education, we only become argumentative, but not wise. By getting education, we should learn such things by which we will escape death and repeated birth.

SSar, 1978, At The Time Of One's Death It Is The Body That Is Discarded

Education is essential if man must be inspired by the high ideal of seva (service) as sadhana. Not the acquisition of information or skills, but the sublimation of impulses, emotions, and passions, the mastery of the wayward mind, the grounding of the individual in the eternal Atma is essential. You must be encouraged to investigate into your own reality and discover your limitless core. Do not entangle yourselves in the relatively real. Anchor your life on the absolute. That is the education needed. It will make you one with the Lord of the universe. You draw all the love, power, and wisdom therefrom.

VA-IP, p. 198

Students should be clear about their life-values, their real Reality and the ideals which should shape their lives. Now, they are engaged more in judging and blaming others. When one has no knowledge of himself and of what is good for him, how can one claim the right to correct or condemn others?

SSS XV, 22 Nov 1982

Book knowledge, superficial knowledge, general knowledge, discriminative knowledge, experiential knowledge, practical knowledge—all these pertain to inert matter and mundane things and have an individual bias. All these kinds of knowledge will not help in understanding the self. You need a diamond to cut another diamond. You need a thorn to remove another thorn that has pierced your foot. To experience the Self, Atma, you require only self-knowledge, (Atmajnana). Today what we regard as knowledge (jnana) in this physical world is nothing but ignorance (ajnana). Self-knowledge alone is true knowledge. In fact, whether you call it Atma (self) or jnana (knowledge) they are both one and the same. True awareness is jnana. Jnana, jneyam, and jnanam—the knowing, the known, and the knower—predicate, object, and subject respectively—such triads are not applicable to this Atmajnana or Self-knowledge.

SSar, 1990, Self-knowledge

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.

PN, 20 Sep 2000

A foolish person boasts of high education and intelligence, yet he 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 will only lead him to vain argumentation, not total wisdom. It cannot lead him to immortality. So man should acquire that knowledge which will make him immortal.

PN, 25 Sep 2000

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.

PN, 29 Sep 2000

Though man’s intelligence has increased by leaps and bounds, his character has declined considerably. One may be a scholar, but he is a zero without common sense and general knowledge. These people have high degrees to their credit, but they are ignorant of ordinary things. The cause for all these is the absence of general knowledge. For want of general knowledge, people are not able to discriminate between

good and bad, right and wrong, and fair and foul. Man has to change his worldly tendencies. He must develop the inner sight.

SSar, 1996, The War Begins

Education, which does not serve to develop character and foster virtues, is of no use. Science and technology are undoubtedly necessary. But they should be utilized properly. Scientists are trying to discover everything about the external world. But they make no attempt to understand the truth about themselves. They have not learned to control their senses.

SSS XXIV, 20 May 1991

Education is not solely for a living. Essentially it is a process of Self-realization. Without understanding his own Self, how can one understand the world or achieve anything worthwhile?

SSS XXX, 14 Jan 1997

All acts are "His." There is no distinction as manavakarma and Madhavakarma', all karma leads you towards Madhava or away from Him. For example, you say that you fall ill, that you are in good health, etc. That is because you feel that the body is "you," whereas you are really only the Atma, with the five sheaths, which you have superimposed on it. This is the result of the system of education now prevalent, which teaches that the ananda one derives from the senses is all the ananda that one can get, that one needs to get. It does not disclose to the individual the eternal source of Ananda that he has within himself. There is no training in the art of acquiring mental peace. No one is told the secret of attaining the state of equanimity amidst the confusion of modern civilization.

Everyone is induced to float with the current that drags humanity down to fear, anxiety, and despair.

VA-IP, p. 169

Discover Divine Reality Of All

You are all engaged in education. Success in your task depends on one achievement: opening the doors that illumine the mind and reveal the Reality.

SSar, Jul, 1982

The information and the physical and intellectual skills you gather and gain will be of use to some extent in your dealings with this material world. Scientific knowledge can be expanded through the manipulation of matter, or through the understanding of the world and the changes that happen in them. Scientists can describe the composition of matter and its behavior, but they cannot delve into the why and wherefore of things. The real aim of education must be to help the student discover the divine in every being.

SSS XV, 27 Jun 1981

In the educational system today, the spiritual element has no place. This cannot be true education. Education must show that mankind constitutes one divine family. The divinity

that is present in society can be experienced only through individuals. Education today, however, ends with the acquisition of degrees.

SSS XX, 22 Nov 1987

You are students, and so I must tell you that any type of education that does not confer on you the abiding happiness of the heart, the unshakable sense of equanimity, the awareness of the Divinity behind every particle in the Universe is not entitled to that name.

SSS XII, 17 Jun 1974

What exactly are the gains of disciplined thought and conduct? The rules and regulations are elementary at first. Then they enable one to be aware of regions beyond the reach of one's mind, and beyond even the outermost walls of what is reachable by all powers enclosed in the human body. Finally, one experiences and realizes the truth of truth; namely, one is the one that is imminent in all, that is, in the entire cosmos. One is filled with supreme joy when fixed in this faith and this awareness. This is the vidya, the acquisition of real education, and the culmination of the best educational process. During that process, vidya also instructs incidentally about the ideal configuration of society, the most desirable affiliations between man and man, the most beneficial relations between peoples, races, nations, and communities, and the best mode and manner for day-to-day life. Vidya implants these in the heart, as deep, as is necessary for human progress.

SSEHV-IP, p. 47

Today we have made prodigious progress in the fields of knowledge—in mathematics, physics, chemistry, and the biosciences. But no attempt is being made even to approach study of the spiritual. All knowledge ends with study of matter, plants, and living creatures. Education must go beyond this to an understanding of the divine. Only that is true education. The task of education is to develop man into an ideal and exemplary person. Notable discoveries have been made over the years and great scientists have been produced. But how far have human values been promoted and what is the transformation that has taken place in mankind? There is no answer to this question.

SSEHV-IP, p. 42

Character As Primary Goal

The end of wisdom is freedom.

The end of culture is perfection.

The end of knowledge is love.

The end of education is character.

SSS XI, 29 Mar 1972

The aim of real education is character. That kind of education in which there is no sacredness and character is useless.

SSar, 1976, Man's Mind Is Like A Mad Monkey

Character is knowledge. Character is power. Character is life itself. Character is the hallmark of true education.

SSS XXVI, 4 Mar 1993

The educational institutions must endeavor to produce students with integrity, character, and self-confidence. Cultivation of knowledge is secondary.

SSS XV, 23 Nov 1982

Education without character, worship without sacrifice, wealth without effort, politics without principles—these sins are the basis for all misery in the world.

SSar, 1995, Prahlada

Students are now leading an artificial life without sense control. Even the animals have sense control to some extent, but not modern students. This is due to the progress in modern education. I do not say education should not progress. I, myself, have established a University. I only say that along with education, students should imbibe good character.

SSar, 1998, My Life is My Message

The end of education is CHARACTER. And character consists of eagerness to renounce one's selfish greed. Persons without a good character cannot claim to be educated. At present, men of character are most needed. Our Organization has decided to establish such colleges in order to promote the development of character through the educational process. You must know that this is no commercial venture nor is it designed to foster personal reputation. We had to venture on this plan in order to realize and reveal the validity of the ancient ideal, "Loka Samastha Sukhino Bhavanthu," may all the worlds be happy. The chief goal of human existence is the realization of 63nanda for mankind and the unity of all men in a world of love. This is the higher learning which this Institute will teach.

SSS XV, 22 Nov 1982

You do not lose much if a finger is so damaged that it is cut off. The body can still function and be a fit instrument. If you lose a limb, even then you can function and benefit by your faculties. But, students! Remember, if character is lost, every-thing is lost!

SSS XIII, 30 Jul 1977

Politics without principles, education without character, science without humanity, and commerce without morality are not only useless, but positively dangerous. Character is to be sought more than intellect. Now you may consider bad behavior to be just an adventure; but later, when your own sons behave in that manner, you will realize the mistake of dis-missing it as such. The attitude today is the root on which the future grows. The consequences of action can never be avoided. If you give joy to your parents now, your children will be a source of joy to you in your declining years.

VA-IP, p. 196-197

Education without purification of one's personality is like a kite whose twine has snapped. No one knows for certain where such a kite falls, on a bush or a brier. The student who has not achieved purity of character suffers from raga (attachment) and dwesha (hatred) and will make a wreck of himself. Education devoid of character is like a coin which has lost its currency. Even a beggar doesn't condescend to accept such a counterfeit coin! Even parents do not love their own children if they reek with vices. It is not the acquisition of education that matters much. What is most essential is the cultivation of samskaras along with your education. Vidya is not mere accumulation of knowledge. Vidya should be transformed into dedicated dynamic action.

BA, 22 Nov 1983

In the world today the type of education given and the kinds of skills imparted may make a person clever and knowledgeable but all these have no value if the rare qualities of character formation are not developed in our institutions. Education without character leads to innumerable wants and desires and converts a hero into a zero. Even if a fraction of what one learns is imbibed and practiced in thought, word, and action then it would make a complete change in man.

BA, 22 Nov 1985

Education should be the life-breath of human beings. By converting education into a means of earning a livelihood, people are forgetting the meaning of life. Character determines life. It is pure and holy. Without character how can man lead a worthwhile and sacred life?

SSS XXVI, 11 Nov 1993

Character should be the primary purpose of education. An educated person should be respected for his conduct and qualities.

SSS XIX, May 1986

Education must result in purifying one's perceptions. It has to develop and coordinate moral and spiritual urges and ensure good character.

SSar, Aug, 1982

Living, not for the sake of food but for the sake of an ideal, that is the goal of education. The human personality must blossom into enthusiasm for work, into eagerness to raise society to the highest level. Without character, man becomes the plaything of every passing whim—a kite whose string has broken, or a counterfeit coin—without benefiting anyone.

SSS XV, 30 Aug 1981

People do not become wise by mere education. They are considering education as a means of livelihood rather than the art of living. The supreme goal of life should ever be kept in view. A small piece of fertile land is more valuable than a large tract of barren land. So also, character is much more valuable and essential than scholarship.

SSar, 1990, The Glory Of Indian Culture

Along with knowledge, it is important to have character, also. Then only you can enjoy a perfect balance in life. It is a pity that today's education caters only to the development of intelligence and cleverness ignoring character and human values altogether. What is the use of acquiring any amount of knowledge available in the world if one does not have character? This is the reason for the loss of balance in the case of the modern men in general and the educated men in particular. If you lose your balance while riding a bicycle, you are liable to meet with accidents. No one should feel proud about his cleverness or intelligence or about his ability to win laurels in studies. Good character and right thinking are more valuable than scholastic achievements or intellectual abilities. Utilize your intelligence and thought for achieving that bliss which comes from leading a life of righteousness and goodness.

SSS XVII, 13 Jan 1984

Intelligence being the special mark of humans, every effort must be made to amplify and sharpen it so that it may be a fit instrument for understanding the inner and the outer worlds. Along with intelligence, character, too, has to be cultivated in equal measure, for then alone can that intelligence be used to serve society. The readiness to renounce one's pleasure in order to relieve the burden of another is a prime virtue of character. Moksha means Liberation; renunciation, too, involves giving up, or liberation. The secret of both is the same.

SSS XIII, 1 Aug 1976

True education is judged from the cultivation of good character and good conduct, and not merely from the acquisition of degrees. Education does not mean ignoring the sacrifices made by your parents at home. It does not mean at all that you should move about luxuriously dressed and displeasing your elders, disregarding all those who are more knowledgeable than you. That is no education at all. Your parents will always feel happy when they find you endowed with good character.

SSar, 1972, The Perishable and The Imperishable

You are striving to gain education in this college to earn your livelihood. But it is very hard to earn riches, to use them rightly, and to keep them safe. When riches accumulate, pomp and pride become more insidious. As a result, one's character is lowered. Vemana says that when one loses wealth, his bad qualities also become too weak to hurt him and others. When the calf grows in age, the horns become longer and sturdier; so too when pride grows, the horns of greed and envy become stronger and sturdier. Education today does not feed the roots of law, justice, and morality, three fields that ought to receive special attention. Can a system concerned with food for the stomach, train pupils to meet the challenges of life which require a strong self-reliant character? No. It can only smother even the inborn virtues of love and truth.

SSS XV, 5 Feb 1981

Education is not for earning a living but for leading the good life. All education which imparts worldly knowledge and develops intellectual activities without promoting character is utterly worthless.

BA-IP, 22 Nov 1995

Students don't make any attempt to develop good qualities while cultivating friendships and participating in common activities. All associations without good qualities are valueless. Character is most important for a student. It is the essence of Bharathiya culture.

BA-IP, 22 Nov 1995

It would be wrong to call it education if it merely gives meanings of words. The basic aim of education is to make men of character and virtues. Many people think that knowledge is power; it is not so. In fact, character is power. Education should confer humility. Education without humility, action without discrimination, scholarship without wisdom, words without truth, friendship without gratitude, music without melody, and politics without morality and integrity can never shine in society. One's personality blossoms only when one has humility along with knowledge.

BA-IP, 22 Nov 1994

Character is the very life of a man. A man without character is devoid of all purity. The Indian Culture has always emphasized the need for cultivating and fostering character but the students today pay no heed to the excellence of Indian Culture and allow themselves to be swayed by the superficial secular learning.

BA-IP, 22 Nov 1993

Make proper use of your education for the good of society. Be men of good character. That will make you shine before the public. True education will make you divine. Education is not mere knowledge of words. It should broaden the mind. The mere acquisition of degrees is valueless. Character is more important and it can be developed only by taking to the spiritual path. Of what use is an education that does not promote good qualities?

SSS XXX, 22 Nov 1997

One may proclaim proudly that he has plenty of wealth; but there is not even a bit of happiness on this earth. One may strut about, proud that he is highly educated; but there is not even a bit of peace on this earth. It is only the virtuous one with character that finds a place on this earth.

SSar, 1996, Sathya and Dharma: The Hallmarks Of Humanity

Education should be pursued, not merely for acquiring degrees, but for cultivating human values. All riches are ephemeral. Do not become slaves of wealth. Become subjects of good qualities. Wealth without character is worthless. Life becomes an ideal one when character constitutes one's wealth. The blossoming of one's character leads to radiance in life.

SSS XXV, 21 May 1992

The root is education and the fruit is virtue.

SSS VI, 18 Apr 1966

Great vs. Good

The worldly education makes man great, whereas the spiritual education makes him good. The spiritual education relates to the heart, the origin of sacred qualities like compassion, truth, forbearance, and love. Today the parents expect their children to go in for higher studies, amass wealth, and become great, but very few want their children to be good. Goodness is long lasting, whereas greatness is temporary. Goodness forms the basis for spiritual life. There are crores and crores of people who have become great by amassing wealth, but what is their contribution to the welfare of society? Absolutely nil. Therefore, strive to be good, not great.

PN, "Human Values and Education, " 26 Jul 1999

Make proper use of the knowledge you have acquired. The parents should take active interest in the education of their children. Never desire that your son should become a great person; instead pray that he should become a good person. The students should have the character of Bharata.

PN, "Human Values and Education, " 26 Jul 1999

Transformation

Education does not end with the accumulation of information; it must result in transformation of the habits, character, and aspirations of the individual. Knowledge has to be tested in daily action.

SSS XIV, 7 Dec 1978

Man's achievements in the fields of science and technology have helped to improve the material conditions of living. What we need today, however, is a transformation of the spirit. Education should serve not only to develop one's intelligence and skills, but also help to broaden one's outlook and make him useful to society and the world at large. This is possible only when cultivation of the spirit is promoted along with education in the physical sciences. Moral and spiritual education will train man to lead a disciplined life.

SSS XIX, 20 Jan 1986

The most fundamental teaching of the ancient culture of India is Love. For generations, the youth of this land have been exhorted, encouraged, and taught, by precept and example, to love the poor, the helpless, the handicapped, the illiterate, and the disabled, for the same spark of Divinity that is in us is also equally evident and active in them. Education must endow man with this compassion and this spirit of service—intelligent, timely and full. That is to say, education must not only inform; it must also transform.

SSS XIV, 30 Aug 1978

Mere scholarship or the acquisition of knowledge about the external world will not lead to internal peace. If one is engaged all the time in the acquisition of information, when is he to undertake the task of transformation?

SSS XVII, 13 Jan 1984

Unless knowledge is transformed into wisdom, and wisdom is expressed in character, education is a wasteful process. If education confers this gift of transformation, then, surely, life will become peaceful, happy, and full of mutual help and cooperation. But the aim of education today has degenerated into acquisition of certain skills and intellectual tricks. It provides the educated with food, clothing, and shelter and it considers that its task is over with that achievement.

SSS XIV, 30 Aug 1978

The student of today is concerned with acquiring wealth, strength, and position, but not good qualities. Education is meant to enable one to acquire what are good qualities. Every student should take note of this. Education is not intended merely to stuff the brain with information. It has to transform the heart and make it pure. This sacred truth has been forgotten.

SSS XXIII, 22 Nov 1990

The modern students are traveling across the globe for material education without realizing the fact that the heart, the source of true education, is within. True education is that which makes man ideal. Parents are the first teachers. They should show them the way to goodness. Man cannot become good by merely being highly educated. Worldly education confers only artha (wealth) and swartha (selfishness). Such education is responsible for the downfall of man. The worldly education (Bhouthika Parijnana) is information oriented, while the spiritual education is transformation oriented. Information-oriented education makes man a computer, whereas transformation-oriented education makes man a composer. Man should become a composer, not a computer.

PN, "Human Values and Education," 26 Jul 1999

Students and teachers! Today neither students nor teachers are aware of the true meaning of education. Education should foster morality, righteousness, and character. Man, today, has acquired prodigious knowledge in the fields of science and technology. But this serves only to promote a material civilization and teaches only knowledge of the external worlds to students. What man truly needs today is not this external knowledge. He needs refinement of the heart. This can be got only by internal culture. It is not enough today to make a man a mere human being. He has to be transformed into an ideal human being. Education makes a man compassionate. That is the fulfillment of the purpose of education. Education should not be equated with book knowledge or the acquisition of skills for leading one's life in the world. The modern student is unable to determine what is the basis of his life and what is important in it. Hence, he loses confidence in himself. Because they lack the patriotism, born out of love for the country, and the devotion to God, which instills a spirit of sacrifice, students today have lost all self-confidence.

SSS XXVI, 11 Nov 1993

What is the meaning of transformation of people? Transformation is not one specific object. It is the entire process of refinement by which people get rid of their bad thoughts and actions and cultivate good thoughts and do good acts in daily life.

SSS XXX, 22 Nov 1997

The transformation of man is based on transformation of the mind. When men are transformed, the nation is transformed. When nations change, the world is transformed. Hence, if the world has to be changed, there has to be a mental transformation at the individual level. The human mind should be filled with love. The mind is a remarkable entity. When it is filled with wisdom, it makes a man a saint. When it is associated with ignorance, it turns into an agent of death. Hence, it has been declared that the mind is the cause of human bondage or liberation. All change in education or other spheres have to begin with transformation of the mind.

SSS XXX, 13 Feb 1997

Education cannot be confined to stuffing the head. It has to melt the heart, refine it, and turn it Godward. It is not enough to make a man of the student. He has to be transformed into an ideal human being. He must be made compassionate. Every effort should be made to utilize education for the purpose of divinizing man.

SSS XXII, 22 Nov 1990

As a result of the study of books, or in other words, as a result of secular education, one's intelligence may be sharpened and expanded. One can even deliver wonderful discourses on spiritual subjects. But, one's spiritual life cannot be taken to have advanced in proportion. The teaching imparted to us by another might not enter the heart and transform one's nature. This is the reason why learning without intensive culture of the spirit proves barren.

SSEHV-IP, p. 46

It is not difficult to go through the education process. By some effort, marks may be scored. But neither the blossoming of intelligence nor the unfolding of good qualities can be witnessed in such students. The scoring of high rank is not great in itself. What is important is the transformation of the mind. In the pursuit of education, practicing what one learns is most essential. The external gains derived from education are accompanied by an equal amount of losses. The powers of intelligence and discrimination are lost. Knowledge of what is good, what is significant, and what is supreme wisdom is lost. People are becoming slaves of the sense.

SSS XXV, 21 May 1992

Education must reveal the path, which enables man to tap the dormant spring of divinity within without getting entangled with the mass of created objects. It has to lay stress on spiritual transformation as more fundamental than even moral uplift.

SSS XIX, 22 Nov 1986

Manifest Inherent Divinity

It is not earning a livelihood that is important. What matters is the ideals for which you live. The primary purpose of education is to enable one to manifest the divinity within him. When students pursue education in this spirit, they will promote the welfare of the nation, of society, and of their own good.

SSS XXV, 21 May 1992

The cosmos is the magnificent manifestation of the divine. When you direct your vision on this vast creation you are filled with awe and wonder. True education consists in understanding the inner meaning of this creation.

SSS XXI, 12 Jul 1988

To give another illustration, cotton harvested from the cotton plant has to be dried, the unwanted calyx removed, and then put in a ginning machine to separate the seeds from the lint. The lint has to be spun into yarn in a spinning machine; and the yarn has to be woven into cloth in a weaving mill. Thus when cotton is transformed into cloth, its value and utility are enhanced. Likewise, man should not remain in the state in which he was born. He should manifest his inherent divinity. Students should therefore try to acquire, in addition to academic knowledge, qualities like humility and discrimination, which will help them to become full-fledged human personalities. As a seed finds fulfillment in a fruit-bearing tree, man should find fulfillment in a purposeful life leading to perfection through samskarana (transformation), and yielding the fruits of peace, security, and love.

SSar, 1990, The Glory of Indian Culture

Education is not mere accumulation of information or even the acquisition of skills. It is the cleaning of the mind, the strengthening of unselfish tendencies, and the discovery of the truth, beauty, and goodness that lie dormant in every being. It is the cultivation of integrity, tolerance, and compassion. It is the revelation of the divine, which is the very core of every created being and thing. Bharathiya culture emphasizes these basic objectives, and so the Sathya Sai Colleges also aim at their realization. The alumni of these Colleges will restore the ancient glory of this land, for they will know and practice the discoveries of the sages enshrined in the Upanishads and Githa.

SSS XI, 16 Mar 1972

Education has to make a person the concrete embodiment of the higher reality that is the basis of the material universe, of life in the world, of the expanding domination of the mind and of the human community. He is the mirror, which reflects the divinity inherent in man, evident in every expression of his character. The process of education has to inspire man to discover the truth, seeking it through the study of the objective world. Fulfillment lies in the awareness of that truth which, when once known, does not need correction or modification or revision.

SSS XIX, 22 Nov 1986

A national system of education calls for the cultivation of humility, devotion, and obedience. When students go through such a national system, they will not only manifest the inherent divinity in them, but also develop discipline. If education consisted

only of scientific knowledge, the world would be a hopeless place. Scientific knowledge alone does not constitute the content of education.

SSS XXVI, 4 Mar 1993

The most desirable subject for study is the secret of the soul which is immortal. Do not be satisfied with the education that helps you to eke out a livelihood during your sojourn on earth. Even birds and beasts eke out their livelihood somehow. You have come to the world as humans in order to manifest fully the special human endowment of intelligence and intuition. This is the goal which Prasanthi Nilayam is seeking to realize through the schools, colleges, and university.

SSS XV, 27 Jun 1981

Every effort should be made to utilize education for the purpose of divinizing man.

BA-IP, 22 Nov 1990

Self-realization, the understanding of one's basic Reality, should be the fundamental purpose of education and not the mere acquisition of information about the external world.

SSS XIX, 3 Jul 1986

Students should realize the cosmic power that is possessed by each individual. They should not be misled by limitations of the form. If man did not possess great abilities, how could he have made so many wonderful discoveries?

SSS XXVI, 20 May 1993

Humanity is like a train full of passengers moving in one direction. Some alight at the next halt; some get off at the station after that. Some alight a little further off. But young persons travel longest, so intensive care must be accorded to the problem of their education. Their lives must be made happier, more full of activity and contentment, more useful to the human community; and this can happen only when the Divinity in them is allowed to blossom. The nation is looking forward to these young men and women to realize its dreams of unity, integrity, and prosperity. These bright young people have to confer confidence and courage, joy and enthusiasm. But judging from the nature of the students today and from the patterns into which they are being molded, one feels that the hope of the nation might not be realized. The coming years might witness the decline of the fine ideals of Indian culture, cherished through the millennia.

SSS XII, 1 Apr 1973

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 so 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.

PN, 25 Sep 2000

The purpose of education is to foster the sense of oneness, the flowering of personality, drawing out divine qualities in man, and making him shine forth as an ideal human being. But in the present day education, man is losing sacred and noble qualities, getting alienated from divinity and pure nature. Kindness and righteousness stand distorted.

BA-IP, 22 Nov 1990

Therefore, the first requisite is for man to realize his divinity. The students have to find out who they are (their inner Reality. Modern education, however, attempts to teach everything about the world except what they are. This is sheer ignorance. Along with the stupendous progress of science, there is a corresponding growth in ignorance. Such lopsided growth of science can only result in ignorance of the reality. As long as men are immersed in differences and discord, they are only steeped in ignorance.

SSS XXVI, 20 May 1993

The purpose of education is to foster the sense of oneness, the flowering of personality, drawing out divine qualities in man and making him shine forth as an ideal human being. But in the present day education, man is losing sacred and noble qualities, getting alienated from divinity and pure nature. Kindness and righteousness stand distorted.

BA-IP, 22 Nov 1990

To make one a full man it is necessary to instill in him faith in the antahkarana (indwelling motivator). Education today seems to be concerned with artificial things rather than the understanding of the 72haitanya (inner consciousness).

SSS XXIV, 22 Nov 1991

The educated are today more discontented than the uneducated, whereas they ought really to be calmer and less subject to agitation of the mind. Education today is a thin veneer that heightens egoism and hypocrisy. Someone was found writing "pepper" on a tin of sugar and when asked the reason, he said, "It is only to cheat the ants!" The label "education" on the present system of teaching and training the young cannot cheat any thinking person who looks for the real purpose of education—the unfolding of the divine in human personality.

SSS V, 25 Mar 1965

Education has the responsibility of rendering every field of life fruitful and beneficial. It has a duty to the nation to make people skillful and upright. Unfortunately the educational institutions of today are following a contrary path. Man alone, among living beings, has the capacity to recognize the Divinity in himself and in all else, the sacredness of his mission and the capacity to realize his manhood, which implies detachment, renunciation, virtuous conduct, and disciplined behavior. But these qualities are not developed to any significant extent by our education today.

SSS XIV, 25 Jul 1978

It is a pity that today people are wasting their lives in the pursuit of meaningless desires. The true purpose of education is to make one recognize truth. The rationale of education consists in the quest for truth. Realization of truth is the goal. "Sathyasya Sathyam." The truth of truths is how God has been defined.

SSS XXV, Feb 20 1992

No one makes a serious attempt to realize the divinity in man. No attempt is made to understand one's true nature. That is the real purpose of life. True education means trying to manifest the inner divinity in man. How is this manifestation to be brought about? Education is that which illumines the physical, the mental, and the social environment of man. It is not confined to one specific sphere. Education should illumine every aspect of life—the economic, the political, the moral, the spiritual, and other spheres of life.

SSS XXX, 22 Nov 1997

[Modern educators] do not know that real education consists in helping the child to manifest the Divinity latent in him. Remember that the children who come to you are all heirs to the richest cultural heritage that the world can give. They are the "Children of Immortality" extolled as such in the ancient texts by sages and scholars of this land. Do not turn them into experts in mathematics, unable to add up a simple domestic bill; scholars in the geography of America, but unable to direct a pilgrim, who desires to know in which direction Kasi lies; prodigies in algebra who are helpless when asked to define the area of their own rooms; past masters in drill and gymnastics, but all at sea, when requested to sit in the Padmasana posture; proficient in Botany, but ignorant of the uses of the common Tulsi plant which is found in the courtyard of every Indian home! They can draw realistic pictures of dogs and foxes, but their hand-writing remains an illegible scribble. How can we expect that Indian culture will be preserved and fostered by these products of our educational system? The teachers who have brought them to this pass, and the educational administrators who devised the system, are both equally to blame. Correction of these faults must start with the teachers; they must become aware of the high purpose of education and the goal to which it must guide the children of the land.

SSS XII, 3 Jan 1974

Education must enthuse youth to understand the precious heritage of Indian culture and spirituality and to evoke the higher powers they possess. Though there are perennial sources and springs of strength within them, they behave like weaklings and ignoramuses. Patience, tolerance, tranquillity, and calmness have to be implanted in the heart.

SSS XIV, 18 Feb 1980

Man today loses sight of the fact that he is an eternal spirit and lives only for the present moment, losing sight of the sublime values of life. Good education is only that which unfolds all the hidden powers in man. People are wasting their lives just by reading many books. They do not try to understand the spirit nor do they implement that which they read. Book knowledge has increased and experience has not correspondingly

increased. If we look at the records of any college, we see more remarks on students than marks for each one of them. The real marks we should aim at are such as to get rid of remarks.

SSar, 1972, Learning and Humility

The educational system must decide to direct them to the achievement of the Divinity latent in each one. Striving towards such a goal is an essential step for ensuring social, national, and world peace and prosperity.

SSS XII, 1 Apr 1973

Everyone engaged in teaching or learning or administering this institution where these three processes are carried on must try to know for what purpose they should be done and how best they can be done. After years of steady and impartial research, the sages of India have said that education has as its goal the realization of the Atma and the manifestation of its inherent attributes of Sath-chith-ananda. Apart from instincts, impulses, emotions, and passions which man shares with the beasts, he has some unique attributes like the urge to renounce and to serve, to attach himself to truth, and to cultivate the qualities of tolerance and forbearance. The Sathya Sai Colleges are endeavoring to encourage the manifestation of these and related traits of the higher character, and thereby to re-establish the spiritual renown of India.

SSS XI, 16 Mar 1972

There is nothing more precious in the world than true education. It reveals the divinity that sustains the universe and promotes the welfare of mankind materially, mentally, and socially. Only through education do we understand creation and the truth about humanity. Those who realize the nature of the divine can know the relationship between Nature, society, and the infinite potential of man. Instead of being subject to Nature, man can acquire, through education, the knowledge to utilize the forces of nature. Thereby Sath-chith-ananda (supreme being-total awareness-divine bliss) can be experienced.

SSS XX, 22 Nov 1987

Bharathiya education is not a prison-house for creating mental slavery or bondage to a job. It proclaims in strident terms: "The One abides as the Inner Spirit in all beings." It calls upon everyone to manifest his divinity. Thus, true Bharathiya education seeks to instill patriotism, promote the spirit of sacrifice, and encourage spiritual pursuits and thereby lead an ideal life.

SSS XXV, 21 May 1992

Intuition—Wisdom

Education is for acquiring wisdom, not for getting material wealth.

SSS XXII, 21 Feb 1988

Education should be divorced from jobs. Its purpose should be the acquisition of vijnana (highest wisdom).

SSS XXX, 14 Jan 1997

There is an intimate relationship between jnana (wisdom) and vidya (education). Education can become an aid to wisdom. Education imparts information, which is formally known as knowledge. Wisdom is the spiritualization and sublimation of this knowledge. Real education should not end with the acquisition of knowledge alone, but should transform it into wisdom. True education should lead to liberation from the world of sorrow. But modern education has, instead, a paradoxical effect on the individual. It has led to the accretion of sorrow and not its elimination. As modern education has advanced, sorrow also has increased. With the explosion of education, the totality of misery in the world has increased enormously. Modern education is thus not conducive to redemption from dukha or world-sorrow. The cause for this multiplication of human sorrow may be traced to man's lack of faith in the essential unity underlying the phenomenal multiplicity.

SSar, 1995, The Perennial Philosophy

When clouds gather in the high skies, they are usually accompanied by lightning. In the same manner, wherever there is education, it should be accompanied by wisdom. We have to recognize such an association as an essential truth. Many things like the fullness of life and all that is purposeful in this world have been involved in problems of education. Because we do not see these things clearly and they appear to us tarnished to a large extent, whatever is good in education is being hidden from us.

SSar, 1972, Exhortation To Students

Wisdom can grow only where humility prevails. Humanity thrives when man is afraid of vice and sin and is attached to the divine in himself and in all else. The crisis of character, which is at the root of all the troubles everywhere, has come about as a result of the neglect of this aspect in education.

SSS XIII, 23 Mar 1975

Education should not end with the winning of a degree or diploma. That is no real evidence of one's learning. Learning is not as mechanical as all that. It must inspire even the most inert individuals. It has no place for pride, pomp, or jealousy. It shares its illumination with all. The magnet activates the inert piece of iron. Vidya, or the higher learning that you acquire here, should move all into higher levels of activity and thought. It must confer intuitive light. It must delight the parents, render fellowmen happy, and make one's own life as example. Know that you are engaged in studies here for achieving this goal.

SSS XV, 1 Dec 1982

Students! Boys and Girls! Together with academic education you have to acquire wisdom and a sense of right and wrong. Knowledge without wisdom, scholarship without determination, music without melody, learning without humility, a society without discipline, friendship without gratitude, speech without truth all these are utterly useless. Hence everyone should seek to follow the correct path.

SSS XXX, 22 Nov 1997

The knowledge that we acquire from the study of physics, botany, chemistry, etc. is only artificial knowledge, but not wisdom born of inner vision. The knowledge born of inner inquiry and inner vision is true knowledge and the rest is only ignorance.

SSar, 1993, The Quest for Divinity

Wisdom flashes like lightning amidst the clouds of the inner sky; one has to foster the flash, and preserve the light. That is the true sign of the educated person. Do not believe that mastery of many tomes makes you wise.

SSS XIII, 23 Mar 1975

Five Human Values

The four goals, laid down by Sai, are: truth, right conduct, peace, and love. Mankind has to understand the importance of these four goals, accept them, adore them, and practice them in daily life. Only then can the divinity latent in man shine forth in all its glory. The educational system must be based on these four principles. But this has not happened. Therefore, we find it burdened with problems. It is full of conflict and confusion. Humility, detachment, discrimination, eagerness to serve others, reverence, renunciation—such virtues are absent among the educated. No one is prepared to give up; everyone is anxious to grab.

SSEHV-IP, p. 37

Teachers 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.

PN, 29 Sep 2000

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 properly. 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.

PN, 20 Sep 2000

Human values can be listed as 50, 60, 70, 80, in all. But they can be grouped under the following three heads: pure thoughts, pure words, pure deeds—thoughts, words and deeds coordinated with one another.

SSS XV, 31 Aug 1981

When there is love in the heart, all that you utter will be truth. Love in speech is Truth. Love in action is Dharma. Love in thought is Peace. Love in understanding is Ahimsa. So love is the underlying principle of truth, righteousness, peace, and nonviolence.

PN, "Human Values and Education," 26 Jul 1999

The enumeration of human values as five—truth, righteousness, peace, love, and nonviolence—is not correct. They are all facets of the foundational humanness. They grow together. They are interdependent. They are not separable. Dharma is love in action; love thrives on inner peace, on the absence of inner conflicts. How can one have peace when he revels in violence of speech and action?

SSS XVII, 31 Dec 1984

We are today concerned with education in human values. In my view the cultivation of human values alone is education. Whoever tries to properly understand the human values of truth, right conduct, peace, love, and nonviolence, who practices these values and propagates them with zeal and sincerity can alone be described as a truly educated person. There are, of course, the obligations and compulsions relating to one's daily life and the duties which have to be discharged to the family and others. For these purposes and for earning a living, one may have to take up some occupation or other. Knowledge of the natural sciences may be required for this purpose. But together with this it is essential to acquire knowledge relating to human values.

SSS XIX, 9 Mar 1986

Today the world sorely needs human values. Attempts are being made to promote these values in the educational field. But they cannot be promoted through materialistic, worldly, or scientific means. Without developing devotion to God, no human quality can grow. The first requisite is faith in God. Doubts are raised whether God exists or not. Those who affirm that God exists and those who deny are equally incompetent to say anything about God if they know nothing about the nature of God.

SSS XX, 26 Sep 1987

The five human values of sathya, dharma, santhi, prema and ahimsa can be compared to the five life principles of man, viz., prana, apana, vyana, udana and samana. A true human being is one who practices the five human values. Today man does not speak truth, apprehensive of the consequences, and does not practice dharma as he does not know what it really means.

PN, "Human Values and Education," 26 Jul 1999

Human values cannot be practiced by studying books or listening to lectures. They have to be cultivated by individual effort. Students! True education consists in sanctifying everything you utter and every thought and action of yours.

SSS XX, 24 Sep 1987

Education must instill the fundamental human values. It must broaden the vision to include the entire world and all mankind. When earning money is held as the goal, the

system fosters falsehood and injustice. It restricts the vision to family and community and brings in its train anxiety, sorrow and hatred. Education must equip man to live happily, without making others unhappy' to evaluate things, pleasures, and possessions correctly and without prejudice; and to fix one's attention ever on the highest and the most precious achievement of all, the Atmic victory. The spiritual stream must flow in the heart as the source and spring of all endeavor.

SSS XV, 5 Feb 1981

The task of education is to develop man into an ideal and exemplary person. Notable discoveries have been made over the years and great scientists have been produced. But how far have human values been promoted and what is the transformation that has taken place in mankind? There is no answer to these questions. The promotion of human values must become an integral part of the educational process. It is because students today have not acquired human values that they are behaving often like demons.

SSS XX, 24 Sep 1987

In the universities of past ages, each one specialized in learning and teaching one subject only. But in this university, we must teach the importance and meaning of human values. We do not value education, which does not uplift man and make him aware of his divine reality.

SSS XV, 25 May 1982

Together with worldly education, you have to cultivate the human values and undertake spiritual discipline. Oil imparts life to a lamp to keep it burning. Love animates the entire life. Love is like oil. But can you make a lamp burn by having a container, a wick, and oil? You need someone to light the wick. Similarly, there must be someone to make a garland, even if you have flowers, thread, and a needle. You cannot make a jewel out of gold and gems without a goldsmith. Likewise to teach the human values, which are like precious gems, you need competent and dedicated teachers who practice these values.

SSS XIX, 9 Mar 1986

We are able to see the divine aspects of man only in the mirror of education. Education is the primary means of comprehending and controlling manifestations in creation. What students have to acquire are human values. Together with the acquisition of every conceivable knowledge and the pursuit of scientific studies, they should cultivate human values. They need good qualities even more than intellectual abilities. Of what use is a mountain of knowledge without good qualities?

SSS XXIV, 22 Nov 1991

Under any circumstances never give up human values. Losing any of the five human values amounts to committing suicide. If you do not speak the truth, you lose one of your life principles. Truth is your Atma. So, till you breathe your last, uphold truth. The culture of Bharat teaches sathyam vada dharmam chara (Speak truth and follow righteousness). These values are the same for one and all. People all over the world are praying for peace. How can peace be attained? It is only through the practice of

79athya and dharma. Today man is leading a life bereft of 79athya and dharma resulting in lack of peace (santhi), which in turn has led to the absence of prema (love). The absence of these four values compels man to resort to violence. Violence is rampant everywhere be it home, bazaar, or factory. Man, bereft of these five principles, has become a living corpse. Life has to be infused into man today, for which faith in God is very essential. Where there is faith there is love. Where there is love there is peace. Where there is peace there is truth. Where there is truth there is God. Where there is God there is bliss. Human life has to begin with faith and end with bliss.

PN, "Human Values and Education," 26 Jul 1999

Students tend to have narrow ideas and petty objectives. They have no conception of human values. Whatever studies one may pursue or whatever position one may occupy, one must cherish human values.

SSS XXV, 22 May 1992

Man should fill his heart with compassion, always speak the truth, and dedicate his body for the welfare of society. The thought, word, and deed of man should always be sacred. The heart not polluted by desire and anger, the tongue not tainted by untruth, and the body unblemished by the acts of violence— these are the true human values. It is because of the lack of these human values that the country is facing hardships today. The parents and the teachers should take note of the fact that only the students can restore the pristine glory of Bharat, which once was the treasure house of spirituality, but has now become the abode of worldly and ephemeral pleasures. Just as the parents are saddened seeing their children lagging behind in studies, so also Mother India feels sad seeing her children lacking moral and ethical values. You have to remember that all those whom you revere as ideal citizens and noble souls were once students themselves. Never forget that students of today are the future citizens and leaders of this country.

PN, "Human Values and Education," 26 Jul 1999

It is obvious, therefore, that more than knowledge, what is essential is the refinement of human behavior and samskara (conduct). Sacrifice and charity are more important than wealth or position. Hence, for every individual, practical knowledge of the world is more essential than mere adhikaaram (position of authority). The first prerequisite for this is the promotion of human values. Because of the absence of human values, it has been impossible to demonstrate the value of human existence. Man, therefore, has to start with the cultivation of human values. These human values can be developed only by spiritual practices and by no other means. Only when a seed is planted in the soil and watered can it sprout and grow from a sapling into a big tree. But if the seed is kept in a tin and watered, it will only rot. Likewise with human values, it is only when they are implanted in a heart that is sacred and spiritual and nurtured there, that they will flourish and shine in all their splendor.

SSS XXV, 22 May 1992

While defining human values, you may enumerate sixty different points. But all the sixty are included in these six: compassion, fear of evil, forbearance, serenity, patience, and non-attachment.

SSar, Jul, 1982

Here, the curricula laid down by the University are taught and you are trained to appear for and pass the examinations conducted by the University, entitling you to the degrees they confer. But, that is not considered the primary purpose of the College. The real aim is to equip you for the role of future leaders of India, as embodiments of truth, justice, peace and love. You ought to blossom as true representatives of Indian culture, spreading tolerance, charity, and brotherhood throughout the world.

SSS XIV, 19 Jul 1979

The promotion of human values must become an integral part of the education process. It is because students today have not acquired human values that they are often behaving like demons.

SSEHV-IP, p. 42

Make your studies useful to the country. Values are necessary for acquiring education. Education is for life. Life is for love. Love is for service to the nation and the world. Then there will be peace. Starting with values you end up with peace. There can be no peace without values.

BA-IP, 22 Nov 1995

President Shri Venkataraman, in his Convocation Address, explained in clear terms the concepts and implications of the five human values of TRUTH, RIGHTEOUSNESS, LOVE, PEACE, and NONVIOLENCE which are the very basis of the educational philosophy of our Institute. In fact, these are not mere words. These are like the five life breaths, five basic elements (panchabhutas) of human personality. Without these basic human values, human life would degenerate itself into something useless and worthless. These values are the walls supporting the edifice of sanathana dharma. Only when people in power recognize this truth, real progress can be achieved.

BA-IP, 22 Nov 1990

Educational institutions must promote the spiritual outlook among students. When students acquire spiritual values, human values will grow in them of their own accord. Human values are not things to be implanted from outside. They are within each individual. They have to be manifested from within.

SSEHV-IP, p. 44

Human values are in everyone. What we need are persons who will provide the stimulus and the encouragement to bring them out. If the feeling that the divinity that is present in everyone is one and the same and is promoted among all, human values sprout naturally in every person. To have this sense of spiritual oneness is the prelude to experiencing the highest bliss.

SSEHV-IP, p. 44

3HV—Head, Heart, and Hands

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 the proper study of mankind is Man. Head, heart, and hands should cooperate 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.

PN, 29 Sep 2000

Science and Technology are the head, Spirituality is the heart, and Dharma is the hand. Hence, man must develop the three H's—head, heart, and hand. People refer to EHV. It is the cultivation of three H's that is most important. This is called thrikarana shuddhi (purity in thought, word, and deed) in the scriptures and when you have the triple purity you acquire divine love.

SSS XXV, 28 Jul 1992

One should not act on the impulse of the moment immediately when a thought occurs. The rights and wrongs of an idea should be examined and only when the heart approves of a certain course should action follow. This is the process of cultivating values. What the mind (head) thinks, should be examined critically by the heart and the right decision carried out by the hand. This should be the primary product of the educational process.

SSS XX, 24 Sep 1987

We are discussing education in human values. What seems to be necessary is not EHV but 3-HV: Head-Heart-Hand values. The hand should carry out what the heart has approved of the ideas emanating from the head. This triune process has been described in Vedanta as Trikarana suddhi—the purity and harmony of thought, speech, and action.

SSS XX, 24 Sep 1987

Today even the parents and the children, the husband and the wife lack faith in each other. The love they exhibit is only artificial. Under such circumstances how can love prevail? One should have “heartfelt” faith in order to experience true love. Whatever you do, do it wholeheartedly. Fill your heart with compassion. When the heart is filled with love, all actions will be suffused with love. Jumsai, in his talk, referred to EHV as 3HV. The first H stands for heart, the second for head, and the third for hand. The harmony of heart, head, and hand symbolizes the true human life. Manasyekam vachasyekam karmanyekam mahatmanam (he is a noble soul whose thought, word and deed are in perfect harmony). Manasyanyath, vachasyanyath, karmanyanyath duratmanaam (He is a wicked one whose thought, word and deed are at variance). The very name of hridaya

(hri + daya) indicates compassion (daya). So, the heart should be filled with compassion.

Let the mind which is full of unrest be filled with peace. All this depends on man's conduct. Teach the world through noble actions and words. Fill your heart with the name of God. Fill your mind with the spirit of service. Mankind has to make the right use of the head, heart, and hand. By following the three H's of head, heart, and hand we reach the most sublime thoughts.

SSar, 1993, The Conquest of Mind

These three types are actually three strands intertwined into one rope. They cannot be untwined. A house is built of brick, mortar, and wood. So, too, for the mansion called human life, devotion, service, and wisdom are essential, all three, just as heart, hand, and head. For spiritual success one should possess the heart of Buddha, the hands of Emperor Janaka and the head of Sankaracharya. Of the three, the middle one, service or activity, must be based on the synthesis of both devotion and wisdom. The service in which one is engaged is the measure of one's personality. Wisdom is important from another point of view. It shapes one's personality.

SSS XV, 30 Aug 1981

The Value Of Knowledge

Every event in the world has a special cause that brought it about, namely, knowledge. Of course, without things to be known, there can be no knowledge. Knowledge itself is of two kinds: patent and latent, direct and indirect, pratyaksha and paroksha, real and apparent. Pratyaksha or a-paroksha, (the patent knowledge) is gained through the ear and other sense organs and through the words of others. The paroksha (or the latent), the real knowledge, knows no plurality; it analyses and understands the attractions and objects which haunt the mind. It purifies the mind and widens the vision of the heart.

Vidya Vahini

Education should be for leading a good life and not for earning a livelihood. To learn from a scientist the chemical composition of water is a kind of knowledge which may help a man to get a job. But how to make right use of the water so that all can share its benefits is knowledge of the Spirit. This higher knowledge elevates life and makes it meaningful. When worldly knowledge and spiritual knowledge come together, human life is made divine.

SSS XXIV, 23 Nov 1991

“Vid” is the root from which, by adding “ya” the term “Vidya” is derived. “Ya” means “what” and Vid means “Light.” So, “that which gives light” is Vidya—knowledge was considered light and ignorance as darkness by the ancients.

Vidya Vahini

Students should first of all know how to deal with the problems of daily life. They have to acquire general knowledge and common sense. Practical knowledge is more important

than familiarity with books. Its is the kind of bookish education that has led young people astray and made them lead worthless lives.

SSS XXIX, 22 Nov 1996

Physics is concerned with the physical properties of material objects. Chemistry teaches the composition and qualities of created things. Botany deals with plants and trees found in nature. Zoology is concerned with the study of living beings. All that man learns about these things relates to the natural sciences. It is not knowledge relating to the Supreme. Man, who is immersed in the temporary pleasure derived from his knowledge about the five basic elements that constitute the physical universe does not know what is his own future, what is in store for him. The next moment, he behaves like a mouse, which is attracted to the onion in a mouse trap. Caught up in the knowledge and skills he has acquired and satisfied with the benefits from them, man does not try to find out the truth about his future and his real destiny.

SSS XVII, 9 Feb 1984

Good Qualities

Acquisition of good qualities is the mark of true education.

SSS XXIX, 29 May 1996

Without Truth, Righteousness, Love, and Peace, the effect of all education is a big void.
SSar, 1996, Sathya and Dharma: The Hallmarks Of Humanity

Present day education develops the intellect and skills but does little to develop good qualities. Of what avail is all the knowledge in the world if one has no good character? It is like water going down the drain. There is no use if knowledge grows while desires multiply. It makes one a hero in words and a zero in action.

SSS XIX, 20 Jan 1986

Building a Moral Foundation

Raising the standard of living must also mean raising ethical, moral, and spiritual standards. Then only can education lead to progress in human values and harmony in social life. This is the purpose of which the foundation stone for the school building is laid here today.

SSS XV, 8 Mar 1981

Through the centuries India has nursed many religions, creeds, and sects, but the essence of all Sastras is that in every being there exists the divine. The teaching of this essence is very necessary today. As the minister for education said just now, the foundation of an edifice has to be very strong. Even a small house requires a foundation. For a tree to grow, the roots have to be strong indeed. Without roots the tree will collapse with the first gust of wind. A house without a foundation will also fall down in a heap. Similarly, pupils in schools must have, for their satisfactory progress in life, a

strong foundation. What is a strong foundation? Moral, ethical, and spiritual knowledge and experience are the best foundation.

SSS XIV, 25 Jul 1978

There is no use simply talking about foundation. When are we to build on it? We are all the time discussing only the plan. This present movement for Abhyudayas (Progressive Primary Schools) is only the foundation. High schools would be the walls, and colleges the roof. All the three have to be planned at the same time. They are going to complement one another. Today we are laying the foundation, but that is not the end. The building has to be erected. The sapling is planted, but it still has to be watered, manured, and carefully tended.

SSS XIV, 25 Jul 1978

We are set on a mission to transform the youth of the country, to shape them into exemplary citizens (of tomorrow). Your children (of Sai Spiritual Education classes) of today are going to be our college students tomorrow. The primary education you are giving them today is going to be the foundation for their further education in the colleges. But if the primary education is faulty, the foundation itself is faulty, how is the superstructure going to last? The foundation should be made firm and strong. It has to support the whole mansion of their life. Not only of their individual lives, but the structure of the future nation itself. The service you are engaged in is the most noble one; it includes and even transcends all types of service. People, in ignorance, state that whoever has no other opportunities, i.e., who are useless for any other work, only take to the teacher's profession. Such notions are foolish. Teachers are sculptors, they are chiseling the future of the nation. You have to chisel them into ideal forms, into ideal and perfected personalities, blossomed in body, mind, and spirit. I bless you in this most sacred task.

SSEHV-IP, p. 123

Children are the crops growing in the fields, to yield the harvest on which the nation has to sustain itself. They are the pillars on which the foundation of the nation's future is built. They are the roots of the national tree, which has to give the fruits of work, worship, and wisdom to the next generation. The Sai Spiritual Education (Bal Vikas) has been evolved in order to feed these roots, strengthen these foundation pillars, and fertilize the growing crops. Children are now growing up in an atmosphere polluted by corruption, anxiety, and hollow pomp, because people are enamored of the shallow material culture, mainly imported from the West. Parents and teachers and even the leaders of the nation are devoid of admiration and adoration, understanding, and practice of the basic principles of ancient culture. Children are denied the precious heritage, which is their due; they are included into alien ideals, thoughts, and habits. They are praised for reciting foreign nursery songs to the neglect of native rhymes! The educated child cuts himself away from the village children or the children of the unschooled.

SSEHV-IP, p. 126

Students have to be encouraged to “Follow the Master” (the inner voice of conscience), “Face the devil” (down- dragging anti-social urges), “Fight to the end” (until one is able to overcome the inner foes of lust, anger, greed, undue attachment, pride, and hatred), and “Finish the game” (of life on earth). This duty is referred to in the Gita as swadharma (one’s genuine obligation to oneself); the duties that one gets involved in, while dealing with others are defined as paradharma. Of these two, swadharma is more vital and valuable.

SSS XIX, 28 Dec 1986 Integration Of Knowledge and Action

The fundamental objectives of Sai institutions are humility, adherence to discipline, and application of what is learned in daily life. If what is learned is not put into practice, the student is like a cow that does not yield milk, a fruit lacking in taste, a book bereft of wisdom. It is not really man’s task to stuff his head with transient knowledge and waste time in acquiring it. He should not engage in valueless activities and fritter away years of life. When man ruins himself thus, he descends to the level of the beast. When man uplifts himself, he ascends to the level of God. We have, therefore, to promote educational methods by which the humanness of man can be maintained and sublimated into godliness.

SSS XV, 6 Nov 1981

Along with worldly knowledge and experimental knowledge, man must acquire also experiential knowledge. Knowledge gathered from books is but secondhand. But, for persons involved in the problems of living, firsthand knowledge alone is helpful. And this has to come from the urge for love and light. Unfortunately, education today has as its aim the earning of wealth, attaining a comfortable life of leisure and pleasure.

SSar, Aug, 1982

Education must enable a person to discriminate between light and darkness. It must foster and promote the precious wealth of moral strength and spiritual victory and purify the inner impulses of man. Mere mastery of books does not entitle a man to be called “educated.” Without mastery over the inner instruments of emotion, no man can be deemed to be educated. The latent has to be cleansed so that the patent can flourish. Experience is essential for the confirmation and consolidation of what is learned from books. We do not see any sign of this in the present educational system? There is no attempt to awaken the divine in man, no awareness of the possibility of rising to the psychic plane.

SSS XIV, 18 Feb 1980

The process by which one gets skill to eke out his livelihood, or to exploit nature and his brethren, cannot be education in the real sense. Books only burden the brain with secondhand stuff; practice, experience, feeling, doing with one’s own hand—these give insight and intelligence.

SSS XI, 31 May 1972

The first step is for each one to comprehend his true Self. In many cases, as they grow in years and study more and more books, they develop doubts. Apart from filling their

minds with bookish lumber, of what use are all their studies? There is no difference between books without consciousness and minds filled with bookish knowledge. Both are equally sterile. It is a case of “living death” for both. Book knowledge without practice may be useful for teaching others, but it is of no value to the man himself. A man who does not practice what he preaches is wasting other people’s time. To begin with, make right use of your time. In this context, I repeatedly advise students and others to reduce their talk. Engage yourselves in spiritual inquiry and practice at least a fraction of what you learn.

SSS XXVI, 24 Mar 1993

Education sans wisdom, mere wisdom bereft of discrimination, action without discretion, erudition lacking sagacity, power not justified by credentials, statements not based on truth, music wanting in melody, adoration not sustained by devotion, a person devoid of common sense and character, a student not endowed with humility, and a discourse that failed to inspire: these serve no useful purpose. In addition to knowledge derived from the sacred texts, one should earn wisdom through experience. Knowledge without personal experience is futile.

SSS XXIV, 23 May 1991

What happens at the present time is the result of the undue importance attached, by parents and society, to a pass in the examination. Students cram their hardest just a few days prior to the date of the examination; then they start to vomit the whole lot onto the answer papers and return home with a vacant head. The lessons learned have not affected their behavior or opinions or attitude in the least. Education is not to be taken as a process of filling an empty sack and pouring out its contents, making the sack empty again. It is not the head that has to be filled through education. It is the heart that has to be cleansed, expanded, and illumined. Education is for “life,” not for a “living.”

SSS XII, 1 Apr 1973

Education has to cultivate humility and discipline, but today it is yielding a harvest of pride and envy. Vidya means vid (light) and ya (that which gives). So vidya, or education, has to shed light and illumine the darkness in the mind and intellect. It does not indicate mere book knowledge. It has to clarify the kinship of man with man and his intimate relationship with nature. It must harmonize one’s earlier experiences with one’s present ones, and guide one to profitable and beneficial experiences in the future. It must validate the knowledge gained from books by these experiences and, by that process, make man more and more human, until he becomes divine.

SSS XIV, 18 Feb 1980

Knowledge bereft of noble qualities and virtues becomes bookish and it would be of no use to the society. One should have practical knowledge.

BA-IP, 22 Nov 1994

Undigested food brings about illness in the body; similarly undigested knowledge imparted by the present day educational system has brought about several illnesses in the social organism and the body of politics. The disease is promoting contrary feelings

that are expressed in mutual conflicts. The educated are reacting with envious emotions towards those who have secured jobs. When they are unable to get jobs, they impute motives of nepotism, etc., and develop resentment, anger, and hatred. The system of education is the root cause of the prevalent discontent and resentment.

SSS XV, 8 Mar 1981

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, i.e., superficial knowledge. The second is general knowledge, the third is discriminatory knowledge, and 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.

PN, 20 Sep 2000

Education does not mean getting the know-how of the alphabet. What is learned has to be practiced and shown in your daily life thereby sanctifying your life, and you must try to understand the inner purpose of life. Education, you should understand, has as its cornerstone the guiding principle whereby you could remove yourself from sorrow and difficulties and move on to a higher path.

BA-IP, 22 Nov 1984

Human virtues cannot be acquired from others. They cannot be nourished from the mere study of books. Nor can they be got ready-made from teachers. They have to be cultivated by each person and the resulting joy has to be experienced by him.

SSS XX, 26 Sep 1987

Even experienced teachers nowadays delight in the mere injection into the brains of the children under their care the components of the textbooks, for they endeavor only to push them through the "examinations." It is just a question of guessing correctly the questions that might appear in the paper and mugging up the answers for just those! Once the boys and girls have written the things with which their heads have been stuffed, they return home with heads emptied and hollow. What you teach must, however, be imprinted on the heart, not stacked in the brain. That will mold their character and make them useful for themselves and society.

SSS XII, 10 Jul 1974

You may have read many texts; but so long as you do not put into practice what you have learned, all your learning becomes useless. Whether they are the words that you utter or actions that you indulge in, they will all look as if they are emanating from a gramophone record or an automatic machine.

SSar, 1977, Do Not Get Attached To This World Through Your Desires.

At present we have mere book learning. But what is learned from books has to be confirmed and corrected by practicing it in social living. Then only can the knowledge of

the kinship between man and man be gained. Thereby learning is transformed into vidya. Vidya cannot be acquired by merely mastering reading, writing, and arithmetic.

Vidya Vahini

To read books and to convey to others, by way of teaching, what we have learned and at the same time not put any of the things that we have learned into practice, is a wasteful occupation. Maybe at this age and by this time you have read many books and known many things, but there is no evidence in your behavior of your learning. Divyatma swarupas, students! It is not necessary for you to read so many books. What you really want is the grace of God.

SSar, 1973

The lessons that are taught by words must be translated by them into action. Today, however, education does not transform the mind. It stops with the listening process by the ear. What enters the ear might not be clear to the mind; it might reach the mind in a hazy form only. So education has to be so imparted that it is received by the mind clearly. To achieve this aim, it has to be transmitted through the heads, tongues, and the hands that are pure, with no blemish that warps. Then only can the learning be clear and the wisdom bright.

Vidya Vahini

Unless we practice what we learn, we cannot gain much in this world. The world will not improve unless man practices good things in life. Who is a man? Man is one who has a mind. What is mind? It is a bundle of thoughts. Our tendencies spring from our thoughts. We will be worthy of the name "man," only when we drive away evil thoughts.

SSar, 1996, Ravana Falls

You carry piles of books up and down from your rooms to college and back. You know more about questions than about the answers. You can learn more by observation and meditation than by learning by heart the pages of books.

SSS III, 12 Sep 1963

Sri Bharde spoke about my establishing a College in this City; but before the College is established, students worthy of entering its portals must be ready. Prepare the students, teach them the spiritual truths and the discipline that promotes their translation into daily life. That will hasten the foundation of the College you long for.

SSS X, 13 Apr 1970

Knowledge without action is useless, while action without knowledge is foolishness. Education must be brightened by means of discrimination and spiritualization.

SSS XV, 23 Nov 1982

Whatever studies you may pursue, whatever degrees you may acquire, never fail to live up to your true human estate. Without developing the true human qualities, all learning is like the howling of jackals in a cemetery. Getting by rote all kinds of knowledge

without making any effort to put even a fraction of it into practice is simply an infliction on the memory.

SSSXX, 23 Jul 1987

Knowledge without personal experience is futile. Wisdom lodged within us will be of no avail if it is static. It will only assume the form of mere scholarship. If such learning is brought with ambit of practice, it is creditable. Acquiring and hoarding of wealth will be of no avail if it is not consecrated and spent for the welfare of the world. Similarly mere acquisition of knowledge from books is a futile exercise. Knowledge becomes blessed only when it is translated into actions which promote the good of humanity.

SSS XXIV, 1 Jan 1991

No amount of planning or even carrying out the plan will help if the things learned in schools are not put into practice. For example, there are lessons on health and hygiene in the textbooks of even the primary classes. They are all learned by rote and repeated, but examine how far they are practiced.

SSS II, 23 Nov 1962

The end of education is character and the end of knowledge is love. Education does not mean mere knowledge of books and acquaintance with them. If we concentrate on book knowledge at the cost of its practical application, we will be spoiling the name of education itself. Education should lead one to humility, which in turn equips him with all the eligibility. Eligibility provides him with necessary material wealth, which again enables him to do some charitable deeds. Charity makes him happy both in this world and the higher one after this.

SSS XIII, 10 Apr 1975

Today man is fond of accumulating information by studying books. He likes to indulge in argument and explanation. He can analyze matter and talk long about it; but in the field of the spirit, study, experiment, and analysis do not take you a long way. What is required is inner experience resulting from actual practice. When we have before us a plateful of eatables, of what use is it to simply recite the names of the different items? What is needed to benefit from their goodness is to eat them. So also for cognizing the divine, the mind needs to be used, it being the instrument that can either bind or liberate.

SSS XIV, 25 Jul 1978

In our educational methods of today, we are attaching great importance to giving voluminous books to the students. We are not making an effort to improve the ideas and ideologies of the students. By their acquaintance with these books, the students are filling their heads with the contents of such books to the fullest capacity and without any discrimination. They are not utilizing properly the material that is going into their heads. It has been mentioned earlier this morning that the present educational system in our country is resulting in our students taking in quite an amount of information and that they are not converting this information into useful knowledge and wisdom. But I feel that our students lack the discriminating capacity by which they can absorb only good information. If they do so, they can convert it into useful knowledge. We are no doubt

keeping in mind today the ideals and the goals of good education, but that is not enough. We should also make an effort to put them into practice.

SSar, 1972, Exhortation To Students

Book Knowledge is of little worth. All the energy expended on studying books will later turn to allergy. What is important is the cultivation of pure and sacred ideals. Acquiring degrees and begging for jobs is a pitiable situation. Develop self-reliance and build your life on faith in God.

SSS XX, 30 Jul 1987

The unmistakable sign of rain is the wetness of the ground; so too, the sign of a person who has had some years of schooling is good manners. He must have humility and know that the field of knowledge is so vast that he has been unable to touch its fringe. He must be aware of his kinship with all mankind and he must show a keenness to do service to others, at all times, gladly, and without any desire for publicity. The educated boy must move with others in a free and friendly way. God is the moving force in everyone. He is behind all good impulses and useful attitudes. You are all separate beads strung together on the one thread, God.

SSS I, 25 Nov 1959 Education for Life Not for Living

The link between education and jobs has to be broken. Education should be for life and not for a living. It should prepare youth for all the responsibilities of citizenship.

SSS XIX, 20 Jan 1986

Education is for Life, not for mere living.

DS 1998, My Life Is My Message

Vidya (learning), according to Shikshavalli, is not mere mastery of letters. Vidya should blend harmoniously with life and lend meaning and purpose to it. It is said: "Learning is that which liberates."

SSS XVII, 22 Nov 1984

Education is to be valued not as a means of earning one's livelihood, but as the essential requisite for a happy, peaceful, and progressive life leading man from the animal stage of existence to the presence of the divine, where love and light reign undisturbed. He who lives for the sake of eating is indeed a great sinner. He who lives for the sake of reaching the full awareness of his innate reality is blessed. The first one is a papi, the second a gopi.

SSS XIII, 1 Aug 1976

The students have no capacity to understand any of the problems of the contemporary world—economic, political, social, moral, or other problems. The teachers in old times exhorted their pupils to follow Sathyam Vada (speak the truth). In today's parlance, the exhortation is: sathyam vadha (destroy truth)! Education today does not impart to the students the capacity or grit to face the challenges of daily life. The educational field has become the playing ground of ignorance.

SSS XX, 22 Nov 1987

It is foolish to believe that you have to be “educated,” since it leads to jobs. At present education is oriented to jobs, to secure a living, not to lead a life. Education must teach a person what life is, and what is its goal. It must purify the heart and clarify the vision. It must prevent pollution of the hand, heart, and head by habits injurious to the individual, society, and the nation. It must promote virtues and raise the moral and spiritual standards of the educated.

SSS XIV, 19 Jul 1979

Education must confer humility. It must transform moral, mental, and spiritual fields, and purify thought, word, and deed. The educated must gladden the hearts of their parents; when that is done, it bears fruit. Education is for the sake of life, not for earning a living, remember.

SSar, Oct 1975

There is wide-spread thinking on the part of our students that the end of education is gainful employment and possession of wealth. These cannot be the true end of education. Students enroll themselves in the Employment Exchange Office, make many visits to it and some of them even commit suicide out of despair. This is not the right attitude for a student.

BA, 22 Nov 1983

Education is not for a mere living. Birds and beasts also live. Education which does not bring about unity of mankind is futile.

BA, 22 Nov 1983

The idea that one’s education is only for getting a job is a narrow view. On the other hand, education should prepare one for life and not merely for a living. Education does not connote only scholarship and getting to know the contents of a book. Only true education brings about humility and a transformation of heart. The first and foremost task for man is to understand the value of education. Only when you recognize the truth that there is something beyond entities of the material world, you would have understood what true education is.

BA, 22 Nov 1985

Education should fill the heart of man with compassion. Then alone it acquires fullness. Education is not for a living, it is for life. Students today turn a blind eye to the very basis of life. This leads to the loss of self-confidence causing the many agitations and upheavals that man is witnessing today. While making a frantic scramble for a living, man today fails to realize the very meaning of life.

BA-IP, 22 Nov 1993

Even before acquiring knowledge, today’s student is becoming saturated with egoism, pride, and ostentation and is running amuck in society. Students are not even aware of discipline and obedience. They do not know how to talk and behave with elders. Of course, the students are not to be blamed entirely for this state of affairs. The parents

and the teachers are neither setting a proper example to them, nor encouraging them in such matters. That is why the condition of students is deteriorating day by day. Students should try to behave properly, to control their senses, and thereby to foster peace in society. The youth of today are fond of frivolous talk. This has become a hobby for them. They are allergic to good and gentle words. Spirituality is a matter of ridicule for them. Such deplorably bad atmosphere among the students is ever on the increase, so much so they are not in a position to understand even the purpose of education. They should, first of all, disabuse their minds of the wrong notion that the purpose of education is for securing jobs and earning money. They should not forget the fact that education is intended to help them to reach the goal of life. Of course, they need to take up some jobs for earning their livelihood. But they should scrupulously adhere to morality and integrity in performing their duties, without stooping to indulge in immoral practices like corruption, etc. Knowledge and money are not bad in themselves. Goodness or badness depends upon how you make use of them.

SSar, 1990, Ascent of Man

Teachers should not consider that they are teaching for the sake of emoluments and the students should not consider their studies as primarily for the purpose of getting a job. Education must develop in you self-reliance and prepare you for all the challenges of life. The discipline and regulations you observe now will stand you in good stead all your life.

SSS XVI, 16 Jun 1983

Education should not be merely for earning a living. It should enable one to lead an exemplary life. The right teacher is one who is an embodiment of love and teaches the student to love all, to cultivate the right relationships, and to develop human qualities. Teachers who will promote qualities of mutual love and regard in their students are sorely needed today.

SSS XX, 22 Nov 1987

Education does not end with mastery of the meanings of words. It means opening wide the doors of the mind. It means cleansing the inner tools of the consciousness, the mind, the ego, the senses, the reason. Unfortunately, education is sub-serving the restricted purpose of making one fit for securing jobs, which earn for him the wherewithal to live! True education must purge one of all traces of selfishness. But today, what really happens is the elimination of love and joy from the educated mind! Instead the flames of jealousy are fed and fostered. The divine spark in man is smothered.

SSS XV, 22 Nov 1982

The cow yields milk only for feeding its calf. The calf, after having its fill, jumps about in joy and feels strong and happy, but we take hold of the milk intended for the calf and sustain ourselves with the strength it gives. So also, education, which is intended for the fulfillment of one's life is misused by us for the "fill-fillment" of comfortable living. What we should do is to consider "fill-fillment" as secondary and fulfillment as the primary purpose of education.

SSS XIV, 25 Jul 1978

Students! Bharath lost its sacredness from the moment the sale of food, the sale of knowledge, and the sale of medical services started in the country. Education should not be a salable commodity. It is high time teachers took a pledge to impart education to students without regard to emoluments or rigid timetables. Education should be for life and not for earning a living.

SSS XXIV, 23 Nov 1991

Just to eke out your daily livelihood, it is not necessary to acquire higher education. By doing manual work of some kind, you can eke out your livelihood. We should not feel proud that we have reached the heights of achievement or that we have got higher education. The education that you are getting is not something which you should be proud of. These are very poor qualities. If we can understand and acquire the essence of Atma Vidya, then every other vidya will become available to you.

SSar, 1977, Wealth and Authority Do Not Give Peace of Mind

Unless spirituality and morality are promoted among the students, what purpose will be served by running these colleges? There are any number of colleges in the world. Here you have to impart the sacred precepts of our culture to the students. Along with this, academic subjects have to be taught. Education is for developing right understanding. Work is for earning a living. Today education is sought for getting a job. This is not proper. Students should imbibe culture along with academic knowledge.

SSS XXIII, 14 Jan 1990

It is doubtless necessary to seek a job for one's livelihood. But they should not regard jobs and earning money as the be-all and end-all of life. Even in a job, one should try to uphold morality and integrity and set an example to others. Looking at the world today, it would seem that education is for the purpose of practicing fraud on the people, making money through bribes and other immoral and unrighteous ways without regard for truth. Certainly this is not the purpose of education. Its aim is the acquisition of knowledge. The true values of education have been lost owing to excessive concern for making money. There is nothing wrong with money or education. Everything depends on how it is acquired or utilized.

SSS XXIII, 2 Jun 1990

We now believe that the acquisition of knowledge is for the acquisition of wealth, but this is not right. True education is really related to the very consummation of life. It has to do with the goal of life more than the means of living. It is only through education and more education that we can instill into the mind of man the sacred ideals of human life.

SSS XIV, 25 Jul 1978

Education today has taken the wrong road. There is no spirituality or excellence in it. The accent is all on getting some book knowledge by rote, scoring marks in the examinations, and getting degrees to earn a living. Education should be for acquiring knowledge and not for earning a livelihood.

SSS XXII, 23 Jun 1988

Educated persons today are totally immersed in selfish pursuits. They do not think of service to others or the good of the nation. They are concerned about their jobs even before they complete their education. The link between education and employment should be completely snapped. Education should be for life and not for a living.

SSS XXV, 21 May 1992

The educational process is more concerned with imparting bookish knowledge, while education itself is sought only as a means for earning a living. This link between education and employment should be severed. Education should be the means for acquiring vijnana (wisdom). Most students seem to be concerned only about earning a living.

SSS XXV, 14 Jan 1992

The primary object of education is not to ensure how one can fill his stomach. The Lord, who gave a stomach, will not fail to provide the necessary sustenance. Man, who should seek the Atma or God, is searching for annam (food). In the world today, three-fourths of the people appear to be kabandhas and not truly educated persons. In all their actions—whether in sports or other fields—they are concerned with only selfish interests.

SSS XXV, 14 Jan 1992

Earning of money should not be the primary aim of students. Education should be for developing human qualities, not for securing jobs. There are four requisites for promoting this attitude to education and life. They are: “Thyaga dhurjana samsargam” (Give up all association with the evil-minded), “Bhaja 94ithy samaagamam” ((Pray for the company of the good), “Kuru punyam aharaathram” (Engage yourself in meritorious deeds day and night), and “Smara 94ithya- anithyathaam” (Remember what is permanent and what is transient).

SSS XXVI, 4 Mar 1993

Parents are keen about educating their children, but they are not concerned about the kind of education that should be given. Education should help to make students the embodiments of human values such as truth, love, right action, peace, and nonviolence. Academic knowledge alone is of no great value. It may help one to earn a livelihood. But education should go beyond preparation for earning a living. It should prepare one for the challenges of life, morally and spiritually. It is because human values are absent in “educated” persons that we find them steeped in anxiety and worry.

SSS XIX, 20 Jan 1986,

Education should be pursued for the sake of wisdom and virtue, and not for securing jobs.

SSS XXX, 19 Jan 1997

Students today are interested in small talk and trivial gossip. They treat spirituality with levity. It is because these tendencies are continually growing that students have no idea

of what is proper education. They should not regard education as only a means to earning a living. They should look upon education as the basis for the good life.

SSS XXIII, 2 Jun 1990

Schooling is not merely for ahara and ahland, earning a living and learning to enjoy leisure. It is to activate the divine qualities of viveka (discrimination), vairagya and vichakshana, to ensure in the individual the stabilizing virtues of santhi, 95athya, and dharma through the blossoming of prema.

SSS VI, 18 Apr 1966

Students! Education does not mean imparting worldly knowledge for leading a mundane existence. True education should inspire one with feelings and thoughts to lead an ideal life.

SSS XXV, 21 May 1992

“Vidya” means acquisition of knowledge. In the English language this is called “Education.” The term education is derived from the Latin term e-ducare, which means “drawing out.” The idea is to draw out what is latent. This is a worldly change. But what has to be is the divine feeling present in the human heart. One refers to living and the other to life itself. In addition to earning a living, one has to understand the purpose of life. Both these aspects are as essential as the two eyes for a person. Today there is too much concentration on one aspect— how to earn a living. Even here, there is a steady decline in moral standards.

SSS XXX, 22 Nov 1997

Education is not for mere living. It is for life, a fuller life, a more meaningful, a more worthwhile life. There is no harm if it is also for a gainful employment. But the educated must be aware that existence is not all, that gainful employment is not all. Again, education is not for developing the faculty of argument, criticism, or winning a polemic victory over your opponents or exhibiting your mastery over language or logic. That study is the best which teaches you to conquer this cycle of birth and death, which gives you the mental equipoise that will not be affected by the prospect of death, that will not be disturbed by the blessings or blows of Fate. That study begins where this study of yours ends.

SSS III, 12 Sep 1963

Why do students seek admission in educational institutions today? They do so only to eke out their living. A student gives his energy and time to earning the degree so that he will be employed. What is the value of a degree if it does not enable him to serve society and the nation? Today a student, as soon as he earns his degree, joins the queue at the employment office to register his name. He also tries to obtain a passport, which will enable him to satisfy his greed for acquiring wealth. He is thus lured away to go abroad to make money. Students should realize the truth that education is for life not for a living. Birds and beasts do not get any university degree, yet they manage to live. We must seek education not for making money, but to understand the meaning of life.

SSar, 1993, Dharma and Indian Culture

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.

PN, 20 Sep 2000

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.

PN, 25 Sep 2000

Education is now oriented more for earning a living than for leading a worthy life. As soon as they secure degrees, they succumb to the lure of money and run off. Education must be oriented towards the attainment of character for leading clean, simple lives. Rivers are dammed and the waters are stored in reservoirs. Of what earthy use are these if the waters are kept therein? Through canals, they have to be taken to the fields to feed the crops in order to appease the hunger of millions. So too, we store the knowledge available in libraries in our heads as reservoirs. But is that enough? Can this be the end of education? It has to be utilized through canals of service to fertilize and feed the minds of one's fellowmen and make them more intelligent, more skilled, and more loving.

SSS XV, 30 Aug 1981

Education Leads To Liberation

Education must liberate man from the shackles of cowardice, pettiness, greed, hate, and narrow-mindedness, from the limits of I and mine. In this era, education has become plentiful and widespread. Schools, and colleges, universities and institutes for teaching have multiplied everywhere. In spite of this, there is no peace, no sense of brotherhood, no flow of love visible anywhere among the people, not even among the products of these purveyors of education.

SSar, Jun, 1981

The pupil has to be given the key to liberation, for it should not remain bound! That is why the guru is also sung as sakshat parabrahmah: the guru reveals to the pupil the inner reality, the truth that makes the pupil free. Therefore, you must prepare yourselves for these roles by severe sadhana.

SSar, Jun, 1971, "The Brilliance Of May"

Today when we find our educational trends going astray and causing anxiety to parents and society, we need to reiterate our old values, according to which an education based on our cultural heritage can alone lead one to real education— Atmavidya—the state of self-realization.

SSS XIII, 10 Apr 1975

Transform Knowledge Into Skill—Do Not Kill It

Knowledge must develop into skill, which must be directed and regulated by a sense of balance. Or else skill degenerates into “kill.” SSS XVIII, 7 Sep 1985

Dr. Gokak spoke of the four fundamental aims of education since he is the Vice-chancellor of the Bangalore University. He said they are knowledge, skill, balance, and insight. Of course, knowledge is being gained by everyone, through the senses as well as through inference and other categories. The voltage may be different, but each bulb illumines to some extent. Gokak said that knowledge has to be transformed into skill. But usually the “S” is removed and knowledge is used only to kill. Knowledge is killed in the process of using it to kill. In that process the balance is upset, and so instead of insight, the fourth principle—Gokak’s fourth principle—is transformed into “out-sight”!

SSS X, 13 Apr 1970

Today’s education is knocking off the “s” from “skill,” with the result that the knowledge is “killed” with disastrous results for mankind. Students should be given knowledge, skill, and balance. In the present system of education, this combination is absent. Each is pursuing his selfish interest without regard to the interests of others.

SSS XIX, 20 Jan 1986

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 Bhagavan means the keenness of the mind naipunya 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 naipunya shakti i.e., investigate, inquire, 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 Bhagavan calls “skill.” All your research should result in the welfare of humanity. Then only the beam of 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 given 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.

PN, 29 Sep 2000

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.

PN, 25 Sep 2000

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 the 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.

PN, 25 Sep 2000

True Education Transcends Book Knowledge

Students consider book knowledge as education. This gives them only superficial knowledge. They need practical knowledge. This knowledge should enable them to lead righteous lives.

SSS XXX, 22 Nov 1997

Education does not consist in the accumulation of information and facts from a multitude of books. Reading of books can only enrich you in the information that you may gather but can never give or promote good qualities. You will have to regard good education as a process by which your character is improved and by which you will be able to use your intelligence and sharpen your mind so as to distinguish right from wrong.

SSar, 1973, Opening Address to the Students

Degrees alone do not signify education. Education that is confined to the physical sciences is a travesty of true education. Together with knowledge of the natural sciences, one has to acquire humility, discipline, and a good character. Everyone should recognize this sacred character of education.

SSS XXIII, 22 Nov 1990

Can you call mere bookish knowledge education? Can you call all those who read and write educated? Can you call all those who have degrees to their names educated? If education were only for living, do you not find birds and beasts living? Education is for life and not for earning a living. You should study to know the purpose of life. You should not be content with bookish knowledge and superficial knowledge. You should have practical knowledge. To have practical knowledge, inquire within.

DS 98, My Life is My Message

While science and technology may appear to confer many benefits, they also have many harmful effects. We must have the wisdom and discrimination to make the proper use of scientific knowledge. Students must learn how to use their learning to lead worthy and noble lives. If they cannot mold themselves properly in these crucial years, they cannot hope to lead better lives in later years.

SSS XVII, 5 Feb 1984

In the reform of the educational system, it is necessary to ensure that students learn about the right use of science. True education must enable one to gain Atmajnana (realization of the Self). Instead of emphasizing this need, modern education creates many problems and difficulties for the students.

SSS XXII, 22 Nov 1988

In going after gurus and teachers, men are deluding themselves and forgetting Brahman. Seek refuge in yourself. Recognize your Reality. That is the right path. Prahlada expostulated his father, Hiranyakasipu, "You claim to have conquered all the three worlds and acquired mastery over the elements. But what is all your power worth when you have not mastered your senses?" This applies equally to the scientists and scholars of today. They mastered many subjects, but have not learned the real science of living. They are caught up in the pursuit of mundane objects. The truly great man is the one who has mastery over his senses and mind. A man with a good heart is more likely to be helpful to mankind than one hundred intelligent scholars. A scholar with no compassion in his heart is a pitiable person.

SSS XXIV, 26 Jul 1991

Education must aim at enlarging the heart and awakening the latent intelligence and skills of man, and inspiring him to calmly welcome physical labor and exhausting work. How can education shine in man if he does not attain these fruits? Gandhi once said, "Knowledge without character is a powerful evil." Today there is knowledge, but character is seldom seen with it. Practice promotes vidya. Experience is the guru, but he is not visible at all. Teaching ends with the school but learning ends only when life ends.

DS 1998, My Life Is My Message

Science and technology are making rapid strides today. But along with scientific knowledge, ignorance is also growing, pari passu. Vijnana means light. Where there is

light there can be no darkness. So where there is vijnaana there is no room for ignorance. But today we notice that everywhere, every moment ignorance is apparent. This means that the light of vijnaana (scientific knowledge) is not shining brightly enough. If we had the full light of vijnana, there would be no sign of ignorance at all. It is clear, therefore, that the light of vijnana (science) today is not comparable to the light of prajnaana (the light of complete awareness). Vijnana is a form of ignorance.

SSS XXV, 22 May 1992

Education should not aim at merely making students get acquainted with a pile of books. It should insist on their assimilating the essence of the teaching which they elaborate. Now students direct all their efforts towards acquiring more and more knowledge of just one specialized branch of learning. So they are woefully deficient in general knowledge, and are unable to adjust their behavior or conduct and survive the vagaries of fortune. You have fostered this educational institution. You must lay emphasis on universal ideals in the field of education. You must encourage those who talk the language of the Atman, and not merely the language of the Andhras. The latter provides food for the stomach; but joy for the eye and bliss for the heart—these are given by the former. Man is not merely body, he has a mind, a heart, many levels of consciousness, and a thirst for the reality.

SSS XIII, 30 Dec 1977

We are wasting our entire lives acquiring such book knowledge which is merely superficial. On account of this, general knowledge and common sense have become conspicuous by their absence. These two, namely, general knowledge and common sense, cannot be gained from books, but only from various experiences in actual day-to-day living, especially through service to society.

SSar, 1990, The Moving Temple

Five Elements

Since ancient times, the Bharathiyas have been using the word prapancha while referring to this world consisting of mobile and immobile objects. Prapancha (world) means manifestation of the five elements, viz., earth, water, fire, air, and ether. Since time immemorial, Bharathiyas have been worshipping these five elements as the manifestations of divinity. They called earth bhudevi (mother earth), wind as vayudeva (wind god), water as gangadevi (goddess ganga), fire as agnideva (god of fire), and ether as sabdabrahmam (primordial sound). But the students are not 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.

PN, 25 Sep 2000

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.

PN, 25 Sep 2000

Natural World As Teacher

Make nature your teacher, instead of relying too much on books. The vast universe has many lessons to teach. Make your heart your preceptor. Esteem God as your best friend. He will never fail you, unlike most fair-weather friends in the world.

SSS XXX, 22 Nov 1997

Nature is a preacher; life is a teacher. When this truth is recognized, life becomes meaningful and purposeful. Everyone should strive to unfold the divinity within him and illumine his life. Pouring over a few books, one may secure a high rank in university examinations by one's diligence and industry. But this is not the consummation of education. Knowledge is not to be derived from books alone. Nature is to be accepted as a better instructor. By its forbearance, adherence to its genuine-ness, unselfish bounty, patience, and serenity, Nature is continually proclaiming its inherent and real role of preacher of truths. The system of education practiced today does not divinize the mind and turn it towards the "I" which is a reflection of the Atma within. Students must, even while they are undergoing this education, probe into the divine basis of mental activity, so that the mind can bestow wisdom and bliss.

SSS XIX, 3 Jul 1986

True education consists in knowing how to lead a peaceful life. This means that in embarking on one's educational career, one should aspire for world peace. The reason is, each is a part of the world community. His well-being is intimately bound up with the well-being of the world. He should give up all narrow feelings. Students have also got to acquire unity and fellowship. All these qualities cannot be taught by teachers. For every individual, nature is the best teacher. Nature is teaching all lessons to man all the time.

SSS XXIX, 14 Jan 1996

Students, you go and join schools, colleges, and universities for the purpose of getting an education. Do not think that the education, which you should get is confined only to the colleges or schools. Education should be got from all the world over. It can be got from a workshop. It can be got from a farm. It can be got from a profession or trade. Moving in the market can give you education. All aspects of life can impart education. You must regard the world itself as a big university.

SSar, 1973, True Education Results in Humility and Equal Mindedness

In fact, the world itself is a great teacher, a constant guide and inspiration. That is the reason why man is surrounded and sustained by the world. Every bird, every animal,

every tree, mountain, and star, each tiny worm has a lesson for man if he has but the will and the thirst to learn. These make the world a veritable university for man; it is a gurukul (school) where he is a pupil from birth to death.

SSS XII, 1 Apr 1973

The universe itself is a university in which every human being is a student. Every student pursues one subject and acquires a degree. Each one chooses a subject he likes. But whatever different subjects they may study, there is one thing common to all of them, one common pursuit and goal: to obtain the degree of divine love.

SSS XXI, 16 Jan 1988

The teacher should not confine himself within the books. The universe is his text. He must imbibe and transmit the knowledge and experience that the universe is divine, true, and holy. A good teacher is a perpetual learner; for him nature is the best teacher.

SSS XIX, 7 Mar 1986

The world is teaching man innumerable lessons all the time. Each one should try to discover for himself the secret of his life and the universal consciousness that is inherent in him. The first requisite for each one is to make himself his own guru.

SSS XIX, 3 Jul 1986

Atmosphere-Environment-Climate

There must be a change in the moral climate of the educational system. Only then the educational institutions can turn out young men and women of character.

SSS XXX, 22 Nov 1997

The hearts of children are unsullied by sensual desires. Teachers and parents, comrades and elders spoil them by their conduct and example. They tarnish their immaculate nature. If only they are allowed to grow in the proper spiritual atmosphere, if they are allowed to approach God, then they become good, just, humble, and pure. That does not mean they will be weak; they will be strong, with all the strength of Truth. They will be invaluable assets to the nation. Now, when schools are denied the spiritual atmosphere, they grow up into handicaps on the road to progress, problems to themselves as well as to the nation. This is the reason why I have entered the field of education, and established colleges for the new era, for both boys and girls, in different states.

SSS X, 1 Jun 1970

The ideal of the Bal Vikas is to raise a generation of boys and girls who have a clean and clear conscience. The actual syllabus is not so important as the creation of an atmosphere where noble habits and ideals can grow and fructify. The Bal Vikas pupils follow Bal Vikas discipline and curriculum only for one day in the week and attend their usual schools on the other days. So the impact of the guru has got to be extra strong if it has to act as a catalyst in the process of modification of the behavior patterns of these pupils.

SSS XIV, 6 Jun 1978

You should not limit yourself to imparting the five human values alone. You must also create the environment which will be conducive to the practice of the basic values. When you have dedication and devotion, you will be able to face all the challenges in the discharge of your duties.

SSS XIX, 9 Mar 1986

Elevation

Students should develop a universal outlook and seek to serve all without regard to race or religion. That is the true purpose of education. It must lead to realization of the Self that is in everyone. Education should lead to elevation of the consciousness. Make use of this Summer Course for the purification of your minds so that you may lead selfless lives. For this, there is no other path but the spiritual.”

SSS XXVI, 20 May 1993

Education should contribute to elevation. Only that education which contributes to your elevation is true education. It is the spiritual education which is true education. Along with true education, you must acquire secular education as well. The rice of spiritual education should be accompanied by the side dishes of secular learning.

SSar, 1993, From Humanity to Divinity

Selflessness, humility, unostentatiousness are qualities that underlie the human personality. Along with academic excellence, a student should aim at the cultivation of good qualities. Education enables you to score marks, but you also need elevation of your personality. Qualities contribute to elevation. Education and elevation combine to develop the human personality.

SSS XXVI, 4 Mar 1993

Specific Virtues To Be Developed

Simple Living and High Thinking

Students in the past practiced “simple living and high thinking,” but today they are engaged in “high living and low thinking.” High living urges them to earn and amass money, which is subject to devaluation and diminution. But the wealth of knowledge and character is free of both these.

SSS XV, 23 Nov 1982

Even more than the teachers, it is the students who have to be exemplary and high-minded. Teachers and students today do not live up to this ideal. Students are self-seeking and self-centered. Likewise, the teachers are also self-regarding and self-seeking. Students go to teachers only to get their desires fulfilled. When their wishes are satisfied, they feel content. Otherwise they are disappointed. They are even

prepared to take up cudgels against teachers. The result is that harmonious relations between teachers and students do not develop. What is most deplorable today is the indifference of students to their mental development, because they are concerned only about their narrow personal interests. They seek only material gains.

SSS XXII, 17 Jul 1988

Respect for Parents

Instruct the children of the Sai Spiritual education classes to revere their parents. This is the first thing to do. It is a simple act of gratitude for those who endowed them with the material instrument for life. Mere possession of the human body, however wonderful it may be, is not enough for one's peace and joy. One must know how to unravel its mysteries and how to regulate one's own impulses and hungers. The guru accomplishes this process, and so the pupils must be instructed and encouraged to revere the guru in gratitude for the service he renders.

SSS XII, 3 Jan 1974

Today, children do not have the awareness to respect their parents who have been responsible for bringing them up, and they lack the knowledge of how to conduct themselves in the presence of elders. Many young persons do not know what clothes to wear and when to wear them. Should people who do not now possess this elementary knowledge be called educated people?

SSar, 1973, Opening Address to the Students

Education should be divorced from job hunting. Its primary purpose should enable the educated person to lead an honorable and meaningful life in society. If one cannot command respect in society, of what value is his education? Education should make a man recognize his obligations to his parents and others who have made him what he is. Gratitude is a supreme virtue. If one cannot be grateful to his parents, his education is a waste.

SSS XXII, 22 Nov 1988

Principles of education which do not connect students with their parents will bring unhappiness to all of us in the future. One of the essential facets of Indian culture is to recognize the mother and father as equivalent to God. If we do not deserve the love of our mother and father, from whom else can we ask for such affection? We should, therefore, develop attitudes by which we can promote such love and respect. It is only when we are able to respect our parents that our children will respect us when we become fathers and mothers.

SSar, 1972, Exhortation To Students

There are several parents who undergo many sacrifices for the sake of their children. There are several fathers and mothers who even starve themselves in order to provide education for their children. So, an education that does not teach the right attitude a student should adopt towards his parents, who undergo so much suffering, is not education at all. One should even call it bad education. The words of Indian wisdom—

“sathyam vada, dharmam chara”—Speak the truth, do the right thing, and the injunction of our culture—“Mathru devo bhava, pithru devo bhava—(Worship your mother as God, worship your father as God) deserves to be preserved in the caskets of our hearts like a precious gem.

SSar, 1972—The Perishable and The Imperishable

Shaping simple innocent students from the villages into votaries of the English language, devoid of the virtues of humility and fidelity, politeness and faith, which are so necessary for happy living, will not promote welfare for the student or the country. Merely acquiring an academic degree to assure a job cannot assure progress in either morality or straightforwardness. Proper activities must be devised and adopted so students can be useful to their parents. They must be able to serve them skillfully and gladly and thus earn their blessings.

SSS XII, 14 Jan 1974

I bless this Institution, so that from its portals may emerge brilliant young persons ready and able to serve the Motherland and to add lustre to Her Glory. I love students and educational institutions very much. I bless that each one of you may reach high attainment in education and earn good marks (not bad remarks), give your parents, who have toiled long for your upkeep, the happiness they are hoping for, and reward the Rajamatha and other elders who are watching over your studies and upbringing with such great affection, presenting them the fame you earn by goodness and scholarship.

SSS XII, 1 Apr 1973

Summoning all the pupils, the preceptor would address them thus: “Dear students! What is the primary aim of education? It is the cultivation of humility. Character is the life- breath of education.” The Sikshaavalli chapter of the Upanishad contains all the lessons which the preceptor wanted the students to bear in mind when they went out into the world. Among them were injunctions such as, “Matru devo bhava! Pitru devo bhava!” Worship the mother as God. Worship the father as God. Reverence for the parents comes first. They were enjoined not to give up truth or forsake righteousness in any circumstance or at any time.

SSS XXIV, 30 May 1991

Do not treat your human birth lightly. Show respect for words of elders, parents, and teachers.

SSS XXII, 21 Feb 1988

Today, moral, ethical, and spiritual values are on the decline. Modern students have no trace of these values in them. They have no respect for their parents and society. In that case how can they expect to be respected by their children? Our ancient culture exhorts: Mathru devo bhava, Pithru devo bhava, and Acharya devo bhava (revere your mother, father and teacher as God). Respect and be respected. Practice before you preach. A composer is one who practices what he preaches.

PN, “Human Values and Education, ” 26 Jul 1999

Though they have not gone through school and college, they have had more valuable schooling in the University of Life. Any system of education that does not help you to discriminate between right and wrong, does not instill fear of sin and love of God, or train you in the codes of humility and reverence, widen the horizon of your wonder, encourage you to worship and serve your parents, and inspire you to dedicate your skill and attainments to help your family, village, community, country, language, and nation stands condemned! Corruption and cruelty that are rampant in the country can be traced to this grave defect. Selfish greed, pomp, and injustice are prevalent in every field. The nation has no peace and the sense of security is feeble. As science develops and technology advances, humility and mutual love should also develop to the same extent. If not, man becomes a menace to man. Human sensitivity must be so high that no one can tolerate the misery of others. However, when one is not moved by the misery of even one's own parents, how can this trait be cultivated?

SSS XII, 17 Jun 1974

The birthday that should be celebrated is the day when good qualities are born in a person. You must become ideal students. Students must work hard. They have to be grateful to their parents for all that they have received from them. If children cannot please their parents, how will they be able to serve the nation?

SSS XXVI, 11 Nov 1993

It is the duty of every human being to understand and respect his parents. Similarly in a nation, it is the duty of every human being to assimilate and appreciate the historical and cultural background of his nation and consider these two as his father and mother. In fact, one who is ignorant of the historical and cultural heritage of his country is like a stupid person who has no knowledge of his parents. Therefore, we have to make manifold progress in the field of education today to keep pace with the general advancement that is taking place. We are ignorant of our great classics and scriptures like the Ramayana, the Mahabharatha and the Bhagavad Githa.

SSS XIII, 10 Apr 1975

Your first duty is to give happiness and satisfaction to your parents. You should not be preoccupied with your own personal comforts and pleasure. You must set an example to the world as a result of all that you have learned here.

SSEHV-IP, p. 99

Every tick of the clock snips a length off the thread of life. Unspent money remains in your account at the bank, but every moment of your life is spent, whether wisely or unwisely. Time marches on relentlessly. Use the present moment to the best of your ability, sharpen your skills, or broaden your intelligence, expand your heart, and master the technique of facing the challenges of life with courage and equanimity. That will be the reward you offer to your parents for the love and sacrifice they have poured on you. Do not offer them in return an ill-reputation, a ruined career, or a damaged character. Make them happy and proud. Earn top grades in both your studies and your character.

SSS XII, 31 Jan 1974

Do not despise the area where you have grown up, and do not desert your parents who have sacrificed so much for you. Live with them and make them happy. Also, love and serve everyone in the area as if they are an extension of your own family and as if they are your kith and kin. Do not be led away by the artificial brilliance and deceptive display of the city, for whatever salary you may get from jobs in those places will be wasted in trivial pursuits. You cannot be free, fresh, and pure in that atmosphere, nor can you serve your parents and other people. You will be a burden on others and a problem to yourselves.

SSS XII, 31 Jan 1974

I am depending upon you, students, for a great transformation in outlook, a great revolution. Students of the Sathya Sai College must lead this movement. The older generation can only talk. It is you who must act. You have to prove yourselves worthy of this College. Be disciplined; be sweet in manners, in speech, and in your relationships with the less fortunate. Be grateful to your parents, your villagers, and those who strive for your welfare. Always try your best to earn a good name for yourselves, for your College, and for your parents.

SSS XII, 31 Jan 1974

I call upon students to revere their parents, for that is the true test of a good life.

SSS X, 13 Apr 1970

If you forget these ideals and allow greed, conceit, and hate to take root in your hearts, you will only be lowering yourselves to the level of the beast. As a first step in educational progress you must revere your parents and have gratitude and love towards them. It is through them that you have this wonderful chance of life on earth. They are the custodians of culture, the earliest teachers who instilled virtue into you. In this college, the ancient ideals of Truth, Righteousness, Equanimity, and Love are held before you all the time. I am sure you have imbibed them, and I bless that by your example you may propagate them wherever you are. Have compassion in your hearts for the unfortunate brothers and sisters who are unlearned, ill or suffering. Try your best to open their eyes, to cure their ills, and to alleviate their distress. That is the message I wish to give you this day.

SSS XIII, 23 Mar 1975

In olden days, after the students had completed their education, the gurus (teachers) used to offer them words of advice before they embarked on Grihastha Ashrama (the life of householders). It was a kind of convocation. The advice the preceptors gave them was: "Serve the world. First of all, revere your father and mother and then develop love for the nation."

SSS XXV, 22 Nov 1992

The Good Student: Earn Good Name

Students possess immense power, more than anybody else. My students are my children. Earn a good name wherever you go—from the home to the nation. That will

please me more than anything else. When you earn a good name, your human birth is redeemed. Sankaracharya has warned youth against being proud of wealth, progeny, or youthhood. All these are transient. What are enduring are Sathyam and Keerthi (truth and fame). Never bother about success or defeat, loss or gain, happiness or sorrow. They are incidental to life in the world

SSS XXX, 22 Nov 1997

Students today have neglected the purpose of education. They feel that passing examinations is the be-all and end-all of the four or five years of College life. Their primary concern is how to get good grades even if by foul means. Practices such as copying from books or slips of paper, or entering the examination hall with mnemonic writings on their palms have become rampant. Even at this tender age they follow crooked ways and pride themselves on their degradation.

SSS XIV, 19 Jul 1979

Students strive in many ways to attain “ranks”; they do not strive to earn virtue. No, not even a thousandth part of their effort is spent on earning virtue. They are eager to collect marks. They do not try to avoid remarks and ensure a good reputation.

SSS XV, 22 Nov 1982

Education should instill fear and faith in the student. Fear does not mean timidity. It is fear of sin and faith in God which have to be promoted. One should feel that he would forfeit the respect and regard of the community if he commits a sinful or immoral act. The student should learn to avoid unrighteous conduct. Students should be taught to love their mothers and their motherland with deep devotion.

SSEHV-IE, p. 1

What the guru knows has to be communicated to the student who does not know. This communication, which is the process of education, should be attempted with great care, with great confidence, and with respect for the teacher. In the olden days, when the teachers taught the Vedas to students, after they had completed their studies and the students were about to be sent to their homes, the teachers used to bless them. They never blessed them in terms such as “you will live long, you will have plenty of wealth, you will have plenty of prosperity,” and so on. That was not the kind of blessing that the guru gave when a student was sent home after completing the study of Vedas. Instead, the blessing consisted of only two injunctions: one was “sathyam vada” (speak the truth); the second was “dharmam chara” (conduct yourself according to the righteous principles). Today, after completing imparting education to their students, teachers bless their students by telling them not to forget them.

SSar, 1972, What The Upanishads Teach Us

Education brings charm and beauty to a student. It earns him fame, prosperity,, and wealth. Education verily is the secret treasure of a student. It is his third eye. A person devoid of it is an animal.

BA-IP, 22 Nov 1993

No one likes a tasteless fruit. Likewise, society will shun an individual who lacks a social consciousness. A student who seeks to earn the respect and regard of society should conduct himself properly. He should be a person of integrity. Spirituality should be manifested in his behavior. He should set an example to others. Most students today are lacking in such idealism.

SSS XXV, 22 May 1992

Our Institute students are filled with devotion and faith; but together with these, they should cultivate humility and discipline. Their behavior should be exemplary. Students have abundant love for Swami, but this is exhibited in unseemly ways. There should be restraint in doing anything.

SSS XXVI, 14 Jan 1993

True education is that which drives away pollution from the mind and develops character. It is not enough if students get good grades, they should take care that they do not get bad remarks. Only then will their grades have value.

PN, 25 Sep 2000

All I expect from the students is that they earn a good name when they go out into society. Their behavior should be beyond cavil. Ill-educated students are worse than illiterates.

SSS XXX, 22 Nov 1997

I prefer to hear that you have earned a good name for your behavior, rather than praise for your scholarship. Do not calculate what money you can earn from your degrees.

SSS XXX, 22 Nov 1997

Our students behave in an exemplary manner. Whatever their background before joining the institute, within a month they are transformed into ideal students. They develop commendable qualities.

SSS XXX, 22 Nov 1997

If we have no good quality, our lives become useless. For the good of the world, people with good qualities are very necessary. As one of the speakers told you this morning, you may acquire several degrees; you may acquire high rank and good grades; but what is the use of all these degrees and rank? Whatever education you may have, if you do not have good qualities, morality and an ethical attitude, your education will become quite useless. Truth and morality are the things which make man's heart sacred.

SSar, 1977, No One Can Separate A Real Devotee From His Lord

With the conviction that very soon our students will go out into the world, set an example to everyone in whatever institutions they may work, and usher in a new era, I bless one and all.

SSS XXX, 22 Nov 1997

One more thing, I do not mind whether or not you achieve high position, but do not get any “remarks” against you. I am aware that nearly all of you are behaving well, but one or two may go astray. I desire that everyone should be exemplary. This is my benediction.

SSS XXX, 22 Nov 1997

Discrimination

Education should be utilized for developing the power of discrimination between right and wrong, good and evil. Without discrimination, a human being is worse than an animal.

SSS XXI, 21 Jan 1988

Young people in their tender years tend to follow the inclinations of the mind. They do not rise to the level of their intelligence. Consequently, they are subject to various agitations and frustrations. They have to learn to use their powers of discrimination. “I am a human being. In this condition, how should I conduct myself so that I may win the respect and regard of others?” These are the questions which each student must ask himself. They should inquire on every occasion as to what is the right course and what is to be avoided. They should decide on what they should do and where they should go after due inquiry. Having acquired knowledge, they should not behave like illiterate, uneducated persons. Their conduct should be in keeping with their learning. Humility is the index of true education. Without humility, scholarship will lack luster. Discrimination is essential for every student and educated man.

SSS XXI, 16 Jan 1988

At present, educated people lack the ability to act according to their convictions. They know what is right but lack the will to carry it through. Teach the students to discriminate in a detached manner and arrive at right conclusions, and encourage them to put their faith into practice without fear.

SSS XII, Aug 1974

Humility

Humility is the hallmark of education.

SSS XXIX, 22 Aug 1996

The true sign of education is humility; for there is so much more to be investigated and learned.

SSS XIV, 30 Aug 1978

Real education requires the cultivation of a sense of humility. Great learning brings great humility. Without humility, there is no education. This is lacking in the youth of today.

SSar, 1972, Learning and Humility

Students should totally eschew pride and cultivate humility and reverence. These are the hallmark of true education. Acquire humility along with your education. Respect your parents, teachers, and elders. Love those who are younger than you. Students today are prone to excessive talking, bragging, and ostentation. You should not give room for such shortcomings.

SSS XXIV, 25 May 1991

Students! Money comes and goes, morality comes and grows. What is the use of acquiring wealth and money? This will not help you at all. Students! You should not live like animals—like dogs and foxes. You should live a sacred life. The quality of a good and correct education should be to respect elders and be respected by your friends. Education should promote humility. Out of humility you will get deservedness, and from deservedness, you will get wealth, which you should use for propagating dharma.

SSar, 1978, Education Should Promote Humility In The Educated Person

As our students are unassuming and humble, devoid of all show and pomp, you underestimate their excellence and underrate their abilities. Our students reject and resent all pomp and show. The students who love pomp and show are not students at all. Our students know the truth that egotism is the cause of disaster. Our educational institutions are making an effort to produce thousands of ideal students to help people lead ideal lives.

SSS XVII, 22 Nov 1984

Students! Do not be proud that you have acquired scholastic knowledge. The true form of knowledge is humility. Eschew pride and self-conceit; pursue the right goal.

SSS XXVI, 4 Mar 1993

Students! It is natural for you at this young age to be proud, hasty, or impetuous. True education should result in humility.

SSar, 1990, Ascent of Man

Humility and an attitude of reverence are essential for man. They are not promoted by the educational process of today. The processes recommended in the Upanishads ensured these two.

SSS V, 25 Mar 1965

In times gone by, universities were referred to as “homes of humility,” since humility was the characteristic of an educated person.

SSS XIV, 19 Jul 1979

There is an ancient axiom that says, “Education imparts humility; humility ensures credibility; credibility brings wealth; wealth induces charity; charity confers peace and joy here and hereafter.” Today all educational institutions emphasize the need for riches. “Become wealthy through the easiest and quickest methods”—that is the slogan. No effort is made to inculcate humility and reverence, for they are won through discipline alone.

SSS XIV, 19 Jul 1979

Study must endow one with humility. But today, students are afflicted with aggressive audacity. In the field of education, there are factions and fights that harm relations between students, teachers, and administrators. Politicians are at the bottom of it all. Neither the students nor the teachers are to be blamed.

SSS XI, 31 May 1972

The characteristic result of the modern educational process is the bloating of conceit into the size of a pumpkin when only a mustard seed size of learning has been acquired! And yet the students aspire for unlimited rewards.

SSS , 23 Nov 1982

We scarcely find either vitality or skill in the present educational system. Education without humility is no education. Students should cultivate an attitude of obedience to elders, devotion to God, and unflinching faith in Dharma. They should nourish within themselves the belief that a strength that springs from Dharma, morality, and spirituality is real strength.

BA, 22 Nov 1983

Educational institutions must adopt a royal road towards the good life. Education is losing its worth day by day because institutions seek distorted and devious roads, and students are not loyal to the ideals of justice and rectitude. Vidya must confer vinaya— education must promote humility. Humility is totally absent today among students. Lessons on humility are found in the textbooks, but they are not reflected in behavior or as precepts put into practice.

SSS XV, 6 Nov 1981

Education must result in humility. The educational process prevalent today does not promote humility. It confers degrees which swell the heads of recipients. It does not sanctify the person who is educated. Education has to encourage exploration of the true needs of the country and the methods by which they can be met.

SSS XV, 25 May 1982

Education can become meaningful only when you have developed humility and right behavior.

SSS XXI, 26 Jun 1988

If you want to feel important or arrogant because of your education, it is well known that true education consists of acquiring humility and removing ego. True education does not bring arrogance. Education brings humility in its wake, and all educated people look at everyone else with humility and equal mindedness. If we ask the question, who is a blind man in this world, we get the answer that he who knows everything and yet is not able to see things in the proper perspective is a blind man. If only we are able to give service and conduct ourselves with humility when we see elders, that will be referred to

as true education. Without knowing the essence of education, do not go about saying that you are an educated person.

SSar, 1973, True Education Results in Humility and Equal Mindedness

Education gives you humility and humility leads you to deservedness, which in turn will give you wealth. Wealth should enable you to take the dharmic path. Therefore, students should first learn to be humble and conduct themselves with humility.

SSar, 1978, Opening Address

The truly educated person should not have the slightest trace of ego. You may achieve great distinction in sports or in your examinations or in any particular field of study. But if you develop pride or arrogance as a result, it will bring about your downfall.

SSS XVII, 9 Feb 1984

Humility is the hallmark of true education. Humility does not mean moving about with a bowed head. It calls for respect to humanness. It is beastly to go about causing fear in others. Humans should be free from fear. Both fear and frightening are animal qualities. Men must be fearless. Today fear haunts every place. How does fear arise? It arises when one is full of bad thoughts and bad feelings.

SSS XXX, 22 Nov 1997

Vidya dhadhaati vinayam (Education confers humility). Humility is not merely an external show of respect. The true meaning of humility is the absence of a feeling of ahamkaara and mamakaara (egoism and the pride of possession). Education should aim at inculcating such an attitude among students. Every man should cultivate such feelings of egolessness and detachment and lead his life on this basis.

SSS XXV, 22 May 1992

Humility is the hallmark of right education. Humility is lost when men are filled with self-pride, or discontentment. Humility should be observed in all circumstances. It should be manifested from the heart. Egoism is an acquisition from outside. The arrogance of knowledge is an acquired vice. In young persons, it destroys human values.

SSS XXV, 22 May 1992

Many carry swollen heads because of the degrees they have won through the study of books. But of what avail is that load when they do not fold their palms to adore God? Humility is the mark of scholarship. If this mark is absent, the scholar is an ignoramus. Humility is the product of Atmavidya. Of course, the study of the material world is important. It should not be neglected. But the study of one's atomic core is essential.

SSS XV, 22 Nov 1982

True education should induce humility in the student. Without humility, education will lack luster. Humility will bring out the true qualities of an educated man. It will proclaim the virtues of a person. Reverence for elders, loving regard for parents, discriminating between right and wrong, adoring the Lord—these are the hallmarks of humility in an

educated person. This is the essence of good character. It is the fragrance of human life.

SSS XXII, 29 May 1988

Education must endow you with this eagerness to surrender. The uneducated may assert that his desire must prevail. He must be allowed to correct himself and he ought to shape his career as he wills. But, the learned will be humble and eager to follow the Lord's will. These virtues can be discovered in man only when he engages himself in some activity, such as service of his fellow man.

SSS XVIII, 13 May 1985

Patriotism

Students must be imbued with genuine patriotism. Starting with love and reverence for the parents, students should cultivate love and reverence for the motherland. All your education must be a preparation for serving the nation.

SSS XXII, 22 Nov 1988

Students today should develop a healthy patriotism. They must honor their mothers. Only then will they be ideal men. Today corruption and dishonesty are more rampant in cities with universities, high courts, and all other paraphernalia, than in forest areas where illiterate tribal people live. There is a greater cooperative spirit among the hill tribes than among the denizens of metropolises.

SSS XXVI, 6 May 1993

The uneducated may not be patriotic; but the country is harmed more by the educated! As soon as they are awarded the degrees or diplomas entitling them to pose as doctors or engineers, they run after some agent, secure passports, and try to bribe their way to work in foreign countries. Although money is desirable, one should seek only as much as is essential. One can earn enough in one's own country and at the same time serve one's poor and struggling brothers and sisters in the villages. Is it a sign of education when one has no love for the land where he was born and where he grew up? Consider for a while the wisdom of disliking one's homeland and becoming fascinated with another land. One must serve not only one's own people, but also the people of other countries. What are we to say to those who hate some and love others? How can any land to which he attaches himself respect a person who has no respect for the land of his birth?

SSEHV-IE, p. 16

This distortion is the result of the educational system. The beggar at the door wails, "Mother! I am a stranger. Give me alms." He means that he does not belong to the village and that he has no one to support him or feed him. The beggar hopes to get bread or money. The educated person in a strange land hopes to get huge sums of money. They, too, belong to the same profession. Our students should avoid such demeaning temptations. They should not give up their mother country and proceed overseas. They must not commit the mistake of believing that a person becomes great when he goes overseas and returns. Air hostesses do it every day. Have faith and love

towards your home, your village, and your motherland. But that does not imply hatred of other countries. On no account should hatred or enmity or intolerance pollute your minds.

SSEHV-IE, p. 17

Along with your usual education, you must imbibe the qualities of faith in the nation to which you belong and cherish the welfare of the world in which you live.

SSar, 1990, The Glory of Indian Culture

Students today are not filled with love for their country. They also lack self-confidence. There is no sign of faith in their Spirit. Students, therefore, should cherish patriotism and develop self-confidence. Only then will they be in a position to make use of their education for serving their country and promoting the well-being and prosperity of the nation.

SSS XXV, 21 May 1992

Appreciation and regard for one's own country and its achievements is a sacred duty, dharma. It is not the mark of good education if one forgets one's own country and goes after the exotic.

SSS XX, 22 Nov 1987

Dear students, today the educational system does not promote the spirit of patriotism. Education is pursued to achieve individual aspirations. It is because patriotism is absent that we have differences between individuals and groups. It is essential to promote love of country among students. Just as you say "this is my body," you must say "this is my nation."

SSS XXV, 28 Jul 1992

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

PN, 26 Jul 1999, "Human Values and Education"

Dear students, true Bharathiya education consists in instilling in the students reverence for Bharath and its cultural heritage. It is not politics that will protect Bharath. Nor will bombs and arms protect it. It is the patriotism and spirit of sacrifice enshrined in the hearts of the people and their spiritual outlook that will protect the nation. Hence, students today should be filled with the spirit of sacrifice, and should cultivate selfless devotion to the country and prepare themselves to pursue the spiritual path. Only such students—boys and girls— can protect the nation and safeguard its security.

SSS XXV, 21 May 1992

Students today need two things: The spirit of sacrifice and devotion to God, and love of their homeland. Because people are filled with pride, selfishness, and self-interest, they are ceasing to be human. It is supremely important that the qualities of devotion to God, patriotism, and self-sacrifice should be developed among the people. For this, the first requisite is the elimination of “my” and “mine.” The readiness to sacrifice one’s pleasure and comforts for the sake of the nation should be promoted among the students. When there are many high- minded, spiritually-oriented students, the nation will achieve peace and security.

SSS XXI, 14 Jan 1988

Broad Vision

Specialization in studies does not help a student get an integral view of life and its problems. Education should serve to develop a broad outlook and an all-round view of life.

SSS XXII, 21 Jan 1988

Young people today lack a broadminded universal outlook, which will enable them to lead exemplary lives. They are too self-centered; like frogs in a well, they are preoccupied only with their narrow selfish interests. It is essential that they broaden their vision and develop open-heartedness.

SSS XVII, 9 Feb 1984

Today educational institutions are growing in numbers, but there is no growth of a broad outlook among educated people. Education should serve to enlarge the vision and broaden the outlook of people. Everyone should be made to feel that his or her welfare is integral to the nation’s well-being.

SSS XX, 24 Sep 1987

A student must cultivate wide, inclusive feelings. Then only is he entitled to acquire higher learning. Then only can he earn respect in society. He must keep far away from narrow selfish thoughts, feelings and plans.

Vidya Vahini

The spirit of sacrifice should grow among students. They should develop a broad outlook.

SSS XXVI, 6 May 1993

Yield your place to persons weaker than you when queuing for the bus. Shed any desire to get ahead of others. Do not always think narrowly about your own position. It is only when you develop a broad outlook that you will be able to emerge as leaders of the nations in the years to come. You are the leaders of tomorrow. It is only if you develop the right attitudes now that you will be able to play your roles properly in the future. Purify your hearts. Control your senses. This is the right path.

SSS XXV, 21 May 1992

Expansion is the keynote of education. You know that when a balloon is blown too fully, it bursts and the air inside it merges with the vast limitless expanse outside. Your love, too, must fill your home and society, and finally, burst even those bonds and become worldwide. A drop of water held in the palm is soon evaporated; it is too much alone. But drop it into the sea and it survives as a part of the sea. It assumes the name, the taste, and the majesty and might of the sea!

VA-IP, p. 182

Brotherhood Of Humanity

Education should imbue students with certain ideals. They should realize that 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. If these basic ideals are followed, there will be no room for petty differences and mutual recrimination.

SSS XIX, 20 Jan 1986

In the realm of the mind and in society, education is the basis for leading a purposeful life in the physical world. It equips one with the mental strength and steadiness to face challenges in life. It enables one to understand the myriad manifestations in nature. It is only when one understands the powers of his mind that he can recognize the relationship between the world and society. Real education should enable one to realize that mankind is one family. It should help one to experience the unifying forces in society.

SSS XXI, 22 Nov 1988

Bharathiyas got their freedom in 1947, but they have not achieved unity. True education consists in teaching people to live in peace and harmony with a feeling of common fellowship. Life today is riddled with differences and discord. Hatred reigns everywhere. Of what use is our freedom? Sva- than-thram really means freedom of the spirit. It is not related to the physical. People speak about "independence." What is this independence? It was meant to convey the idea that freedom means not depending on any outsider. But are we really self- reliant today? We are dependent on many in several respects. How can we claim we are independent when we are dependent on others? There is only one difference between the old British days and now. In those days we used to accuse the white men of oppressing the colored natives. Today the natives are oppressing the native population. Did we achieve freedom only to inflict suffering on ourselves through our own men? Is it to besmirch our culture that we got our freedom?

SSS XXVI, 15 Aug 1993

Children's minds should not be polluted by fear, hatred, or disgust. The doors of their hearts must be open to all. Later on, as the impact of society and the state grows, pupils can be led to an understanding of the political and religious forces that will affect their lives.

SSS XIX, 28 Dec 1986

Faith and Devotion To God

Man has to develop faith in himself and in God. This is the secret of greatness. Students should not consider themselves weak and imbecile beings. Rely on your conscience and not on the impermanent body or the fickle mind. Make faith your life-breath.

SSS XXVI, 20 May 1993

Skepticism seems to grow with more and more education. The more intelligent the students are, the more doubts develop in them. Lacking self-confidence, ultimately they fail to reach Self-realization. Our institute students are always happy. This happiness lends beauty to their lives. It is not physical beauty, but the spiritual beauty derived from good character.

SSS XXX, 22 Nov 1997

Education should be for acquiring knowledge and for facing the challenges of life, not merely for getting a job. Students should not become servile seekers of posts in government. They should have faith in God and bow their heads only to the divine. They must always be prepared to make any sacrifice for God and country.

SSS XXI, 14 Jan 1988

Education must provide illumination. The darkness of ignorance and the dusk of doubt have to flee before that splendor. Then it is easy to cultivate good thoughts, feelings, and impulses in the brightness of the heart.

SSS XIV, 7 Dec 1978

So, the hearts of the young pupils have to be filled with noble yearnings by you, so that they may be shaped into strong and sturdy instruments for raising the India of the future to the height that is her right.

SSS XIV, 20 Nov 1979

The student who spoke a few minutes ago said that the perusal of a load of books cannot be education. Yes, it has to tend the body, mind, and spirit, in addition to the intelligence. It cannot be confined to the four walls of a building. The Universe is a University for those who care to watch and learn. Awareness is life; so, the farmer, the carpenter, the smith, the sculptor, the merchant, all have the need to be aware of their duties and responsibilities, their skills and standards, which education must foster and fix.

SSS XIII, 25 Jul 1975

Education must aim at providing the child, not livelihood, but a life worth living. For this, the acquisition of skills in doing or reasoning is not enough. Faith in oneself and in the Divinity of oneself are absolutely essential. That is the precious treasure of wisdom, stored in our ancient scriptures and in the experience of the Saints and Sages of all countries and faiths.

SSS XII, 3 Jan 1974

Students should try to develop the powers latent in them. The educated men of today believe what they read in novels and newspapers, what they see in films, and even in the whimsical words of a passerby. But they have no faith in God. The educated man wastes his life by developing faith in petty mundane things and by refusing to develop faith in the wisdom to be gained by divine power and spiritual knowledge.

SSS XVII, 22 Nov 1984

Education that is not based on ethics, morality, and spirituality is utterly worthless. All education, wealth, and ritualistic worship or penance are of no value without genuine devotion to God. Devotion can elevate the lowly to the highest level.

SSS XXIX, 20 May 1996

From the time you get up till the time you go to sleep again, you are using your education for earning the pittance of a livelihood. If you cannot use your education to be near the feet of the Lord, what is the purpose of all this knowledge? You must have God in your heart and recognize all living beings as equal.

SSar, 1973, True Education Results In Humility and Equal Mindedness

Man has to pursue both the preyo marga (worldly path) as well as the shreyo marga (spiritual path). Man should combine the mundane with the divine. Students should learn to combine these two paths. Develop faith in God. Without faith in God life is useless. Everything depends on your faith in the divine. The divine is the basis of all that happens. Therefore, develop faith in the omnipotent divine. Anything in the world can be accomplished with faith in God.

SSS XXV, 28 Jul 1992

Education that teaches us about the Lord is the only true education. The teacher who teaches us about the secrets of divinity is the only true teacher.

SSar, 1978 Service To Man Must Be Regarded As Service To God

You must use your education for the purpose of developing faith in God and respect for your parents. Your life should rest on morality and truth. Your life may or may not go on well, but you must base it on correct foundations. Money comes and goes but morality comes and grows. It is a matter of great satisfaction if you are educated on the right lines, become an example to others, and accept positions of responsibility. In all these things, always keep your heart straight and clear. Then you will get the grace of God.

SSar, 1973, Detachment is Possible for One and All

Education without contemplation on God is useless. Cultivate divine love like these great devotees and make your lives meaningful.

SSar, Jan, 1995, Priyavrata and Jada Bharatha

Many people who are educated, who are in charge of education, and who are in responsible positions are asking questions such as: what is the meaning of religion, what is Indian culture, what do ethics stand for, and what is morality? By asking such questions and by displaying ignorance of the basic tenets of our religion, they are

confusing the minds of the young students. It is clear from their questions that their knowledge has been derived only from books and can be described as book knowledge. They do not seem to have had any divine experience in their lives. Such is the state of our guardians. I hope that the students will conduct themselves in a manner that will open the eyes of those who are in charge of education.

SSar, 1973, Sanctity Of The Teacher-Taught Relationship

Ultimately, as God is the basis of everything, students have to develop faith in God.

SSS XXIII, 20 May 1990

You have only bookish knowledge and superficial knowledge. They are of temporary value, perhaps no farther than the examinations! If the value of education is to last throughout life, students have to cultivate faith in God. They should realize that when they constantly think of God and perform all actions with divine feelings, they will experience the full blossoming of their human qualities. Consider every action as dedicated to God. You cannot avoid actions. You must transform work into worship. You have to perform work in this spirit. You cannot substitute prayer for work. You have to combine both work and worship.

SSS XXV, 31 Aug 1992

Students today have implicit faith and unquestioning belief in what scientists say; but however much you may din into their ears, they have no faith in God. First of all, you must have faith in God's existence. One simple reason for this is that in the dictionaries of all the languages, you find the word "God" among other words. Any dictionary contains only words referring to things existing in the world such as birds, beasts, and other living beings, as well as inanimate objects. Non existing things do not have a place in the dictionary. The very fact that the word "God" occurs in all dictionaries is enough to prove the existence of God. Even if you have not seen or experienced some of the things included in the dictionary, there are other people who have seen or experienced them. So, based on your limited experience you cannot deny the existence of anything mentioned in the dictionary. If you have not experienced God, there are other people who have experienced Him and that is why the word "God" finds a place in the dictionary.

SSS XXV, 26 May 1992

Education should instill in the student "fear and faith." Fear does not mean timidity. It is fear of sin and faith in God which have to be promoted. One should feel that he will forfeit the respect and regard of the community if he commits a sinful or immoral act. The student should learn to avoid unrighteous conduct. Students should be taught to love their mothers and their motherland with deep devotion.

SSS XIX, 20 Jan 1986

Love

True education can be summed up in one word: LOVE, all-encompassing love. A life without love is worse than death.

SSS XVIII, 22 Nov 1985

Education must broaden the heart; it must expand one's love.

SSS XV, 22 Nov 1982

Expand your love so that you recognize God in every being. This is the goal, the purpose and the fulfillment of vidya (education).

SSS XX, 8 Feb 1987

You must cultivate tolerance and develop selfless love. These two are the essence of education.

SSar, 1996, Sathya and Dharma: The Hallmarks Of Humanity

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 sreya niyamam vina (no benefit accrues without adherence to proper discipline). Everything should be within certain limits.

PN, 29 Sep 2000

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 121athya and dharma. Sathyam bruyath, priyam bruyath, 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.

PN, 25 Sep 2000

True education is that which develops love and confers well-being on 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).

PN, 25 Sep 2000

True education is that which fosters pure feelings. To have virtue 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.

PN, 20 Sep 2000, (Telugu Poem)

Compassion

The student seeking Vidya must possess kindness, compassion, and love towards all living beings. Kindness to all beings should be his very nature. If it is absent he becomes a boor. Vidya means, more than everything else, the quality of compassion towards living beings. If a person bears ill-will against any being, his education has no meaning.

A blind person cannot see the travails of others; nor can a deaf person be moved by the groans of a man in pain. The sight of suffering softens the heart. Stories of distress urge one to rush to the rescue; but education, as imparted now, renders man indifferent to the sufferings of others: blind and deaf, in fact! Even worse, educated persons and persons undergoing education in colleges and schools, now inflict harm and pain, cause loss and injury, and revel in violence. Observing this fall in standards, one is tempted to doubt whether these are men, or beasts in human skin!

SSS XIII, 23 Mar 1975

Among the educated, we find no signs of self-knowledge; nor do we see another vital quality that we expect every human being to have, namely, the quality of mercy, of sympathy or compassion. The “uneducated” have this quality more than the “educated”! Education seems to harden our hearts and squeeze out the feelings of pity and piety. Many species of animals are gentle and tender in their habits and nature. The deer, the elephant, the cow, the horse—these live on sathwic food and behave in a sathwic manner, so they are adored and even worshipped by man. Tigers, bears, hyenas, and other wild animals are feared by man and driven by him into the dark recesses of forests. But the wonder is that the wildness, the cruelty and the terror-inflicting attributes of these beasts are developed and exhibited by man himself! Man prides himself as the crown of creation. He declares that he has in him the Spark of the divine. But he ignores It or suppresses It and revels in displaying the qualities of the ferocious beasts of the jungle.

SSS XIII, 23 Mar 1975

Therefore, I desire that the youth of this land must make the fullest use of these precious years when they are at college, to learn and practice the culture of this great land. They should not fritter away this crucial period of their lives indulging in wasteful and wild adventures, causing loss and pain to others. The students of today are the teachers of tomorrow. They have to shape the destiny of this land through precept and example. You cannot be young for long. Every day you are moving nearer and nearer to the age when you have to take on the burden of running a home and running the country. If, today, you relish the infliction of loss and damage, of suffering and pain, surely you cannot complain when later you have to encounter those very evils at the hands of the youth of the future.

SSS XIII, 23 Mar 1975

Control of Senses

Students! Your first task is to cultivate control over the senses. Only the student who has mastery over the senses can be heroic in his life and be strong and effulgent as a diamond. The one who is a slave of the senses will be a slave of the world. Self-control must be the primary aim of education.

SSS XXV, 21 May 1992

Education should be pursued for achieving control of the senses. The ancients held in high esteem only that system of education that promoted control of the senses. Control of the senses is called dhama in metaphysical parlance. The vicissitudes of time, place, and circumstances have resulted in the term dhama getting reversed in today's student community into the term madha (arrogance). The reason is the disappearance of humility and reverence from the students. Indulgence in sensory pleasure has become their primary concern.

SSS XXV, 14 Jan 1992

Students should regard control of the senses as their foremost guiding principle. In the old days, students who achieved self-control received a diploma in true education called saakshara. The inner significance of this title is that the recipient is one who has mastered his senses and recognized his inherent Divinity. When dhama (self-control) turns into madha (arrogance), saakshara gets reversed and we have rakshasa (demon) in its place. Consequently the student who practiced shama and displayed humility and reverence was regarded as saakshara, and the student who was filled with arrogance and egoism was characterized as rakshasa (demon).

SSS XXV, 14 Jan 1992

In the education process, it is essential to inculcate among students a need to control the senses. It is the absence of self-control that is at the root of all violence and conflict in society today.

SSS XXIV, 20 May 1991

Discipline, which should be the primary characteristic of a student, is seldom in evidence today. Students seem to think that an easy and physically comfortable life is conducive to happiness. This is not so. True happiness can come only from indriya nigraham (control of the senses) and from Atmanandam (the bliss of the spirit). The first requisite is for students to develop sense control. The goddess of knowledge, Saraswati, confers her blessings only on the student who practices self-control.

SSS XXIV, 23 Nov 1991

There is a story, which illustrates what happens when the agency intended for control of the senses becomes itself a victim of the senses. Once upon a time the government of a country set up a border force to prevent the entry of hostile foreign elements. A camp was set up on the border. A soldier who was keeping vigil caught an enemy intruder entering the country. After catching him, he shouted aloud that he had caught an enemy. The captain, who heard his shout from his tent, asked the soldier to bring the captive to his tent. The soldier said that the man was refusing to come. Then the captain asked the soldier himself to come. The soldier said that the intruder would not let him go! This illustrates the plight of the educated students today. Education, which should enable them to acquire mastery over the senses, has made them captives of the senses. Students should not succumb to such weakness. They must develop spiritual strength. The bad qualities that afflict them must be kept out. Those who cannot do this will never become good students.

SSS XXV, 14 Jan 1992

When you are young, you have the strength of body, mind, and spirit; and if you are not able to control your urges at this age, you will not be able to do so when you grow older. Education has the proper meaning only if you are able to control your sense organs, set your ideas on the right path, and keep your mind clean.

Ssar, 1973, Sanctity of The Teacher-Taught Relationship

Students should realize that education is for life and not for making a livelihood. They should strain their every nerve to acquire steadiness of mind, which is a prerequisite for concentration. They should bend the body, mend the senses, and end the mind, for this is the process of attaining immortality. If you want to be masters and not slaves, you should keep your body, senses, and mind under your control.

SSar, 1990, Vagaries of The Mind

Ceiling On Desires

When a child is born, he is innocent of all desires. As he grows older, desires multiply. These desires have to be kept within limits. Life is a long journey and the less luggage you carry, the greater the comfort. Reducing desires is the true mark of civilization. The government has imposed ceilings on land, on houses, and on many other things. But there is no ceiling on desires. Education should lead to restraint on desires.

SSS XXV, 21 May 1992

In the railway journey of life, students are like long-distance passengers. They should not burden themselves with too many desires. Reasonable aspirations to achieve distinction in one or another field are legitimate, but there should be a limit to such desires. Insatiable desires result in disappointments, which cause mental disability. Man forfeits peace largely because of the desire to amass and hoard wealth. As birds and animals have no such tendencies, they lead a freer and more contented life.

SSS XXV, 22 May 1992

Man is a prey to insatiable desires. As soon as he realizes one desire, he develops a desire for something more attractive. There is no end to these desires. Man should develop contentment. The discontented man loses in many ways. A student may desire to score high grades, but he should wish that others would do so as well. Not to wish so is a selfish attitude that is unbecoming. All should fare equally well in the examinations. All should achieve excellence. Students should have this broadminded attitude.

SSS XXV, 21 May 1992 Concentration—Peaceful Mind

All investigations of the external world are reflections of mental processes which emerge from the “I” projected by the Atma, a spark of the Paramatma. If we concentrate on this basic truth, we can see the divine basis that sustains everything. Education, therefore, has to develop this power of concentration and not the mere capacity to collect facts. Today, with the accent on “collection,” we ignore “concentration.” The essence of education is concentration of the mind and not collection of facts.

SSS XIX, 3 Jul 1986

Students should cultivate the intelligence needed to cleanse the mind, to stand on one's own feet, and to render service to fellowmen. Napoleon used to tell his people, "Be clear. The rest will follow." Minds clear and strong can achieve the hardest tasks with ease.

SSS XV, 23 Nov 1982

Increasing numbers of people are seeking education, not for learning, but for acquiring a means to gratify their desires. Education, today, is not sacred. Students have no steadiness of mind, even for a moment. With this instability, how can they pursue studies with earnestness? The authorities also do not offer proper help or encouragement.

SSEHV-IE, p. 11

Inconstancy rules the minds of our students today. They never remain steady, even for a second. Of what avail is their education which does not develop this virtue of steadiness of mind?

BA, 22 Nov 1983

A steady mind is the mark of a truly educated person.

SSS XXI, 21 Jan 1988

Students of today are mercurial in their temperament and flit from mood to mood. How can Vidya reside in the hearts of these men who have no constancy of mind?

BA, 22 Nov 1983

Spirituality does not mean mere meditation or worship. It means getting rid of pollution in the mind. Students should be known for their serenity and orderliness. Instead, we find that there is excitement and agitation wherever a few students gather. This should not be allowed to happen.

SSS XXV, 21 May 1992

The foremost thing that should be considered by the students, today, is how to get rid of the bad thoughts and desires that envelop them. They are the worst enemies of man. Man's best friends are good thoughts, good intentions, and good behavior.

SSS XXV, 22 May 1992

Due to the effect of modern education and high intelligence, man has become a slave of his senses. Unable to control his mind, man is leading the life of fear and delusion.

DS 1998, My Life Is My Message

It is a pity that today's education caters only to the development of intelligence and cleverness, ignoring character and human values altogether. What is the use of acquiring any amount of knowledge available in the world if one does not have character? This is the reason for the loss of balance in both modern and educated men. If you lose your balance while riding a bicycle, you are liable to have an accident. Similarly, if there is a lack of balance between knowledge and character in your life's

journey, you are surely exposing yourself to serious accidents. Therefore, you have to control the senses on the one hand and develop virtuous living on the other. It is highly essential for students to maintain a balance between the two. Students! It is not enough to merely exercise control over your senses. You should also harmonize them. According to Patanjali, Yoga is the control of the wanderings of the mind. However, such control of the mind is difficult, if not altogether impossible, to achieve. The appropriate and easy method, on the contrary, is to achieve mental harmony or balance. Concentrate on what is good, and then you will be automatically keeping yourself away from what is bad. It is the weakness of your mind that is responsible for all your problems.

SSS XXIII, 22 May 1990

The sages who laid down the goals of education have declared, “5a vidya ya vimukthaye.” (That is true education, which helps to liberate man)—liberate him from greed, hatred, unrest, narrow loyalties, and ego impulses. Education today adds to the unrest already in the heart of man. It does not liberate him from the prison house of desire into which he has strayed. Man builds rest-houses where he can cool his tired brain and revive his exhausted nerves, but he has yet to build santhimandirs where he can unconcernedly learn to witness the happenings of the world, aware of the level of the world, aware of their levels and relative importance. That would give him equanimity. Faith in an All-knowing, All-operating God would render him free to watch the ups and downs of history with interest.

SSS XIV, 30 Aug 1978

Today, we hear a great deal about duty and the responsibility to perform duties concerning each group. This is all very well, but the connotation of the words is not properly understood. The student thinks that his duty is only to be punctual when he attends college or school, and to be attentive during the lectures and other academic exercises. Teachers consider their duty finished when they complete prescribed hours and perform assignments allotted to them. This misconception has to be given up. Education has to be welcomed as a sadhana for the establishment of santhi in the individual heart, as well as in society, including the Human Commonwealth.

SSS XIII, 6 Jul 1975

We must make efforts to secure a place in the heart of the Lord. Ancient Indians understood this, and they lived with such sacred spiritual ideals that they could provide peace and prosperity to the world. Present day intellectuals are no match to the educated ones of those days. In the olden days, educated ones offered their learning to God. Today, we sell our learning and education for wealth. It is not money, but the mind that is important. The mind must be kept under control and humbly offered to God.

SSar, 1996, Sathya and Dharma: The Hallmarks Of Humanity

In the world, there are many educated people, but this education does not bring happiness. True peace is present within your heart. Going out and searching for true peace of mind is a waste of time. All that you wish to acquire is within you.

SSar, 1977, God Is Beyond Description Through Words.

Just as the body needs rest, the mind also needs quiet. Faith in God is the best guarantee of mental quiet. Man must follow the path of virtue, practice spiritual disciplines, and take an enthusiastic part in social service. These three have to be accepted, adored, and assimilated into daily life. Education has to clarify the goal of life to the rising generation and indicate ways and means of accomplishing it.

SSS XIV, 30 Aug 1978

When one's interest is rooted in some field of knowledge, attention on it becomes firm, and memory will enshrine it in the mind. Students now remember the trivial details of the lives of film stars, since they are victims of a barren fascination. Steady interest is essential in order to master worthy knowledge.

SSS XV, 30 Aug 1981

4 Ss: Self-knowledge, Self-confidence, Self-reliance, Self-realization

There is a great and urgent need that you should delve into the problem—who exactly you are—and realize that you are divine, so that you can raise yourselves to that level, instead of remaining merely human or degrading yourselves into the lower level of animality. What exactly are the degrees which you earn now, after such elaborate and exhausting studies? The degrees are only begging bowls, which you can hold while presenting yourselves in front of office after office, seeking a job. Education does not fill you with self-confidence, self-reliance, or self-knowledge. How can even parents, teachers, and the elders give you these, when they themselves are suffering from their absence? Since they do not have these qualities, the country is in the throes of poverty, faction, and sloth.

SSS XII, 1 Apr 1973

This College has not been established just to prepare you to earn degrees. Its main purpose is to help you cultivate self-knowledge and self-confidence, so that each of you learns self-sacrifice and earns self-realization. Teaching university curricula, preparing for university examinations, and awarding university degrees are only the means employed for the end, namely, spiritual uplift, self-discovery, and social service through love and detachment. Our hope is that you will set shining examples of spiritual awareness and its beneficial consequences to the individual and society through the lives you lead.

SSS XII, Aug 1974

Knowledge that we obtain in educational institutions today is only information-oriented. It can be compared to the process of gathering raw materials. Information you acquire should enable you to bring out the products of self-respect, self-support, self-confidence, etc. It is our duty to supply these products to the nation.

SSar, 1993, Dharma and Indian Culture

Education must award self-confidence, which is the courage to depend on one's own strength. Today, one emerges from the process of education with a hardened heart. The goal of education is to foster sympathy for the less fortunate, but the knowledge and skill earned by one are often diverted to selfish ends. Einstein explained to a friend why he spent sleepless nights; and Gandhi, too, once gave the same reason to a questioner: "The hardness that the heart gains is through education!" The friend told Einstein, "But you are a product of the same educational system." Einstein retorted, "I am what I am, not because of it but in spite of it!" Education has become a means to gain self-importance and boost one's conceit.

SSS XV, 22 Nov 1982

Education should be for acquiring knowledge and for facing the challenges of life, not merely for getting a job. Students should not become servile seekers of posts in Government. They should have faith in God and bow their heads only to the divine. They must always be prepared to make any sacrifice for God and country. Demonic forces have gained strength because people have lost their faith in the power of God and dharma (righteousness). Students should develop self-reliance and self-confidence. They have to adhere to basic qualities such as truth, righteousness, forbearance, and self-sacrifice, which are common to all people without regard to nationality, creed, or language. They must cultivate a broad outlook, based on the fact that the Divine is present in everyone. There is nothing they cannot accomplish if they have faith in God and earn God's grace.

SSS XXXII, 14 Jan 1988

Without being able to control the senses, what is the use of learning every kind of knowledge? All knowledge is useless if one has not acquired self-knowledge. Such a person may be regarded as intellectually clever, but cannot be called intelligent. The first step, therefore, is to know one's self. Spirituality is the means to acquire knowledge of yourself. Hence, as much importance should be assigned to the promotion of good qualities in the educational process as is given to academic studies.

SSS XXVI, 4 Mar 1993

Most students are apt to get disheartened when they fail to obtain high grades in an examination. They should, on the contrary, regard it as a challenge to do better in the future. Students must develop courage, self-confidence, and determination, so that they can face any situation in life. This is the reason for combining spiritual discipline with academic studies.

SSEHV-IP, p. 102

It is necessary today for every one of you to examine why you are getting educated. Is it for the sake of understanding the truth of life, or is it simply to get some job and a salary? True education is that which enables you to stand on your own feet. Therefore, try to develop self-confidence and try to improve your character through the processes of samskara or purification. You must develop culture, which is moral, spiritual, and ethical. You must cultivate an independent approach. You must develop the habit of carefully discharging your duties satisfactorily and correctly. You must be ready to lay

down your life for the welfare of the country and for the welfare of the nation. Today we find many individuals who exploit others for their own happiness. We rarely come across an individual who sacrifices himself for the sake of another's welfare; or an instance where one man suffers so that ten other people may be happy. We should not cultivate the habit of subjecting ten people to unhappiness just for the benefit of a single individual.

SSar, 1972, The Perishable and The Imperishable

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

SSS XXII, 23 Jun 1988

Well-wishers of youth, instructors of youth, young men of this college! When you look deep into the theory and practice of modern educational institutions and compare them with what we know of the theory and practice in ancient Indian educational institutions, you will be shocked at the vast difference in the two systems. The ancient schools aimed at self-knowledge first and knowledge of the objective world as a corollary. Truly, the sign of an educated man is his awareness of his own reality. How can a person be called educated, when he does not distinguish between the truly real and the relatively real within himself, as well as in the outer world?

SSS XIII, 23 Mar 1975

Your knowledge will become useful only when you are able to realize the nature of the self. You should be able to realize and understand the non-dual aspect that is pervading the entire universe. Today, in the world, without making an effort to understand one's own self, people imagine that they achieve many great things with the help of modern science. In the process, they are subjected to many difficult situations. By saying that they are able to travel far into the sky, see the stars, go to the moon and set up camps there, they are only building castles in the air. They may partially succeed in doing such things; but if, in the process, they do not understand the Self, and if they do not have peace of mind for themselves, they are very foolish indeed.

SSar, 1973, Sanctity Of The Teacher-Taught Relationship

In this state of affairs, the students cannot be blamed. Students must be enabled to prepare themselves to serve society with pure minds. Today, they do not have even a sense of gratitude towards their parents for all the sacrifices they make to educate their children. The students acquire degrees and go about begging for jobs. They should acquire the capacity to stand on their own legs and be self-reliant. They should, above all, develop good character. They should be able to take up any work and acquit themselves well. They should place love of their country above everything else.

SSEHV-IE, p. 12

It should be the earnest endeavor of every student to lend work to every hand, to irrigate every field, to light lamps in every house, and to transform every home into a factory. Only then will the present educational system be able to add grace and distinction to itself. Students of today should renounce selfishness, give up pride and arrogance, and illumine their lives with humility.

BA, 22 Nov 1983

Today, Indian youth are using western eyes, western ears, and western hearts. It is only when our youth are able to use their own eyes to look at things, their own ears to hear the things, and their own hearts to think of these things, that we can say that they are living a life which is their own.

SSar, May, 1973

Students with sound financial resources should launch self-reliance schemes like small-scale industries, and thereby, remedy the unemployment problem by providing employment to the poor and the helpless. But, if these students with sound financial resources gain employment for themselves by exercising their influence, they will be inflicting incalculable harm on the poor and the helpless, who cannot compete with the rich for securing jobs.

BA, 22 Nov 1983

Experts may call it "National Education," but it is neither education nor national. The strengthening of faith in the undying spirit is very necessary to promote self-confidence, the spirit of adventure and courage. That is in line with our culture and traditions. However, this spiritual education is absent in our schools and colleges.

SSar, Feb 1978

We have met here, today, in a spirit of prayer and sadhana, to dedicate ourselves toward a new step in education. The objectives of true education are two, and only two. The first and most basic of the two is education for the provision of food, clothing, and shelter; for the promotion of health and harmony in society, and for avoiding pollution and promoting honesty. In olden times, before a student was fifteen years of age, he underwent basic training with his teacher. He learned how to spin, weave, and procure clothes for his own use, to produce the food he required, and to look after needs for basic comfort. He was contented and happy with simple habits which gave him ample leisure for sadhana and contemplation of nature. Everyone must endeavor to be self-reliant and self-sufficient, so far as food and clothing are concerned.

SSS XIII, 5 Jan 1975

Education must confer the strength of self-reliance on the educated. They have to carry out their duties themselves, well and worthily, without depending on others. Education must impart freedom for the soul. The educated should not hang around offices and institutions, clamoring for jobs to be dropped into the bowls they stretch out, namely, the degrees acquired in College. When the Bliss derivable from Atma consciousness is tasted, no one will clamor for the lesser satisfaction derivable from the job.

SSar, Oct 1976

Educational institutions should teach students to adhere to truth and to discharge their duties as sacred obligations. Students should not allow success or failure to ruffle their minds unduly. Courage and self-confidence must be instilled in the student.

SSEHV-IP, p. 44

Those who diagnose the ills of the world suggest various remedies to mend affairs, but no analysis reveals the correct reason. The fundamental reason for the state of disease is “want of confidence in the self.” There is no faith in the Atma as the source and spring of bliss. So, man allows his mind to run after worldly pleasures, with grief as the result.

SSS X, 13 Apr 1970

The present educational system keeps us in darkness instead of shedding illumination. True education is that which is in consonance with the Vedic statement: Lead me from Darkness to Light. But today’s educational systems, instead of dispelling the darkness of ignorance, have made the students blind and deaf. Students have eyes, but they do not see; they have ears, but they do not hear; and they have minds, but they are as deficient as the mentally deranged. They have lost faith in their own eyes, ears, and mind. Man has begun to deceive himself. Today, he sees with the eyes of others, hears with the ears of others, and thinks with the minds of others. How can such a man be called human when he has lost faith in his own eyes and ears, and in himself? What can such a man achieve in life?

SSar, 1996, Education and Immortality

Students require faith in themselves, more than most other qualities. The absence of self-confidence marks the beginning of one’s decline. Today, the world is facing ruin and disaster because people have lost confidence in themselves. Self-confidence alone is capable of granting peace and prosperity to each person. He receives good everywhere and he is honored in all places. Whatever he touches becomes gold. When a person has no faith in himself, how can he place faith in others? Even when he has such faith, it cannot be sincere and firm. It is at best artificial and superficial. Such a person will not have faith in his mother, father, wife, and children. He pretends to believe, that is all. Thus, he behaves treacherously and might even injure the parents. Therefore, self-confidence is a must for every student. Students must study books about persons who adhered to justice and led straight lives. They must cultivate faith in moral codes laid down in the Dharma Sastras, instead of neglecting them. The Puranas provide foundational ideals for our welfare and progress.

Vidya Vahini

The reason why foreign rulers established the present system of education in this country was to make us serve them, follow and imitate their methods and ways of living. The objective of this type of education was only to fulfill the foreigners’ selfish needs. It was not for the good of our country. Education should not result in the slavery of one’s own thoughts and mind. Real education, which has significance for our country, is that education which gives us the courage by which to act wherever there is injustice,

unkindness, and untruth. Our education connected with the culture of Bharath is one that should enable you to stand on your own legs.

SSar, 1977, No One Can Separate A Real Devotee From His Lord

Students have not learned to use their faculties in the right way. They rely on others for forming their opinions. This is a kind of blindness. Of what use can such persons be to society?

SSS XXIX, 20 May 1996

Purity is our nature, and self-sufficiency (paripoomathaa) is the nature of the self. Impurity and insufficiency are alien to man. Students should not ignore or forget this fact. Real education must arouse faith and infuse the awareness of fullness in every activity. This is the essential aim, the core of the right type of education.

Vidya Vahini

The scriptures exhort the student to look upon one's father, mother, teacher, and guest as God. Students today have little respect for parents or God. They even lack confidence in themselves. How can those who have no self-confidence get self-satisfaction?

SSEHV-IP, p. 93

Truly, the essence of the right type of education is that it should give you the ability to stand on your own feet. Good education is to enable you to get rid of servitude in all aspects. The very object of correct education should be to enable you to have a vision of your divine self.

SSar, 1978, Control Of Senses Is Most Important for Young Students

True education, therefore, is that which directs and counsels the mind and intellect towards the goal of earning pure sathwic happiness. Of course, it can be secured only by untiring effort. The scriptures declare: "Happiness cannot be acquired through happiness." Only by undergoing unhappiness can happiness be won. This truth has to be instilled through Vidya or education.

SSEHV-IP, p. 48

Education should inculcate self-reliance and self-confidence in a student. The first thing in life is self-reliance, second is self-confidence, third is self-sacrifice, and fourth is self-realization. With self-realization, life finds its final fulfillment. Education should bring about this transformation leading one to Self-realization.

BA-IP, 22 Nov 1994

The process of education involves the process of self-control. No person is free to live as his impulses prod him. Even impulses are the products of unseen and unknown impacts of previous lives along with the social, cultural, and economic pressures of this life. The impulse for action and the nature of action are determined by various hidden factors. As a result, when one claims that he has achieved or accomplished something, he is only revealing his pride and his ignorance. Man is so bound by circumstances and

conditions that he cannot act independently from society, cultural traits, and the Will of the Supreme.

SSS XVIII, 13 May 1985

Conscience

You should not pay heed to the words of all and sundry. Students should use their power of discrimination and should be guided by the voice of conscience. They should imprint on their hearts the words of wisdom of the great sages.

SSS XXIX, 31 Mar 1996

Students of the Sai Institute should bear the stamp of morality and good behavior wherever they go. They should act according to their conscience. Students should prove them-selves exemplary citizens.

SSS XXIX, 20 May 1996

The decline in faith has led man to become a slave to his senses. Before they do anything, students should, therefore, examine whether a thing is good or bad, right or wrong, and act according to the dictates of their conscience. Even in respect to the conscience, certain facts should be borne in mind. The promptings of intellectual reasoning should not be identified with the dictates of the conscience. The directions should come from the heart.

SSS XXV, 14 Jan 1992

When you dive deeply into a problem and inquire whether what you should do is in the interest of your friends and society in general, your conscience will give you the right answer. You should not be guided by intellectual reasoning, which has a selfish element in it. You should be guided by a concern for the collective interests of society at large. That alone is the true voice of conscience. This kind of broad social conscience should be developed through education.

SSS XXV, 14 Jan 1992

Students must waken in time and decide to transform themselves into worthy instruments for the revival of the grandeur of Bharath. They must grow straight, without any crookedness. They must grow as Indians on Indian soil, in the Indian atmosphere. They should give up the itch for aping foreign fashions of thought, speech, and dress. Instead of delving into their inner reality and living true to it, they are now exploring the outer delusions and imitating the outer trappings of equally deluded people. They silence the Voice of Conscience and behave in exotic styles. The heart warns, the brain protests, but, the mind prods on. He who smothers the voice of God is as good as a living corpse.

SSS XII, 31 Jan 1974

Education should enable a person to nurture proper virtues in himself.

BA, 22 Nov 1983

Students should cultivate awareness, for awareness is life. We must lend expression to our awareness in all walks of life.

BA, 22 Nov 1983

Curriculum

Nature Of Children

Children are like fresh cloth; they can be given any color you like. Just dip them in that color, that is enough. Adults are like old clothes that will not imbibe color so easily and well. Hearts that are green and soft will learn habits and disciplines quicker.

SSS II, 19 May 1962

Man has the springs of joy and peace in his heart, even as a child. Cultivate them; give them the fullest freedom to gush forth and fertilize all fields of activity—that is the real purpose of education.

SSS II, 23 Nov 1962

Children believe everybody and everybody can believe them. Their hearts are like gramophone records. They get impressed by whatever tune you sing to them. They play back the correct tune, without any distortion, provided the needle is sharp. The needle is prema (love) and it must be one-pointed and direct. Then only can the music be drawn out. In the case of elders, the needles would have been blunted, but children have the gift of ekagratha (single-mindedness). They are fearless; it is the elders who plant their fears in them. They are truthful, but the elders teach them the art of lying. They set children to watch and report and thus they become interested in the faults and errors of others.

SSS II, 19 May 1962

Character As Basis Of Curriculum

So base all educational efforts on building up the character of the students and then you can confidently think of raising on it the superstructure of curricula, etc. Pupils must know the secret of a happy life and of happy co-operation with other members of the community.

SSS I, 9 Sep 1958

Can the reading of the menu card remove the pang of hunger? A pass in the examination does not make a person more useful or wiser. Lecturers and professors of the teaching faculty are like an “overhead tank” and the students are the “taps.” When the tank is filled with potable water, the taps, too, will yield water with which people can slake their thirst. The duty of teachers is to correct and counsel the students, charging them with enthusiasm and courage and removing their sloth and vacillation. This is the underlying object of all the curricula and classes, to eliminate narrowness of outlook and to promote wide, inclusive modes of thought, word, and deed.

SSS XIV, 18 Feb 1980

By all means, master the subjects prescribed in your curriculum of studies; but along with them, study also the principles of sanathana dharma.

SSS I, 25 Nov 1959

This essential teaching is absent in modern curricula; men and women live many years without knowing the secret of joyful, peaceful living.

SSS V, 25 Mar 1965

Unity Principle

Educationists must concentrate on methods by which unity will be imparted and distinctions relegated to a subordinate role. But, unfortunately at the present time, in the name of individuality and the sheer fancy for distinctions, every encouragement is given to idiosyncrasy and adventurism, foppishness, and flippancy.

SSS XII, Aug 1974

There are bulbs of different colors, and their voltage also differs. But whatever the color and whatever the voltage, the current that flows is the same. This kind of thinking is highly essential today in our educational field.

SSS XIII, 10 Apr 1975

Education aims at this consummation in a life lived in the atmosphere of unity, devoid of the varied demands of diversity. The educated person knows the interrelation between what appears as distinct.

SSS XIX, 22 Nov 1986

The fresh and free hearts of children should be handled with great care in a reverent worshipful mood. Every action before them will have a reaction, good or bad. Every sound will resound, every image will cause a reflection. So, the teacher has to be vigilant and wise. The awareness of the one that has become many and is resident in the many must activate you always. Jesus said, "All are One, my Dear Son! Be alike to everyone" for in everyone, the divine is the reality.

SSar, Jun 1981

The real sign of an educated person is his attitudes of sameness towards all. He sees in society the manifestation of divinity. Education does not lead from nature to the all-pervading Atma. It leads man to study nature, with the unifying Atmic outlook. When the powers of nature are harnessed to narrow selfishness, they recoil on him as plagues. When they are revered as revelations of the Atma, they become beneficial. Education equips man with this insight. The process by which man foregoes his freedom and is bound in the net of desire can never be education. It has to aim at ensuring peace and stability in each country by continuous precept and practice of the basic unity.

SSS XIX, 22 Nov 1986

This means that his knowledge should not be confined only to worldly matters. His knowledge should comprehend the spiritual. Every man is endowed with jnana (knowledge). This assumes many forms. It is not mere intellectual exercise or mental speculation. It does not mean living in a dream world. It is not a product of the imagination. Jnana, in its profound sense, is the experience of oneness—"Ekaika dharshanam." "Adwaita dharshanam jnanam" (Perception of the One alone is wisdom), declares the scripture. There is no duality in jnana. Ajnana (ignorance) is the reverse of this awareness. This awareness should be reflected every moment in every step of a human being.

SSS XXV, 21 May 1992

Every student should observe the three principles of equality, unity, and cooperation. The nation is going to pieces because of the lack of mutual respect and unity.

BA-IP, 22 Nov 1995

This is a College, an institution that imparts education and prepares the rising generation to be better women and better citizens. Education must open the eyes and enable them to recognize the one behind the many. When that one is known, the many can be known easily and clearly. Pursue the vast, the cosmic, the all-inclusive truth. Do not be satisfied with paltry partial scraps of information. Seek the knower behind the knowing process. That is the real victory.

SSS XII, Aug 1974

Interdisciplinary—Integrated Curriculum

By preparing students merely for answering certain questions in examinations they are induced to concentrate only on portions of a subject and not the subject as a whole. There is need for an interdisciplinary approach so that the connection between one subject and another is properly understood.

SSS XVII, 19 Mar 1984

The universe is a great university. By pursuing a variety of studies—literary, scientific, political, economic, and other studies—knowledge is acquired, but not peace of mind. Succumbing to insatiable desires, people are losing peace and leading meaningless lives. It is essential to practice spiritual discipline along with academic studies. Specialization in studies does not help the student to get an integral view of life and its problems. Education should serve to develop a broad outlook and an all-round view of life. It is not enough to acquire degrees.

SSS XXI, 21 Jan 1988

Lack of brotherhood in the teaching community springs from extreme specialization. This orientation course is devised to give every one of you a glimpse of the basic philosophy that feeds every faculty. In other universities, physics is physics and chemistry is chemistry. Here, they should not be so isolated. Philosophy is the link, the bridge, the sap that sustains all. The boundaries of each subject are not really so sharply drawn; they fade off into a neighboring subject. They overlap and become

kindred. Knowledge of this intimate inter-dependence is the higher learning you have to strive for. Therefore, the syllabi of the various subjects for study have been so enlarged and entwined by this Institute that an orientation course has become necessary for the teachers to grasp the pattern.

SSS XV, 22 May 1982

Human Values Not Merely Taught As A Separate Subject, but Infused Into All

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

SSS XVII, 31 Dec 1984

All changes in the educational syllabi or other changes in the economic and political spheres are of little value. There should be change in the mental attitude of the people, as the prelude to a change in the national scene. Transform yourself first and then preach to others.

SSS XXVI, 11 Nov 1993

There should not be, in my opinion, separate “Moral Instruction” lessons in the curriculum. Every subject has to be learned with moral instruction as the thread running through from lesson to lesson. By example and precept, in the classroom and the playground, the excellence of intelligent co-operation, of sacrifice for the team, of sympathy for the less gifted, of help to the maimed, the weak, the ill, and the poor, of love and self-reliance, of silence and prayer has to be emphasized. The indirect method of instilling these morals is better than direct teaching through textbooks and tests. Tell stories from the Upanishads and the Bible, from the Bhagavatha and the Ramayana, the Mahabharatha and the lives of Saints from all nations and all the ages, to illustrate a point while doing any lesson, in any subject. It is possible to teach even science and mathematics in a moral and immoral way. Prefer the moral way.

VA-IP, p. 190

The subjects that you teach in school may be different, but through every one you can emphasize human values. The human body is a vastly busy, well-organized chemical laboratory. When you hit the table, the table, too, hits you with equal force. Learn from this that every action has to meet with reaction. While teaching mathematics, you can explain the role of plus and minus as affecting, even in life, the fate of man. In arithmetic, three minus one is two. But in the mathematics of the spirit, three minus one is one. God mirrored in nature is seen as the image, man. There are three entities here, but remove the mirror and what remains is not two but only one— the One God.

SSEHV -IP, p. 71

In today's educational system, there should be classes set apart for moral and spiritual education.

BA-IP, 22 Nov 84

This University will not be imparting in its botany course merely knowledge of trees in nature; we will spread the knowledge of the tree of true living. It will not be imparting the knowledge merely of economics; the knowledge of their ethics, too, will be included. It will not be merely teaching chemistry; it will also unravel the mystery of the supreme embodiment of nectarine sweetness, the Atma. It will teach not only the science of the material world; it will also teach the science of the non-material world. It will not differentiate the material from the non-material or treat the non-material as irrelevant to the material. This university will confer on its alumni the courage and confidence, the knowledge and the skill to shape their careers by their own efforts, standing on their own feet, and relying on their own strength. So we have proposed that spiritual education is to be integrated harmoniously with the teaching of ethical, physical and metaphysical sciences in this university.

SSS V, 8 Oct 1981

Math Curriculum

The revered old man who spoke of the upasana of Hanuman referred to the Ashtottara Sathanama, the 108 names of Anjaneya. I wonder how many of you know the significance of that number, 108. Why is it that the strings of the names of the gods are always 108? They could as well be 110 or 112 or 50 or 120, couldn't they? All such mystic numbers have a deep meaning. Man breathes at the rate of 900 per hour, 21,600 times per day, 10,800 during daytime. With every breath, man is supposed to repeat soham, "I am He," and so, the figure 216 and its half, 108 has a deep significance. It is also 9 times 12, 9 being the number indicative of Brahman, since it is always 9. However many times you may multiply it ($9 \times 12 = 108$, $1 + 8 = 9$, $9 \times 9 = 81$, $8 + 1 = 9$) and 12 is the number of the sun; also, the sun moves through 12 rasis or points, each rasi representing one month. Just as 9 is the symbol of Brahman, 8 is the number of maya. For, multiples of 8 go on diminishing in total value, instead of remaining the same or increasing. Two times 8 is 16 which adds up to 7; 3 times 8 is 24 and so, the total has come down to 6; 4 times 8 is 32 which adds up to 5 and 5 times 8 is 40 adding up to only 4! Six times 8 is 48 that is, 12 adding to 3. And 7 times 8 adds up to 2. Eight times 8 is 64 and so, only 1. This decrease in value is the best symbol of maya. Every number has many such valuable inner meanings. It is an interesting subject. You must investigate and reason out, not laugh cynically and condemn. If you stand on the seashore and hesitate to dive into the waters, you cannot secure pearls.

SSS IV, 25 Nov 1964

Sports—Encourage Sportsmanship

Again, when boys play cricket or football or tennis, if they become eager to defeat the opponent, they will start committing faults or fouls. Then, even if they score a goal, it will be declared not a goal; it may well be offside or out. But if they stick to the game and

play it well, unaffected by the atmosphere of rivalry and lust for victory at all costs, they are bound to win. In a race, it is better to let the horse go along gathering its own speed. Do not compare and compete; that will cause a fall or a slip. This lesson has also to be taught to children: that competition has to be healthy, subordinated to the proper rules of the game and free from hatred and malice.

SSS II, 19 May 1962

To develop the powers of concentration, sports and games are very essential. They serve to promote physical fitness and mental health. Games and sports are to be practiced mainly for keeping the body in good trim. Unfortunately, today the spirit of commercialism is rampant even in the fields of sports and entertainment. When the idea of making money is predominant, concern for health recedes to the background. Sports and the fine arts have become commercial arts and not practices for the sake of health or enjoyment.

SSS XXI, 14 Jan 1988

The teachers have a great responsibility not only to encourage the students participation in sports but also to promote in them the qualities of good citizenship. Students by themselves are very good. They have plenty of energy and enthusiasm. What they lack are an adequate number of teachers to enthuse them and encourage them. The students should be given proper guidance and encouragement. If these are provided, our students can develop into exemplary models for the whole world. There is no doubt about this.

SSS XXIII, 14 Jan 1990

During the past five days, our boys and girls have been engaged in games and athletics with enthusiasm and vigor. The teachers should also attend these events to sustain the enthusiasm of the students. Teachers should not confine themselves only to their classrooms. In the Anantapur campus the teachers have given great encouragement to the students in their sports and games programs. In the Brindavan campus, also, the teachers have actively promoted the students' preparations. Above all, in the Primary School at Prasanthi Nilayam the teachers have worked hard to train the children in various games so that they could present a delightful program at the Sports Festival. The teachers labored all night to stitch the dresses and other materials for the program. It was because of their efforts that 700 small children could put up such an impressive show. All credit goes to the forty-five teachers who are rendering dedicated service without any salaries.

SSS XXIII, 14 Jan 1990

Depth Not Breadth: Do Not Burden Children With Useless Information

Do not burden the tender brains with all sorts of lumber, bits of information that can never be put to use, facts that warp the strands of truth. Do not sow hatred or contempt of any class or caste, faith or cult in the virgin mind of the little ones.

SSS IX, 17 Feb 1969

The knowledge that we obtain in the present educational system is more extensive than intensive. We learn too many things but our knowledge in these things is too shallow. It is the mark of right education to know a few things intensively and deeply. Learn a few subjects but learn them well instead of learning many without mastering even one. It is thoroughness that lends strength to our knowledge.

BA, 22 Nov 1983

It should not be regarded as something which describes the superficial nature of worldly, sensuous ideas and details. Today students are making efforts to prepare for their examinations overnight, to fill their heads with all kinds of details. When they go into the examination hall, they empty their heads of all this material. When they return home, after their examinations, they are not in a position to give any answer to any of the questions. Whatever material has gone into their heads they pour out on a piece of paper in the examination hall!

SSar, May, 1973

In the name of education, you spend your time reading trivialities, writing trash, and accepting experiences second-hand. You do not seek to have elevating firsthand experiences yourselves. The physics, chemistry, or mathematics that you learn at College have no practical validity, so far as your daily activities are concerned. In the laboratory you learn that oxygen and hydrogen constitute water. But, when you are thirsty during lunch at home, you cannot put the two together and drink the result. You have to drink water, as prepared by Natural forces. For living out your years in peace and harmony, you have to develop common sense and master general knowledge. Poring over books or cramming formula will not help.

SSS XIV, 19 Jul 1979

Whatever education has been acquired has to be printed on the plate of your heart. It should be a negative, a photographic negative, so that, at any time, any number of positive prints can be obtained. Education should be regarded and acquired with the spirit that it will remain a life long companion.

SSar, May, 1973

Though education by itself cannot confer Atmananda on you, you have to acquire education in order to serve the world. It should not be used for collecting monthly wads of bank notes and for selfish revels. The process of teaching and learning should not be reduced to vomiting what the teacher has learned and the student consuming what has been vomited. It has to be creative, positive, and productive.

SSS XVIII, 7 Sep 1985

Education today is the process of filling the mind with the contents of books, emptying the contents in the examination hall, and returning empty-headed. True education consists in the cultivation of the heart. What you learn should become part of your whole being. Only then you will have the sense of fulfillment, and establish complete harmony in thought, word, and deed. The country needs today persons who lead such integral lives.

SSS XVIII, 22 Nov 1985

The Government today is not promoting the imparting of Indian traditions in schools. So Balavihars have to inculcate these ideals in the minds of children so that they may have clean hearts when they grow up. Don't try to hammer them into their heads or make them learn them by heart. They must become part and parcel of their daily lives.

SSar, Jun 1971

The system of examinations is now reducing teaching into mere cramming information and learning, into mere ramming answers to likely questions! When the examination is over, the pupil's head is empty! What you tell the Balavihar children must, however, be imprinted on their hearts and must transform their lives, deeds, and speech.

SSar, Jun 1971

Teachers now have only the percentage of passes in the examination in view, while they teach. So, they teach only answers to likely questions. They don't teach the subjects fully and well. The students, too, forget what they are taught as soon as the examinations are over. Their brains become empty once what they have learned is poured out! The subjects taught are useful, both in content and in the processes of thinking the learning involves. So, teachers have to place the real interest of the student in his heart. He must see that the matter taught is imprinted in the mind of the young, and is available for use, whenever wanted, later in life.

SSS X, 2 Mar 1970

Spirit Of Inquiry

Education has become mechanical today. The spirit of inquiry is absent. That alone can enable one to discover truth. For this, youth must be full of yearning to know, and to shine through that knowledge. Success begets success. Success will encourage and ensure success at a higher level. Students must learn more about persons who have achieved success despite obstacles of every kind. Their examples have to be of the heroic mold. Even failure is commendable if it befalls one while pursuing a high ideal.

SSSXV, 30 Aug 1981

Respect Child's Innate Potential

Teachers must endeavor to help each pupil to unfold his native talents and innate skills and recognize his latent potentialities. When you plant a sapling, you provide it water and manure. You ensure that it receives plentiful sunlight and air. But, the wonder is the plant does not become air, soil, manure, or water. It grows as the very plant which was the Truth of the seed. Recollect your own childhood, the struggle for preserving and promoting your individuality, and deal with your students who have the same problems and the same purpose.

SSS XVII, 23 Mar 1984

Do not deal with them as if they do not know anything and are dull and inactive. Their faith and dedication are marvelous. You must recognize this great potential in the child and help it to develop on right lines.

SSar, Jun 1971

Mutual respect can be built on the faith that all are children of God and all are divine. Then, on that basis, there can be cooperation and enthusiasm for work. Each will then do his best, knowing his duty and his responsibility.

SSS XIII, 5 Jan 1975

In the tender hearts of the children, there is much potentiality of devotion and attachment to higher ideals and objectives. This can be developed and cultivated by you. Do not think that they do not know anything, that you can divert them any way you wish; this is a mistake. Recognize the great potentials of the child, adopt such methods as the child himself might suggest or indicate. Help the child to reach Godliness and become aware of its high destiny. Do not presume that the child is some inferior personality or that it is incapable of attaining the heights.

SSS XII, 10 Jul 1974

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 textbooks nor can the teachers confer them. They are with you right from your birth. You have to cultivate them through self-effort.

PN, 25 Sep 2000

Education must strengthen the springs of joy, love, and peace that are inherent in the heart. These should not be dried in the dusty years of study. Man is in essence a fountain of eternal joy, peace, love, and devotion. Cultivate these, by precept, example, and exercise, during the formative years. Then, the educated will have security and sweetness as long as they live.

SSEHV-IP, p. 100

Descend To The Child's Level

The teacher must come down to the level of the student. If he does not and still continues to teach, the fate of the student is best left to the imagination. This is the process of "Descent." It does not mean stepping down from the top to the ground. It means only accepting the level of the person who is to be benefited. The teacher too is not demeaning himself when he comes down to the level of the pupil in order to teach him. It is only a laudable sign of Love.

Vidya Vahini

A life without character is as barren as a temple without a lamp, a coin that is counterfeit, a kite whose string has snapped. A teacher who instructs pupils with his eye

fixed on his salary, and a pupil who learns with his eye fixed on a job are both missing their vocation. The teacher has to help the pupil unfold and manifest the skills and qualities inherent in him and encourage him to rise to the fullest height to which he is capable. The divine is the core in both teacher and pupil. The educational process is the increasing awareness of this truth, the increasing utilization of this latent power. This does not mean that the teacher and the student are on the same level. The teacher has to be so full of compassion and love that he understands and sympathizes with the students and their struggle to expand and to blossom. The mother bends low to lift the child and fondle it. She does not lower herself thereby. The teacher too does not demean himself thereby. It only reveals that he has a sense of proportion, an alert attitude towards an inevitable situation. This love has become rare today. The teacher faces the class with a “take it or leave it” attitude. “I have earned my salary for today,” he seems to say. The restlessness in the campuses that expresses itself in violence and indiscipline has sprung out of this selfish, loveless attitude of teachers.

SSS XV, 22 May 1982

Cultivate Vision and Insight

Consider every subject you teach as a means for instilling faith in God. When you teach physics, also lead the students into the magnificent mystery of philosophy. While teaching botany, guide them into the sublime secrets of the tree, and of the creator who has blessed them with it. Life is a tree. The mutual relationship we cultivate and cherish is symbolized by the branches, twigs, and leaves. The thoughts arising in the mind are the flowers. Ananda or bliss is the fruit, and virtue is the sweet juice it contains. The tree is held firm by the very roots that feed it—roots that symbolize faith and self-confidence.

SSS XIV, 18 Feb 1980

Sadhana of this sort is a must for all Sai workers, for that alone can give them santhi and the other most valuable gift, prema. It will enhance their vision and enable them to witness Unity where formerly they were confounded by diversity— diversity of language, religion, nationality, creed, color, and caste. Bal Vikas can be best served only after cultivating this new vision. So both the gurus and the pupils should decide to practice spiritual sadhana faithfully, and consider the Bal Vikas’ work, too, as a part of it.

SSS XIV, 6 Jun 1978

Education has to develop insight along with skills.

SSS XVI, 14 Jun 1983

Raise Consciousness—Cultivate Wonder

Teaching and learning have both become mechanical routines. They have lost the freshness and joy which vitality alone can give. The value of the teaching process lies in raising the level of consciousness of the learner, in heightening the sense of wonder and awe, and in emphasizing the unity of one with all. The destiny of a country is decided by the ideals implanted by the teachers in the minds of the boys and girls entrusted to their care. Education must pay attention not merely to the material and

intellectual progress of the pupils but even more, to their moral and spiritual progress. Education should help man to live a meaningful life. It should not direct all efforts to provide a livelihood.

SSS XIX, 28 Dec 1986

Any system of education that does not help to discriminate between right and wrong, that does not instill the fear of sin and the love of God, train you in the codes of humility and reverence, widen the horizon of your wonder, encourage you to worship fully, serve your parents, and inspire you to dedicate your skills and attainments to the progress of your family, village, community, country, language, and nation stands condemned.

SSS XX, 2 Aug 1987

Creation is a marvel. It has to be seen and experienced with wonder and awe and not dissected, disfigured, analyzed, or explained. The cosmos is the glorious work of art projected by the Supreme Artist, without a wall or canvas to draw upon, without brushes or colors to paint with. Imagination boggles, beholding this cosmic scene. It defies description. It exhibits what is not real and conceals what is. Confronted with a Universe, so difficult to decide whether true or false, some have concluded it is real, some have declared it unreal, and some have described it as a mixture of the real and the illusory. The problem has been the subject of endless debate and controversy. Right education should aim at discovering the basic truth, which will lay at rest this uncertainty.

SSS XIX, 3 Jul 1986

Communicate Spiritual Matters To Young Children

Some shortsighted critics declare that spiritual matters should not be communicated to children, for they are too young and inexperienced to benefit by the instruction; but if a thing deserves to be done, the sooner we set about it the better. The slogan, "Start early, drive slowly, reach safely," applies not merely to journeys by road or rail; it applies also to the journey from untruth to truth, from darkness towards light, and from death to immortality. The unrest, anxiety, fear, and hatred that torment the world now is largely due to the neglect which kept off from the growing child the disciplines that can regulate the passions and emotions of man. We postpone this essential task of education at our peril; for when children are equipped with the discipline to secure balance, equanimity, harmony, and peace, they can no more be drawn into wild adventures and barren activities. You have to learn spiritual disciplines along with the information-giving subjects of the curriculum. You have to earn the high diploma, which the Upanishads offer you, namely, amrthasya putrah, child of immortality, along with the degrees MA, B.Sc., etc., which help you eke out a livelihood, up to a certain stage of life.

SSS XII, 3 Jan 1974

Bend the twig and shape the tree, says the proverb. The molding of the character must start with children at the earliest age. Begin developing human values from the primary school.

SSEHV-IP, p. 44

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 the 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.

PN, 25 Sep 2000

Do not be deterred by people who say that the information and inspiration you give will be too much of a burden on the tender minds. It is only grown ups that would find learning new facts burdensome; the tender age is the best for this kind of instruction. Tell them the importance of OM and its significance, as the basic sound of all creation. It is a meaningful symbolic sound. It is quite unlike the useless jargon that children learn today, in the very first lesson at school: BaBa Black Sheep! Ding-Dong Bell, the pussy in the well!

SSS XIII, 6 Jan 1975

Scripture Stories

I wish that in these classes, not only the syllabus and the curriculum prescribed for the various examinations for which students are coached are taught. Teach also some great scriptural texts, so that they may not miss this precious treasure.

SSS X, 13 Apr 1970

What profit is it for the children to know the length of the Mississippi River or the height of Vesuvius? Why load them with information they may never require? On the other hand, give them the tonic to strengthen their spirit—the tonic of the repetition of the name of the Lord, the tonic of meditating on the glory of God in the silence of the heart. Formerly, children were learning Ramanama and the Aksharamala (garland aof letters) together; “Suddha Brahma Parathapara Ram,” they used to read and write. Now they sing, “Ding dong bell; Puss is in the well.” This type of silly meaningless jargon is spreading everywhere like a poisonous infection destroying the seeds of peace and joy.

SSS II, 23 Nov 1962

Tell the children what they cannot learn by themselves, by observation, namely, the stories of Ramayana, the Bhagavatha and the Mahabharatha. Tell them also stories from the Bible, the Buddhist texts, the Zend-Avesta and the Koran. That a horse has four legs is a fact that one need not teach the child; it can discover it in a moment. What is not known to the children are the stories and verses that embody our culture.

VA-IP, p. 233

The lesson, which the students should learn from this story, is that they should not consider anything as mean and beneath their dignity, as long as it serves the purpose of helping the needy without deviating, however, from the path of rectitude. Our ancient scriptures like the Vedas, Sastras, Puranas (Mythological books), and Ithihasas (Epics) provide plenty of shining examples of people who led such noble and ideal lives. But the

students of today are so ignorant about our scriptures that they do not know what is meant by Sastras, or Ramayana, or Parayana (Recital of scriptures). Thus they are forfeiting the rich heritage of their glorious culture and tradition.

SSar, 1990, Road to Divinity

The teacher should give only good books to the children, which inspire in them good and noble ideas. You should wean them away from taking to reading all trashy books, which corrupt the minds. Such books are aplenty these days. You should guide them into the habit of reading good books only.

SSEHV-IP, p. 122-3

One point I have to emphasize here is that you should be careful while handling some books being published for school use by so-called scholars at the present time. They cast doubts on the truth of great epics such as the Ramayana, and assert that Dasaratha and Ravana did not exist in authentic history. They characterize them as representatives or symbols of opposing Cultures, the Aryan and the non-Aryan, and sow the seeds of factionalism and hatred. By such writings, children begin to doubt the very foundations of goodness, truth, and beauty. They are confused while deciding on right conduct and behavior, right ideals, and ways of living.

SSS XII, 3 Jan 1974

You must examine every story or account that you place before the children from the point of view of individual faith and social harmony. Does this lead the child to a better, more harmonious, more God-oriented life? That is the question you should ask yourself. Prahlada has beautifully summed up this principle in the verse that he utters, in the Bhagavatha, while advising his playmates on the disciplines that should be welcomed. "The study of books that describe the 'Glory of God' is the study that is worthwhile. The preceptor who tells us about the glory of God is the preceptor to be sought after and revered. The father who directs you to approach God is the father who deserves the reverence and obedience of the children, not the others."

SSS XII, 3 Jan 1974

The present educational system is not at all giving the right and proper direction. This is the main reason for the decadence among students. Students should not be content with reading only their textbooks. They should also read books written by great men of wisdom. Reading such scriptures whenever they get time is also a kind of Sadhana. This is wanting among the students, primarily because of lack of acquaintance with our sacred scriptures.

SSar, 1972, The Perishable and the Imperishable

Once a District Educational Officer was inspecting a school. He asked the teacher to find out from one of his pupils as to who wrote the Ramayana. The pupil innocently replied, "Sir, I never wrote it." Then the teacher found himself in a miserable plight and turned to the Inspecting Officer to assure him, "I have not done so." He inquired if the officer had by any chance written the work. The District Educational Officer referred the matter, to be safe, to the Vice-chancellor, who observed that some Brahmin must have

done it. This means that the state of affairs in our educational field is so pitiable that student, teachers, inspecting officers, and Vice-chancellors are all sailing in the same boat. Nobody knows about the author of a work like the Ramayana. In these circumstances we are not justified in calling ourselves educated. We are wasting precious time on imitation.

SSS XIII, 10 Apr 1975

Do not stuff your heads with the trivialities that fill the columns of periodicals, or the absurd details of the personal lives of popular stars. Do not get excited by external events. Keep your head high over the floodwaters and do not be carried away like stalks of straw.

SSS XIII, 6 Jul 1975

Education has become mechanical today. The spirit of inquiry is absent. That alone can enable one to discover truth. For this, youth must be full of yearning to know, and to shine through that knowledge. Success begets success. Success will encourage and ensure success at a higher level. Students must learn more about persons who have achieved success despite obstacles of every kind. Their examples have to be of the heroic mold. Even failure is commendable, if it befalls one while pursuing a high ideal.

SSS XV, 30 Aug 1981

Unity Of Faiths

The guru should bring his pupil's way the common factor of good advice about human conduct contained in the scriptures of all religions. The Vedas teach that man should adore and worship God in gratitude for His Benedictions. The Bible teaches that he should pray for peace and practice charity. The Koran would have man show mercy to the suffering and to surrender his will to the All-High. The Buddhist texts teach the lesson of detachment and sense-control. The Zendavesta exhorts man to get rid of evil propensities and to shine in his own innate Glory. The guru has to imbibe all these qualities and then teach them to his pupils by precept and example.

SSS XIV, 6 Jun 1978

The children should be taught to cultivate respect and veneration for all the religions. Love of one's own religion should expand into love for all other faiths. Religious animosity should never be allowed to sprout in children's minds. We should teach them the basic unity and the common goal of all the religions, though the practices may seem different. Children should be taught the essential teaching not only of their own scriptures, but of the scriptures of other faiths too.

SSEHV-IP, p. 121

Some are concerned about living in a secular state. Secularism really means equal respect for all faiths and beliefs. There should be no hatred towards any faith. Other creeds and beliefs should not be condemned or derided.

SSEHV-IP, p. 44

In the Bal Vikas classes you must try to have children from various faiths, so that friendship between them can grow into understanding, and the understanding into love. Do not talk about differences between religions in the beginning; rather stress the obvious similarities, so that the tender minds in your charge are not confused. Tell your pupils stories from the scriptures of all religions so that they can realize that the saints and seers of all lands are equally good and great.

SSS XIV, 6 Jun 1978

Students have to be taught the equality of all faiths. I am arranging the staging of a play at the Sathya Sai Arts and Science College for Men at Kadugodi, a play based on the Mahabharatha incident, where Aswaththama slaughters the infant children of the Pandavas. In that play, the role of Krishna is played by a Muslim; Bhima and Arjuna are Christians. Each one of us is playing a role in this grand drama, some as Hindu, some as Muslim, some as Christian. Whatever the role, the individual has to appear in the appropriate costume, repeat the lines, gesticulate, and make entrances and exits as directed.

SSS X, 2 Mar 1970

There is one more point, which I wish to emphasize. Some teachers have asked me whether the Bal Vikas classes can serve children of all faiths or whether they can admit only children of the Hindu faith. The question has arisen because the questioners do not know the very fundamentals of the Hindu faith. There is only one religion, remember, and that is the religion of love; there is only one caste, and that is the caste of humanity. You must be careful not to encourage or entertain the slightest trace of "difference" on the basis of religion, caste, creed, or color, in the Bal Vikas classes.

SSS XII, 3 Jan 1974

Do not tarnish the spotlessly clean minds of the children by infecting them with a sense of distinction between one child and another. Impart instructions and inspiration equally to all. Select stories from the scriptures of all faiths to interest the children in the values of good life. Speak to them of the moral heroes of all lands, the Saints of all faiths, for they are all of the same stamp. No scripture enjoins violence or lays down untruth as a way of life. All religions extol truth, righteousness, peace, brotherhood, and love. All saints are embodiments of service, compassion, and renunciation. Do not compare the various manifestations of the divine and pronounce judgment, declaring that Rama is greater than Krishna or Siva superior to Vishnu. This line of thought is poisonous and harmful to the devout aspirant. You do not know your own self; but yet, you dare to pronounce judgment on personalities and powers you have never experienced or understood. Rama is as unknown to you as Christ, and so it is best to keep silent and revere both with equal ardor. For all are manifestations of the same divine effulgence.

SSS XII, 3 Jan 1974

You should not give room for any doubt and discussion on religious matters. You must recognize the truth that can reconcile and bring together all religions without distinction. Teach the children this truth and instill love and harmony in the tender minds of boys and girls. They are now lovely creepers who depend on you and your care for their proper growth and blossoming.

Prayer and Silence

Man has three instruments gifted to him: the mind which involves him in thought, the power of speech which enables him to communicate his thought, and the power of action by which he can execute his thoughts, alone or with others, for himself and for others. The mind designs thoughts that are either helpful or harmful. The mind can lead man into bondage, deeper involvement in desires and disappointments. It can lead man into freedom, detachment, and desirelessness. The mind is a bundle of likes and dislikes. The mind is engaged in two activities: Aalochana or planning and sambhaashana or dialogue. Planning is intent on solving problems that present themselves before the mind. Dialogue multiplies the problems and confounds the solutions, causing confusion and adoption of wrong and ruinous means to solve them. Sadhanas of Sravana (listening to spiritual advice), Manana (reflection on spiritual directions), and Nidhidyasana (discovering ways and means of confirming faith in the Spirit), also of Japa (recital of the names of God) and Thapas (withdrawing the mind from sensual pursuits) have been prescribed by the scriptures more for the silencing of this mental chatter, this inner talk, as a preparation for attaining the Reality than for its Realisation. For it is only when the mind is cleansed and clarified that it can achieve such a profound task. Only then can the lessons taught and the experiences undergone be pure and unsullied.

Vidya Vahini

When man is not trained to live a good and godly life, teaching him various skills and tricks only makes him a danger to himself and to others. There is unending controversy now about the language which should be the medium of instruction; but, no one seems interested in the language of the heart, which uses the vocabulary of Love and the idiom of self-examination and self-sacrifice. Now, schools and colleges are engaged in stuffing facts and fancies into the heads of the pupils. They do not equip them to face the fortunes of life, to bring out the best that is in them and place it at the service of the community. The habit of prayer will inculcate courage and confidence; it will provide the pupil with a vast new source of energy. No effort is made to introduce the pupil to the sweet experiences of meditation and Yoga, or to the joy of inquiry into one's own reality.

VA-IP, p. 195

Do not think that there is time enough for prayer later on in life, during old age perhaps. The time to lay the foundation for the habit is now. At school, too, the day's work should start with prayer for five minutes which should be taken seriously by one and all, and not reduced to the mere formality or farce that it has become in most schools. The slightest sign of neglect shown by the school while arranging the prayer sessions will react on the minds of the children and they will see through the humbug quickly. So treat the prayer as the foundation of the entire edifice of schooling. When the last bell of the day is rung, make the pupils stand up in class quietly and let them observe silence for a minute or two and then disperse. This is nothing like silence to still the waves of your

heart. The teachers must tell the children inspiring tales of our saints and heroes and plant the love for spiritual literature.

SSS I, 9 Sep 1958

I suggest that you should have prayer as an important item in the timetable of the classes, for through prayer you can draw down unto yourselves the Grace of God.

SSS X, 13 Apr 1970

Let the students learn to obey; that is the way, to learn to command. Inspire them to serve; that is the best instruction to become masters. Such a generation of students will certainly promote national and world welfare. Our schools can adopt many ways of imparting such discipline. Prayer is a good item in the timetable. Silence is an invaluable method. Practicing equanimity is a third. Teach them not to get too much agitated or worried. The pendulum will start swinging only when the key is turned! Help them to control egoistic desires and passions. Do not inflame their senses and enslave them to anger and passion.

SSS X, 2 Mar 1970

Teach the children the habit of daily prayer, when they rise from bed and when they lie down to sleep after the day is over. Do so yourself. You will find that it adds calm and content. It is for their sake that you toil; it is to make them free from anxiety that you save. You sacrifice your own comforts in order to ensure that they spend their days in comfort. The intention is legitimate, but comfort is not all. Are you practicing brotherliness, tolerance, equanimity, charity, and compassion? These are the armors that guard the mind from the arrows of sorrow and pain.

SSS IX, 17 Feb 1969

I shall tell you one incident that happened at the Sathya Sai College, so that you can picture the kind of change I welcome. At the Public Examinations held at the College, which is one of the Centers, the moment the candidates got the question papers, all the examinees stood up together. The investigators were surprised and some of them were struck with fear, that perhaps, they were trying to create a scene and protest against the paper and the setter. But they stood up only for a minute of silent prayer... a very ennobling and purifying habit.

SSS X, 2 Mar 1970

Let the children realize that prayer is universal and that prayer in any language addressed to any name reaches the same God. Let them understand that God can be invoked through a picture or an idol to fulfill man's sincere desire, provided it is helpful to others as well as to oneself.

SSS XIV, 6 Jun 1978

Have bhajan and kirtan also, for the Lord has said, "Wherever my glory is sung, there I install myself." Bhajan cleanses the atmosphere and sanctifies the air you breathe.

SSS X, 13 Apr 1970

Service

Service As Essence Of Education

The true aim of education is to prepare the student for a useful role in society. All your education must be a preparation for serving the nation.

SSS XXI, 22 Nov 1988

Our life is like a block of ice, which is melting away every moment. Before it spends itself, devote it to the service of others. Education in Human Values is designed to prepare everyone for this life of dedicated service.

SSEHV-IP, p. 21

Education is rendered noble when the spirit of service is inculcated.

Vidya Vahini

The essence of education is service to one's fellowmen. There is no greater occupation than service to society. Become leaders through service. Only when you lead such exemplary lives can you be deemed truly educated.

SSS XXV, 22 Nov 1992

Real education should enable one to utilize the knowledge one has acquired to meet the challenges of life and to make all human beings happy as far as possible. Born into society, one has the duty to work for the welfare and progress of society.

SSS XX, 22 Nov 1987

Among the students of today there is little trace of moral and spiritual consciousness and the desire to judge what is right and what is wrong. India is an ancient nursery of yoga and the home of renunciation. The students of this land should not waste their lives in seeking material comfort, they must lead lives of service and sacrifice. We must resolve to guide the students in this direction. It is indeed a matter of pride that for the first time such an attempt on such a large scale is being made in Andhra Pradesh, through an institution established under the auspices of the government. Remember that mere attendance at this camp cannot bring much profit. You teachers have to play a really diligent role in making this experiment a success.

SSS XIV, 25 Jul 1978

They have no understanding of their social obligations. Unless the desire to do service is earnest and the skill to do service is cultivated, students will remain a burden on the community, behaving as parasites and exploiters.

SSS XIV, 20 Nov 1979

Whatever information, instruction or inspiration man has gained, or whatever wealth, riches or material possessions he has won, he should share with others in an unselfish manner. This is his primary duty. Teachers must be on the watch for a chance to instill these ideals in the hearts of the pupils.

SSS XIV, 20 Nov 1979

Education has lost its meaning when it does not instruct what an individual should render to society, how he has to control his ego for ensuring the common good.

SSS XIV, 13 May 1979

Education should foster moral and spiritual excellence. Students should cultivate the intelligence needed to cleanse the mind, to stand on one's own feet, and to tender service to fellowmen.

SSS XV, 23 Nov 1982

Forgetting spirituality, man is leading an artificial life based on worldly pleasures. Education should be used for promoting the nation's welfare. Knowledge gained through education should be used selflessly for promoting the welfare of humanity.

SSS XXV, 22 Nov 1992

Education must promote peace, security, and happiness. But as a result of the educational process through which they have passed, the youth are causing anxiety, fear, and unrest in the society of which they are a part. Neither have they any peace or joy or security. The Kaurava brothers sought for power, fame, selfish gain, and competitive victory. They loved separatist divisive policies. Their thirst for power could be quenched, as Krishna said, only by a rain of arrows that wiped them off the face of the earth. In order to remove the terror that stalks the land from end to end, an immediate reform of the educational system is called for. Roots hold the tree firm. The foundation keeps the building from collapsing. Awareness of one's responsibilities, detachment from entangling bonds, confidence in one's own sense of righteousness—these have to be fostered in colleges. Integrity, sincerity, and the desire to use one's skills and intelligence for the service of one's fellowmen are essential in youth.

SSS XII, Anantapur, Aug 1974

Securing degrees is not enough. You have to make your knowledge available to others. This is the purpose of education.

SSS XXIII, 22 Nov 1990

You must ask yourselves: "What good can I do to my family? What help can I render to my fellowmen?" Education is not for securing a job. It is for acquiring knowledge and wisdom. It is unfortunate that education has been linked to jobs and earning money.

SSS XXX, 22 Nov 1997

What ails the system of education today? It makes man a slave of his senses. How can such a man serve the society? Students today have lost sight of the spirit of sacrifice and service to society.

BA-IP, 22 Nov 1994

Whatever you learn should be made relevant and useful to society. The gap between learning and practice should be bridged. We are born in society, grow in society, and live in society. Therefore, we should render necessary service to society. If the honor of

the society is lost, where is your honor? Work for the honor and glory of the society and nation.

BA-IP, 22 Nov 1994

Education should be useful to society. It should make citizens follow the path of morality and righteousness and should make their lives happy.

BA-IP, 22 Nov 1994

Character is the hallmark of educated youth. Material wealth cannot grant real peace and joy. Individuals who can devote their careers for the service of their less fortunate brothers and sisters are needed today.

SSar, Feb 1978

Education must be brightened by means of discrimination and spiritualization. Instead, the educational process fosters merely greed for selfish aggrandizement, without using one's attainments for social service and beneficial sharing.

SSEHV-IP, p. 82

Students! From now onwards you should engage yourselves in service to society. Do not aspire for positions. Practice at least a fraction of what you have learned. Action alone counts. Only through practical experience is wisdom gained. Money is not everything. Acquiring good qualities is vital. Education without character is utterly worthless.

SSS XXV, 22 Nov 1992

One notices lightning in the sky only when clouds gather. In that manner, as lightning follows clouds, wisdom must follow education. One who seeks such wisdom that follows education is a true seeker of education or a vidyarthi. You must forget the foolish idea that education is only acquiring a degree. Do not seek education for the sake of serving someone else. Have in the mind, as the objectives of your education, the prosperity and the good of yourself, your country, and your society. Make an effort to sacrifice your life. Do not take the path of selling your education for earning the pittance of a salary.

SSar, 1973, Sanctity Of The Teacher-Taught Relationship

Remember that the education that you get should enable you to do some good to the community you live in and the world that you are born in. Just as there is a flash of lightning in the sky whenever clouds gather in the sky, so also, where there is education, there should be wisdom like a streak of lightning. When such sacred wisdom shines in the clouds of your heart, then only your education enables you to do some good and be of some service to other people.

SSar, 1976, Brotherhood Of Man and Fatherhood Of God.

Education must be regarded as a sacred process and a preparation for unselfish service to society. There are innumerable persons in the world who are suffering from various physical and other disabilities. It is the duty of educated persons to serve them and help to relieve their suffering to the maximum extent possible. This is the best form of service to the divine. There is pollution in the air, in the water we use, and impurity in

so many things. You must use the knowledge you acquire to purify what is impure. It is for this purpose that the science courses in the Sathya Sai Institute are being given a spiritual orientation. Service to society must become the primary purpose of education. Students of Sai Institutions should devote their knowledge not only to earn a living, but to use their talents and energies in whatever walk of life they may be engaged, to render service to society in all ways open to them.

SSS XVII, 5 Feb 1984

Students! To the extent possible serve the society. Of course, you need to take up jobs and earn your livelihood. But do not be avaricious for money. Be satisfied with what you get. Alexander conquered many kingdoms and seized a lot of wealth. When his end approached, he realized that he could not take even a single penny with him. He requested his minister to keep his two hands raised above the head during the final journey so that the people would understand that even the mighty emperor Alexander had to leave the world empty-handed. Likewise, everyone has to leave this world empty-handed. Even a millionaire has to partake of only food. He cannot sustain himself eating gold. So, be satisfied with the basic necessities of food, clothing, and shelter. Do your jobs properly and undertake service activities in your leisure time. Develop faith in God. If you do not have faith in God, you will not have fear of sin. Then you will become a demon. So, fear of sin and love for God are very essential. If you have these two, you will be successful in all your endeavors. Consider every good work as God's work.

PN, "Human Values and Education," 26 Jul 1999

One's Education Should Be Used To Serve Others, Not for Bookish Knowledge Alone

Acquaintance with the contents of a pile of books does not make one an educated person. Wherever there are students, the place must shine with brilliance of peace and security; it must radiate the aura of sanctity. Real education must be judged by the concern for others that it promotes. Students should grow to be the guardians of the people. As the prospective protectors of the people, their future leaders and administrators, they should prepare themselves for national service. The educational system has to be shaped anew so students can fulfill the task of brightening the future of this land.

SSS XV, 22 Nov 1982

Unfortunately, education today has become a bookish affair, used only for passing examinations and forgotten immediately after quitting the examination hall. People who cannot make proper use of their knowledge for the nation's good are traitors to the nation. They are a liability to the society and the country. Of what use it is to flaunt one's degrees if the only purpose of acquiring them is to earn a mess of pottage?

SSS XXIX, 31 Mar 1996

If each student asks himself the question as to why he is going through the process of education, he will get the answer that it is for securing such and such a degree or for

securing such and such a job or authority. He will all the time think of what he will get in return as a result of the education and degrees that he is seeking. This cannot be the right attitude of a student. For him, the right attitude should be to ask himself as to how his degree will be of use to the community and the country in which he lives, or how he can be of use to others. Life should be a process of give and take, and it should not be a one-way traffic with you being at the receiving end always.

SSar, 1976, Brotherhood Of Man, Fatherhood Of God.

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 good citizens.

PN, 29 Sep 2000

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 discriminatory knowledge. All along education has remained an exercise in acquiring bookish knowledge. What is needed today is practical knowledge. Every student should acquire a good character, moral values, and develop a spiritual bent of mind. These three constitute true learning. These three have been held in high esteem from ancient times. Unfortunately, from the beginning of the modern era, morality has disappeared from the scene. Righteousness and spirituality have vanished. Neither the teachers nor the educational authorities have shown any concern for these vital elements.

SSS XXX, 19 Jan 1997

Education does not mean imparting of verbal knowledge. The knowledge that is gathered in schools and colleges should be capable of being used for service to society and helping to improve the conditions of one's fellow men. The place where true teachers and students are gathered should be filled with serene peace and orderliness. On the contrary, we find today that where students gather, fear and insecurity prevail. Peace and order are not to be seen. This does not rebound well to the credit of education. Students whose hearts should be soft and compassionate have become hard-hearted and violent. Humility, reverence, compassion, forbearance, sacrifice, and self-control are the qualities that reveal the outcome of true education.

SSS XX, 22 Nov 1987

Unity of minds, mutual love, and cooperation are the qualities we have to develop today. Education is not for securing university degrees. Give up this mad pursuit after diplomas that cater to the ego and increase the distance between you and others. Develop the desire to serve others and equip yourselves through education with the skill needed to serve others better.

SSS XIV, 18 Feb 1980

Of what use is the endless study of books if you do not use your knowledge for the good of others? A mind that is not utilized for imparting joy to others or a body that is not used for the service of others is totally useless. The way to love God is to love all and serve all. Students should imbibe this ideal.

SSS XXX, 19 Jan 1997

The process of education must render the individual a happier and more useful person. It must also make him a better citizen, able and willing to further the progress of the nation to which he belongs. It must give up its present emphasis on the granting of degrees which are serving only as begging bowls with which the graduates roam about the country seeking jobs.

SSS XIII, 6 Jul 1975

Secular education is needed, no doubt. It is for that purpose that this Institution has been established. But your education must also be directed towards helping the needy. It must be utilized for the prosperity of the world. It must be put to good use for the welfare of the Society. This is not to say that one must neglect oneself. The senses that have been given to you must be utilized not merely for selfish but also selfless purposes. It is only when man lives with both the feelings of the selfish and the selfless that he deserves to be called a man.

SSar, 1996, Sathya and Dharma: The Hallmarks of Humanity

Vidhyarthi student is the one who contributes substantially to the welfare and the well-being of Society. He is: vidya + arthi, a true seeker of learning. Unfortunately, today he seeks sensual pleasures instead of seeking true learning. Why should such students enter educational institutions that are temples of learning?

SSar, 1996, Education and Immortality

It is my earnest wish that our students should cultivate moral splendor and strive for the welfare and upliftment of the country at a time when selfishness and self-interest are so rampant.

SSar, 1996, Education and Immortality

Sanctify your life, your body, your youth, your time, and your actions. Study well and pass with distinction. Make use of your knowledge for the benefit of the society.

SSar, 1990, Ascent of Man

Educational institutions should be nurseries for tradition, loyalty to culture, and the ideals of service to society. They must train the youth to benefit from the experience of the previous generations and to march on towards victory in the campaign to master this world and the next.

SSS XIII, 23 Mar 1975

Bharathiya education is not the kind of education that makes one spend a lot of money to acquire a degree and then go about with a begging bowl for jobs. It aims at promoting self-reliance, instilling in the student the noble idea of promoting the progress of the country in a spirit of sacrifice, and leading a joyous life of dedicated service to the people. It seeks to promote unity in diversity. It prepares the minds of students to fight against all forms of injustice, corruption, and wickedness afflicting society.

SSS XXV, 21 May 1992

In the educational system today, the spiritual element has no place. This cannot be true education. Education must show that mankind constitutes one divine family. The divinity that is present in society can be experienced only through individuals. Education today, however, ends with the acquisition of degrees. Real education should enable one to utilize the knowledge one has acquired to meet the challenges of life and to make all human beings happy as far as possible. Born into society, one has the duty to work for the welfare and progress of society.

SSS XX, 22 Nov 1987

Education without right conduct is of no value. You must make use of what you have learned, not only for earning a living but, in addition, for service to society. Only then will your degrees have any meaning. Whatever job you may take up, wherever you may be working, you must continue to practice spiritual discipline and aim at self-realization. Without a spiritual basis, education is futile. May you all lead exemplary lives, bring happiness to your parents, render help to society, and bring credit to the college where you have studied for many years.

SSS XV, 1 Mar 1981

Education is now oriented more for earning a living than leading a worthy life. As soon as they secure degrees, they succumb to the lure of money and run off. Education must be oriented towards the attainment of character for leading clean, simple lives. Rivers are dammed and the waters are stored in reservoirs. Of what earthly use are these if the waters are kept therein? Through canals, they have to be taken to the fields to feed the crops in order to appease the hunger of millions. So, too, we store the knowledge available in libraries in our heads as reservoirs. But is that enough? Can this be the end of education? It has to be utilized through canals of service to fertilize and feed the minds of one's fellowmen and make them more intelligent, more skilled and more loving.

SSS XV, 30 Aug 1981

The student today has to cultivate, in this Kali age, nine gem-like qualities—the spirit of sacrifice, humility, selfless service to society, friendliness, discipline, adherence to truth, nonviolence, and faith in God. The boys and girls who have these qualities alone will be the nation's treasure of virtue and ensure its future.

SSS XX111, 22 Nov 1990

“Sarve loka hithe rathaah.” (Let all rejoice in the well-being of all people in the world.)
“Sarve jnaana Sampannaah.” (Let all possess wealth of all knowledge.) “Sarve Samhita

gunaihi.” (Let all be endowed with good qualities.) These are three main pronouncements regarding the educated persons. This implies that every student, after completing his studies, should dedicate himself or herself to serving society. For this service, one should acquire all the necessary knowledge.

SSS XXX, 22 Nov 1997

Once, Aurobindo asked a group of students in Calcutta, “For what purpose are you studying? If you are going to make use of your education for the benefit of the nation pursue your studies. Otherwise, you had better burn your books. If you are studying only out of selfish motives, the education is of no value at all. If you are intent only on earning a living, you may as well beg from door to door. You must be prepared to sacrifice yourselves for your motherland.”

SSS XXVI, 15 Aug 1993

Why is academic knowledge acquired? Is it for deceiving others? Or is it for promoting one’s selfish interests? Or, is it for the selfish enjoyment of pleasures? Education today is being used largely for these purposes rather than to promote the well-being of society or the nation. An education that serves no useful purpose in daily life is utterly worthless.

SSS XXIX, 22 Jan 1996

Students should equip themselves to serve society and to promote its well-being.

SSS XXIX, 20 May 1996

You must see how you can make use of your knowledge to make the world better.

SSS XXIX, 15 Jan 1996

Education without right conduct is of no value. You must make use of what you have learned, not only for earning a living but, in addition, for service to society. Only then will your degrees have any meaning. Whatever jobs you may take up, wherever you may be working, you must continue to practice spiritual discipline and aim at self-realization. Without a spiritual basis, education is futile. May you all lead exemplary lives. Bring happiness to your parents and render help to society, and bring credit to the college where you have studied for many years.

SSS XV, 1 Mar 1981

Benefits Of Service for The Student

Life is a journey. The students here have to journey long. So it is necessary to give them the skill, the enthusiasm, and the security that can take them happily along. Their hearts are pure, steady, and inclusive. Elders should so behave that they do not tarnish their hearts or make them narrow and vengeful. They must be encouraged to enlarge their hearts and soften them through intensive social service.

SSS XIII, 1 Aug 1976

The educated man must be ready and skilled to serve his parents, his village, his state, his nation, his language, and his culture. The air in a balloon is limited within the

parameters and to the shape of the balloon. Unless it bursts the balloon and overcomes its barriers, how can it merge with the universe? Similarly, unless the self attains awareness and conquers the barriers of the ego, it cannot merge with the Omnipresent, Immanent Divinity.

SSS XIII, 30 Jul 1977

While discriminating between “good” and “bad,” the educated person must apply the criterion of service to humanity.

SSar, Aug 1982

Whatever knowledge one may acquire, one should use it for the well-being of all— “Sarvahi the rathaah.” Only then he can be deemed Jnana-sampannah (rich in wisdom). Such a wise person will be endowed with all good qualities. It is for these noble purposes that the ancient system of education was devised.

SSS XXV, 22 Nov 1992

Service and Interdependence

The students are not to blame. They are inherently good- hearted and good-natured. However, they take to bad ways because of the elders. Therefore, the first requisite is for the national leaders and the parents to understand how the educational system should function. They should realize that education should aim at developing good qualities in the children and should not be regarded as a means to acquire wealth. Character is based on good conduct. Only a young man with good qualities can become a good leader. He must take part in social service as a preparation for leadership. Everyone should realize that his happiness is bound up with the happiness of society as a whole. Parents and teachers should develop such attitudes in the students.

SSS XXVI, 11 Nov 1993

Man has become prey to several bad habits, willingly or unwillingly, which are injurious to his health. It is rightly said that health is the first requisite for realizing any one or all of the four purusharthas. But these bad habits will weaken him and rob him of his honorable status in society. On account of his being enslaved by them, he cannot discharge his duties properly. His wife and children suffer from neglect. This new educational venture also can succeed only if you are healthy. What can plans and projects of the government achieve? One flower cannot make a garland. All flowers must come together to make one. So you must equip yourselves with strong bodies, sacred ideals, and unselfish intentions in order to serve your country. You can achieve any high ideal provided you are cooperative, well disciplined, soaked in service and sacrifice, and fully determined to succeed. Only then can the government be properly guided by you.

SSS XIV, 25 Jul 1978

Students! You have to exhale as much as you breathe in. This is inescapable. If you do not exhale, the lungs will burst. Likewise, while you have to acquire education and earn wealth, you must utilize both in a righteous way. The education you have received must

be given back to society for promoting public well-being. Equally what is earned should be given back to society. Unless this is done, your education and wealth are utterly worthless. What has been got from the community should be given back to the community. That is true seva (service). This kind of sacrificing spirit is rare among students. They are interested in acquiring more and more. Life is reduced to a one-way traffic. This is not proper. What is earned should be utilized properly and shared with others. This is the way to ennoble life.

SSS XXIII, 2 Jun 1990

Unfortunately, today man's heart is filled with narrow selfish concerns. His love is confined to himself and his nearest kith and kin. He does not realize that his welfare and the welfare of his family are dependent on the well-being of the society. This interrelationship should be grasped by students. They should take a firm resolve to eschew selfishness and self-interest and dedicate themselves to the service of society. When the society fares well, the nation also will be prosperous. Students should realize the integral unity of their individual well-being and the well-being of the society and the nation.

SSS XXV, 22 May 1992

The human body is the most wondrous machine in the world. It has a bewildering multiplicity of limbs, organs, and veins, nerves, and cells that cooperate to maintain it under varied conditions. If any one of these rebels or refuses to rescue another, the body is bound to suffer. So, too, a society, community, or nation can be safe, secure, and happy only when the individuals comprising it are mutually helpful and bound together in skillful and sincere service. Every generation has to receive education and training in such intelligent cooperation and service. Or else, the world has to face confusion and chaos.

SSS XIX, 28 Dec 1986

The teacher should serve as the signpost for the community. The student determines the future of the nation. Together, they help to promote the greatness and welfare of the nation. Both teachers and students should realize that their welfare is bound up with the well-being of society as a whole. Individuals are prepared to engage themselves in various activities for the sake of their own personal comfort and for the acquisition of wealth and position and for ensuring the good of their kith and kin. But few of them are prepared to make any efforts or sacrifice for the general good of society. It is not realized that all the pleasure and comforts enjoyed by one are really derived from society and are not solely got from one's own means. Man does not show any gratitude to the society that has enabled him to enjoy his wealth, position, and power.

SSS XVII, 9 Feb 1984

There is a wide gap between what you study at college and what you will have to face in life later. After you finish, you may get married and will have to adjust to the customs and attitudes of your parents-in-laws and others. Not all of you will be able to go for work. What happens to the knowledge acquired here? You must see that what you learn is of use for the kind of life you will have to lead later. You have to learn how to move in

society and how to be useful to society. All that you are, you owe to society and you have to show your gratitude to society by rendering service.

SSEHV-IP, p. 99

A student should never think that studying is merely for the sake of getting a job. He should understand the truth that this education is meant to give him knowledge supreme. Today's education renders the educated into a selfish person. It makes him a slave to his senses. As a result, he forgets the divine spark within him, and the education of today is leading to such troubles and chaotic conditions all around. Today's educated person does not come forward to assist the grief-stricken and those who are suffering. He forgets the fact that he is born in the society and is very much part and parcel of it. He tries to lead a life in isolation like a drop of oil over the surface of water. Today the educated man has no room for broad-mindedness. He becomes petty and narrow-minded. He should also understand that this is not what marks out an educated person.

BA-IP, 22 Nov 1984

The children are full of fine qualities. They have the ability to develop the whole world. But they do not try to utilize it. Students should realize the integral relationship between them and the world. Hence they should not hesitate to serve the world. With determination they can achieve anything they want to.

SSS XXX, 22 Nov 1997

Today, many people, in spite of their being educated, care for only one individual and the members of his family. They do not think that there is a community that has to be taken care of.

SSar, 1977, You Should Live and Work for The Good Of The Community Around You.

Responsibilities Over Rights

Today we think of our rights and responsibilities. On the one side we have individual freedom and fundamental rights, and on the other we have our responsibilities and duties to be performed. We are no doubt anxious about our individual freedom and power, but we do not think of our duty in the same proportion. We should do full justice to our social obligations and establish the reputation of our country and its culture. Colleges today are not paying adequate attention to this cultural aspect. It, therefore, became necessary for us to establish Sathya Sai Colleges with special objectives though there are thousands and millions of colleges all over the world. A Sathya Sai College is not intended to prepare graduates who carry their degrees like begging bowls, going from door to door begging for a job. These colleges are being established to promote a sense of self-reliance and a spirit of service to society and humanity at large. Man cannot live in isolation like a drop of oil on water. He is a product of society. He has to live in it, grow with it, and work for it.

SSS XIII, 10 Apr 1975

Men today are concerned solely about their rights and have no regard for their duties, obligations, and responsibilities. Universities today have become factories for turning

out degree holders and not real centers for knowledge. Education should serve to develop powers of discrimination and foster the sense of patriotism so that the educated may engage themselves in service to society.

SSS XX, 22 Nov 1987

This college is run on very contrary principles. Here the emphasis is on “giving and forgiving” rather than on “getting and forgetting.” We also encourage service, especially among the illiterate and the needy in the villages around. We try to highlight the responsibilities of youth rather than rights. The right is earned only by the proper discharge of responsibility. When duty is shirked, you have no right to ask for your rights.

SSS XIII, 6 Jul 1975

The sign of the educated man is humility that he has not been able to know the vast unknown that still remains to be explored. The educated man must realize that he has more obligations than privileges, more duties than rights. He has to serve the society amidst which he is placed and the heritage that has been handed down to him by his forefathers. He should be delighted to serve, and not desire to dominate. Service is divine. Service makes life worthwhile. Service is the best way to use one’s skills, intelligence, strength, and resources.

SSS XII, 1 Apr 1973

Rights and duties are inseparably interrelated. Love is the connecting link between the two. The faithful ones in the spiritual realm crave for joy, peace, and comfort without striving to realize how they can be obtained. We do not want God nor do we cultivate devotion. But we want God to shower peace and bliss on us. If we want peace, we should conduct our life on lines conducive to peace. How can a person, pursuing evil and unrighteous ways, ever obtain peace, truth, and joy? Can we have the taste of the gourd by eating a mango? As are the deeds, so are the rewards. As the motives, so are the gifts of God. Hence our motives should be sublime and deeds be righteous.

SSEHV-IP, p. 26

Today many occupy high positions and earn fabulous salaries. How many of them do work that can justify the salaries they are paid? Men who receive Rs.20,000 a month do not do even Rs.20 worth of honest work. This is treachery to the nation. An educated person must give proper return for the salary he receives. Students must bear this in mind when they enter service. They must give adequate return for the salary they receive. That will give you job satisfaction and soothe your conscience.

SSS XXX, 22 Nov 1997

Service To Teacher

Every pupil was acquainted with the basic values of Indian culture, their origins and developments, and their essential validity for the progress of their country. Today the number of pupils has vastly increased but the quality of both teaching and learning has suffered much. Serving the teacher was itself part of education in those days. It was

easy to please the teacher and get the best out of him by the process of loving service. How can salaries and fees ever satisfy the teacher? They only increase the greed for more. Then the world's prosperity and peace were built on foundations of dharma (righteousness); now they depend on dhana (riches).

SSS X, 30 Jul 1977

Students Should Engage In Service

The years of student-life must be saturated with cooperative activity, social service, eager search for truth, and readiness to sacrifice one's interests for the good of those who are less fortunate. Moral and spiritual values have to be honored as much as, if not more than, economic and material values. Life must be a harmonious blend of these values with emphasis on moral strength.

SSS XII, 1 Apr 1973

Discarding the idea that education is for acquiring degrees. Students should engage themselves in social service and promote the progress of the nation.

SSS XXIV, 22 Nov 1991

Students! Learn effective means to smother the anxiety, the tears, the cruelties, and the lies that afflict the world today. Revive the ancient ideals of learning and of high living in the awareness of divinity. Shine forth in the splendor of eternal truth, in the practice of time-tested values and in ways of holy living adjusted to the times. Be ready to renounce that which leads you as precious. Be heroes for adventure. Today, the world needs youths full of universal love, enthusiasm to serve, and disciplined emotions.

SSS XV, 23 Nov 1982

Your education will be worthwhile only when you lead exemplary lives in the service of society.

SSS XXI, 22 Nov 1988

Teachers must be vigilant to help and to encourage them, to avoid any trace of dishonesty in their actions and falsehood in their statements. Selfishness, envy, and egoistic pride are the three tendencies and attitudes that should not take root in the tender hearts. Prompt them to engage themselves in acts of service to others.

SSS XIV, 20 Nov 1979

We have to inspire and instruct the children to become Karma Virs (heroic enthusiastic workers), whose lives are dedicated to work as worship of the one God who resides in all. They must be trained to take part gladly and intelligently in "activity programs" filled with the spirit of service.

SSS XIV, 13 May 1979

The truly educated person is one who uses his knowledge for the good of others. He is entitled to be called a Jnani (a man of wisdom). Knowledge that is used for sense enjoyment or for the satisfaction of worldly desires is not Jnana (wisdom).

SSS XXV, 22 May 1992

What is the use of all your education and the degrees acquired by you? Is it for getting a job and earning money by hook or crook? You are endowed with two hands. If you work hard with both hands, you can not only satisfy your needs, but also render help to others. Perform good and pure acts. Lead an exemplary life. Be helpful to others. Dedicate your life to the uplift of humanity.

SSS XXIII, 1 Jun 1990

Students should ask themselves, before launching any action, whether their action is beneficial in any way to their brethren.

BA, 22 Nov 1983

Plunge into the service of society and extend help to your fellow men. Do not turn yourself into a beast by harboring selfishness. Cheer up saying to yourself, "How soon the day will come when I finish my studies and serve my fellowmen in the society."

BA, 22 Nov 1983

Work Hard—Honor Physical Labor

Students must have a challenging attitude toward things. They must honor physical labor. They should be eager to be of service to those who need it on account of their disabilities.

SSS I, 2 Feb 1958

How can a student be regarded as a success, if at the end of the course, he knocks at the door of every office, exhibits the diploma he has secured, and clamors like a beggar asking for jobs? Education has conferred on him this disgraceful role. Can it claim that it has done its duty? No. The educated person must serve the people through sweat and toil. Education has to inspire youth to offer service, to sacrifice, and to help. It must not inspire youth to amass money as its goal, and to travel farther and farther to earn more and more of it. For accumulated money breeds arrogance, and arrogance brings in its train other vices.

SSS XV, 1 Mar 1981

Students must find joy in hard work, not in soft jobs— jobs where the hands do not handle dirt or dust, jobs which do not soil their shirts or pants, that can be done while whistling tunes in air-conditioned rooms reclining on the soft cushions of the sofa under the whirl of fans. We require, and the schools must provide, men and women who are delighted when they earn their livelihood through the sweat of their brow, who are ready to offer help to the weak and the poor, who adhere to truth whatever the consequence. They ought to be free from the inordinate and exclusive attachments to their own happiness. Envy is the demon bom of this egotism. It thrives on misunderstanding and ignorance. It is a pest that destroys the bloom of contentment. They should not long for authority over others. Fulfilling one's duty to the best of one's knowledge and the utmost of one's skill—these alone can endow them with authority.

SSar, Jun 1981

True rest is ensured only by hard work. Sleep is the reward for hard physical labor, and if sleep does not switch off the mind of man for some hours every day, he would have spun out all sorts of wild fancies. Young people that you are, work hard. Serve the interests of your family and country, and be examples to others. Imagine how your forefathers during the Vedic Age engaged themselves with no respite in good deeds and beneficial acts so that they could be happy and make others happy. Alas, the descendants of those men have devised a system of education that does not ensure even a decent daily life.

SSS XII, 17 Jun 1974

Education is essential as a preparation for serving society. For instance, the MBA students are hoping, after getting their degrees, to become managers of big companies and lead a comfortable life. Managerial jobs carry high salaries. The reason for the high income is inflation in prices caused by the failure of production to keep pace with the demand. Rise in income has been followed by a decline in morality. With the collapse of morals, the nation has become prey to violence and disorder. Those receiving large incomes should ask themselves whether the work they do is commensurate with the salaries they get. In many enterprises, the expenses exceed the receipts. The absence of work ethic—the spirit of work—is responsible for this situation.

SSS XXIV, 22 Jul 1991

The ideal that is held before the student in our educational institutions is different. They are engaged in a mechanical process of turning out young men and women who detest work that soils the hand or disturbs the folds of their dresses. They instill the passion for profit in their hearts, and ignore the urge to sympathize and serve. Education must produce wisdom and moral character. It can be acquired only by hard living and spending days of toil, with no respite for even sleep. But present-day education makes those who undergo it mere bonded-slaves to their senses. They do not know how to avoid this bondage, so they revel in envy, greed, and egoism. What the country expects and demands from the educated person is, however, that he should set an example of honest labor, lighting the lamp of knowledge in every home.

SSS XIV, 18 Feb 1980

Serve With Love and Humility

I wish very much that you should fill your hearts with love and lead the children under your care along the path of human values and ideals. This body has been given to us in order to use efficiently every minute of its existence. Work has to be visualized in all its details so that every moment can be made worthwhile by carrying out the selfless work of implementing the given scheme. Human life has been granted to us in order to spend it in good activity.

SSEHV-IP, p. 52

If the present educational system is to improve, the only way is to eliminate selfishness and train students for the service of society. How are students to be trained for this purpose? It is only through the inculcation of love, with no trace of self-interest. Love is of two kinds—natural love and divine love. Natural love is one that expects something in return. Divine love expresses itself in loving service without expectation of any return. Divine love always gives to others and receives nothing. Natural love always expects something from others. True education must teach this divine love—of heart to heart, mind to mind, and soul (Atma) to soul.

SSS XIX, 20 Jan 1986

Shine as examples of loving service. This is the ideal of the Sai Colleges. Cast aside all egotism, pluck out the root of pride, destroy the weed of envy, and cultivate the divine consciousness. That will make you true students of these institutions.

SSS XV, 27 Jun 1981

We should make an attempt that in education that is appropriate to us, the aspect of kama, or lust, does not enter our minds but the aspect of prema, or love, does enter. With the aspect of prema, we should enter the society in this country and we should be able to do service to the society with prema.

SSar, 1977, No One Can Separate A Real Devotee From His Lord

Students! Many of you have secured high ranks in the examinations. This year 150 students of the Sathya Sai Higher Secondary School appeared for the public examinations held by the Central Board. All of them passed in First Class. In many States when one or two candidates get First Class, they give publicity to it. I asked our students why they do not get their photos published in the papers when they have secured a First Class. “We studied for the sake of Swami and not to get our photos published in the papers,” they replied. Those words delighted me immensely. That such high sentiments are present among young children is known to very few. The children are full of fine qualities. They have the ability to develop the whole world. But they do not try to utilize it. Students should realize the integral relationship between them and the world. Hence they should not hesitate to serve the world. With determination they can achieve anything they want to achieve.

SSS XXX, 22 Nov 97

Policy Characteristics Of Sathya Sai Education

Family Involvement and Support

The situation is so strange today. You teach the children, “We must always speak the truth.” But, in the child’s home, a phone call comes and the child picks up the phone. The caller wants to speak to the father, but, if he does not want to talk to that person, he tells the child to inform the caller that he, the father, is not at home. You teach the child he should always speak the truth. The father instructs by his example and insists that the child should speak a lie. What a farce, paradox, and antithesis of your teaching it will then be! Actually, the parents are responsible for the spoilage of children.

For the misbehavior of students today, parents are largely to blame. They do not exercise sufficient control over children. People celebrate the birth of children. But the real celebration should be only when children have earned a good name and brought credit to their parents. Parents who do not bring up their children properly are unworthy of the role. Affection for children should not mean allowing them to stray.

SSS XIX, Trayee Brindavan Anniversary, May 1986

Parents also should encourage their children to pursue education in the right spirit. They should not desire so much that their children should secure high ranks. It is not greatness that matters but goodness. They should wish that their children should earn a good name rather than achieve purely academic excellence.

SSS XXX, 22 Nov 1997

The parents themselves are not competent to guide the children; they dote on them and do not know how to correct them. They have reprehensible habits and ways of life. They smoke, play cards, gamble, drink, and fight in the home. They utter falsehoods, talk scandal, boast, and slander, in the presence of the children. How then can they lead their children on right lines? You will have to persuade such parents to mend their ways and be inspiring examples, rather than enemies and obstacles.

SSS XII, 10 Jul 1974

Parents have the primary responsibility to mold the character of children. Too much freedom should not be given out of excessive affection. Children should be taught to exercise self-restraint and observe discipline in their daily life. If parents are negligent in bringing up the children in their most tender years, it will not be easy to correct them later on.

SSS XIX, 20 Jan 1986

Some parents also show too much indulgence towards their children. They pamper them in all sorts of ways. They give them much more pocket money than what is needed. The child becomes wasteful and extravagant from a very early age and develops evil habits. Parents should not forget their responsibility for the ultimate good of the child.

SSEHV-IP, p. 122

Teachers are not the only molders of the future of this land. They should not be blamed exclusively for the type of students we now are worried about. Venkatesh said now that the peace and prosperity of the country rests on the pedagogues and the police. I must add a third crucial party—the parents. They must bear ninety percent of the blame for spoiling the behavior and character of the students. They show too unintelligent an affection and give too indiscriminate a freedom to their children. They do not provide them examples of honesty, sense control, and discipline. You must have seen gardens where snake gourds are grown on raised pandals. When the gourd starts growing, the gardener hangs a small stone at its end, so that the pull may make it grow straight.

When it grows larger, the stone becomes heavier. So too, according to the age level, the discipline enforced must become harder and harder in order that the child may grow straightforward, steady, and strong.

SSar, Jun 1981

Modern students are not able to refine their lives. So, the parents and the teachers should play an active role in shaping the lives of the students. First and foremost they have to inquire as to how the students can get rid of their evil tendencies. Just as a boulder becomes worthy of adoration and respect when it is carved into a beautiful idol, so also the students will become ideal citizens if they are brought up in the right environment. The teachers and parents are responsible for the good and bad in students. But, unfortunately, they have not understood their role in shaping the lives of the students.

PN, "Human Values and Education," 26 Jul 1999

Education today is not inculcating in the students the spirit of compassion and kindness. Once Gandhiji told a foreigner that he was feeling sad because education was making students heartless and lacking in fellow feeling. Students do not show any sweetness in speech. They have no sense of gratitude. Of what avail is such an education? The foremost quality students should have is humility. They must be free from conceit. They must be unselfish. Without these, a student lacks luster. Students today lack these qualities. They have little concern for the plight of their parents. But, there are also parents who pamper their children like Dhristharaashtra, the father of the Kauravas. If parents do not correct their children, who will correct them? How can parents cherish children who misbehave and earn a bad name?

SSS XXVI, 11 Nov 1993

The ancient Indian dharma based on the Veda and embodying the highest and most lasting wisdom has to be learned by you, observed and practiced. So, teachers and parents must imbibe it in themselves and instruct you. That will help you to lead model lives and lead others to earn peace and calm. You must learn, more than anything else, discipline and patience.

SSS XX, 8 Feb 1987

The parents are not restraining them. Nor are they setting a good example. When the parents exchange words, the children exchange blows. The parents give a free rein to the children instead of controlling them. The parents are to blame for three-fourths of their children's misbehavior.

SSS XXIX, 31 Mar 1996

When parents allow the children to go astray, sometime or other they will suffer the consequences. It has become fashionable in the Kali age to let the children have their own way. They fear that otherwise the children will run away or commit suicide. What does it matter what befalls such characterless children? Parents do not have today this kind of moral courage.

SSS XXIX, 31 Mar 1996

Parents and teachers have a duty to see that the children are brought up on right lines through love, precept, and if necessary, corrective measures.

SSS XVII, 5 Feb 1984

If teachers play their role properly, the nation can be transformed. For all the malpractices among students, the parents and teachers are to blame. The parents are allowing the children to go astray at home through misplaced affection. In olden days, the children had such great regard and love for the parents that they were loath to go away from them. Today it is the reverse. The reason is the failure of the parents to enforce discipline together with lavishing love on the children. Teachers should establish contacts with parents so that the latter also practice the human values and reform their children. The authorities of the EHV trust should arrange for meetings between teachers and parents for this purpose.

SSS XIX, 9 Mar 1986

Many such parents do not allow their children to join the Bal Vikas Classes or to attend bhajans and sathsangs. If the children clamor at home that they may be permitted, they shout at them and call them "mad." They say that religion and God are only for idlers or old senile people, and that the path will lead them on to sanyasa, which is a calamity to be avoided. They reverse the very values of life. Parents must correct themselves before they try to correct their children.

SSS XIII, 6 Jan 1975

When the master performs his duty, the employees will work well. When the parents discharge their duties, the children will realize their responsibilities. When the children do their duties by the parents, the latter will be honored. Likewise, when teachers discharge their duties, the students will conduct themselves well. When the students perform their duties well, the authorities will secure due respect.

SSS XXV, 22 Nov 1999

I want that you should go occasionally to the homes of these children and talk to the parents also, about your work and how they could create the proper atmosphere at home, and supplement the lessons that you give. Parents set bad examples and are not competent to guide them along right lines. You may be able to impress this by telling them what ideals you are trying to instill.

SSar, Jun 1971

You should keep the parents of the children acquainted with the type of coaching we are giving to the children and also seek their advice.

SSEHV-IP, p. 122

Encourage the students to write to their parents about the school and their progress. The parents must be kept in touch with the teachers and the teaching process, and the condition of the school. This will help correct defects in time and to the full.

SSS X, 2 Mar 1970

The home, too, must feel the change in child behavior. It may be advisable to gather the mothers and the children once a month, or even more frequently, and give them guidelines on child care and on the higher ideals of family and social life. You can suggest to them ways and means of following up the work of the Bal Vikas in the proper upbringing of children, while allowing maximum freedom to these children at home. While allowing them due freedom, they should nevertheless hold harmful tendencies in check. They should promote respectful behavior to elders in the family. They should be careful how they themselves behave in the presence of children, for youngsters learn a lot by emulation. A spirit of understanding and sympathy has to pervade the home. This can be emphasized with the mothers at these gatherings. This would be a necessary supplement to the Bal Vikas. The homes in which the Bal Vikas children grow, as indeed all homes, have to be clean and with vibrations free from hatred, envy, greed, spite, and hypocrisy. The food that the child takes in has to be sathwic and pure. Between the age of two and five the child's mind is profoundly affected by the behavior of those nearest it, so the parents must take care to set a good example.

SSS XIV, 6 Jun 1978

Teachers and students must involve themselves in useful work without intermission. When left idle, the mind roams into insane regions of thought. Parents are leading children to ruin when they give them all the money they demand, provide them with dress they fancy, gift them cars or motorcycles to go places, and allow them the license to indulge in every desire. Teachers must meet the parents of their pupils at least once a month and warn them of the evil consequences of fondling children overmuch. Inspire pupils to love the motherland, to do social service and to love simple living.

SSS XV, 31 Aug 1981

Even for these three kinds of behavior, the parents and teachers are responsible. They are responsible for the good and bad conduct of the students. It is the parents who lead the children to the highest levels or cause their fall to the lowest depths.

SSS XXV, 6 May 1992

All the three elements—the EHV Trust, the teachers, and the parents—should work in cooperation in the interests of the children and see that human values are promoted not only among students but also in the entire community.

SSS XIX, 9 Mar 1986

Finances and Education

There should be no link between money and education. In the Sathya Sai Institute of Higher Education we will be providing, from the new academic year, free education to students at all levels including post-graduate courses. The aim is to train the students in the proper way and make them accept the Institute's discipline. When you collect money from outsiders, you become tools in their hands. When you provide free education, you can control the students. You can impart moral values and mold the character of the students.

SSS XIX, 20 Jan 1986

One reason for indiscipline is the superior role of money in educational institutions. They have become business houses, temples of Lakshmi, the goddess of riches, instead of remaining temples of Saraswathi, the goddess of learning. The University at Prasanthi Nilayam does not charge fees for teaching or for laboratory and library facilities or for games, etc.—from the first standard up to the Ph.D. course. Education is elevated as an act of service to the rising generation. Learning in this atmosphere, the students will become, in later life, enthusiastic for service.

SSS XX, 8 Feb 1987

In the Sai Educational System, there are no problems of student unrest because education is free. Our students are happy. All of us are also happy. Because of free education the students' behavior is exemplary. All the students feel spontaneously: "Here we are getting free education. We must conduct ourselves well to show our gratitude to all concerned." Opportunities must be provided for students to develop such an attitude towards their alma mater. In our institute no fees are charged for anything.

SSS XXX, 22 Nov 1997

It is most degrading to see the sale of food, the sale of education, and the sale of medicine in our sacred land. The sacredness and divine nature of our land started declining on that fateful day when the sale of food, education, and medicine started.

BA-IP, 22 Nov 1990

Our University spends Rs.60,000/-per head per annum on Arts Students, and Rs.90,000/-per head on Science Students, but we do not charge any fees. Free education is offered.

BA-IP, 22 Nov 1994

The difference between the ancient ideals of education and the modern practices is appalling. Today, the educational process is denied to the aspirant if he fails to pay his fees. The teacher, too, feels that he has no duty to teach if in a certain month he is not paid his salary. Students pay for being taught. Teachers are paid for the teaching they do. Money decides what is taught and how it is learned. "Pay and receive; be paid and give." That is the bond between the teacher and the taught. "Love, reverence, affection." these have no place in the transaction. How, then, can education be fruitful? Gokak said just now that when teachers love the children, they will be rewarded by the love of the children who sit around them. Now they are loved for the sake of the money they bring, and so the relationship is artificial and without roots in the heart.

SSS XII, 3 Jan 1974

In many of the educational institutions seats are allotted to those who can pay large sums of money. The quota system has corrupted the field of education. To stop this unholy trend, education should be offered free of cost. Everyone has an equal right on education. Education is the gift of God. No one has the right to sell it. As the government is also encouraging the commercial educational institutions, the educational system has become totally corrupted. Education should lead to elevation, not agitation.

Today, money can buy admission, attendance, marks, and even degrees for that matter. The medical seats are readily offered to candidates who pay a sum of twenty to thirty lakhs. In order to earn the money they had paid to get the medical seat, the doctors charge exorbitant fees from the patients. The same is the case with engineering, too. Even for admission in first standard, some institutions are charging twenty to twenty-five thousand, rupees. The modern education has made man a beggar. One should be a bigger not a beggar. I am not saying this out of sense of pride, Sathya Sai Institute is the only institution offering free education. Dr. Jumsai said that more and more institutions should be established. It is a matter of pleasure, but care has to be taken to see that education is offered totally free of cost. Only then can we shape the students into ideal citizens.

PN, "Human Values and Education, " 26 Jul 1999

Select a few deserving students and give them free education.

PN, "Human Values and Education, " 26 Jul 1999

Today education has become very expensive. Education should be made free. Then there would be no room for corrupt practices over seats.

SSS XXX, 22 Nov 1997

Young persons have to join school or college, not merely for getting instruction in the classes or studying some books with the help of teachers, for if that were so they could as well sit in their own homes and the instruction can be imparted to them while they reside there. They have to join the institutions so that they may learn to live and move with persons of their age but from different social and economic backgrounds and with different intellectual equipment and emotional peculiarities, so that they may learn discipline and reverence, tolerance and cooperation. Some years at school and college will train them to react properly to society and to the outer world.

SSS XII, 1 Apr 1973

The education that is acquired by paying large amounts as donation is no education at all. Only people having black money will resort to such illegal means to acquire degrees. "Do for the nation," that is the real donation. Make use of your education for the welfare of society and the nation. Share your knowledge with others. It is not necessary that you should become a teacher to do so. There may be a few poor students in your locality. Conduct special classes for them in the evenings. Today people fight for money and property right from dawn to dusk. They take to corrupt ways to earn even a single rupee. One should not live just for the sake of money. It is better to die rather than to lead a life just for the sake of money. If you have money in excess, help others, provide free education and free medical care to the poor. In Zambia there is a devotee by the name Victor Kanu. He is here right now. He has established a Sathya Sai Educational Institution in Zambia. Many poor children are studying there. Both he and his wife are teaching the children with all love and care. At this juncture Bhagavan asked Mr. Victor Kanu, sitting nearby, how many children are studying in their school. Mr. Kanu said 520 children are there. They are imparting Swami's teachings and human values to all the children. It is going to become a college very soon.

PN, "Human Values and Education, " 26 Jul 1999

Students! I want you to become ideal leaders. Make use of your education to serve the poor. Conduct free tuition classes for the poor children, share your textbooks with them. Only then the feeling of brotherhood of man and fatherhood of God will develop.

PN, "Human Values and Education, " 26 Jul 1999

In cultivating human values, emphasis should also be placed on avoiding wastage of money, food, and time. Even teachers have to be trained in this respect. In matters concerning expenditure, my attitude is strict. For anything that is legitimate and essential I am prepared to offer even lakhs of rupees. But I will grudge giving even a paise for something unnecessary and useless. This is because money breeds all the evils in the world. Everywhere extravagant and wasteful use of money is taking place. I do not want such a thing to happen in Sathya Sai Institutions, which should serve as a model to others.

SSS XIX, 9 Mar 1986

We should observe strict economy in Sai educational institutions. It is very difficult to raise money. Hence care should be taken to avoid unnecessary and superfluous expenditure on equipment or other things which may serve only to lighten the labors of the teaching faculty.

SSS XIX, 9 Mar 1986

Einstein was the greatest among the scientists of our day. He discovered the profound truth about the relationship between matter and energy. He showed that everything in the universe was made up of energy. Einstein did not have expensive equipment, like those you have in modern laboratories, to make his researches. All that he had was a pencil, paper, and a wastepaper basket. He lived up to the motto: simple living and high study. Today what we see is ostentation and luxurious comfort in educational institutions. Students want cushioned chairs. The staff wants air- conditioned rooms. Scientists want highly expensive equipment for their research.

SSS XIX, 9 Mar 1986

We must seek to promote a system, which will make education available freely to all. Education must be for the sake of learning.

SSS XXIII, 23 Jan 1990

In the sphere of education, if we do not create new classifications like "backward" and "forward" and establish a system of free education for all, without distinctions of rich or poor, the nation will make striking progress.

SSS XXIII, 23 Nov 1990

At present, since education has spread widely and since education has meant only book learning, people have become cynical. They doubt even the simplest statement and revel in wild discussions.

SSS XX, 4 Jan 1987

Money is demanded and is being paid for admitting a child to the school, for testifying that he has attended the required number of classes, for accepting his application to sit for the examination, for declaring him to have passed it, and to certify that he has secured the desired number of marks. The entire field of education has been thus degraded and disorganized, with incalculable harm to the country's prospects in the coming years.

SSS XII, 1 Apr 1973

The teacher and the pupil will both be immersed in joy only when Love, that does not calculate the reward, binds them together. When material gain is the goal, the joy is based on matter and does not thrill the mind. It cannot be pure, steady, and sincere.

SSS XII, 3 Jan 1974

As teachers of the Bal Vikas classes throughout the country, you do not look forward to monetary or material benefits, and so you have ample opportunity to make the child's heart and intellect blossom, through the rays of Love. Let me tell you that most teachers today have specialized in western types of training, and so they have lost their moorings in our own culture, and so they are unaware of the deeper springs of the spirit.

SSS XII, 3 Jan 1974

Modern education is creating for the nation a deplorable malady. Originally, the British instituted a system of education in India primarily to prepare men for administrative jobs. Today, education has been expanded and we have to create more jobs and with greater emoluments. The result is the government has to spend more and more on salaries and face increasing demands from public servants. There are strikes for higher wages; and when wages are increased, taxes have to be increased. The result is increase in prices and increasing discontent. Prices can come down only when the people's desires are limited and the demand for goods is reduced.

SSS XV, 1 Mar 1981

Quality Not Quantity

Changes like these mark the transformation, which ushers in peace and harmony, in the nation. Colleges should not compete in the number of students admitted and the fees and donations collected. Quality, not quantity, should be the goal. A small number ensures greater individual attention, more intense discipline, better teaching, and better learning.

SSS X, 2 Mar 1970

Technology Cautions

Technological education has become valuable today, but even here human values have to be emphasized. Technology must be dedicated to the promotion of high ideals.

SSS XV, 25 May 1982

Put your faith in the natural brain. Even the computer is operated by the human brain. Instead of putting our faith in the brain that produced the computer, faith is being placed in the computer. What is it that the computer does? If you place wheat in a flour mill, you will get wheat flour at the bottom. If you place rice in the grinder, you will get rice flour. This is also how the computer behaves. You get from it what has already been put into it. If it can answer a question by itself, ask the question: "When will I die?" Will it be able to answer that query? No. It cannot give the answer, because the computer does not know the answer. The scientist puts into the computer what he knows. The scientist is the subject and the computer is his image. Man lacks faith in himself, but relies on the image emanating from him.

SSS XXIV, 28 May 1991

Excessive use of computers and calculators is fraught with dangers. They make the students abjectly dependent on the machine, without relying on their abilities. It must be realized that the human brain is the foremost computer. We must train our children to make proper and good use of their brains. It is not enough to acquire expensive, sophisticated equipment for education. We must know how to make full and effective use of them. Only then will the money spent on them be rewarding and justified.

SSS XIX, 9 Mar 1986

We see today proliferation of various disciplines of study. The proliferation of subjects for study unhinges our brains. The education imparted in ancient gurukuls was of exemplary excellence. Even a subject like mathematics was learned by heart and formulae were tenaciously retained in the mind. Students of today do not know that $4+3+3$ add up to 10 (ten). The master and the 175emsahib press the buttons of the calculator even to total the cost of vegetables they purchase. The human brain rests idly while calculators and computers do brisk calculations for them. We can use calculators and computers when the need arises, but we should rely on our brains instead of pressing the computer and calculator to action for every silly thing. The power of our faculties decreases if our dependency on computers and calculators increases.

BA, 22 Nov 1983

Television

Apart from educational programs, do not look at TV at all, especially while taking food. Concentrate on the work at hand, whether it is eating or anything else.

SSS XXIX, 15 Jan 1996

School Autonomy: No Relationship With Government

In order to effect real improvements in the system of education, it is necessary to free educational institutions from government control and make them independent like the judiciary. They should be run by autonomous agencies free from government and political influences. Education should be under the control of a national body of educational experts who have the interests of students as their sole concern.

SSS XIX, 20 Jan 1986

Only when education is treated as an autonomous and independent undertaking can the problem of standards be properly dealt with. Educational policies are changed with every change in the Education Ministry at the Center or in the States. Frequent changes in educational policy are responsible for the fall in educational standards. Changes in the Ministry or the personnel at the top should not affect the core of education. It is essential to separate education and place it under the control of experienced and dedicated educationists. Without this basic change, whatever may be done to increase educational institutions is a waste of money. What is the progress that has been achieved in education? Crores are being spent on education. What is the return for all this expenditure? There is a general decline in character, and students have no respect for teachers. Gratitude is at a discount. This is the “progress” that is witnessed today. How can the nation progress? Everything depends on the young students of today. Education is not confined to school or college. It is a process that goes on all through one’s life.

SSS XXIII, 22 Nov 1990

There are frequent changes in educational policies for every change of Minister, either at the State or the Center. Such frequent changes take away the continuity and introduce uncertainty into the system. Therefore, there is a steep fall and deterioration in educational standards. There is an urgent need, therefore, for creating an independent organization to look after education. Such an organization may be constituted of renowned educationists and eminent persons in various walks of life who have profound experience in the field of education. This Organization should be made autonomous and free from all kinds of political interference. Then only the system of education would enjoy much-needed continuity and steadiness. Multiplying the number of schools and colleges or increasing the enrollment of students cannot be a good index of growth and progress of education. At best, it may result only in heavy expenditure.

BA-IP, 22 Nov 1990

Problems such as these are continually growing in educational fields. The reason for this is the dependence of educational institutions on the government. Once they are divorced from the government, the problems will be solved.

SSEHV-IE, p. 12

Eschew Politics

Teachers decide the prosperity or poverty of a country. Theirs is the most responsible profession. Teachers have the task of sculpturing the leaders of peoples. Teachers should not descend into politics; their status is far too high. They have to do service to the sacred, the innocent, and the tender minds of the children of the land. Politics breeds selfishness; their task is to live unselfishly and promote the spirit of unselfish service on the young.

SSS XV, 30 Aug 1981

There is a basic rule that should be observed by students and teachers. They should totally eschew politics. The students can enter politics, if they choose, after completing their studies and starting life on their own. I am not against politics or politicians. Politics is an essential element in the growth of a country. But what I urge is that one should not venture into it in an immature and adolescent stage. When the student indulges in politics, he cannot be good in his studies or in his politics. He will only be wasting his precious life. There is no room for teachers to indulge in politics. Their sole duty is to take good care of the students entrusted to their care and shape them into useful, patriotic and worthy citizens, reflecting the culture and traditions of the land. Teachers who take to politics do so for their own selfish ends to improve their position and influence. They are, in fact, betraying their trust as teachers.

SSS XIX, 20 Jan 1986

Several differences are cropping up between the teacher and the taught. Differences are developing between students and the centers of learning. When we look at this problem and try to understand what is at the back of all this, how these sad situations have developed and where the responsibility lies, the answer comes that it is generally not the teacher, nor the student, but it is the politician who has much to do with it. Students are pure; their minds are pure.

Learning and Humility, SSar, 1972

I love students very much. I pour out My Love towards them. They should not enter the field of politics, clamoring for rights, not caring for the obligation that every right brings in its trail. Let them finish their studies, develop the skill to distinguish good and bad; and then there is enough time and chance to act in the field of politics. Instead, if they plunge into it now, they are harming both study and politics. If they stop or interrupt studies, imagine the mental anguish of the parents!

SSSS X, 2 Mar 1970

University teachers, especially those serving in the Sathya Sai Institute, have to bear in mind certain important obligations. The foremost among them is the eschewing of involvement in politics.

SSS XVII, 19 Mar 1984

Politicians are to be blamed and avoided, for they inject hatred and prejudice in the minds of youth in order to use them as instruments for their own aggrandizement. Students must keep themselves away from them. Their first duty is to spend the time for study. After completing the present task of acquiring knowledge they can take part in political feuds, and distinguish themselves as leaders and pleaders. Now they have to acquire skills, insight, balance, and the spirit of service. They have to revere their parents, teachers, and the elders. They have to understand the ideals of their country's culture and learn to mold their daily lives in accordance with them.

SSS XII, 1 Apr 1973

Student Government: Selection Not Election

What about elections to student bodies? We find that these elections are conducted on the lines of assembly elections, involving considerable expenditure on campaigning through posters, etc. Sometimes these electoral battles have resulted in damage to property and life. A great deal of energy and money is frittered away on this wasteful exercise. It is no doubt necessary to develop qualities of leadership among students. But this should be done in the proper way. Students, after all, remain in colleges for a brief period. The Vice-chancellors and principals of colleges should sit together and devise methods to instill in the students a sense of discipline and to promote good behavior and keenness to pursue their studies. There should be no elections, but only selection. The principal should select a student who is not only proficient in studies but is also exemplary in his behavior and in rendering selfless service to others and make him the leader of the students. Elections are conducted for so-called students' unions! What is the meaning of "union"? It is "coming together of all persons." But what we actually see is students' unions are only dissension, disunity, and mutual rivalry. The students are innocent. It is the parents and teachers who should lead them in the correct path. Unfortunately, teachers are not doing their part. They have their own "unions" and indulge in undesirable activities, which are followed by the students, in their turn.

SSS XIX, 20 Jan 1986

Standardization and Standards

The prevailing system of assessment of the academic performance of students is deplorable. If one gets 25 percent or 30 percent of marks in a subject, a student is supposed to have obtained passing marks and he is promoted. This only means that everyone has the license to commit errors to the extent of 70%-75%. If one commits mistakes to the extent of 75% as a student, how many more mistakes will he commit when taking up a job? He may commit even 100% mistakes and get away with it. This is not a satisfactory state of affairs. "Look up and aim high," should be the motto. Low aim is actually a crime. If a student aims at 90%, he may manage to get 60%. If on the other hand, he aims only at 30%, he may get only 15%. This is another undesirable practice now, due to the interference of extraneous persons. The Education Minister gives some grace marks. The Chief Minister gives his own quota of grace marks and the Education Secretary gives some grace marks. With these quotas of grace marks in prospect, which student will have interest in his studies?

SSS XIX, 20 Jan 1986

I shall illustrate this by one little example. The Universities lay down the rule that a student is entitled to a Degree when he gets thirty marks out of a total hundred prescribed for a question paper. This means that you can get the distinction of being an educated person even if you commit seventy mistakes! When a degree-holder gets a job on the basis of his having committed seventy mistakes, he easily slides down, by force of circumstance, into a hundred mistakes out of every hundred tasks that he has to do. Naturally the country suffers and people bemoan the educational system. Education today has to move haltingly and half-heartedly through a series of strikes and other interruptions, and so students are seldom able to carry out their primary duty of

study. Later on, too, when they become responsible officers, they easily tend to neglect the duty that is primary to them at that stage.

SSS XIII, 23 Mar 1975

In preparing question papers for examinations, teachers should observe certain rules. The questions should be related to what has been taught to the students. Very often questions do not bear any relation to what the students have been taught or to the prescribed syllabi. This results in misbehavior by the students. The examiner should also know the answers for the questions he prepares. The other day an issue relating to a medical examination question paper went up to the Supreme Court. Teachers often fail to complete the syllabus within the prescribed period.

SSS XVII, 19 Mar 1984

Students today lack the capacity to discriminate between right and wrong. The authorities feel that education is progressing in the country. There are more educational institutions and more students seem to be receiving education. But no one seems to bother whether they are really getting educated at all. Mere increase in the number of educational institutions is not enough. We must look at the quality of education. Standards have to be raised. There are many reasons for deterioration in educational standards.

SSS XXIII, 22 Nov 1990

Teachers are concerned now only with the percentage of passes, so they teach only answers to questions, which according to their guesses, will appear on the examination. It is all a gamble. Subjects in the curriculum are not taught fully and well. The pupils forget what they have crammed for the occasion; they are none the better, even if they are declared "passed." Their brains become empty once they have poured out the contents on the answer papers.

SSS X, 2 Mar 1970

There are certain undesirable trends in our examination and promotion system. One such is promotion from first standard to tenth standard without tests or examinations. This demotivates students from learning. The other is arbitrary fixing of a certain percentage of marks as pass marks. If a person is entrusted with a hundred tasks and he fails in seventy of them, we cannot presume that he has performed well. Some persons are authorized to give grace marks. Such a practice can hardly contribute to the welfare of the society or the nation. Therefore, there is a need for a proper evaluation system to maintain the standards of education. Concessions and acts of kindness can be shown in any other field but not in education. One of the meanings of education is rigorous discipline to make students become ideal persons. They should be transformed. There should be no room for compromise and relaxation in the educational standards. This can be achieved through strict discipline.

BA-IP, 22 Nov 1990

Subjects of study are prescribed with adequate syllabi, because they are useful equipment, they train processes of thought, they help in learning further. That is why

they are included in the curriculum; and when the degree is conferred, everyone believes that the student is the master of those subjects. Teachers deceive the public if they do not teach the entire subject, and students deceive the public if they do not get the subject imprinted on their minds, ever available for use.

SSS X, 2 Mar 1970

Another problem relating to our education is the difference in the system from state to state. These differences make it difficult for parents, who are liable to transfer, to get their wards admitted in the respective classes in a different state. There should be some uniformity in the system of education throughout the country. Vice-chancellors and principals of colleges should get together and devise a common system of higher education for the whole country. They should ensure that all examinations are completed by April 20 and the results are announced by the second week of June so that all colleges can reopen before the end of June. This will enable students to seek admission to any institution of their choice anywhere in the country. It is essential to have a common schedule of examinations for all states.

SSS XIX, 20 Jan 1986

The Gayathri mantra is a universal, eternal call from the heart of man to the embodiment of love and light. It is the very basis of the educational effort in all lands and at all times. But people now ignore Saraswathi and Gayathri, and install Lakshmi, the goddess of wealth, in the altar of education. The emphasis is on soft furniture, soft curricula, soft tests, and soft treatment for the idle and even the mischievous. The aim is to draw as much as possible from the common pool, not to contribute one's best and most to it. The teachers and the students try to do the minimum so far as teaching and learning are concerned.

SSS XIII, 6 Jul 1975

Students have tender, eager, self-denying, idealistic, compassionate hearts. That is the reason why I have given each of them immaculate white to wear this day, appropriately, at Whitefield!

SSS XI, 31 May 1972

Prepare Students for Jobs In Society

Education should be so planned as to meet the requirements of the society. If the Government starts colleges without being able to give jobs to the graduates, it leads to all sorts of problems arising out of unemployment. The colleges must be operated, keeping in view the demand for the graduates.

BA-IP, 22 Nov 1994

Outside Contacts

For spreading EHV to all children, it is necessary to have contacts with educational authorities in governments so that they may depute their teachers for training. But one thing must be clearly born in mind. Whatever relations you may have with the authorities, your primary association with Sathya Sai should remain unaffected. It is to

ensure that the contacts with the authorities are maintained on a proper recognized basis that the EHV trust has been set up as a registered body.

SSS XIX, 9 Mar 1986

Sai Spiritual Education Classes

The ideal of the Bal Vikas is to raise a generation of boys and girls who have a clean and clear conscience. The actual syllabus is not so important as the creation of an atmosphere where noble habits and ideals can grow and fructify. The Bal Vikas pupils follow Bal Vikas discipline and curriculum only for one day in the week and attend their usual schools on the other days. So the impact of the guru has got to be extra strong if it has to act as a catalyst in the process of modification of the behavior patterns of these pupils.

SSS XIV, 6 Jun 1978

The Balavihars conducted under the auspices of the Sathya Sai Organization has a distinctive quality of its own and so, the name is now changed into Bal Vikas to make this quality more patent. You should have specified hours and a syllabus and courses which are drawn up and adhered to. I do not want Bal Vikas classes on an ad hoc basis, whenever you or the children have spare evenings or holidays. I even wish that you will have tests and examinations once or twice a year so that you and the parents may know the progress made.

SSar, Jun 1971

The teachers should not leave their own children out of these classes. They should also not lose their tempers. They should keep their emotions under control and not exhibit depression, dejection or wavering of the will. The quality of work is more important than the quantity. So they should not undertake to do more than that which they can render satisfactorily. Let their own conscience be the judge. If they feel that they have discharged their duty sufficiently to the children or to the society, then they rest contented.

SSEHV-IP, p. 118

Every child of this land has four debts to discharge— reverence to mother, respect to the father, obedience to the teacher, and adoration to God. Besides these, every child must learn to live in peace and love with other children and other families. The idea that one can live for oneself and that one need not worry about the wants and weaknesses of others has to be removed quite early in life, by the Bal Vikas gurus. Encourage the child to cultivate the pleasure of “togetherness.” They will enjoy it, and you will be sowing the seeds of social peace. The seeds will grow into universal peace and universal bliss.

SSS XIII, 6 Jan 1975

Do not duplicate the school curriculum. Confine your-selves to ethical, moral and spiritual guidance and teaching. Prepare the children to come and speak on the platform on some spiritual matters. Teach them also how to receive elderly persons and

greet them, how to revere their parents at home. They should develop disgust for obscene pictures and posters, either in their homes or on the streets. Let the elders learn a lesson from them and improve their moral attitudes. A magazine may be published in each language, giving stories of Indian mothers, saints, sages, and heroes from the epics, etc., which can be placed in the hands of the Bal Vikas children.

SSar, Jun 1971

Reform Of Modern Education And Society

Root of Society's Problems

What the world needs today is neither a new order, a new education, a new system, a new society, nor a new religion. The remedy lies in a mind, in a heart filled with holiness. Holiness must take root and grow in the minds and heart of the youth everywhere, of boys and girls and of children. The good and the godly must endeavor to promote this task as the one great sadhana which they have to undertake.

Vidya Vahini

Today the educational world is immersed in multifarious problems, which are baffling the authorities concerned. The educational system is contributing to the collapse of human values in society. Educational institutions, which ought to give a lead in promoting the nation's all-round welfare, are leading the country astray. Human values like sacrifice, integrity, fairness, and morality have almost disappeared. Reverence and respect for elders are totally absent. What we need today is not a new system of education, nor a new social order, nor even a new religion. There is a good deal of speculation about how to bring about a new social order. All these are exercises in futility. What we need today are Uttamapurushulu (noble and high-minded men and women). The nation will be prosperous only when there are such persons with noble minds and hearts. Such persons will emerge in society only when there is purity of mind and morality in society. Only a society with a moral foundation can foster such noble persons.

SSS XXV, 22 Nov 1992

What is this progress? Justice and morality are confined to books. The hearts have become the abode of all that is foul. Hands have become instruments of selfishness. This is the progress achieved by education today. [Telegu Poem] Is this the mark of true education? No. Efforts must be made to eliminate such feelings. Moreover, all that is learned must be utilized for promoting the well-being of society. All should work for the welfare of society.

SSS XXX, 22 Nov 1997

We have no lack of intelligent men in the world today. There are any number of scientists. It is because the intelligentsia and the scientists have not been educated on the right lines that the world is plunged in chaos and disorder.

SSS XXI, 22 Nov 1988

The world is suffering today from too much knowledge. Virtue has not increased in proportion to the advance of knowledge. That is the root cause of the misery in human society.

SSS II, 30 Apr 1961

Students, teachers, and all those who have the cause of education dear to their hearts: I earnestly wish that our system of education should be so perfected that there is enough room for developing moral values and qualities of love, righteous conduct, peace, truth, and nonviolence.

BA, 22 Nov 1985

Students should cultivate patriotism and national fervor. They are conspicuously absent in students today. The educational system is responsible for this weakness. Students change (come and go), educational authorities, education ministers also change but there is no change in the system of education. The necessary improvement in the system of education is not brought about.

BA-IP, 22 Nov 1994

It does not matter even if there are no big reforms in our educational system, but it is sad that in the name of education, our youth are acquiring such queer habits that their parents are not able to lift their heads in the public because of shame. It is only when the contents of education that you get are closely linked with the ideals of sacrifice, forbearance, truth, and love that the youth will get the benefit of education. Students will never get any benefit out of education if it is devoid of these noble principles.

Opening Address to the Students, SSar, 1973

Education today is concerned mainly with satisfying the senses and developing intellectual skills. It ignores the development of virtuous qualities. Despite committees and commissions set up by the government to suggest reforms in education, no resolute efforts have been made to effect the necessary reforms. The main reason for this failure is the lack of unity after achievement of freedom.

SSS XXI, 22 Nov 1988

Education should not breed a class of parasites who exploit others. It should help to promote good qualities.

SSS XXV, 6 May 1992

In the reform of the educational system, it is necessary to ensure that students learn about the right use of science. True education must enable one to gain Atmajnana (realization of the self). Instead of emphasizing this need, modern education creates many problems and difficulties for the students. Acquiring a small fragment of knowledge, a student gets inflated notions of himself. With this sort of conceit, he develops contempt for Bharathiya Culture. This is not what true education should aim at. Education should be divorced from job-hunting. Its primary purpose should enable the educated person to lead an honorable and meaningful life in society. If one cannot command respect in society, of what value is his education? Education should make a

man recognize his obligations to his parents and others that have made him what he is. Gratitude is a supreme virtue. If one cannot be grateful to his parents, his education is a waste.

SSS XXI, 22 Nov 1988

There was a student who held out his palm before a palmist for scrutiny. He examined the lines with care and announced that he would advance very much in education. The student was very happy. He predicted that he would amass large sums of money. The student's joy knew no bounds. He declared that the lines indicated fame along with fortune. This filled the cup of joy to the brim; it could hold no more. Then, the palmist announced that the "life-line" was short and it ended abruptly, quite quickly! The student fell in a faint. Education, too, has no lifeline. Now, it does not ensure the skills and attitudes essential to live a life of peace and contentment. It is not "full," nor does it function in a comprehensive manner, taking all the needs and goals into its orbit. It is satisfied now with cramming books, reproducing from memory, research into trivialities and awarding degrees, which mean nothing special. And, its products parade their purposelessness, shouting that God is dead and that virtue is a superstition.

SSS XIII, 25 Jul 1975

For students and other members of society, education should be a kind of social ideal. It should constitute a bridge on which you should walk to reach your goal. If this bridge of education is not built with sufficient strength, it will be harmful to the individual. The students should take the road of reorganization and endow education with the strength it needs. By developing prejudicial attitudes and maintaining attachments, we are not going to derive happiness from our actions. It is only by developing a correct vision of things that we will be able to derive happiness. Today's education is aimed at giving those who go through it an amount of temporary happiness, temporary beauty, and temporary pleasure. The conduct of students of today is not controlled in any manner.

SSar, 1972, Exhortation to Students

A system of education, which does not take into cognizance other high ideals of spirituality and our ancient culture, cannot really promote social harmony. It is precisely because of the conspicuous absence of spiritual and moral values in our present day education that we are a witness to social turmoil and the degeneration of the human personality. Modern man has mastered science and technology, but has thereby become the servant of mammon. He gloats over his apparent success in harnessing nuclear energy, yet he lives as a moral dwarf.

SSar, 1995, Sathyam Vada Dharmam Chara

Institutions where education is imparted today have no atmosphere of moral or spiritual value. Discipline is missing. Honesty is at a discount. Politeness and good manners are estimated as outmoded forms of behavior. Grab and not give is the rule. Intolerance is held in high esteem. If a man is not equipped with detachment, virtue, tolerance, and truth, how can he raise his head and proclaim himself a human being? Man has so degraded himself that he revels in untruth in an unashamed manner—his intention is different from his words, but still his actions belie his profession. Thought, word, and

deed are not coordinated. Deceit is the rule that guides. Man should redeem himself from his downfall. He should not sacrifice his glory and his goal for the petty triumphs of the moment. If he does, he would only make himself cheaper than clay.

SSS XII, 31 Jan 1974

Education aims only at providing information and promoting skills. It has not tackled the problem of moral degeneration, of the sublimation of low desires, of sense control, and the development of spiritual insight.

SSS XIX, 7 Mar 1986

The number of students in schools and colleges is sky rocketing. We proclaim that formal education, which was for long the privilege of a few scholars and the sons of the rich, is now provided at the very doors of everyone. We rejoice when schools and colleges rise up more and more in every country of the world without realizing that what is happening through them is the worsening of the sickness of the community. Unrest, fear, and anxiety are increasing as a result of improper and incomplete education. Education can yield peace and prosperity only when, along with technical skills and objective information, students are equipped with moral ideals, righteous living, and spiritual insight. Now the education process does not involve itself in these values. It works even counter to them. It is quite unwilling to emphasize dharmic (right) living. It lays no stress on moral.

SSS XV, 1 Mar 1981

Every thinking individual concerned with education is today faced with a large number of problems; problems that have been agitating the minds of students and teachers. It is the duty of everyone to see that these problems are solved and the right solutions are put into the hearts of young people, and thereby infuse a sense of the divine in their minds. Because good qualities like sacrifice, forbearance, truth, and love have been somewhat pushed to the background, the society is suffering from various ills. It is the sacred duty of good education not only to rectify such ills and give proper shape and form to society, but also to rid the minds and hearts of people of all evils.

SSar, 1972, Exhortation to Students

You know that you can draw checks upon a bank, whenever you need money, provided you have enough current deposit therein. If the bank goes bankrupt, it will be a disaster. The educational system is the bank on which the nation draws a check whenever it wants strong, reliable, skilled workers. If it goes bankrupt, as it has very nearly gone today, it is a national disaster. If the system is overhauled and lubricated, the next generation is assured of good leaders and, what are equally essential, good followers.

SSS X, 2 Mar 1970

Who is responsible for the deplorable state of education today, for the lack of discipline among students and the absence of moral values among educated persons? It is not correct to blame the students. Teachers do not understand the needs and impulses of students; and the students, for their part, have no great regard for the teachers. The management of the educational institutions and the educational administrators do not

understand the problems of the teachers and the real needs of the students. Politicians utilize the situation for interfering with the education system. Conditions arise in which the police have to intervene and sometimes close the educational institutions. For such a situation, the parents, the teachers, the administration, and the government are all to blame. Each is responsible in some way for the malaise in the system. All concerned have failed to recognize their respective obligations.

SSS XIX, 20 Jan 1986

Children who do not have good qualities, education which does not have character as its objective, and life which has no morality are purposeless and without any use. An individual who has no peace of mind and the world which has no moon shining in it are similar and are without use and purpose in this world.

SSar, 1976, Brotherhood Of man and Fatherhood Of God

There is a wish-fulfilling tree in the shrine of the heart; that tree is surrounded by weeds. Unless the weeds are removed, the wish-fulfilling tree cannot be seen. That wish-fulfilling tree is a proper system of moral education. If the weeds that have grown round the tree are not removed, the educational system will not grow properly and yield good fruits.

SSS XVII, 19 Mar 1984

I declare that the task of renovating and recasting education is a part of My mission, and before long you will find Me engaged in it and chastising those who simply talk loud and long of reconstruction and the preservation of spiritual values.

SSS I, 9 Sep 1958

Our education used to cover the most sacred paths, namely, knowing Atma and what was related to everything that is divine. That was intended to fill your hearts with something that is sweet and take you to immortality. Today as a result of the new education, which we are getting, we seem to think that there is no God. We do not seem to develop any respect for our parents. We do not seem to develop any respect for our teachers. Not only do we have no fear of God, we seem to be simply reducing our lives to the lives of animals, moving far away from the lives of human beings.

SSar, 1972, What the Upanishads Teach Us

A College which does not confer the knowledge of their Atmic reality to the students engaged in the pursuit of various objectives and material studies is as barren as a sky without a moon, or a heart without peace, a nation without reverence for law. Colleges in India have a greater responsibility in this matter, for here, more than the material, technological, and scientific side of civilization, emphasis was laid for centuries on the social, cultural, and spiritual side. The goal of life and ways of ensuring harmony were discovered here and propagated by saints and sages. The young men and women that emerge from the Colleges of India have to cleanse this land of untruth, injustice, violence, and fear. They must spread the message of Peace, Tolerance, Righteousness, and Service, and be exemplars of these qualities for the people.

SSS XII, 31 Jan 1974

When a boy at school is asked today what he is doing, he answers, “I am buying education.” Instead of saying, “I am learning.” Huge sums of money have to be paid for getting admission even to the primary classes. What is the benefit that can accrue to the world as a result of education received in this way? The students have no capacity to understand any of the problems of the contemporary world—economic, political, social, moral, or other problems. The teachers in olden times exhorted their pupils to speak the truth. In today’s parlance, the exhortation is, “Destroy Truth.” Education today does not impart to the students the capacity or the grit to face the challenges of daily life. The educational field has become the playing ground of ignorance.

SSEHV-1E, p. 12

Life today is similar to the situation when the master of the house is restricted to a tasteless regimen, while the members of the family revel in a banquet. The senses revel without limit but the Atma is ignored. Modern education produces only “learned fools”; it does not produce wise men who can meet life calmly and bravely. Its products know how to fill themselves with information, devise tools or handle them for the destruction of fellow-men or cater to the whims of the senses— but, they are helpless to meet the crisis of death, a crisis that is inevitable.

VA-IP, p. 169

Old traditions and modes of living are now being fast cast away. Crude manners of dress and speech and personal appearance are replacing them. Children should be taught to look upon these with disgust; they should know them for what they are— aberrations and vulgarities! Now, obscene posters are pasted along the roads by cinemas in order to attract fans. They contaminate character very subtly and silently. Children must make the elders ashamed when they permit such demeaning and deleterious posters to appear in public view! They have to waken the elders into a sense of shame, at the lowering of human values. Unless we plant these ideals in the children, the world will go down to the depths of degradation.

SSEHV-IP, p. 125

The educational institutions do not at present instruct pupils on these lines and inspire them to practice these ideals. They do not strengthen and sublimate material and secular instruction into moral and spiritual training. Only when this is done can man evolve into God who is his Reality.

SSEHV-IP, p. 40

Education has slid from its lofty heights of the past. Students in the past distinguished themselves in all disciplines of knowledge—scientific, economic, and spiritual.

BA, 22 Nov 1983

Students should come to know the right kind of knowledge and see that it is translated into the activities of their daily life. We should bring about reform in the current system of education.

BA, 22 Nov 1983

Instead of “high thinking and low living” which was the ideal of ancient times, modern India is adopting the ideal of “low thinking and high living.” The system of education is to blame largely for this downfall.

SSS XIV, 13 May 1979

Mahatma Gandhi realized the eternal values enshrined in Bharathiya culture. He attempted to promote these values through the primary schools he sponsored. When he was in prison, a British officer who visited him often asked him, “I find you sad and worried today. Tell me why?” Gandhi replied, “I find that the educated person has a hardened heart, more hardened than the heart of an uneducated person. This is something that should not happen. The system is fraught with danger.”

SSS XIV, 13 May 1979

Problem With Modern Education

The field of education has long been afflicted by confusion and contradictory ideals. Many have spent deep thought on the problem, but they have not been able yet to achieve a solution that can help to make the life of the educated person both useful and full.

SSar, Jun 1981

It was this trust and faith which was emphasized in the past; but today’s system of education is purely examination- oriented.

BA, 22 Nov 1985

If one does not possess ordinary common sense, however much he may think himself to be educated, on many occasions he will have to be equated to an illiterate person. If there is no sense of discipline, if one acquires proficiency in English education alone, and if one is not educated in matters relating to the Atma or the self, the only result of such education will be slavery.

SSar, 1973, Opening Address to the Students

The educational system must be based on the five principles: 188athya (truth), dharma (right action), santhi (peace), prema, (love) and ahimsa (nonviolence). But this has not happened. Therefore, we find it burdened with problems. It is full of conflict and confusion. Humility, detachment, discrimination, eagerness to serve others, reverence, renunciation—such virtues are absent among the educated. No one is prepared to give up; everyone is anxious to grab. A garland can be made only when we have flowers, thread, and needle. A system of education needs intelligence (flowers), devotion (thread), and the spirit of renunciation and service (needle) to become beneficial.

SSS XV, 8 Mar 1981

The educational system today prepares students for pursuing worldly gains and comforts, but makes no attempt to cultivate in them the qualities of righteousness, love of peace, and promotion of social welfare.

SSS XXIX, 1 Jul 1996

What has to be done to cure this evil of hypocrisy is to promote education, which will bring about a change of heart in man. Present-day education is engaged too much in providing the young with skills by which they can eke out a livelihood. It does not allow the divine in man to blossom.

SSar, Feb 1978

Instead of education for doing the work of society, we are having education for jobs which society has to create to give them work. The head is loaded with trivial information and the heart is hardened.

SSS XIV, 13 May 1979

Degrees are conferred even if the candidate secures 30 marks out of 100. This means that a person is certified useful, even if he commits 70 mistakes in every hundred items of work assigned to him by the authorities.

SSS XIV, 13 May 1979

Both students and educationists are mainly concerned about using education for getting jobs and earning large incomes. What kind of lives do they lead in their earning career? After a so-called hard day's work, they spend their evenings in clubs, imagining that they get peace and rest there. If they wanted real peace they should have it in their homes. In the clubs they spend their time playing cards and having bottles. Is this commendable? Do these befit persons calling themselves educated? Far from it, not only do they ruin themselves this way, but also ruin their families. Instead of falling prey to such pernicious habits, the educated should use their knowledge for the improvement of society and thereby redeem their lives.

SSS XXIX, 1 Jul 1996

Educated youth, instead of going to the relief of the suffering and the needy, are raising problems for society. But they are not to blame. The fault lies with the educational system. There is no evidence that anyone in authority is concerned about training our young people to be useful and ideal citizens of the nation. In the place of high ideals, students today are cultivating high ambitions.

SSS XXIX, 22 Nov 1996

With the growth of science, morality is declining. Of what use is science in such a context? People talk about progress of education in the country, but what we are witnessing is only a general decline in morals and the growth of ingratitude, irreverence, and selfishness. Education must bring about improvement in general conduct including qualities like gratitude and respect for parents.

SSS XXIV, 28 May 1991

Unfortunately we do not find such thoughts and feelings in the hearts of the students today. The educational system today makes an educated person selfish. It makes him a slave to the senses, and as a consequence he forgets his own divine nature. Educated men are not prepared to take up service to the suffering people.

Children deserve this integrated educational system. The present set-up is producing discontent and agitation in social, economic, and political fields. The upheaval of student unrest has become well-nigh uncontrollable. The number of students undergoing this barren education is skyrocketing. We are opening primary schools in every village, raising middle schools, high schools, and colleges everywhere. We believe this to be progress and are delighted. The opportunity to benefit by education which only a few had in the past is now being granted profusely to all people.

SSEHV-IP, p. 38

Education today is concerned mainly with satisfying the senses and developing intellectual skills. It ignores the development of virtuous qualities.

SSS XXII, 22 Nov 1988

Education should promote discrimination and humility. The quantitative explosion in the number of educational institutions—schools, colleges, and universities—has been accompanied by a corresponding decline in the quality of education. To have no respect for your betters, to be ungrateful to those who have fostered you, to revile even the teachers who taught you, can this be called “progress” in education?

SSS XXI, 22 Nov 1988

In the sphere of education, every thinking man is confronted with baffling problems. Educational institutions have forgotten their obligation to make education a source of strength and happiness in daily life. Educational ideals have lost their appeal.

BA-IP, 22 Nov 1995

Education has ceased to be creative. It has become a destructive force. Respect and reverence are down in the dumps. Education has been commercialized. Students are keener to make money by any means rather than to acquire knowledge. Educational institutions—which ought to be citadels of morality, integrity, sacrifice, and character—have ceased to foster morality.

BA-IP, 22 Nov 1995

Today’s education has become mechanical. There is no place for skill. There is no place for creativity. How can we know the uniqueness of the significance of education? Education means effulgence, splendor. The nature of this effulgence is that it dispels the darkness around you. We are blind because we are deliberately closing our eyes.

BA-IP, 22 Nov 1984

But in the system of education today the teachers do not teach this basic virtue. Therefore, the teachers should know these truths and help the students imbibe these virtues. The society and the Government should also help in this task.

BA-IP, 22 Nov 1994

Education, wealth, and strength are necessary for everyone. But the value of each of them depends on the way you use it. When a good man gets the benefit of education, it ripens into wisdom and makes his life an ideal one. But when a bad man gets educated, he gets immersed in disputations and education itself gets polluted. When a good man gets wealth, it is used for charity and righteous causes. He redeems his life by sacrifice. But wealth in the hands of a bad person promotes arrogance and pride and ultimately causes his downfall. Strength in a good man enables him to help the weak and serve the society. Strength in a wicked person encourages him to cause harm to people and harass the weak. Thus education, wealth, and physical prowess derive their value from the way they are used.

SSS XXII, 7 Sep 1988

Today, in the name of promoting education, all kinds of bizarre developments, devoid of morality, are taking place in the country. There is no trace of humility and discipline, which are the hallmarks of true education. In the place of character and good conduct, which should be prevalent among students, we notice today the spread of materialism, ostentation, and arrogance amongst them.

SSS XXIV, 22 Jul 1991

Youth today are leading undisciplined and meaningless lives. They are not adhering to any regulations and are lacking in reverence and gratitude. Even dogs have deep gratitude, but the young do not revere elders or evince gratitude towards their parents. Education is wasted on such a person. It may enable him to earn a living. But even street beggars without any education get money enough to live. Education is not necessary for mere livelihood. Even if you live for only three days, your life should be righteous and meaningful. Your conduct should be good and commendable. If a man does not behave righteously, his high position or rank has no meaning. If a man claims to be a great scholar but has few good qualities, what reputation can he have? Even an illiterate person, who has good qualities, can command respect. Degrees are turning the minds of persons towards wealth and office and not towards God.

SSS XIX, Trayee Brindavan Anniversary, May, 1986

A man engaged a boat to take him across the flooded Godavari. When the journey over the river started, he began a lively conversation with the boatman. He asked him whether he had any schooling; and when the reply came that he had none, he said sadly, "Alas! A quarter of your life has gone to waste. It is as if you have drowned those years in the Godavari." He asked him whether he could tell him the time from his watch; the boatman confessed he did not have a watch nor cared to have one. The Pundit deplored and said, "Half your life has gone into the Godavari." His next question was about newspapers; did the boatman read any, what was his favorite paper? The boatman replied that he did not read any nor did he care to know the news. He had enough to worry about already. The Pundit declared forthright that three-quarters of the boatman's life had been liquidated. Just then the sky darkened with storm clouds and there was an imminent threat of rain. The boatman turned to the Pundit; it was his turn to put a question. He asked, "Can you swim?" and when the frightened passenger confessed he could not, the boatman said, "In that case, your entire life is now going to

merge in the Godavari.” This is the case of the educated in India today. They do not have the training that will help them in distress, or in dire need, to win back their mental poise.

SSS III, 12 Sep 1963

At present there are what are called moral instruction classes in some schools. These figure only in the timetable. Often these periods are used for teaching other subjects. From the most impressionable years, the children should be taught to cultivate love for all. Love leads to unity. Unity promotes purity. Purity leads to Divinity. Today there is no love and we find enmity instead of unity. A human being without love is worse than a wild animal in the jungle. Animals, birds, and trees provide some service to others, but the man who is selfish not only does not serve but causes harm to others. The educated are even worse sinners in this respect than the unlettered. It is educated young men who are found engaged in crimes like hijacking, bank robberies, and other grave offenses against society. Is this the kind of transformation that should be expected from education?

SSS XIX, 20 Jan 1986

As a youth, one tends to be hot blooded and conceited. Puffed up with pride, he treats others as men of straw. Most students today are immersed in trivial chatter and meaningless pastimes. Sacred and ennobling ideas have no appeal for them. In this situation, when they enter on their studies, they are filled with bad thoughts, bad feelings, and they indulge in bad actions. In the process the primary purpose of education is forgotten. He forgets that the aim of education is to understand the purpose of life. He relies on the strength of body, wealth, position, and scholarship, and forgets that true strength is derived from righteousness and the grace of the divine; all other forms of strength are of no use. The world today has plenty of men with wealth, physical prowess, position, and authority. Have any of these given mental peace? No. They can only confer name and fame in the mundane sphere. They cannot confer peace or happiness. Recognizing this truth, students should consider the royal road that will taken them to the right goal in the future.

SSS XXV, 22 May 1992

In the past, western rulers of this country established a system of education which can produce suitable men for the jobs they could provide for the natives. Today, since we continue the same system, we have to create suitable jobs for the people who are educated on the old lines. This is a strange reversal of the role. It is clear that the agitation, anxieties, fears, and frenzies that disturb the country are traceable to education as it prevails today.

SSS XV, 8 Mar 1981

What is the worth of education if seelam, virtuous conduct, is not found in those who claim to have been educated?

SSS III, 12 Sep 1963

Today education is said to be advancing at giant strides. Students! Nothing much will be lost if we have no education at all. All education today aims only at preparing students for worldly purposes.

SSS XXII, 29 May 1988

In the sphere of education many revolutionary changes are needed. Since the attainment of freedom fifty years ago, many committees have been set up by the government to go into the problem of educational reform. These committees have recommended many reforms. There has been no implementation of these reforms. Even now, no one is trying to restore the ancient ideals of education. As a result the country is riddled with violence and disorder. Educational institutions have become centers of disorder.

SSS XXX, 22 Nov 1997

The educational system today prepares students for pursuing worldly gains and comforts but makes no attempt to cultivate in them the qualities of righteousness, love of peace, and promotion of social welfare.

SSS XXIX, 1 Jul 1996

The educational system is beset with many problems. It has failed to promote in the young such qualities as love, forbearance, and fortitude. Instead, it serves to encourage the animal nature in students. There is no place in it for cultivating human values such as truth and righteousness. It does not imbue the student with a sense of humility, which is the hallmark of right education.

SSS XIX, 20 Jan 1986

Modern education negates the virtues of discipline and humility. Science without a sense of values, activity dictated by whim, scholarship without experiential satisfaction, humanity with no involvement with humans, music devoid of sweet melody—these are all dull and dreary. They cannot inspire men to appreciation and observance.

SSS XV, 22 Nov 1982

Not one in a hundred among today's students cares to study the prescribed texts. They are anxious only to secure a pass. Modern education has become a farce.

SSS XXV, 22 May 1992

What we are today teaching and learning in schools cannot be considered Bharathiya education. Though our present system of education is extolled as national education, it is in fact anti-national. It sometimes leads to the impoverishment of families because they have to sell even their property to meet the expenses of the children, and what is the net gain? By education a young man gains a degree, which is only another name for the bowl, used for begging for jobs! Indian education should ideally emphasize self-reliance and independent living. It should confer on the student the courage to stand up against injustice, indiscipline, immorality, and falsehood. It should grant steady faith in the Atman as the reality of man. These principles which should underlie Indian education are, to speak the truth, being gravely neglected by us. Our ancient education

gave scope for the exercise of the divine qualities in man. India became celebrated for her culture because in the gurukulas of ancient times, great teachers taught these ideals to their pupils, having already realized them in their own lives. Today so much of reform in our educational system is going to bring down the quality of the teachers.

SSS XIV, 25 Jul 1978

What is the goal of the educational system? When you pose these questions, the answer you get is that the educational system has become mechanical. In today's education you find no trace of character building, respect for values, or regard for tradition. Education is pursued for selfish purposes and not for serving society

SSS XXIX, 22 Nov 1996

Unfortunately, educational institutions, which ought to be temples of the goddess of learning, Saraswathi, have become today abodes of the goddess of wealth, Lakshmi. Money has to be used for getting admissions, for manipulating marks, for securing a pass, and so on. This process of the commercialization of education has led to the flight of the goddess of knowledge from the educational institutions.

SSS XXIV, 23 Nov 1991

All that is learned today serves only to pollute the heart. Education is confined to what promotes selfishness and self-interest. What ought to be learned is how to be helpful to others and how to realize the Self. Education should make one realize the unity of all beings. I cannot find any truly educated person wherever I turn. All appear to be uneducated. Many read good books, but mere book knowledge is not education. Degrees do not make an educated person. Without wisdom and good qualities education has no meaning. It is true that Bharath is lagging behind in the economic sphere. But what harm does this do to the world? There is a greater danger from another source. This arises from the fact that people are immersed in material pursuits, ignoring moral and spiritual values. Unless this process is reversed, education cannot make headway.

SSS XXVI, 11 Nov 1993

Today people are worshipping wealth as divine. This is totally wrong. Wealth can never give peace of mind. It may provide physical comforts, not mental peace. Without understanding this, people and the government imagine that there is great progress in education.

SSS XXX, 22 Nov 1997

The ideal held before the tender, innocent, unselfish children is a lucrative job rather than a life of peace, contentment, and love. Narrow loyalties, contest, and competition are polluting the minds of children. Parents, teachers, and all interested in the progress of mankind have to take note of this situation.

SSS XIX, 28 Dec 1986

The rulers who frame and foster the educational system of the country are responsible for the discontent, disillusionment, and consequent delinquencies and disturbances of

the students. They pay attention only to the physical and intellectual training of the youth. They forget that attention must also be paid to mental, moral, and spiritual development, so that an integrated personality can emerge. Now, a child is put to school so that years later he may get a cushy job! Schooling is for gaining a living, not for gaining the ultimate in life. In all countries, it is the same. Nowhere is youth trained to earn santhi (equanimity, peace). Everywhere, the aim is a comfortable life, not a life of peace and undisturbed joy. Comfort is a passing phase. It is a relative stage, between two discomforts. The search for comfort, for riches, for fame, for power over others—these will make a man so egoistic that he is a danger to himself and others. The only safe path is to seek 195nanda within oneself, not in or through others. There is great joy awaiting the person who radiates compassion, truth, patience, humility, reverence, and piety.

SSS VII, 30 Jul 1967

What Education Could Offer

Even if there are ten students of sterling qualities and impeccable character, it is enough. What is required is quality and not quantity. If the education system could contribute to the turning out of students of good character, committed to human values, the country will become stronger and greater as a nation and be a model to the world.

SSS XIX, 20 Jan 1986

Without these sacred qualities, all education is valueless. Does literacy or degree constitute education? Without wisdom and virtue can one be termed an educated person? True education is that which fosters the sense of oneness, draws out one's divine qualities and promotes the blossoming of human personality. The eternal verities are being given the go-by. Man is getting alienated from nature. Good practices are giving place to bad habits. Education is reaching its nadir.

SSS XXIII, 22 Nov 1990

Education confers humility, endows one with an authority to command that will entitle one to affluence. With the help of this affluence, charity and compassion can be made fruitful, and by this means, happiness in this world and peace in the next can be won. Education is thus a great constructive force for mankind, but reformers and reconstructionists have tinkered so much with the process of education that it has now been reduced to a caricature of itself. The effectiveness of the educational system, and the boons it could confer on man, have been ignored and neglected. The name is now given to the art of collecting information of the objective world. The far more important task of transforming the nature of man into the divine is given up, as beyond its ken.

SSS XII, 3 Jan 1974

We have teachers in plenty, but not one of them has taken up with determination this task of discovering his own identity. The rshikuls of those days have become the schools (rshikul- shikul-shkul-school) of today with the disappearance of rshis from the field.

SSS XIII, 30 Jul 1977

A school is assuredly a sacred place where a holy task is being put into action—the shaping and molding of the fortunes of many generations of the country. The children here learn the skills and the special aptitudes, which can take each of them to the goal of happiness, which can take the families, and societies to which they belong, to peace and prosperity.

SSS VI, 18 Apr 1966

Let the message of this educational revolution, insisting on the resurgence of the divine in man, spread to every street and home. You have my blessings in ample measure. You can receive my guidance and help always in the fulfillment of this task.

SSS XVII, 31 Dec 1984

Education lends beauty to man. Education is man's most precious wealth. It confers happiness and renown on man. It is the teacher of teachers. When a man travels abroad, education stands by him like a kinsman. Education is adored by rulers, not wealth. One without education is an animal.

SSS XXIII, 22 Nov 1990

Education is an ornament for man. It is his secret wealth. It confers prosperity and fame. It is the teacher of teachers. It is one's unfailing kinsman in foreign travel. It secures the respect of rulers more than wealth.

SSS XXII, 22 Nov 1988

Vision Of Education Lost Over Time

The bonds of love that existed between the teachers and students in the past do not exist today between teachers and students. The teacher considered it his duty to teach the discipline that was most beneficial for the latter and the student loved to render service to the teacher and carry out implicitly his commands. In those days the students were few and they received intensive instruction. Today the students are numerous and education is diluted.

SSS XXI, 22 Nov 1988

A serious study of the present educational system reveals that it creates ignoramuses on an enormous scale. Twenty-one thousand five hundred students worked on various theses and obtained their doctorate degrees between 1975-80. Their research work by no means contributed to the welfare of the world.

BA, 22 Nov 1983

The environment, which surrounds educational institutions today, is quite the opposite of this ancient picture. Then the pupils lived with their preceptor in his residence and imbibed information but also inspiration, not only manners but also morals. They rose with the dawn, bathed in cold water, and went through the rigorous schedule of prayer, study, meditation, and household chores. They ate the food that the preceptor gave them. There was no distinction made in any of these disciplines between the prince and

the peasant, the son of a pundit or of an illiterate. There was no opportunity to waste time in idle pursuits or trivial gossip, or in satisfying vain whims and fancies.

SSS XIII, 30 Jul 1977

The educational process is basically a holy endeavor. We have many lessons to learn, many duties to fulfill, many points to note while trying to improve it. In ancient times, moral excellence was the goal of this endeavor. After gaining that excellence, even today, students can roam free and fearlessly in the realm of education, like lions in the forest. They should not degrade themselves to the level of cunning, deceitful, marauding jackals or wolves. Today there are no lions in the jungle of educational institutions. But wolves and sheep abound.

SSS XV, 22 Nov 1982

In the Mahabharata there was a king by name Dushyantha. Having been born and brought up in a palace, he was after worldly and material pursuits. On the other hand, his son Bharata, who was born and brought up in Kanvashram (hermitage of the sage Kanva), was a repository of moral, spiritual, and ethical values. This clearly demonstrates the difference between urban education and ashram education. Ashram education inculcates all noble values in man. Bharata became a paragon of all virtues because he received ideal education right from his childhood. This enabled him to lead a life of peace and security. That is why it is said, start early, drive slowly, and reach safely.

PN, "Human Values and Education," 26 Jul 1999

In ancient times examinations were held not as an imposition on students but for the development and protection of the personality of the students. Examinations today have become a kind of punishment for the students. Unlike present-day examinations, which are primarily memory tests, examinations in ancient days were morality tests. The growth of educational institutions today is more an index of a growing disease rather than a means of training people to solve their problems. Everywhere there is trouble, violence, and confusion, most of which is caused by educated persons. Because of the absence of character and morality in education, the educated persons are behaving in an unbecoming manner. Improper education results in great harm to the whole nation.

SSS XVII, 19 Mar 1984

Educational institutions today are full of disorder and indiscipline. How different were the ancient abodes of learning! In ancient times education used to be offered free. In those days, the preceptors used to send the students to the forests. The students used to be examined periodically about their studies. For instance, the students would be asked: "What tree did you find useless in the forest you visited?" The replies of the students varied, each one saying that one particular tree was useless. The preceptor did not accept their answers. He told them that all trees were useful, each in its own way. Every tree had something or other, including medicinal properties. If a tree did nothing else, it served to take in the carbon dioxide from the atmosphere and release the life-giving oxygen for the benefit of man. Every tree serves a useful purpose. Equally every human being is valuable.

SSS XXX, 22 Nov 1997

In all the gurukulas, morals and ethics were taught. Teaching good things and preaching great ideals were their daily routine. Man was taught how to cherish sacred ideals and lead a good life. In the gurukulas, morals and moral life were only taught; but in the rishikulas, such ideals, which promoted the prosperity of the world, were put into practice and demonstrated. However, today neither such gurukulas nor such rishikulas exist. In the word gurukula, the first part is gu. In the word rishikula, the first part is ri. The two parts together make up the word guru or teacher. The concept of a real guru has been handed over by both these ashrams. The word rishi conveys to us the meaning that those persons were leading a life in which they had no desires. They had attachment only to the Atma, and in that manner were promoting a spirit of sacrifice and of equality. They were leading lives which were ideal examples to others. For this reason, the ashrams were called Rishikulas. Such sacred places have now disappeared. With that, the letters “ri” have also disappeared. Only the letters “shikul” are remaining. This “shikul” has become the school of the modern days. Because today’s schools have developed attachments to many selfish desires, the letters “ri” are not there. By some means we should restore these sacred letters before the word school. You should regard this as your duty to get back the noble ideas into our schools.

SSar, 1973, Sanctity of the Teacher-Taught Relationship

It is not enough if one becomes a mere scholar. Even if one has mastered all the scriptures, if he lacks humility and reverence and has no self-control, the ancients regarded such learning as rakshasa vidya (demonic knowledge). During Vedic times, the people believed in human values, had faith in God, and led pure and sacred lives. The advance of science and technology has enabled man to produce weapons of mass annihilation. Scientists who can manufacture such destructive weapons are unable to secure peace of mind.

SSS XXV, 14 Jan 1992

All that students learn today is unrelated to the Bharathiya system of education. A system which enslaves the mind and promotes the office-hunting mentality can have no relation to Bharathiya education. It was a system which sought to combat injustice and corruption and promote truth and righteousness. It was not designed to make a student acquire a degree at great expense and then go about with a begging bowl in search of jobs. It aimed at promoting self-reliance and encouraging one to take up social service in a spirit of dedication. Bharathiya education was based on the twin mottoes: “Sathyam vadha; dharmam chara.”

SSS XXV, 22 Nov 1992

Children born in this holy land deserve this integrated educational system. The present set-up is producing discontent and agitation in social, economic, and political fields. The upheaval of student unrest has become well-nigh uncontrollable. The number of students undergoing this barren education is sky-rocketing; there are primary schools in every village and more and more middle schools, high schools, and colleges everywhere. We believe this to be progress and are delighted. The opportunity to

benefit by education which only a few had in the past is now being granted profusely to all people. Certainly, every human being must be educated, irrespective of race, religion, caste, color, or creed. But like the foolish mother who is happy when her child's limb swells with disease, believing that it is getting stronger, we, too, mistake this increase in size and number as a healthy development! In reality, we are only witnessing a disease which results in debility, greed, hatred and envy.

SSS XV, 8 Mar 1981

Today everyone is being attracted to the program in education in human values. The reason is the realization that the world is in a sorry mess because of the absence of these values. Principal Narendra referred to the monstrous lethal weapons in the armories of nations and the danger of nuclear war and "star wars" and said that in this critical situation the promotion of human values was supremely important. But, in truth, it's not these bombs and missiles that are the menace hovering over us. It is our bad qualities that are the more serious problem. The reason is: If the bombs are used, they will make an end of mankind and nothing will remain. But the bad qualities in many are devastating the lives of people all the time. This calamity is worse than the other. If we want to eliminate bad qualities like hatred, envy, pride, and ostentation, we have to employ truth, right action, peace, love, and nonviolence as cleansing instruments.

SSS XIX, 9 Mar 1986

It is because of defects in our educational system, that a stage has been reached where our youth—both boys and girls—are sometimes taking to bad and unacceptable ways. This will be so, as long as the educational system confines itself wholly to worldly matters and so long as you learn about things relating to the world only. Our educational methods should include spiritual, religious, ethical, and moral aspects. It is only then that there is a possibility of the situation being corrected.

Opening Address To The Students, SSar, 1973

The education system today should radiate splendor. It is only spiritual and moral education which can foster harmony, unity, and humanity. But spiritual and moral education has almost perished in the world. The want of spiritual education is the cause for the ferment and the agitation in the world today.

Dharma and Indian Culture, SSar, 1993

Education is the means of unfolding the moral and spiritual potentialities of man. Education reveals to man what is right and what is wrong.

SSS XXX, 19 Jan 1997

When you really analyze it, you will discover confusion, uncertainty, and indecision in every section of the educational system. The remedy for this unhappy situation lies in the revival of ancient ideals and practices with slight adaptations to suit the changed times and circumstances. For these ideals and practices enshrine values that are eternal and essential.

SSS XIV, 18 Feb 1980

For the illness of greed, hurry, hatred, and discontent that this country, along with the rest of the world, is afflicted with now, the planners of education must discover the correct remedy. Then they will find that the first few steps in spiritual sadhana must be taught even in childhood. Man has the springs of joy and peace in his heart, even as a child. Cultivate them, give them the fullest freedom to gush forth and fertilize all fields of activity—that is the real purpose of education.

SSS II, 23 Nov 1962

Education today is concerned with imparting worldly knowledge, with no place for ethics or spirituality. It does not equip the student with competence or capability. It is essential to carry out a total, radical change in the educational system. What is needed is a total revolution. Only then the value of education will become apparent.

SSS XXX, 19 Jan 1997

Students should not be obsessed with earning money, dhanam. They must be keen on acquiring good qualities, gunas. Education without ethics is no education at all. Education must teach men to be sincere in thought, word, and deed as the mark of humanness. The state of Indian education is such that it breeds all sorts of bad tendencies in the students. It encourages deception and dishonesty.

SSS XXX, 22 Nov 1997

The characteristic of vidya (education) is vinayam. Humility helps to make one a paatratha (one deserving respect). Deservedness leads to wealth and wealth leads to right action. Right action is the means to liberation. We are now giving importance only to intellectual cleverness. This is wrong. Importance has to be given only to character. Education is of no value at all without character. What is the use of having ten acres of wasteland? If you have a small plot of fertile land, that is more valuable.

SSS XIX, 20 Jan 1986

The Government is spending over Rs.2,000 crores a year on education. No one knows what the outcome of all this expenditure is. What transformation is taking place in the students? What is their future? No one seems to inquire into all this. Only money is spent endlessly. Nor is that all. Politicians are invading the educational field and ruining the students.

Students have, of course, to study political science. But the educational field should not be politicized. Today students are entering the political field and not only spoiling their studies but ruining their entire future. Hence students should resolve to pursue their studies with devotion.

SSS XXX, 22 Nov 1997

Education must impart those qualities in the individual that will ensure his peace, and thereby, universal peace. It should cleanse the mind of all traces of narrowness and help in fostering unity and love. This is the message of Bharath from time immemorial. The Vedas proclaim these as the goals of education. This is the Vedabhoomi, the land that reverses the Vedas, which the sages learned through divine revelation. The seeds

of this message grew up as saplings in the garden of the Upanishads. These saplings then grew and blossomed in the ancient Sastras, and the winds carried the fragrance of their 201nanda to the four comers of the world to vitalize and awaken the people of all the continents. In those days the sages lived with their pupils in hermitages, in quiet sylvan surroundings on the banks of rivers. Each hermitage was a university with the sage as the kulapathi or chancellor. They were proficient in all the branches of knowledge and eager to give the knowledge over to whomever could receive it and make the best use of it. They succeeded in their mission as a result of their own efficiency, the enthusiasm of their pupils, and the sublimity of the environment. It was all so simple and sincere, so fresh and free.

SSS XIII, 30 Jul 1977

Among most of the products of modern education we do not find even traces of moral virtue, honesty, integrity, eagerness to serve, and readiness to renounce. The education that was practiced in ancient India was far superior and far more fruitful, for it equipped the student with a healthy spirit of self-reliance. It endowed him with mental peace and equipoise. It never allowed him to be enslaved by the glittering fancies and fascinations of other cultures. It taught him to discriminate between the flippant and the stable, the upgrading and the down pulling. It enthused the student to offer his life at the feet of his motherland with a glow on his face and a sparkle in his eye. It armed him against all obstacles on the path of self-culture and self-realization. It exhorted him to oppose, without rest or relief, untruth, injustice, and violence.

SSS XIII, 1 Aug 1976

The message communicated then was most elevating and was worthy of practical application in daily life, and such axiom was nectarine in content. Every advice was clothed in inspiration. The tone and tonic of the message has become erased in the womb of Time and reduced to a forgotten dream.

SSEHV-IP, p. 82

Questions To Ponder Concerning Nature Of Needed Reforms

We should make an earnest inquiry into the true nature of vidya. What is vidya? What kind of vidya should we acquire? What are its distinctive marks? What kind of vidya brings about the well-being of humanity? What benefits have the vidya of today bestowed? We become true students if we grasp these five aspects of vidya. Mere mastery of subjects and scoring high ranks does not make a real student.

BA, 22 Nov 1983

What exactly is education? What have we to learn through the process of education? What is the aim which educators must have in view? What are we gaining through education as devised today? Students have to pay attention to these four aspects first.

SSS XV, 22 Nov 1982

What is the meaning of education? What is the kind of education suitable for young people today? What are the norms of right education? What kind of education will

promote the elevation of man? What is the use of the present system of education? The one who examines and finds the right answers to these five questions will be a wise adviser for the nation. The value of a person is not derived from education alone. The cultural refinement of his life-style is also essential.

SSS XXX, 22 Nov 1997

A person who is really interested in education has to deliberate, inquire critically and find the answer for the following questions: What is the meaning of education? What type of education should we have? What are the characteristics or features of education? What type of education would be ideal to bring about human progress? What should be the results of education?

BA-IP, 22 Nov 1994

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