



## The Ramayana Family

The Ramayana is the very life-blood of the *Bharatiyas*. Down to a few years ago, it was difficult to find throughout the length and breadth of India a village without a temple for the worship of Rama, a home where a picture of Rama was not adored, or a tongue whereon the name Rama did not dance. The entire country was saturated with the fragrance of Rama. Such a fortunate land has degenerated in recent times into a region fouled from top to bottom with the contagion of *kama* (lust). Seek to be filled with Rama; you will be saved. Seek, on the other hand, to be fouled by *kama*; you will be damned.

In the *Treta* [second of the four *yugas*] Age of human history, the Formless, Attributeless Principle of existence-knowledge-bliss was so overcome with compassion that It assumed the human form, as the very embodiment of *dharma* (*Raamo vighrahaan dharmah*), manifested various examples for man of correct righteous conduct, re-established the supremacy of *dharma* and its inherent might, and merged again in the Absolute, from which It had appeared.

The *Vedas* describe the Divine entity as *Madhava*: *Ma* meaning *maya* and *dhava* meaning Lord. He is the Master of all that is born and therefore dies, changes and therefore, false! Life and death are a part of *maya* (delusion), of which He is sovereign. So, all who are bound by this dual chain must be loyal to God and pay homage to Him and obey His order. That is the path to happiness. But the agent of *maya* that is in the human, namely, the mind, does not usually help him in this endeavour. It runs after the shadow, the reflection, the unsubstantial glitter, and discards the gold. It runs through the senses into the outer world and neglects the call of reason for discriminating analysis and renunciation. Man is thus everywhere living a life of shame, far below the level that he can well attain and enjoy.

### Tread the path of truth laid down by Rama

To meet a person living on the tenth floor, you have to go up nine floors. To experience the joy of being with *Madhava* (God), you must rise to that purity, that love, that truth, that peace. Become full of compassion; love all; serve all; do your duty sincerely and with joy; be good, do good, and thus deserve God. Rama will be pleased when you tread the path of truth, for, that is the path laid down by Him. A cursory reading of the Ramayana will give you only the husk; the kernel can reveal itself only when you reflect over each word and incident. Indian culture has always encouraged this reflection on the meanings of symbols, parables, and names. It is

stated, "Dasaratha had four sons: Rama, Lakshmana, Bharatha, and Shatrughna." Well. Who is the Dasaratha? Which kingdom was he ruling over? If in some City called Ayodhya, there was once a ruler named Dasaratha and he had a son called Rama, how are we related to that episode? Why should we celebrate that event, at this distance of time and space?



### **No one can escape living with the three *gunas***

Go a little deep into the story and you will realise that Dasaratha is not the ruler of a far-off land, that his capital city is not on the map of Northern India, and that the four brothers are not people who lived and passed away! Ayodhya means a city that is unconquerable, into which the enemy cannot penetrate, an impregnable fortress. It represents the *Atma*, the heart where the Lord resides, which is proof against temptations, the subtle foes of passion and emotion, impulse and instinct. And, Dasaratha? The person who has as his *ratha* (chariot) the ten entities namely, the body with the five senses of action and the five senses of knowledge! He married three brides, this individual, who is the symbol of all individuals.

Now, though each married man may have a wife with a physical existence of her own, he has also wedded to him, inseparable from him, till death 'do separate,' three attributes: *Satwa*, *Rajas*, and *Tamas*, the, three natures—balanced, passionate, and dull. The three queens represent these *Gunas*—Kausalya, the *Satwic* (balanced) *Guna*, Sumitra, the *Rajas* (the passionate, active), and Kaikeyi, the *Tamasic* (ignorant, indiscriminating). No one can escape living with these three *gunas*, and experiencing the varied reactions which that contact involves. In due course, the yearning arose in the mind that it must have a Master whom it can obey and revere. The agony became so acute that the transcendent divine actualised itself in Grace that took the form of *payasam* (rice pudding), brought by a messenger of God from the sacrificial fire. That gift of Grace was shared by the three *gunas* (qualities) and four sons were born, representing *dharma*, *artha*, *kama*, and *moksha* (virtue, wealth, desire—fulfilment and liberation), the four prime ends of man. Rama the eldest is *dharma* and the other three stand for the rest.

You will have to sacrifice a great deal, if *dharma* must be born in your heart. That is why Dasaratha had to do the *Putrakaameshtiyaga* (a great sacrifice for obtaining sons). The Divine is the very embodiment of *dharma*, and it is only by means of *dharma* that He can be worshipped. And *dharma* is a garland of the flowers of holy deeds, holy words, and holy thoughts. Earn the reputation; of being good, serviceable, and efficient in doing good. Children who do not render their parents happy, by such good conduct are remembered by their mothers only through the pain they gave them at birth.

### **Make every act reflect the Divine splendor**

At the present time, everyone is moaning that they have lost peace, security, and happiness. There is a loud clamour from all the quarters. But no one seeks to discover why this tragedy has taken place. The reason is this: what has to be done is not being done; that has to be observed is not being observed. There is no co-ordination between what is said and what is done. Hypocrisy is rampant in the homes, the villages, in the offices, the council-halls of the nation. It is raised to high positions even in the spiritual field. Those who turn beads with God's name on their lips are engaged in ungodly pursuits. With the *Bhagavad-Gita* in their hands, they talk scandal and hatch evil plots. With rosaries on their fingers, they fume at servants, losing temper on the slightest pretext. This is no vow, no discipline of the spirit!

The *bhakta* who poses to be sincere has to exercise constant vigilance and practise the discipline of being ever in the Divine Presence. God who is now dormant in your consciousness must be recognised and made resurgent so that every act of yours will reflect the Divine Splendour. *Vyakta* means patent; the individual man is called *vyakti* in Sanskrit; for, he has to make patent the latent Divine.

### **Consider the ideal examples Ramayana provides**

When you have achieved the consciousness that God is in you, with you, for you, that awareness must re-shape every thought, word, and deed, and make you wish good, speak good, and do good. Men who have ostensibly dedicated themselves to the religious discipline are only play actors strutting on the stage of the world. Others wear their devotion very thin; the smallest trouble or disappointment turns them against faith in God. But real devotion has to withstand whatever misfortune may bring.

Just consider the series of ideal examples that the Ramayana provides: the family of Rama is itself an invaluable gallery of Supreme *dharma*. When a son is as loyal as Rama, accepting even exile as his father's will and gladly walking into the forest as gladly as he moved toward the throne for his coronation, he will be the ideal son indeed. Consider how that great lady, Sita, revered her husband as her Lord and God, and herself persuaded him to take her with Him into exile in the forest, braving

all the deprivations in her desire to be by his side! If all wives were so steadfast and loyal and loving as Sita, India will certainly be full of happy homes resounding with hearty joy of contentment. Every door will be green with festoons.

As for brothers, who can equal Lakshmana or Bharata? His mother had secured the throne of the vast empire for him, but Bharata spurned it since it belonged, as of right, to the eldest of the brothers. Everyone is struggling to secure positions of authority, by hook or crook. But here is a man who gave up what was very correctly won for him by his own mother from his own father, gave it up so that the person to whom it morally belonged, might return from exile to receive it and enjoy the status and power! And, Lakshmana, how he forsook food and sleep, to stand guard over his brother and sister-in-law, in the thickest jungle; how he surrendered his will fully and gladly at the feet of his brother!

### **Grand examples of renunciation**

The women? When Lakshmana went to his mother, Sumitra, to take her blessings before accompanying Rama into exile, she did not argue, "Why should you go? Your father has not asked you to leave. Stay on and be happy in the palace and make me and your newly wedded bride happy." She said, "Son! Do not imagine that you are leaving for the forest and that we are remaining in the city of Ayodhya. Without Rama, this city is the jungle; with Him the jungle is Ayodhya." What did Urmila, the young wife, tell her Lord Lakshmana? She did not plead for permission to accompany her husband as Sita did and for very good reason. She said, "If I come, you will not be able to pay undivided attention to the service of Rama and Sita. I shall remain here awaiting your arrival after 14 years!" What a grand example of renunciation, this! If, in each family, we have such sons, mothers, brothers, and wives, the land will have no anxiety or sorrow. It will be resplendent with joy and peace.

**Source:** *Sathya Sai Speaks* Vol. 11



*The worst action is to do the opposite of what you preach: to deny by the hand what you dole out of your mouth. If you cannot act up to your declarations, keep quiet; do not go about advising and advertise that you are hypocrites. Do not preach dharma (virtue) while decrying it in deed. Dharma is steady, unchanging, it can never decline. What happens is: those who have to practice dharma decline in faith and steadfastness.*

**~Sri Sathya Sai**

## Love and Laughter

Baba means Father. Our beloved Baba is, as the *Vedas* extol, the Fatherliest of Fathers, the Motherliest of Mothers, and the Childliest of Children. When we celebrate the golden birthday of our golden Baba, it occurs in our minds that Baba is born every day, in the hearts of those He loves and who love Him.

The *Rig Veda* (10-123-1) says of the Lord, "This is the Loving One, driving the issues of the many-colored; the Spring of Light, in the chariot of splendor; Him, at the meeting of the waters and the sun, the sages with their hymns caress as a CHILD."

Blithe of spirit, light of mind, lithe limbs— He has the eternal Child in Him. This Child has for its play, the entire world. Every human being is Its toy. The Divine Mother is referred to in the Hindu Scriptures as a Child, Bala. She revels in Play, as *Leela-vinodini*. But the play is not whimsical or capricious. Bound in *dharma* (law), yet reveling in *leela*—that is the enigma of Bala as well as Baba. Baba is so simple, and open, like space, that you do not feel anything enigmatic in this Babe.



Baba says about Himself, "Baba never rests. He is never tired. ...Endless work, in all the world! Easy, no weight, always happy! That is the miracle. Other so-called miracles are not miracles!" Yes. "Easy, no weight, always happy"! That makes and marks Baba the Babe. Baba explains, "Baba has taken this body, without any tendencies, completely free, no desires, no attachment." This marks the eternal play-boy. "Strain-less, spontaneous life", that is the characteristic. Baba advises: "Let go. Don't cling. Be still. Establish yourselves in the homelessness of the mind. Be the witness of everything. Abandon all your plans, even the 'best' ones. Abandon all the theories you cherish; the doctrines you hold dear; the systems of knowledge that have accumulated." We too must become children like Him.

For Baba, it is all fun and frolic, even the most breath-taking wonders. See Him heaping soft sand on the seashore near Dwaraka! It reaches the height of a cubit. He flattens the top and levels the sand. He draws with evident glee a three slanted line, with His finger. People look on with amazement and curiosity. He enjoys their amazement. He adds a small triangle over the circle, on top of the slants. Another short line across the circle, and He chuckles, 'It is ready'.

While the gathering is perched on the verge of suspense, the `Child' digs its hands deep into the heap, and draws forth a bright golden idol of Lord Krishna, about 15 inches high! The three-slanted line has become the *tribhangi* body of Govinda; the circle on top, His Head; the triangle, the peacock-feather crest; the line across the circle, the flute! Sai's golden Will has manifested itself as the golden idol. But the dazzling magnificence has been completely scattered by the disarming coolness of His child-like felicity.

Take another instance. Tagore sang of the baby who wanted to catch the moon with its hands and Dada scolding it, "You are the silliest child I have known. If the moon came nearer, you would see how big it is." But, when Baba the babe has it in His palm, it is not so big at all! Recently while conversing with some students of the Whitefield Sathya Sai College on a night, Baba said, "Ask for anything you want of me." One boy made hold to ask, "Baba please bring the moon down here." "Oh, yes" said the wonderworker, whose wondrous love shears his wonders of their eerie weight. And right in his palm was a splendorous globular object pouring out of soft cool moonlight. "Look up at the moon in the sky", Baba said. The `original' moon up above had by then lost its luster and appeared a plate of paper; Baba folded his fingers and closed the `moon' in his palm and then asked the boys to once again see the moon above. Now it had regained its splendor. On Baba opening His palm again, the sky-moon lost its radiance but the same moonlight emanated from the object in His palm. Baba repeated the `same' again and again. What ought to have been an astounding miracle was alchemized to a baby's prank. It was all a matter of love and laughter.

Sacred relaxation is as much religion and spirituality, as intense concentration—and this is what Baba conveys through His childlike way of performing wonders.

Babe, not only in what He does! He is just Babe at times. During *Bhajans* when he is seated on the throne, what a variety of *bhavas* [expressions] He manifests. One moment He glows in all Majesty. Next moment He is the mellow mother. Then the mother too melts in an ocean of serenity, and he looks the picture of peace. And next he is Child. With immaculate innocence, the Child goes on feeling the small bouquet placed in the arm of the chair. Then It twirls it with obvious relish.

If thou appear untouched by solemn thought, Thou! whose exterior semblance doth belie Thy Soul's immensity—

Thou, little Child, yet glorious in the might  
Of heaven-born freedom on thy Being's height

The mischievous, Baba-babe plucks petals from the flower bunch. A smile lites Its face. Its light lightens our wearied hearts too. It is:

That blessed mood  
In which the burthen of the mystery  
Is lightened.

Not only the mystery of our life's turmoil, but the supreme mystery of Baba too! Behind and beyond the mystery He is the loving, loveable Baby. "Delight and liberty, the simple creed of childhood, whether busy or at rest"—The delight of *brahmananda*, the liberty of *moksha* so silkily breathed into us, without any philosophy, ritual, exercise.

Krishna lived to be a centenarian and yet we adore Him only as a *Balagopala*. Sai Krishna, whether 50 or 500, will be the eternal Baba to us, blessing us with the highest bliss by his very Baby-ness. The Philosopher-Prince of the *Bhagavad-Gita* himself becomes a *Gita* (song) when He is child; *paandityam nirvidya Baalyena tisht-haset* (Casting off knowledge, he stands out as a child). Let us sing hallelujah to Baba in the words of "the Crescent Moon."

They clamor and fight, they doubt and despair, they know no end to their wranglings.

Let Your life come amongst them like a flame of light, Child, unflickering and pure, and delight them into silence.

They are cruel in their greed and their envy; their words are like hidden knives thirsting for blood.

Go and stand amidst their scowling hearts, Child, and let your gentle eyes fall upon them like the forgiving peace of the evening, over the strife of the day.

Let them see your face, Child, and thus know the meaning of all things; let them love you and thus love each other.

~Ra. Ganapathi

**Source:** *Sanathana Sarathi*, April 1976

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*Life is a long process of struggle, striving and achievement. God has created man so that he might use all his talents to the utmost and express his special personality or Purusha. The purpose of man is not mere consumption of food, ending up as a burden upon the earth or as an animal that is a slave to the senses. God has no need of a horde of loungers and idlers; He grants grace only on the active, the adventurous, and the assiduous marchers. Intelligence and the capacity to discriminate between the good and the evil should not be laid waste or left uncultivated. Using them for one's own good and the good of society is the best way of showing gratitude to God for all that He has endowed man with.*

~Baba

## Journey into Grace

In those countless moments of affliction  
You craved those balmy hands of love  
Straight out of thy pictured image  
And wiped my heart's  
Unending tears

And now in the sanctuary  
Of my tears  
Is born  
A new life  
A new meaning.

At thy bidding  
I rushed to thy sacred feet  
And you poured out  
Thy love-soaked message.

From then on  
Time stands still  
And I behold nothing  
But thy Golden-hued frame  
And thy grace-laden eyes

O merciful Bhagavan!  
Grant that no other thought  
Seizes my mind except thy presence  
Grant that nothing else  
My tongue utters  
But thy praise.

—Sathia Kandavanam.

Kokuvil, Ceylon 25-11-67

**Source:** *Sanathana Sarathi*, Dec 1967

POETRY



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## Brindavan

In the journey of life, youth travels farthest; the middle aged and the old have but a few miles to go. Youth have a crucial and significant role in the mission of Lord Sai. Therefore, Bhagavan pays special attention to the education and reconstruction of the Youth of the country. He affords Youth more opportunities of sharing His company and counsel.

A couple of hundred boys of this vast land have spent the last five years or so and had the good fortune of coming under His Divine care, at Brindavan where they have resided in the Hostel attached to the Campus, for the students of the Sri Sathya Sai College also situated within the same campus. Had the *Rishis* of old ever known that life in the Brindavan Hostel would be so happy and fruitful, they would have done years of hard penance for winning this boon. For, the boys sit for hours at the Lotus Feet of the Lord; they follow Him wherever He moves, drawn by the Love He bestows upon them; they sing of Him for Him and with Him. They are even privileged some days to serve the Lord at mealtimes and to partake of the Divine *Prasadam*. When they are unable to be with Him at places other than Brindavan, they receive from Him Divine messages conveying His concern, His encouraging counsel, and His Blessings.

Academically, the College offers Degree Courses in Humanities, Science and Commerce, besides a two-year Pre-University Course of Instruction. But we have morning-prayers every day, a daily noontime *bhajan* session for half an hour, and a weekly lesson on moral principles and practice. The discipline maintained in the College and the teacher-student relationship prevalent therein are uniquely spiritual and spontaneous. The College has won laurels year after year among all the Colleges of the University for outstanding successes of its alumni in University Examinations.

But the all-important feature of the College is the Hostel, which is unique because it has among the inmates, boys from all parts of India (and even some places beyond the seas), from Lucknow to Trivandrum and from Baroda to Manipur. In the Hostel, we are shaped into self-less servants of the motherland and votaries of the Culture that the *Rishis* of old have established. Here, hearts are purified, lives are fortified and prejudices and angularities are nullified. It is in Brindavan that minds broaden, visions widen, and the roots of virtue deepen. Brindavan can be named the "Divine *Chitta-Shuddhi* School".

It stands unique, even when compared to the *gurukuls* of which we read, as having existed in ancient India. For, never has the Lord come in human form to teach *Atmavidya* to so many for so long, and with so much love. Here, *Darshan*, *Sparshan* and *Sambhashan* are vouchsafed by the Lord in abundant measure.

Bhagavan's Love is annihilating, for, it slays the deadly foes that lurk in the hearts of the recipients. His Love is transforming. As He has said often, His Love and Grace

have transformed many a vagrant youth loafing in the streets fascinated by trivialities into earnest, humble, steady *sadhakas* eager to help themselves, their parents and society, and thus win His appreciation. "Street dogs have to be transformed into streetlights", He says, for, light spreads joy! His Love is inspiring. He draws out the best in each and prepares them for confronting with courage any test that life might offer. His Love radiates and expands, so that the recipients are messengers of that Love wherever they go. It knows no season; it is above any reason. It is Love for Love's sake. And we too imbibe that pure Love; we Love because it is our nature to Love, and not succumb to hate, jealousy, or pride.



If Arjuna was the instrument for Sri Krishna to give the immortal *Bhagavad-Gita* to posterity, we, the boys of Baba's College at Brindavan, feel that we are destined to exemplify the message of the Gita that Bhagavan confers on us through our lives. That message lays special stress on the true meaning and purpose of the years we spend at college. Sacrifice and dedication are, we are told to remember, the criteria of a true life. The body is but an instrument for the achievement of the Divine qualities that will consummate in our becoming Divine ourselves. Conquer the ego and be the master of the senses that are its minions, He directs.

Bhagavan guides us even in the details of behavior, manners and mannerisms, ideals and ideas. He is a hard taskmaster, who does not condone or excuse misdemeanors, however small. Bhagavan is, for us, the ever-present Exemplar and Teacher. He teaches mostly by example the lessons of

perfection in work, economy, liberality in giving, and open heartedness in service. He encourages self-reliance and simplicity; we love to help in the kitchen either making *chapattis* or in cutting vegetables, besides the usual help in managing the purchases and management, under the guidance of resident wardens. We serve at mealtimes by turns; we clean the rooms. We are glad we can go, on *nagarsankirtan*, into the neighboring villages on Sundays and on most Thursdays. We look forward to the *Bhajan* sessions in the hostel and at college.

Devotion, Discipline and Duty are the mottos that direct our daily lives. The atmosphere is one of quiet sanctity and the air is saturated with love and the spirit

of service. Physical inconveniences pale into insignificance, before the advantages of mental peace and the spiritual satisfaction that we experience. In fact, the only occasion when Brindavan appears a little gloomy is when Bhagavan's car drives away.

As a graduate from the Hostel, presently studying in a Post-graduate Institution in Bangalore City wistfully remarked recently, "Life in Brindavan is beyond compare; if there is Paradise on Earth, it is this, it is this, it is this!"

~A Student

Source: *Sanathana Sarathi*, April 1976

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### The Puttaparthi Countryside

Thus it is:  
When sitting still  
On the side. of a mountain—  
An ancient, arena  
Of rugged reptile rock  
Carefully carved  
By the soothing stroke  
Of nurturing Nature.  
The Glory of People's Toil  
Passes by, on compassionate Earth,  
Under ancestor trees  
Of greens and ageing leaves.  
Man miraculously moves  
With the tremor of termites—  
A permanent, pulsating procession.  
Like walking temple  
He carries the height  
Of hewn steadfastness  
From life.....to death,  
To.....life,  
To..... live, forever!

~Anthony, Malta

Source: *Sanathana Sarathi*, April 1971







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## Birthday GIFTS

### (Go Inwards and Find Thy Sai)

### 2025 Retreat 100-day Sadhana Program



- **What:** A Sadhana (spiritual endeavor) to help us all reflect on the Divine Life and Message of our Beloved Swami, internalize His message, which would eventually help us find Him in our hearts.
- **Why:** For all the Centers/Groups in Regions 1 and 2 to embark on an inward journey by actively participating in this Sadhana program and to offer their GIFTS from the sadhana to Swami at the Centenary Celebrations at the retreat.
- **How:** Center Officers / Group Leads to work with members to choose one quote, teaching or aspect of our Dear Lord's life that they would focus on.
- Once the selection is made, Centers/ Groups to spend **100 days (Wednesday, February 12th to Thursday, May 22nd)** internalizing their selected topic.
- Sadhana to culminate at the retreat where all Centers/Groups will offer their birthday GIFTS to Swami in the form of learnings and reflections.
- SSE children can also participate in this Sadhana by painting value rocks aligned with their Center's topic.

Offered at His  Divine Lotus Feet  
by SSSIO USA Regions 1 & 2



# Thought of the MONTH

## Everything is God's Creation

Right from an ant to Brahma, everything is God's creation. When we look at God's most beautiful, wonderful and sublime creation, we are filled with bliss.

Humanity has been given every right to enjoy God's creation. One does not need God's permission for this. However, God has prescribed one rule. You may do whatever you want, but you must face the consequences of your actions, whether they are good or bad, sacred or unsacred. This is the law of creation. Keeping this law in view, one should decide what path is to be followed and what type of actions are to be performed. As you sow, so shall you reap. Similarly, as is the action, so is the result.

God's creation is very sacred. Do not pollute it. How sacred are the five elements given by God! But, today, the air we breathe, the food we eat, the water we drink, the sound we hear—everything is polluted. All these sacred elements have been made unsacred by humanity. That is why the world today is afflicted with so many diseases. That one is a true human being who makes sacred use of the five elements. Never waste natural resources.

*Sri Sathya Sai Speaks, Vol 29 (1996)*

Man is not making efforts to understand the relationship between *Prakriti* (phenomenal world) and *Jeevatma* (man) and *Paramatma* (Supreme Spirit). These are very intimately interrelated to one another. They are not disparate. The relationship between *Paramatma* and *Prakriti*, God and Nature, is the same as that between mother and child. The relationship between man and society is the same as that between the honeybee and the flower. Just as the child is fed by mother's milk, as the honeybee is fed by the honey in a flower, man must enjoy the gifts of nature. From time immemorial man has been plagued by negative ideas. There is a legendary tale in which one greedy man killed the goose that laid, golden eggs thinking that he can extract all the eggs from it in one lump. Such acts of folly are committed freely by scientists today by exploiting Nature's gifts beyond all limits, creating disastrous imbalance resulting in natural calamities such as earthquakes, spelling danger to humanity. We cannot blame science for this. Those who apply the scientific discoveries without discrimination are to be blamed for this. They fail to consider with deep deliberation the effects of excessive depletion of the natural resources.

Man must consider himself as a limb of the society and help in the welfare of society, just as the organs of one's body are used for one's well-being. Again, society is a limb of *Prakriti* (Nature) and *Prakriti* is a limb of *Paramatma* (Supreme Lord). Thus, there

is close relationship between man and God. Nature is more progressive than man, and to protect Nature, man must exploit it within limits. When man tampers with Nature recklessly, it reacts adversely, and trouble arises. In order to protect Nature, man must practice ceiling on desires. He should not trigger the negative aspect of Nature. In this respect, scientists have no concern for the harmful effects that may accrue to society by their inventions. They don't care for the welfare of the mankind and go on making use of intelligence to produce their weapons of destruction. Care should be exercised in providing comforts as excessive comforts may spoil man's mind and cause misery instead of happiness. "*Na Shreyo Niyamam Vina*" (Nothing good can be achieved without certain restraints). Because of the advancement of technology and provision of excessive comforts, life has become mechanical, and spirituality has declined. Science fragments everything to pieces while spirituality builds up unity in diversity. Today man is not making efforts to cultivate the feeling of oneness among humanity.

*Sri Sathya Sai Speaks, Vol 23 (1990)*

