

Parents Should Not Pamper Children

Parents today tend to lavish too much affection on their children. But such affection alone is not enough. They should also have control over the children. There should be both "love" and "law". Only when both love and restraint are present will the love prove beneficial.

For all the evil habits of children, who are naturally innocent and uninformed, the parents are primarily responsible. They do not make any efforts to teach proper behavior to the children. They pamper the children by giving them money freely. They want their boys to become high officers, to earn large incomes, acquire wealth, and lead a life of comfort and ease. But they do not consider for a moment how they should make the children realize the need to develop good qualities. It is up to parents to teach the children to cultivate right attitudes and moral qualities. To encourage them merely to get on in life is not proper. Parents should feel happy only when they see their sons leading blameless lives, acquiring a good name and behaving properly. To rejoice merely at the birth of a son is foolish.



Pandavas, the dotting father did not heed Vyasa's

advice. Consequently, he got involved in many sinful actions.

Dhritharashtra had a hundred sons, the Kauravas. He knew very well that they were a wicked lot, pursuing bad ways. He knew also that his brother's sons, the Pandavas, were wedded to *dharma* (righteousness) and that the Kauravas were inflicting many indignities and injuries on the Pandavas. Although Vyasa told Dhritharashtra several times that out of his misplaced affection for his sons he should not allow the latter to persecute the

Children should be provided with right values

Vyasa warned Dhritharashtra: "Dhritharashtra! I do not say that for you to love your sons is wrong. But you must know what kind of son you should love. Not knowing this, you are behaving like a blind man. By showing your love for a bad son, you are causing harm to the community and the country." By his blind infatuation for his sons, what is it that Dhritharashtra achieved? In the final outcome, he had no one even to perform his funeral obsequies. The righteous Pandavas had to render this service to him.

It is not wrong to love children. But you (parents) should learn how to love them. Whenever the children go astray, wittingly or unwittingly, parents should hasten to correct their faults and bring them to the right path. The obligations of parents do not end with providing food, schooling, and knowledge of worldly matters. The children should also be provided with right values. They should not be made to think that the acquisition of wealth is the be-all and end-all of life. Wealth does not accompany one when he leaves the world. Wealth is necessary only for meeting one's essential needs. Too much wealth is an embarrassment like an oversized shoe. Too little of it is likely to be painful, like a tight-fitting shoe. So it is desirable to have only that amount of wealth that is adequate for one's basic needs. It is deplorable that today in the mad pursuit of money people are forgetting all human qualities.

The persevering seeker secures wisdom

Young people today are totally oblivious to the importance of dedicating their lives to great ideals. It is up to the parents to endeavor to make their children lead purposeful lives. Teachers, on their part, should set an example and inculcate in their wards right values. Only a lighted lamp can serve to light other lamps. If teachers lack idealism, how can they inspire their students to lead ideal lives?

People talk about the spiritual life but rarely practice it. They often act contrary to it. The reason is the lack of virtues. Without good qualities, all other attributes are useless. It is like pouring water into a pot full of holes. When the heart is oozing with bad thoughts and evil desires, how can you fill it with pure aspirations?

Governor Banerjee spoke about success and mentioned that "success begets success." But how is success to be achieved and what is the success you should aim at? The *Gita* says: "*Sraddhavan labhathe jnanam*" ("The persevering seeker secures wisdom.") This means that without perseverance and earnestness no success can be achieved. You must take interest in the path shown by elders. You must devote attention to the knowledge taught by the ancients. You must pay heed to what the elders say. If you have no *sraddha* (earnestness) you cannot achieve anything, whatever other qualifications you may have.

Despite eons of evolution and considerable progress in scientific knowledge, man is not able to make significant progress toward the Divine because of absence of strenuous striving in the spiritual sphere. Without spiritual practice, reading religious books and listening to spiritual discourses have no value. Study of the

Upanishads and *Shastras* (spiritual sciences) and reciting God's names may be good acts in themselves. But if there is no love, which is the basis of all *sadhana* (spiritual discipline), they are of no use. They are like buttermilk. But the love of God is like well-boiled milk. Everything is contained in it, all proteins and vitamins. Love reinforces one's physical, mental, and spiritual energies. Devotional acts without love are like diluted buttermilk in which there are no nutrients.

Students should cultivate the quality of *sahana*

Dhyana (meditation) and *japa* (repetition of God's Name) without love are lifeless rituals. Love that expresses itself in service to all living things is the best expression of the love of God. There is no true devotion without such love. It is love which is unchanging and which does not mind any sacrifice in serving others. When we have students filled with such love and imbued with the spirit of service, the nation will achieve unalloyed prosperity, peace, and progress. Learn, first of all, to honor your parents. Be respectful to elders and heed their advice. Carry out the behest of your teachers. Place your trust in God.

Without faith in God, all other possessions are of no avail. Take, for instance, the case of Duryodhana. He was the lord of an empire. Both Duryodhana and Arjuna went to Krishna before the Kurukshetra battle. Duryodhana wanted only Krishna's army on his side. Arjuna was content to have Krishna alone on his side. This was enough to secure for him victory in the war. All the armies with Duryodhana had been of no avail. Duryodhana relied on the clever strategies of Shakuni. He had no faith in the Divine intelligence of Krishna. The lesson that students should learn from this episode is that they must rely not on their intellectual cleverness but on the guidance of their higher intelligence, which transcends ordinary reason and thinking. They should seek the support of That which sustains everything in creation.

Relationship between spirituality and science

Students should cultivate the quality of *sahana* (forbearance). Whatever you do, do it without any selfish motive. You spend a great deal of time to acquire some material object or other. How much time do you devote to thoughts of God? You shed tears profusely for getting sensuous pleasures. Do you shed a single tear for experiencing God? How, then, can you realize God?

Today, manifestation of *bhakti* (devotion) has become a mass-produced manufactured product. But are the devotees practicing what they profess? Without practice, can the fruits of devotion be realized? Spirituality is not separate from other aspects of life. You must understand that spirituality permeates everything. Science is spirituality. Mathematics is spirituality. Spirituality can be found in everything if you look for it. What, for instance, is the connection between mathematics and spirituality? Spiritual mathematics is different from academic mathematics. According to academic mathematics 3 minus 1 is equal to two. But in spiritual mathematics 3 minus 1 is one! How is that, it may be asked. There is a mirror. When you look at it, you see an image. There are thus three things: The seer,

the mirror, and the image. When you take away the mirror, the image also goes and only one thing remains. Nature is the mirror. The Divine is the seer. The *jivi* (individual) is the image. When the mirror of Nature is removed, the *jivi* goes, and only the Divine remains.

Birth is the cause of all sorrow

It is the relationship with Nature (the phenomenal world) that produces the appearance of duality and individual separateness. What one should seek to realize is the oneness with Divinity. The means of realization has been indicated in the 12th Canto of the *Bhagavad-Gita* where the qualities of the true *bhakta* (devotee) are described. The primary quality is absence of hatred toward any living thing: "*Adveshta-sarva bhoothanaam*" (Cultivate universal love.) Avoid causing harm to others. Do not speak ill of anyone. Give up pride and egoism. Cultivate purity of thought, speech, and action.

What is the origin of pride? Is it knowledge? What is this knowledge? It is really nothing more than ignorance. What is the cause of ignorance? It is the feeling of duality. Wherefrom has duality originated? From *raaga* and *dwesha* (attachment and hatred). What is the origin of these two? They are the products of circumstances. How have the circumstances come about? Through *karmas* (past deeds). What is the cause of *karmas*? It is Birth. It will thus be clear that birth is the cause of all sorrow. It is only by seeking freedom from birth that one can free oneself from sorrow. The opportunity that has been provided by being born as a human being should be used for realizing this supreme goal.

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

The years of youth are most precious years

When the boys come home for holidays, the parents must keep a watch over their activities, movements, and companions. Some parents tend to pamper them at home on the ground that the boys might have lacked some things in the hostel. They are encouraged to see films or the TV. They are given unwholesome food. All this is undesirable. The children are ruined by these indulgences. The parents should exercise restraints on themselves in the interest of the children. Because parents are present in large numbers, I have spoken in this strain.

You must bear in mind that the years of youth are the most precious years in one's life and they should not be wasted or misspent. To let children watch TV from 6 p.m. to 10 p.m. is to make them forget all that they have learnt at school or college. In addition, they learn many evil things. If TV is used for teaching good things, it can serve a worthy purpose. But that is not the case. The younger generation is being

ruined by undesirable films and TV programs. Their minds are being poisoned. It is not a sign of parental love to let children be ruined in this manner. Even parents should avoid going to cinemas. All the crimes and violence we witness today are largely the result of the evil influence of films on young minds.

Education must be a preparation for selfless service

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. 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.

Some parents say that their boys do not listen to their words. This is a sign of weakness. Why should children refuse to obey their parents? If, from the beginning the children are taught to respect parents and elders, this kind of attitude will not develop. A disobedient child should have no place in the home. It is only when parents show firmness in dealing with their children that they will develop along right lines. It is because parents and teachers fail to enforce discipline that students behave in the most irresponsible way and indulge in disorder and violence.

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.

Source: *Sathya Sai Speaks*, Vol. 17

*When you do not know, confess that you do not know;
if you pretend to know and try to cover up ignorance,
it is very dangerous, especially to the spiritual aspirant.*

~Sri Sathya Sai

From Shirdi to Puttaparthi - Part 3

[Continued from Part 2, February 2026]

You may not know that Anjali Devi has acted in 570 films (She's a famous Telugu film actress who directed the well-known tele-serial 'Shirdi Sai-Parthi Sai: Divya Katha'—The Divine Life Story of Shri Shirdi Sai Baba and Shri Parthi Sai Baba. All references to the 'film' in this Discourse are references to this tele-serial). Finally, she had only one aspiration. She wanted to produce a film depicting the life of Swami. She wanted to enact the role of the mother of Shirdi Sai Baba—Devagiramma, and she also wanted to play the role of Easwaramma (Swami's mother) and find fulfillment in her life. She brought the director, the singers, and all the people to Swami, and I spoke to them and cleared their doubts.

The Shirdi Devotees

After this, many devotees like Mhalaspati, Dada, Nana Chandorkar, Abdul Baba, Kaka Dixit, and Shyam Sundar came. There was also the son-in-law of Lakshmibai, his name was Booty. He thought that he should build a Krishna temple there. Lakshmibai had no son. She had only a daughter, whom she got married to Booty. She had a lot of money. Every morning and evening she would prepare maize roti and brinjal curry. Three days Baba had very high temperature. Baba said, "I won't be here. I shall go to the temple that Booty is constructing for Me." But Booty wanted to install only Krishna in the temple. Baba was saying, "Krishna would never come. It is for Me!"

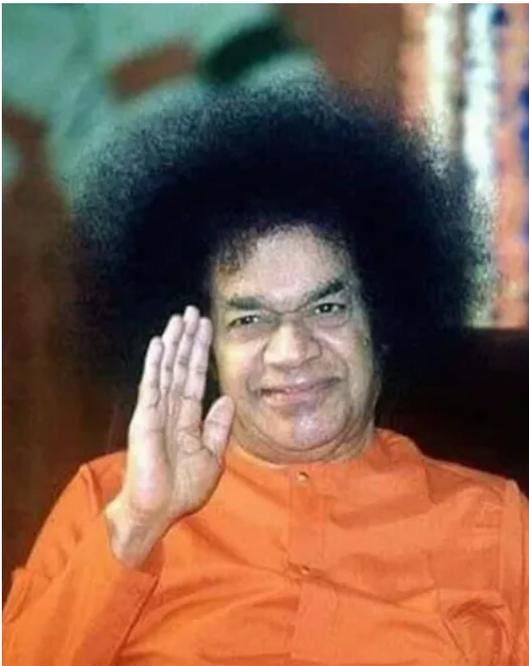
Shyama was the cook. He did a lot of service to Baba. Shyama, Kaka Dixit, and Patel all of them took Baba to the temple. Baba said, "Where you want to install the Krishna idol you put Me there. Let Me lie down." Baba lay down there and later gave up His body. When Baba gave up His body Abdul Baba was there. He prayed to Baba, "What will happen to me now. I came very recently. What type of life should I lead now?" "In South India, in the state of Madras, in Anantapur district, I will be born there, you can come there", Baba said. During those days Andhra was a part of Madras state. Even Kerala was a part of the Madras state.

From Shirdi to Parthi

After that in the film, Anjali Devi starts the Parthi story. Now and then some of the important incidents are shown as flashback. The same way as Karnam Subbamma served me in Puttaparthi, one rich lady was looking after a small boy. She did not have any children, and Subbamma also did not have children. When Baba was a boy, he used to play with marbles. He was so good in the marble game that from a distance he could hit any marble. And all the boys who played with Baba would lose their game. And, generally, the people who lose get angry. These people insisted that

Baba should play again as they wanted to win a game. But this boy did not have any marbles left.

He went to the worship room. There, there was a *Shaligrama* (a venerable stone) worshipped by his mother every day. It also looks like a marble. He brought 'that' marble and played with it. Baba thought, "Ah this is very good, I would like to win it!" He hit the marble and won the marble. He took the marble. But the rich man's son said, "You should give back this marble to me." Baba swallowed it. The boy kept crying and fighting with Baba. The mother saw what was happening. She came down and asked why the two of them were fighting. She asked the boy, "Why are you fighting with that boy? What did He do?" The boy replied that Baba had swallowed his marble.



The mother chastised the boy saying that she didn't give him money and enquired how he got the marble. The boy replied, "I did not have any marbles, so I went into the worship room and got the *Shaligrama*." With great devotion she was worshipping this *Shaligrama* every day. When she went and saw the worship room, the *Shaligrama* had vanished from there. She was very angry. She prayed to Baba, "Boy, give me back the *Shaligrama*. I will give you however much money you want." He said, "However much you plead, I am not going to give you." She got very angry and slapped on both the cheeks of Baba. She then asked Him to open His mouth. Just as Yashoda had seen the 14 worlds in the mouth of Lord Krishna, this lady had the

same vision. She was very blissful and touched the feet of Baba and cried. The villagers were making fun of her. The villagers started saying, "He is only a small boy and you are out of your senses that you are falling at his feet."

The Visit to the Virupaksha Temple

The same thing repeated in Puttaparthi. Once when I was returning from Uravakonda, the Municipal Chairman of Uravakonda took Me, My brother, and his wife to Bellary. One day they wanted to visit Hampi. There is a temple called Virupaksha. It is very famous. They took Swami there. The Municipal Chairman wanted Swami to go inside the temple. I said that I will not go in. Seshama Raju (Bhagavan's elder bother) was very angry and said, "You have come all the way here and you don't want to enter the temple, what is this?" Then he said, "It is the *karma* of his past life, let us all go inside". The luggage was kept outside, and I was told to look after the luggage. I said, "Yes, I will look after it."

They went inside. They opened the door and were giving *Arati*. In the place of Lord Virupaksha young Sathya appeared in the temple's sanctum sanctorum. Seshama Raju was very angry. Seshama Raju said, "I wanted this boy to look after the luggage, but he is there inside the temple." He came out and saw that I was sitting under a tree. Again, he went inside and saw Me inside the sanctum sanctorum. The Municipal Commissioner advised, "Seshama Raju, you are thinking of Him as your brother because of body consciousness, give up the body consciousness and develop *Atmic* consciousness and you will see Him everywhere." But Seshama Raju was not convinced. He told his wife, "You sit here and see that the boy is always here. I will go inside. I will perform *Pooja* inside and I will see how he will enter now."

But the brother saw Me inside as well as outside. He asked his wife, "Have you closed your eyes? He has come inside again!" She said, "No, all the time He was sitting here. He did not get up from his place. He didn't move from here!" She was amazed. Seshama Raju was chastised by the Municipal Commissioner. He told one of them, "You are full of ego and attachment. That's why you cannot see God. Give up your *ahamkara* (ego) and *mamakara* (attachment) and then you will see God in Him." From that day Seshama Raju was a little quiet. Before this incident, Seshama Raju used to call Me, "Ay come here", "Ay go there". But from that day he would say, "Sathya come here".

Source: Then at Shirdi, now at Parthi, Discourse 13,
My Dear Students Vol. 3, March 16, 1998; Discourse at Trayee Brindavan

Medical and Management Miracles of Sri Sathya Sai in My Life

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Swami always says, "No one can come to Me unless I Will one to come." People from all over the world are visiting Him and are blessed with His Divine vision, Divine touch, and Divine conversation. Without any invitation, news bulletins, broadcasts, telecasts, or publicity, it is only His inscrutable Divine Will that draws His devotees in response to their yearnings and prayers.

In the year 1968, I heard of Swami from the goddess of Gods, that is my mother, who had visited Puttaparthi in that year and had had a conversation with Swami. She narrated her experience to me, which attracted me like a magnet toward Swami. I

take this opportunity to express my *Pranams* to my mother – *Matru Devo Bhava* – in gratitude. She is no more with us, having left us for her heavenly abode.

In Mahabharata, Kunti always prayed for difficulties in life so that she would think of God. In time of distress, difficulties, depression, worries, and anxieties, God responds to our prayers and manifests His Divinity by way of His miracles. The miracles are just the visiting cards of our God to step into our lives.



Swami's miracles are expressions of His Divine grace for His devotees. I have experienced so many miracles of Swami in life. My youngest daughter Darpan, born on 10th August, 1975, was born with a cardiac problem. She had a hole in her heart; medically it is called Ventricular Septal Defect (VSD). She continued to grow as a depressed and sick child. Doctors said that in 50% of such cases, the hole will get covered in the natural process within 10 to 12 years. All the well-known and eminent doctors in India advised us to take her to the USA for a surgery. We made all the arrangements for her cardiac surgery by the best pediatric heart surgeon in Honolulu, USA, on 2nd July, 1985. However, we also thought of taking Darpan to other eminent doctors in London and the USA who confirmed the opinion for surgical treatment and approved our idea of going to Honolulu. On 1st July, 1985, we admitted her to the hospital, and on 2nd July morning she was taken for final angiography before being taken to the operation theatre.

Now I experienced a great miracle on this earth. Swami had materialized a ring for me on my birthday on 2nd January, 1985, which I wear with great satisfaction. On the same day, Swami had also sent through my brother Kailash a pendant for Darpan. The pendant had Swami's engraved photograph. The doctor, before the angiographic test, asked Darpan to take off all clothes and jewelry, which she did, but requested the doctor to allow her to continue wearing Swami's pendant. The doctor said that she could not keep it around her neck, but she could keep it near or below her pillow, which she reluctantly agreed to.

During the angiographic test, it was found that the hole in the heart had completely healed. I repeat, with Swami's miracle the hole disappeared, and rather than taking her to operation theatre for a major surgical operation, she was discharged. Now she is leading a healthy life, and with the blessings of Swami is happily married and

settled in London. His Divine Lordship blessed the newly married couple on 20th February, 2000, at Puttaparthi and materialized a ring for the bridegroom, Rajesh.

The second miracle of Swami happened in our family in the year 1992. My sister-in-law, Pushpa, developed a brain tumor, and the doctor advised an immediate surgery in the UK or the USA. We all came to Whitefield on 5th December, 1992, to have the blessings of Swami before leaving for London. Swami with His Divine touch materialized a *Shivalinga* for Pushpa and advised her to pour milk or water over it as *Abhisheka* in the mornings and evenings every day and said that she would be totally cured.

From the medical symptoms it was observed by doctors that the tumor was going to be malignant. A major surgical operation was done on Pushpa in London on 12th December, 1992, which she went through with a smile. After the surgery, eminent surgeon Dr. Thomas said that the operation was successful, but he was afraid that the preliminary pathology reports indicated that the tumor was going to be malignant. However, a detailed biopsy report was expected in three days time. During this period, Swami performed another miracle: the malignant portion became non-malignant. She is now leading a healthy and peaceful life, and thanking and praying to Swami for His kind gesture.

Swami says, "If you walk one step with me, I shall walk ten steps with you!" If we turn initially toward God, start our *sadhana* (spiritual practice), make progress by taking one step, our merciful Bhagwan walks ten steps with us and grants grace ten times. We cannot get our photographs unless we turn our face toward the lens of the cameramen. We cannot listen to the radio news unless we tune in and adjust the band accordingly. Then only we get "news", otherwise nuisance. Similarly, we should take the initial step to earn His grace infinitely.

In 1980, I visited Brindavan, Whitefield, for *darshan*. While having *darshan*, I prayed within myself: "Swami, please enable us to put up one manufacturing plant in the same Whitefield area so that I could have more frequent *darshans*." Swami's miracles are infinite. On my return, I visited one of the factories of Kamini Metals and Alloy in Whitefield, and during our discussions they offered me five acres of land that I readily accepted. Without any project report or project finance, I set up a tube manufacturing plant named STI Products of India Limited, and it has been running profitably since inception. It is Swami's blessings only that besides a factory at Whitefield, it has been possible to make our dream come true to set up a 100% export-oriented granite plant at Tumkur near Bangalore.

Swami says, "Life is a dream, realize it!" It appears as if our whole life sojourn is a dream. We dream of wealth, position, name, and fame. But the golden dream in one's own life should be to see God, talk to God, to be in His company, and to receive His blessings. This golden dream is realized when we come to Him, bask in His Divine grace and bliss. It is the dream of fulfillment and satisfaction. We decided to lay the foundation stone for the granite factory on 10th August, 1992, with the

blessings of Swami. It also happened to be the birthday of Darpan, my youngest daughter, whom Swami had so miraculously cured of the congenital heart defect. We invited all guests at 4:00 p.m. My whole family reached Puttaparthi that day at 6:00 a.m. to have the blessings of Swami for our maiden diversification venture from steel to granite. Swami did not bless us in the morning but called us at 4:00 p.m., the time of our foundation—laying ceremony. This put us in a dilemma and embarrassment. Swami called us at 4:00 p.m. and said, “I know the foundation stone is being laid and do not worry, Swami is there.” By His grace, the plant has come out very well. Again, Swami blessed us by paying a Divine visit to bless the granite plant on 2nd April, 1994, which happened to be my second daughter Namrata’s birthday.



Swami has showered abundant love and blessings on us. I and my brother Kailash have been visiting Swami almost every month. We always have His *darshan* together. Swami in His infinite love calls us Ram and Lakshman. Can one have greater proof of His grace? He sometimes jokingly calls us Larsen and Toubro. Swami can make small things look big and serious things light. Swami is the perfect host. I had a personal experience when we travelled to Kodaikanal with Swami. It was a small group of 30 and we all had a wonderful time in Swami’s presence. It was time for food, and we all sat down to eat. As the food was being served, Swami said, “Stop, don’t serve rice to Ramesh. He does not like rice.” Well, it is true that I usually don’t eat rice. Swami went in, brought a tiffin box and opened it. There were *chapattis* in it and Swami served *chapatti* to me. Who made the *chapattis*, who put them in the tiffin, only Swami knows, but there they were! When out of great amazement I remarked, “Swami, why did you have to take so much trouble for my sake?” Swami smilingly replied, “Ramesh, it is my duty to make you happy.”

My brother Kailash and I started a steel tube manufacturing plant with a meagre capital of Rs. 3 *lakhs* in 1967, and today, with Swami’s blessings and kindness we have grown into a well-known medium-sized group in the country. Industrialists and businessmen are usually concerned with the bottom line of their business in terms of Profit and Loss account, which in short is called “P&L account”. However, we have been inspired by Swami to continue to make one additional “P&L account”, with “P” standing for Peace and “L” for Love. In the present materialistic world, man’s appetite for money is endless. His desire to get money goes on increasing and thereby peace of mind is disturbed. However, with Swami’s grace, in our group we enjoy to a great degree peace, happiness, and harmony that are much more important than any material wealth.

~Dr. Ramesh Baheti
Source: *Sai Sparshan* (2005)

All that I long for

POETRY



'Tis but words of illusion to describe our Baba
'tis but a futile attempt to explain the One
who wears the red stained robe
and yes, it is just a little imagining
to fathom the One Supreme Lord
If a poet could write, and a singer sing in
lovely tunes of Thy glory,
what words could be used
what sounds to be heard
to translate Thy wonder
in tangible digestible nectar
at least enough for '*buddhi*' to decipher
and '*manas*' to wander
What sounds other than the ever-vibrating *Primeval
Pranava*
can be said that You are
what amount of love is there to utter
when Thy NAME is spoken
May be best as said with fewest words
that with death and bodies
return to dust that
Thy Lotus Feet be all that I long for

~Hollander, U. S. A.
Source: *Sanathana Sarathi*, July 1979

Three Defects of the Human Body

The possession of this physical body is by the Will of God. This body is completely inert. One might wonder as to how the body continues to grow if it is inert? The car has headlights, which function when there is power supply from the batteries. The horn produces a sound only when power is supplied to it. Though the headlights and the horn, the nuts and bolts that constitute the engine, are also inert, yet they enable the engine to start. All this is because of the power in the car. Inert objects perform their respective functions owing to the power supplied to them. Similar is the situation with this body. For all the organs to function there must be some current. That current is the *atma*. This inert body can function only because of the *atma*.

There is a magnet and there are iron filings. The iron filings move in the direction of the magnet. Iron filings are inert, yet they move. It is only because of the magnet. In the same way the Divine Lord, who is dwelling inside the body, performs all the tasks.

God is the basis of the universe. Whatever cosmetics or perfumes you may use, you cannot change your basic color, which is given by the Lord. This is the truth. This physical body is given to you to perform different functions and duties. You should never believe that this physical body is permanent and that it never dies.

There are three defects with this body. The first one is that it seeks ownership of things which are not its own. Next, it treats people as its own who in reality don't even belong to that body. And finally, the body considers untruth as truth. These are the three defects of the body.

Man believes that he is the physical body. If you are really the physical body, then why should you say that it is 'my' body. When you say this is 'my' body, it implies that you are behind the body. Then how can you say that you are the body. The first defect is that you have already defined yourself as the physical body. In this world we keep on saying that this is 'my' body, 'my' field, 'my' wealth, 'my' money, etc. How long will it be yours? We have attachment to such transient things, and we keep on claiming that they are ours. Nothing is yours in this world. You are not the body. How can this body belong to you? This is all illusion. You have possessiveness, which emerges from your mind.

These are all passing clouds that come and go. Does anyone before marriage know who is the husband and who is the wife? So, too, does anyone before birth know who is the father and who is the son? It is only after the birth that you say he is my son, and only after marriage you can say that she is my wife. These relationships, established during life, are like passing clouds. There is no permanent relationship between these things at all. You go on telling 'these are my people, my people'. This is the physical delusion of the body. When you came to this earth, you did not have a single piece of cloth. Nothing is yours. We are facing all these problems today only because we think that all these things belong to us. You belong to none of them.

There is only one truth and that is that this body is not permanent. One person gets married, and when his wife comes she addresses him as 'my dear husband'. The daughter comes and addresses the same person as 'my dear father'. His mother comes and addresses him as 'my dear son'. If his son-in-law comes, he addresses him as 'my dear father-in-law'. All these relationships are related to the same physical body. The same body is the son, father, brother, etc. The fact is that there is only one truth and different people talk about it in different ways. Different types of relationships are established with this single body. I am one, but I have multiplied myself in many forms. The unity in everything is one.

There exists only one thing. That is the hero (God). Entire world is a big zero. When you keep this zero next to one it becomes ten. Another zero makes it hundred. Put one more zero it becomes thousand. How are these zeros getting their value? It is because of the hero that is one. If you remove this one then the value is only zero. Divinity, Divine power, and God is the only hero. The delusion of this body, mind, and intellect is zero.

Consider the Body as an Instrument

But at the same time, we should discharge our duties. We should never give it up. It is your responsibility to take care of your children. While discharging your duty you should never forget about the '*Paramatmic*' vision. The worldly life should be enjoyed by keeping this vision at the forefront. As long as you live in this world, you should follow the code of the life. Our purpose, while performing all actions, must be only one—to reach God.

In the world everything undergoes change. How can you believe this mind that undergoes many changes? The physical body depends upon the mind. When anyone is born, it is called a 'child'. After ten years we call the same child as 'boy'. After 30 years you call the same entity as 'man'. After 75 years, we call the same body as 'grandfather'. This child, boy, man, and grandfather are one and the same entity. These changes are only with reference to the name and the form. These are different types of delusions. This physical body is the basis for all these illusions.

It is not proper to firmly believe that this physical body is the permanent one. You must keep this physical body fit for performing various actions. Until you cross the ocean or the river you should take care of your ships. For whatever period you may be alive you should not allow worldly desires to enter within you. You live in the world and enjoy the world. But do not get attached to the world. All the diseases come because of attachment. You stay where you are. Consider the body only as an instrument. Discharge your duties. Believe that this body is an important instrument. Consider this body as a vesture.

Make efforts to cleanse your physical body from all the bad actions. You give your clothes to the *dhobi* (washer man), who removes the dirt from it. What is the nature and color of this cloth? It is white (the white clothes that Swami's students wear). It is white, but after our use it changes its color. When it becomes dirty you send it for a wash. The *dhobi* removes the dirt and brings the clothes back to you. But the reality is that the washer man has not given the white color to the clothes. All that he has done is that he has removed the dirt. In the same way, this physical body also resembles some color. It is natural for this physical body. When you put this body for wrong use, dirt accumulates. But when you chant the Lord's name and do *Japa* and *Tapas*, you remove the dirt. God may be compared to a washer man. He is the one who purifies your heart. You offer your heart to God and He will cleanse it.

If you want your clothes to be cleaned, you give them to the washerman and not to the barber. Similarly, if you want to purify your heart then offer it to God, not to the

world. When you put this body to proper use and for proper action it will purify itself. Consider this body as a cloth worn by you. You are not the body; it is only an instrument. It is ignorance to consider yourself as the body. You can shine with splendor only when you are free from this ignorance.

My Dear Students!

Take this physical body only as an instrument. There are few more things that form the basis of this body. There are some inner sense organs that are different parts of this body. Along with all these sense organs there is the mind that controls the body. You also have the intellect that keeps the mind and sense organs under its control. The *ghee* (clarified butter) from the *Laddu* (an Indian sweet) will spoil the shirt and leave a mark on it if the Laddu is kept in the pocket. In the same way, even thoughts leave marks. So channelize your thoughts in appropriate directions.

Man can only prosper when he understands the inner meaning of his mind, intellect, and sense organs. People suffer because they have not understood the meaning of the physical body. We are wasting time in the name of *sadhana* (spiritual practice). There is no need for doing any type of *sadhana*. Recognize the Truth. That is the best *sadhana*. All *sadhana* is meant to teach you the Truth. Once you have the vision of Truth where is the need for *sadhana*. Fuel is required only as long as the food is cooking. Once the food is cooked there is no need for the fuel.

We should understand the secrets related to the body, mind, the sense organs and the intellect. It is the five elements that are all pervading. The entire cosmos is filled with these five sense organs. We should understand the Truth properly and conduct ourselves in the light of proper understanding. You should understand that God is the basis of all things. This is God's will. Students should develop faith in God. Make efforts to offer your hearts to God.

Source: The Human Body: A Temple of God,
Discourse 10, *My Dear Students*, Volume 4

Thought of the MONTH

Courage

There are three classes of messengers—those who do not understand the orders of the master or do not care to understand, and who operate to the detriment of the work assigned them; those who do only just as much as the order literally communicates; and those who grasp the purpose and significance of the orders and carry them out unflinchingly till the purpose is achieved. Hanuman belonged to

the last category. He never flinched in his efforts, whatever the obstacle, and reported back only after he was satisfied with the result of his assignment. He could delve into the commands of Rama and know what his order meant.

As soon as Hanuman received the order, he felt a thrust of power inside him and a new confidence that since he had been so ordered, the strength and intelligence, the courage and the adventurous spirit needed would be granted by Rama himself. So, he never had any qualms about his capacity or capability. His body and spirit were vitalized by the very fact that Rama asked him to do something. As electric cable has a copper wire inside its plastic coating, for good operation both must be of high quality. So, too, the body and the spirit within have both to be in good trim, and Rama's words made them both efficient and active.

~*Sathya Sai Speaks*, Vol. 13 (1975-77)

One must be calm and unruffled. Courage, wise counsel, and steadiness—these make the will power (*icchashakti*) strong and sturdy. Luster in the face, splendor in the eye, a determined look, a noble voice, large-hearted charity of feeling, unwavering goodness—these are the signposts of a developing and progressing will-force. A mind without agitations, a joyous and unblemished outlook - these are the marks of a person in whom peace has taken root.

~*Prasanthi Vahini*

"Have you yearned for God, for *dharma*? When you cry out for God and for *dharma*, the yearning becomes *yoga sadhana* (spiritual effort). You clamor for several things, but when there is a decline in '*dharma*,' you must cultivate courage. You must develop the capacity to face adverse situations. Today you should have immense courage and unshakable determination. Avoid blind and foolish courage. One should have the capacity to discriminate and behave in accordance with the time, place, and circumstance. Here and elsewhere, you should always have courage in your heart and the determination needed to accomplish the task." Thus did Krishna exhorted Arjuna.

~*Sathya Sai Speaks*, Vol. 17 (1984)

Remember always that it is easy to do what is pleasant, but it is difficult to be engaged in what is beneficial. Not all that is pleasant is profitable. Success comes to those who give up the path strewn with roses and brave the hammer-blows and sword thrusts of the path fraught with danger. As a matter of fact, no road is strewn with rose petals. Life is a battlefield, a *Dharmakshetra*, where duties and desires are always in conflict. Smother the fiery fumes of desire, of hatred, and anger that rise in your hearts; it is sheer cowardice to yield to these enemies that turn you into beasts. When obstacles come, meet them with courage.

~*Sathya Sai Speaks*, Vol. 5 (1965)



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