

An Explanation of the Nine Point Code of Conduct and the Ten Principles

The following is extracted from a document forwarded by the Central Office of the Sri Sathya Sai Seva Organisations, Prasanthi Nilayam following the Fifth World Conference. Titled "An Explanation of the Nine Point Code of Conduct and the Ten Principles". The original document was probably produced in Malaysia. Minor alterations have been made to correct spelling and some grammatical errors, and to change the reference to Australia as the Motherland, rather than the original Malaysia.

NINE POINT CODE OF CONDUCT GUIDELINES

Bhagavan Baba, while placing the Sai Movement throughout the world on a firm footing with established Universal Principles such as those shown below, has also proclaimed as a guiding light for a devotee's spiritual and personal development the Nine Codes of Conduct and the Ten Principles.

Let us first examine the Universal Principles which will give a deeper understanding of the very purpose of the Sai Movement and how each and every devotee contributes to the growth and success of the Movement.

UNIVERSAL PRINCIPLES

2. Belief in GOD - for there is only ONE GOD for all mankind - though He may be called by many names.
3. Follow sincerely the respective religions we are born into or we have chosen to live our daily lives in. Consonance with the teachings of good behaviour and morality.
4. To respect all other religions - for no religion advocates the negative and low qualities of man. All urge mankind to follow the ideals of high Human Values.
5. Perform selfless service to the poor, the sick and the needy, without thought of reward or fame.
6. Cultivate in our lives the values of TRUTH, RIGHT CONDUCT, PEACE, LOVE and NON-VIOLENCE and to promote these among all.

With this macro understanding of Sai ideals it is opportune that we explore the inner significance of the Nine Codes of Conduct and the Ten Principles (as explained in the next section), the manner of its practice and perhaps this may create a process of self-purification - of internal cleansing for all Sai devotees befitting individuals, families and community.

NINE CODES OF CONDUCT

1) Daily meditation and Prayer:

Whatever religion one belongs to, whatever our spiritual heritage, the necessity to still the mind to control the vagaries of thoughts, to make the "monkey mind" do our bidding and not what it wills, is a basic spiritual practice.

Divinity resides and reflects in man - but we are unable to see this reflection of Divinity in the pool of our consciousness because the lake of our mind is subject to incessant storms, its surface ripped apart by wild lashing waves. Only when the waters of the lake are still, can the reflection of the moon be seen on its surface - likewise the reflection of divinity on the calm surface of our consciousness.

But if we merely do meditation and still our mind - is this enough? The reflection of the moon will not be seen even in the still water if the waters of the lake are filled with dirt and pollutants. Thus, two qualities are required to see the reflection of the moon:

- a) The surface of the water must be still and
- b) The lake must be free of dirt, debris, froth and pollutants.

Baba has placed meditation as the first code for those who wish to glimpse the Divine within; however, stilling the mind (the waters of the lake) is not enough - a recycling plant must be erected beside the lake to clean the water. Much of the other codes of conduct relate to this process of "cleansing the water" not only of ourselves, but for our family members also.

Baba in various discourses has instructed devotees on various techniques of meditation; on Jyothi, Soham, Breath etc. Devotees wishing to pursue the meditation and its techniques should make attempts to listen to tapes/cassettes that are available or read books.

Prayer... Pray in whatever way familiar to you...this will reinforce your meditation. You can chant mantras, sing bhajans, thevaarams, hymns, kirtans, or just speak to God in your own way - whatever makes you feel closer to Him and makes you truly feel that you are communicating with Him.

You can do this silently, or loudly - so others hearing your prayers may benefit by thinking of God at least momentarily. Also your loud chants/prayers will help to create positive and divine vibrations in the environment and be of benefit to those who live in your home.

But most important of all do not take this daily task as a burden - something you carry around your neck like a proverbial albatross.

Prayers, bhajans etc. should be done joyously, giving you a sense of upliftment - lightness. God is "Bliss" - "Joy" _ "PEACE" and when you think of Him and sing or speak His name the same Bliss, Joy and Peace should fill your being...if this does not happen something is wrong with your attitude or method of prayer... reflect on this and adjust yourself accordingly.

The hunger for prayer - to communicate with God - should be equal to the hunger that we experience to fill our belly. We eat 3 or 4 times a day at least twice a day to feed the "soul" or the inner being. There will come a time when every moment, every act, every word, becomes a prayer for you - then you may dispense with the "twice a day" - but until that moment of perfection - keep the fire of prayer burning.

2) Devotional - Singing/Prayer with members of family once a week

There is an age old axiom, "the family that prays together stays together." Bhagavan is merely trying to remind us of this forgotten truth. In the early days families used to eat together and pray together - today - modern times, the notion of everyman for himself seems to have crept into families too.

Some Sai devotees have expressed this problem - "I am the only Baba devotee in my house - the rest refuse to accept Him - how can I keep this code?" Bhagavan does not say pray to Him! Have your family prayers in the traditional method of worship be it Hindu, Christian or whatever. You need not even have Baba's photo there, if this will help achieve the objective of weekly family prayer.

Also, it does not matter if all refuse to join. Start the family prayer with whoever is willing. Keeping to a fixed date and time and continue with faith - let Baba do the rest. Many such family prayers that started with one or two now include the whole family. If need be start alone and leave the "door" open for others to hear your prayer and to join.

The important thing to remember is not to be disheartened by the attitudes of others who do not join. Give them time! Not all buds bloom at the same time when the sun shines - but the sun does not give up - it shines daily and silently, and over time all will bloom!!

However, it is important to show that you have bloomed - through your prayers and other spiritual practices. Your family members should see the visible, positive transformation in you - that your sadhana has made you more loving, more kind, more gentle, more understanding. This will have greater effect on non-participating family members and urge them to join you, than your actual "prayer" itself - i.e. make your whole day an extension of your morning and evening prayers. Slowly, they will drawn to the power that has transformed you and will join you.

If on the other hand, a wife or husband or son, daughter or father after starting prayers, after becoming "born again", becomes intolerant, demanding, insensitive to the physical or worldly and human needs of others, and takes a "holier than thou" attitude, then you will drive your family members away from your prayers and you yourself will never enjoy the benefit of your sadhana. Moderation and love should be your key guiding factors.

3) Participation in Educational Programs (Bal Vikas) Sai Spiritual Education organised by the Centre for children of Sai devotees.

The reason for this code is obvious when one becomes aware that what is taught to the children in the Bal Vikas classes are:

- a) One's own religion - chanting of prayers, songs, hymns, lives of saints etc.
- b) Knowledge and respect for other religions.
- c) Human values - respect for parents and elders, cleanliness, good conduct, confidence, cooperation, self help etc.
- d) The life and message of Bhagavan Baba.

All these are taught through sophisticated, dynamic programs where only gurus who have undergone a specific training program will be qualified to teach.

Many Sai devotees, and leaders of Sai centres around the world are in their positions devoid of any in-depth knowledge of the great religions and spiritual traditions of the world. Only their love for Bhagavan, often fostered through His physical presence and love, have put them on their spiritual path.

However, the children of today, the leaders of tomorrow, may not be so lucky - they may not have the opportunity of the direct physical presence of Bhagavan Baba to foster their love, devotion, their thirst for spiritual knowledge and world welfare...the crowds of devotees would be too great. Their spirituality must thus be fostered from within, and the Bal Vikas program is so designed as to create a new generation of spiritually motivated, dynamic, youngsters who will become a credit to themselves, their families, society and nation - and uphold all the great human values that can make man great, grand and Godly.

No parent should want less for her child and no parent should sacrifice the future destiny of their children by giving more importance to karate lessons, taekwondo classes, dancing, swimming, tuition etc. and thus say that they have no time to spare to send their children to classes designed to mould their very destiny as children all can be proud of. It is in this context that this code requires all children of Sai devotees to attend these classes.

4) Participation in community work and other programs of the Organisation.

This is merely a codification of an injunction that is in every religion of the world - to serve man and to serve God - "Service to man is service to God".

Bhagavan Baba has prescribed that the qualification of membership of a Sai organisation is not just to attend bhajans and to love Baba, but to accept the 9 Codes as part of our life and to perform 4 hours of service every week to the poor, the sick and the needy. Perhaps, among all of Baba's injunctions, this one separates those "devotees" who wish to hop along on one leg, i.e. making bhajans (bhakti) their primary sadhana, and those who are "members" - the thirsty seekers, striding forward in their spiritual journey on the two legs of bhakti (devotional love) and karma (selfless service) towards the inevitable prize of Jnana (divine knowledge); while practicing dynana (meditation - refer code 1) and finally attaining liberation - moksha.

Bhagavan has declared, "Hands that help are holier than lips that pray".

Very often devotees sit back and wait for the Sai Centre leaders to organise service activities, and even when these are organised, many find a hundred excuses not to do, instead of finding the one reason to do!! Devotees/members should realise that this service aspect makes up part of the Divine formula for salvation and God's Grace and they should in fact be urging, and forcing inertia bound Centre leaders to organise meaningful service activities to fulfil their spiritual yearnings.

As for leaders of Sai Centres who have taken up the divine task of leading a Sai Centre - they should be fully cognisant of their divine responsibility. Members depend upon them to show the way and set the example and direction. If by inertia, by neglect, centre leaders do not fulfil their responsibility of organising meaningful service activities to allow devotees to channel their spiritual yearning, then such centre leaders not only face the karmic consequence of their own inaction - their own lack of sadhana, but face possible risk of absorbing all the karmic consequences of members of their centres, for stunting the spiritual development of those who look to them for guidance.

It is thus wise for those who hold positions in Sai Centres and not fulfil the task they have assumed for themselves, to step down and allow those with the time, the energy and the initiative to take over the running of the centre in line with Sai ideals.

5) Attend at least once a month Group devotional singing organised by the Centre.

This is the only code that virtually every devotee fulfils in good measure... and then some!! But what is significant is that through this code, the entire concept of bhajan singing, the foundation of the Sai movement, has been brought into its true perspective...i.e. that is it is only the foundation. By placing the requirement on "at least once a month", Bhagavan has given the direction for the future, i.e. that devotees should not remain at the bhajan level - the foundation. The foundation is only valid if a superstructure is built on the basis of the foundation and all the other codes are the bricks and mortar for the spiritual superstructure for all our lives. Without the superstructure, the foundation itself becomes desolate ground, overgrown with weeds and other undergrowth harbouring snakes and insects, benefiting neither the devotees nor those they come in contact with.

In fact the pursuance of bhajans alone as principal sadhana, ignoring the total "integral yoga" that Bhagavan has called for, to still the agitations of the mind, to uproot the weeds and to flush out the insects of excessive desire or lust, anger, attachment, greed, jealousy, envy, backbiting, trying to destroy good work being done by others etc., can lead to many devotees slipping backwards in spirituality, rather than moving forward, towards greater internal peace, expanding love and unity of vision.

One has only to witness some "senior" devotees in most religious and spiritual organisations (including Sai Centres) who, after many years of "actively languishing" at only the bhajan or superficial prayer level - continue to display no characteristics indicating their pursuance of a

divine path. Rather, people who were good friends or even relations, for example, before joining a Sai Centre, now have become enemies. What a sad testimony of people being devoted to the "Guru form" rather than the message of the Guru. Thus, it is vital that devotees understand the significance of this "bhajan" code, place it in the perspective of their total spiritual practice and carry on moving forward.

Also the "once a month bhajan" should not end there - once a month or once a week, the sincere aspirant must constantly be "tuned in" to devotional songs, their lips or their minds constantly "singing" of Divinity, analysing the meaning of the songs and their messages, and using it as a guide, as a beacon of love in their daily lives. Only if bhajans are used as such will they bring about the necessary results, the softening of the heart, the gentleness of speech, the kindness of thoughts, the yearning to serve. If the name and message of God is constantly in the mind, the cleansing effect will most certainly take effect, and devotees will see their lives, their character and behaviour transformed; without this transformation, the devotional songs have little or no spiritual significance.

6) Regular study of Sai literature

This should not be interpreted in a narrow or chauvinistic way - that only books about Sai must be studied. Needless to say all Sai devotees are expected to study the life, messages and teachings of Swami. However, the literature of all the great religions and saints should also be a part of our reading material.

In short, "Sai literature" should be interpreted as literature that helps provide Spirituality, Awakening, Inspiration: any literature that falls under these categories should qualify as Sai literature.

The "regular study" refers not merely to individual study, also participation in "Study Circles" organised by the Centre.

Some devotees, feeling that what takes place in a "study circle" is too basic, too simple for them, keep away. Well, if one thing they know more than others, more the reason to participate fully and help others to rise to your level of understanding...do not be selfish.

Some find the study circle too advanced - here too again - absorb what you can, up to your ability. If you grasp only one paragraph of what is spoken or read, reflect on it and put it into practise, you benefit more than the person who only listens and perhaps understands all the words but does not reflect on the meaning or put any into practice.

Sravana (listening or absorbing), manana (reflecting, digesting), nidhidyasana (putting into practice or acting on the message) are three stages in spirituality: the person who remains in first stage, remains stunted.

It is thus not the quantity of knowledge you absorb, but the quality and the degree you reflect and integrate the message into your life.

7) Speak softly and lovingly to everyone

This is an interesting code that it underwent a slight metamorphosis during Bhagavan's 60th Birthday. In the original code the words were "to speak softly to everyone"...and it appears that many mistook this to mean the "loudness of the voice" and neglected the aspect of the "harshness of the words".

A dog barks loudly on seeing its master - but all that loudness is an expression of love. A snake hisses very softly but its soft sound is a forerunner to venom...full of poisonous implications.

The code has now been placed in its proper perspective not condemning those with natural loud, projecting voices, and exalting those who, even in anger or hate, do not have the capacity of "voice projection".

Today the code is very clear - speak with love, lower your volume if you can - but love is the essence...harsh words screech even if spoken softly.

All devotees of God must realise that they cannot stand in front of their altar and say "I love God...I hate the other fellow...but I love you"...such a love will not fructify.

8) Not to talk ill of others especially in their absence.

Backbiting, character assassination, falsehood about another, trying to belittle or bring down the esteem of one in the eyes of the other, this is the deadly cancer that has destroyed many groups, even great movements, and most certainly must be considered an anathema to any spiritual body.

Here the talking ill or finding faults, should not be mistaken as being blind to the genuine faults or mistakes of others. It means simply that we must be totally conscious of our motive when we talk about the faults of others.

To say that it is a sin to talk about others in their absence would be to make every living person a sinner. We always talk of others - this is inevitable. What then is this injunction? It simply means that if you do talk about the faults of one to another, then it should be only because you genuinely want to HELP, to improve and elevate, not to degrade and condemn.

But then of course the easy thing would be to go and tell the person (softly and lovingly) about the fault and help him/her improve! For many this is difficult! "What if that person gets angry with me? What if that person asks me to mind my own business?"

This then becomes the supreme test of our spirituality! Have we "conducted" ourselves to that person in such a manner that he is convinced that our criticisms are out of love and not of any other negative motive?

If you are one who indulges in cliques and ignores others, then of course, even your best, sincere, genuine advice will not be accepted by the person outside your clique, for no one knows your heart...if you have practiced a policy of equidistance, giving love equally to all

within the group, then when you do pass a critical remark it will be accepted as genuine advice...and no hard feelings.

If all devotees along the path of spirituality can expand the circle of their contacts where they can offer criticism and this is accepted with love, this then is most certainly progress; the cup of love in your heart must slowly expand...make it into an ocean of love and you have achieved the ultimate.

9) Put into practice "Ceiling on Desires" and utilise the savings generated for service to mankind

This code is one of those that witnessed change during Swami's 60th Birthday. The original code read as follows:

Narayana Seva - some cereals to be kept separate every day to feed the needy and to form a habit not to waste food.

The change took place for two reasons,

1. Due to the fact that many felt it difficult to implement this in their particular cultural or lifestyle environments and,
2. It was the first stage of a bigger program for devotees.

Whereas the original code by implication, suggested a ceiling on food items, to set aside to serve the poor, the new code urges all aspirants along the spiritual path to put a rein on growing desires, within an increasingly materialistic, uncaring waste and obsolescence oriented society.

There is a multi-million or billion dollar industry that is designed merely to create artificial wants. The advertising world persuades us to consume what we often do not need, or is detrimental to our health..."The Hidden Persuaders", "Planned Obsolescence" have been for decades the buzz words of this growing industry.

Bhagavan, unearthing once again the message of all great religions has called upon all people who want to have a measure of peace and contentment in their lives to place a "Ceiling on Desires"...a ceiling on Food, Energy, Time, Money and Knowledge.

In summary the Divine call is:

- 1) Do not waste food...do not overindulge in food.
- 2) Do not waste energy...electricity, water, your own energy, (anger, jealousy and other negative expressions are equally a waste of Divine energy).
- 3) Do not waste time...
- 4) Do not waste money...
- 5) Do not absorb "garbage" as knowledge into your mind; and whatever knowledge you have, use it well.

THE TEN PRINCIPLES

General

Having understood the Nine (9) Codes of Conduct and how significant they are in our daily lives let us examine the Ten (10) Principles. The Ten Principles were announced by Bhagavan during His 60th Birthday when He called for "Integration of the World Community" - a program of Universal Ahimsa — non-violation — the manifestation of the spiritual dimension in man. These principles in general relate to community sadhana. Only by examining each of the Principles will their Divine purpose be understood.

1. Treat as sacred the land in which you were born. Have patriotism to your nation — but don't criticise other nations or put others down. Not even in your thoughts or dreams should you think of bringing grief to your country.

Although everyone has their own countries of origin, today Australia is our Motherland, whether it be by origin or adoption. It has nurtured us all these glorious years — providing us with a home, given us education and the capacity to earn a living, in addition to providing us with security and protection and not forgetting the facilities and amenities that we enjoy today. Therefore, it will really be an act of selfishness or brutality if we turn hostile to this dear Motherland of ours. The question that we have to ask ourselves is, whether anyone of us will go against our Mother. The answer will be an emphatic NO. In the same manner as every child will not hate or hurt its Mother, by the same token, we will not or should not entertain any thoughts of hatred against our Motherland. For all the upbringing by the Motherland we should reciprocate it with LOVE, and think how best we could be of SERVICE to the Motherland. In this manner, we will be discharging our gratitude to the country. By this same principle we should not sow the seeds of hatred against the Motherland of others. We should live in very close friendly terms with others. The bonds should be strengthened by the chains of friendship and NOT by rivalry.

2. Respect all religions — equally

All religions teach the same "TRUTH". Their fundamental tenets are identical. Different terms may be used in different religious texts, but their meanings are plain and simple. No religion advocates its devotees to be criminals or murderers. All religions emphasise that devotees should "BE GOOD, SEE GOOD & DO GOOD". We should not praise one's own religion, or condemn the Faiths of others. We should extend the respect and regard due to all religions. The different religions take us on their different highways to the one and only GOD, who is known by different names. Different streams meandering through different directions but flowing into the same ocean.

Throughout the world we have seen different breeds of cows of varied colours. Some are brown, some are black. Some are white, while others have colour combinations. Whatever be the colour of these animals, the colour of milk supplied by these different breeds of cows remains the same and that is white. This example among others vividly shows the underlying unity in diversity and it is in this light that we should consider all religions - the same milk of Divine teachings flows through all religions. Therefore, mix freely with those of different faiths and join in celebrating various religious festivals. In this manner, we will be cultivating tolerance for the different faiths. God's name may be spoken in various languages and will sound different but the one GOD belongs to all.

3. Recognise the Brotherhood of Man - treat all as brothers and sisters - Love All

All men and women, irrespective of their complexion, colour, height, race, language and other qualifications and stipulations are known as *Homo sapiens* - members of the human community. Just as in the Courts of Legal Justice, when it comes to the interpretation and implementation of the Legal System, it has been defined that the Law is Equalitarian - which means that the Law is applicable to all alike, whether one is rich or poor, whether one is noble or the common man. So is this also, with members of the human community. With the observation - no inferiors or superiors - be it a beggar or a king. We have to extend Love to all mankind as "Love is God and God is Love. Service to Man is service to God". In this we should not show any preferential treatment.

4. Keep your house and surroundings clean - for this will promote hygiene and help you.

The home is an important area of activity. There is constant interaction between members of the family and others. It is the haven of the family. For the children it is a shelter from the outer world and a place to rest, learn and develop values and attitudes. Therefore, the cleanliness of the home and its environs will go a long way in providing a pleasant atmosphere for the family. Dirt and rubbish are breeding grounds for micro-organisms and flies. Household pests like cockroaches and rats will thrive. They can be carriers of infection and disease. Moreover, if the place where one resides is not clean and tidy, it reflects poorly on the householder. There is an old saying, "Cleanliness is next to Godliness". Most certainly a good habit to inculcate and practice this saying for it will eventually lead to "Health and Happiness".

The aspect of non-violation can be seen here in two dimensions - non-violation of the environment and also non-violation of the rights and health of your neighbours. This is part of the process of integration.

5. Practice Charity - but do not encourage beggars by giving money, provide food, clothing, shelter and help them in other ways (do not encourage laziness).

Unlike in some other parts of the world, we are fortunate that in this country we do not see so many beggars, when we go shopping or to the bus-stands or railway-stations or even to the temples. Bhagavan does not like to see beggary to be an established practice in India, or in any part of the world. He feels that beggary should be discouraged at all costs. Instead of giving coins to a beggar purely to get rid of him from your sight, we should if we find that he is physically fit, coax him to do some form of physical work before he is given some coins. This is to provide him with self-reliance and to discourage him from going about with the beggar bowl. There is an ancient saying that it is better to teach a man how to fish rather than supplying him with fish every day. If the beggar is infirm, weak or aged, then arrangements could be made to get him to the Home of the Aged or the Welfare Homes. On the other hand, if the beggar needs medical attention, then he should be referred to the doctor or the hospital. By adopting these measures, we will not only be encouraging beggars to depend on themselves, but at the same time will be slowly eradicating beggary as a form of career, employment or profession.

Often people mistake an act of convenience for an act of charity. A beggar who comes to your door, begs for money. If you give him money he may use it for alcohol or drugs and the negative karmic consequences of this action may have to be borne by the giver. What should be done, though more inconvenient, at home or outside, is to provide him with food. If he refuses - so be it and if he accepts you have helped a hungry man.

6. Never give a bribe or take a bribe - (never give in to corruption)

Bribery is corruption! It is usually employed or resorted to in an effort to achieve one's wishes at the earliest opportunity; in other words without greasing the palm nothing can be done. We often hear of corruption, and read about corruption, and we have seen it for ourselves that this form of unethical practice does not take any individual to a successful end, since the means and methods employed are improper and incorrect. It goes against the very embodiment of Truth, which is one of the 5 Principles of Sai. In the Government machinery or in the private sector if one offers bribes to the other, the giver and recipient are both at fault, either in a moral or in a legal court. In the eyes of the social world, when this form of illegal practice takes place, our dignity and social standing is lowered and the nation is destroyed. For as long as there is a giver, there will be a taker and if this arrangement is allowed to go unchecked, then greed, anger and jealousy will thrive and all these will destroy the nation. Therefore, bribery should be eradicated in all our dealings.

7. Curb envy and jealousy, expand your vision and outlook, treat all equally regardless of caste or creed.

Having even one of the above characteristics, the mind will certainly be uneasy and turbulent. In other words, one will be far away from Happiness or Peace. So Swami wants us to see that we do not develop them. There is every chance for Jealousy, Hatred or Envy to spring up and show its ugly head in our lives. It is not uncommon. Therefore, we have to constantly examine ourselves. Our actions, our words, and our thoughts as to whether they are guided by Love or by jealousy, hatred, envy etc.; we have to seek His Guidance and forgiveness. After all, being His children, we sometimes falter and fail. But He will lift us if we turn to Him. From the current viewpoint of medicine, many diseases are believed to be psychosomatic in origin. In other words, they originate from the mind and the way one thinks. Eg. heart disease, ulcer, insomnia, etc. Hence we should nip these qualities at their very bud stage.

8. Try and do as much as possible by yourself - you may be wealthy and have servants - your servants can help - but service to society must be done personally - by yourself.

This is a very good principle to be observed and should be implemented by devotees, as it will inculcate within themselves the habit of not depending on others to serve their needs. In wealthy households they have a retinue of servants, but it is not the case in households of members of the lower strata of society. In any case, Bhagavan feels that we should not unduly depend on servants. As Sai devotees, if we wish to carry out our Seva activities, we cannot afford to depend on servants or the labour force. We should on the other hand, depend on ourselves physically. By dependence on servants, we become virtually their slaves, and that is too bad in present day society. It is better to do everything in person ourselves. We are aware that Abraham Lincoln championed against the practice of slavery and brought about its end hundreds of years ago. What Bhagavan is doing now is something similar to that but with a slight difference and that is not to depend on servants for our personal needs in our Sai way of life.

9. Have and cultivate "Love for God and Fear of Sin" - abhor sin

God is not anything external. He is within us. The Bible states "The Kingdom of God is within you". You do not have to travel in supersonic jets, far away into the blue skies to search for God, who is within us, around us, near us. When we show regard and respect to fellow human being, responding to them, when they are in difficulties, we are doing service to them and respecting God.

Every person belonging to any religion is advised to adore God. (This includes our mother, father, teachers and elders). When we adore people, we adore their souls and not the bodies. God represents the soul of people.

When we are told to abhor sin, this means abhor any activity that will hurt not only you but other people. We can definitely make a big list under the caption "sin". Hate "sin" but not the "sinner". You forgive him or her and pray for God's forgiveness. Likewise, Swami advocates to view sin with hatred and disgust. The Bible states, "Yield not to Temptation, for yielding is Sin".

All other nefarious acts which are evil are off-shoots of Temptation. If our thoughts are bad, evil and wicked, it is already sin. This is why we should resort to purity of heart, to classify ourselves as Lovers of God.

Bhagavan also reminds us of sin as, "Sin you talk of exists not in an unknown land. Verily it is the result of the deeds of man...". Therefore, let us endeavour to take care of our deeds which will help to eliminate sin ultimately.

10. Never go against the law of the land - follow these diligently - both in the word and in the spirit - be an exemplary citizen.

The laws framed by the State or the Nation is meant not to curb one's freedom, but to create an atmosphere, and an environment giving a citizen a certain measure of freedom within defined limits. Laws are not made by the Divine, but are made and framed by Man to make life more meaningful, pleasant and happy. If one does not observe the Laws of the State, then the life of that person becomes unhappy. If you do not observe the laws of the road or the Highway Code, if you violate the Road Regulations viz. Speeding, not stopping at junctions, no valid driving licence, no lights etc., the results will be chaos and accidents take place. A state of unhappiness prevails and the victims land themselves in hospitals, in the grave or in jails. Therefore, by adhering to the laws of the country, we set ourselves good examples, lead peaceful lives, crowning ourselves with Happiness and Peace. Then we do not have to get worried about the day-to-day problems, we will have earned good rest and sleep, to awaken next morning afresh with plenty of vigour and vitality.