

## **Amma's Address Upon Receiving the Doctorate of Humane Letters from the State University of New York**

(State University of New York at Buffalo — 25 May 2010)

Amma bows down to everyone gathered here, the embodiments of supreme love and consciousness.

President Simpson, Provost Tripathi, respected leaders, faculty, staff and students of the University at Buffalo, honored guests, ladies and gentlemen...

At the outset, Amma expresses her heartfelt gratitude to the State University of New York and the University at Buffalo for this honor. Amma sees this honor as an indication of your ongoing support for the great ideal of service to humanity. Our organization has been able to serve society due to the dedicated selfless service of countless people around the world. Amma would like to offer this honor to the dedication, sincerity and goodness in their hearts.

Over the past few years, Amrita University and the University at Buffalo have come together to launch some collaborative programs in the fields of management, medicine, engineering and social work. Amma has learned that these collaborations are now being hailed as models by the prestigious National Knowledge Network in India. Amma is very pleased that these programs have been so successful. Amma prays that the Supreme Power blesses this love and friendship so that they may last forever. This campus, its atmosphere and your openness fill Amma's heart with so much happiness. May this institution and its guiding forces remain an inspiration for all who come here, aspiring to excel in their field of study.

Amma's life is one of receiving people and listening to their problems and sorrows. My way is the way of love and compassion. So, Amma can only speak from her experience—her life of listening to millions of people from various cultures and nationalities and to the hard realities of their lives.

The number of colleges in the world is increasing daily; so, too, the number of students. In addition to the thousands upon thousands of already published textbooks, hundreds more are being released every day. Research is constantly expanding the range of the world's knowledge. Science and technology are developing at an incredible pace.

Now, even in developing countries, computer education is becoming a part of the basic syllabus. Women are coming to the forefront alongside men in both the field of education and in acquiring the top

positions in society. All this is taken as proof that knowledge is expanding and society is progressing.

Yet, while society seems to be progressing, marriages and family ties are disintegrating. Nuclear families are becoming the trend. Relatives living together in love and harmony is becoming the stuff of fairytales. As tension, fear, anxiety and depression increase, conflict and turmoil are correspondingly spreading throughout society. People are losing their love, faith and respect for their fellow beings. The gap between people and nature is constantly widening. If the increase in our knowledge were truly helping us to grow and society to progress, how could all this be happening? Shouldn't open communication and friendship also be growing? One thing is clear: somewhere along the way we have made a mistake. Humanity's efforts to attain peace, happiness and contentment are meeting with failure.

The main indicator that true knowledge is growing is the blossoming of discriminative thinking—the ability to differentiate that which uplifts us from that which pulls us down. Devoid of discriminative thinking, knowledge is incomplete, like flower without fragrance, like word without meaning, a flame and its light. Today when people say that knowledge is growing, it is like saying “The sun has risen, but it's still dark.” Imagine a beautiful garden full of countless flowers of all colors, shapes and sizes. If such a garden is pervaded by a foul smell, then obviously something has gone wrong.

In order to manage businesses and companies, many people get their MBA and other such degrees. Learning how to manage 500 people really means learning how to manage 500 minds. However, despite all our learning, we fail to learn to manage our own mind. Just as we manage the external world, it is equally important to learn how to manage the internal world. Otherwise, we will remain half developed. The ability to face situations in life with maturity is real success.

Amma is reminded of a story.

There once was a young, incredibly skillful archer who had won many archery competitions. One day, he learned of a renowned archery master. A friend told him, “If you can beat that master, you'll be regarded as the No. 1 archer in the world.” So, the young man went to see the master, showed him all his trophies, and said, “I've come to challenge you to a competition.” The master nodded and invited the young man for a walk.

They walked on and on, until they finally reached the peak of a mountain. There, spanning a deep chasm, was an old, worn-out rope-bridge. Swaying wildly in the wind, the bridge looked like it would surely break with the next gust. But the master calmly strode out to its center, took aim at a target

mounted on a far-off tree and released his arrow, which struck dead center. The master then called to the young man, “Okay, now it’s your turn.”

Just looking into the abyss, the boy’s head began spinning. He lacked the courage to set even one foot on the bridge. Seeing this, the master said, “You may have excellent control over your arrow, but you’ve yet to gain control over the mind that sends the arrow. One who has attained real control over the mind will be able to maintain equanimity in any situation. This is true victory.”

The situation today is such that we have to specify a school as being one that provides a “values-based education.” This implies that values are not an integral part of education itself. But the term “values-based education” should, in fact, be considered redundant because in real education values are inherent. Unfortunately, values and education have been dichotomized. The factor stringing together life, individuals, society and nature is missing from today’s educational system. That factor is spiritual values.

The educational system of ancient India never treated spirituality as something separate from everyday life. Throughout the course of a student’s education, two core principles were driven home again and again: *satyam vada, dharmam cara*—Speak truth, be righteous. Knowledge and values were inseparable, just like a sesame seed and its oil. Spirituality is not religious study. Spiritual education is a training that helps us to truly understand ourselves. It gives us strength and helps us comprehend the deeper realms of knowledge. It gives us the ability to face life’s challenges with courage and equanimity of mind. This is why spirituality is known as *manasa vidya*—the science of the mind.

A porter uses his head to carry luggage. Scientists also use their heads, but to unravel the mysteries of the universe. There is infinite potential within each and every one of us. We just need to realize this and awaken the power that is currently lying dormant within us. This is the real purpose of education.

There are two types of education: education for livelihood and education for life. When we study in college, it helps us to get a job so that we can earn a living. We can become a doctor, a scientist, an engineer or whatever we want. We may go on to attain wealth, possession and fame. All of this comes from education for livelihood. But this alone will never make our life full and complete. Education is not only to help us live a comfortable life of plenty. When our plans fall apart, when we face failure and loss, when we are knocked down, education should help us get back on our feet. Education should help us regain our mental equipoise, self-confidence and positive attitude, so that we can continue forward. This is why education for life is as important as education for livelihood. Education for life is

spirituality. It helps us to gain a deeper understanding of the world, our mind and our emotions, as well as those of others.

In order to sail a boat through calm waters, an experienced captain is not required. Most likely, any member of the crew can do it. But when the storm begins to brew and the waves begin to swell, only the captain can command the ship and get it to its intended destination. If someone knows how to swim, swimming in the waves is a joyful experience. But one who doesn't know might even drown. Similarly, only someone who has assimilated spiritual principles can confidently face the challenging situations of life without breaking down. Just as armor protects the soldier, spiritual knowledge protects us from the difficulties we all have to face in life.

We often hear people indignantly asking others, "Don't you know who I am?" But if, instead, we could just ask ourselves, "Do I know who I am?" and perform sincere self-inquiry, we could find a permanent solution to all of life's problems. Tragically, our approach to education is lopsided. We spend our entire lives trying to learn everything about the external world and the lives of other people, yet we never try to learn about ourselves, the inner world.

A man approached the border between two countries on his motorcycle. On the back of the bike were two large bags. The customs officer stopped him and asked, "What's in the bags?"

"It's just sand," said the man.

The customs officer said, "Oh, yeah? Well, we'll see about that. Get off the bike." He took the bags and dumped their contents on the ground, but sure enough there was nothing inside but sand. Still, he decided to detain the man overnight while he had the sand analyzed for traces of gold, drugs and explosives. But in the end, nothing was found, only sand. Having no other choice, the customs officer released the man and let him cross the border on his motorcycle with the sand.

A week later, the same thing happened. Once again, the customs officer detained the man overnight, and in the morning he was released on his motorcycle with his two bags of sand. During the next several months, the same thing repeated itself over and over again.

Finally, several months passed without the man crossing the border. Then, one day, the customs officer happened to see the man in a restaurant on the other side. He said to him, "Hey, I know you're up to something. I just don't know what. It's killing me! I can't sleep at night. I just can't figure it out. Just

between you and me, why are you smuggling plain old worthless sand?”

Sipping his drink, the man smiled and said, “Officer, I’m not smuggling sand. I’m smuggling stolen motorcycles.”

In his total preoccupation with the bags, the customs officer failed to pay attention to what should have been glaringly obvious—the motorcycle. Similarly, due to our preconceptions regarding education, we are failing to inquire into the most obvious and wondrous field of study—ourselves. Along with knowledge about the world, we also have to understand ourselves. Only then will our education be complete.

In fact, studying is a form of austerity. It’s a process, like the bud unfolding into the beautiful fragrance-spreading flower. Understanding this, we should approach our topic of study with love and patience. The treasure house of knowledge is not outside; it is within us. To open its doors, we need a reverential attitude. In true education, neither the student nor the teacher should approach anything with a closed mind. Discarding divisions such as superior and inferior, significant and insignificant, everything should be seen in its own place.

In reality, nothing in creation is insignificant; everything has significance. For example, we all know that if a plane loses an engine, it cannot fly. But there are certain screws that are similarly vital. If one of these comes loose, the plane may be unable to take off, also. So, can we throw away the screw, saying, “It’s just a tiny, insignificant part; only the engine is important”? Of course not. Or take the example of a tiny honeybee. In a way, the fact that we have food on our table is due to the bee and the role it plays in pollinating the plants that provide us with fruit, vegetables and grain. What a vital contribution this tiny insect plays in the world. So we should never consider anything insignificant.

Subjects that were once considered the realm of superstition or mere fantasy are today becoming legitimate fields of research. Many so-called fantasies have already become reality. Before man set foot on the moon, did anyone, even in their wildest dreams, believe that humans would ever go there? Before the invention of the steam engine, such technology was regarded as science fiction. It is said that when the first trains started running, some people thought they were monsters. When they saw them coming, they would throw stones at them and run away. Yesterday’s science fiction has become today’s reality. Conversely, what was once considered fact is now understood to be fantasy.

By this, Amma is not saying we should blindly believe in everything people tell us. But in our quest

for knowledge, we should not jump to quick conclusions regarding what is true and untrue. People with inquisitive intellects and analytical thinking are never quick to reject anything. Knowledge grows through unbiased inquiry. When we dive into the depths of knowledge—moving from the gross to the subtle—our understanding can completely change. Even our concept of what knowledge is can be transformed, and many wondrous discoveries can be revealed.

The world of knowledge is limitless; the possibilities are as vast as the universe. Therefore, before deciding whether a discovery is beneficial or detrimental, we need to contemplate with a meditative mind. While the expansion of knowledge facilitates the blossoming of the intellect, meditative contemplation facilitates the blossoming of the heart. Our educational system needs to give equal importance to both of these. For example, if we only exercise our upper body, the muscles of our arms will bulge, but our legs will become like bamboo sticks. Can we call this balanced growth?

Humans are supposed to be the most highly evolved beings, but if sugar becomes mixed with sand we are unable to separate them. However, the tiny, seemingly insignificant ant can easily do so. This shows that intellectual prowess has its limitations. Understanding this, we should not limit the scope of our educational systems to the realm of the intellect.

Everyone knows the goal of education is not to create a generation only capable of understanding the language of machines. Education should help us attain *samskara*—spiritual culture. This is something we are forgetting. If “culture” merely denotes a refined sense of judgment regarding fashion and cuisine, we don’t need education to cultivate it. Even the so-called “uncivilized” are proud of their food and clothing.

A group of explorers was traveling through a jungle when it came upon a village of cannibals. Seeing their savagery, the explorers took pity upon the tribe and wanted to help them, but they did not want to approach them directly out of fear of ending up on the dinner table. So they devised a plan to abduct one of the children, give him a good education, and then return him to the village. They thought this child would influence the others and thereby gradually transform their lifestyle. When one of the boys was out herding the cows, they managed to capture him. They brought him to a city and gave him a top-notch education. When they felt he had learned enough, they returned him to his village.

Some years later, when the explorers returned to observe the tribe’s progress, they were dismayed to find they were still practicing cannibalism. Worse yet, the boy was also eating human flesh. When he was alone, they approached him. “What happened?” they asked. “We spent a lot of money on your

education, yet you haven't changed at all? You're still eating people!"

The boy replied, "How can you say there's no difference? The others eat with their bare hands. I use a knife and a fork!"

Any transformation wrought upon society by education devoid of values is similarly superficial.

The nature of the world is one of change. As such, there will be times when life is smooth and times when we hit rough patches. If our car has good shocks, then no matter how bumpy the road, we won't feel a thing. In the same way, if spiritual principles are included in our education systems, our children will grow into good and kind human beings with strong minds and noble hearts. Gaining control over our mind is essential. In fact, we should gain the same level of control over our mind as we do the television set, when the remote control is resting in our hand.

Often in life, we cannot see anything positive coming on the horizon. Progress is usually slow and gradual. But we need to continue to put in effort with patience, enthusiasm and faith. In this way, we will eventually reach our goal.

A few years ago, a research scholar who had been working on her PhD thesis for three years told Amma that she was completely depressed about how slow things were moving in her life. She even wanted to abandon her research project. Trying to instill faith, patience and confidence in her, Amma told her the following story, which she said really helped her.

Once, seeing a large group of snails moving along, a flock of birds approached their leader and asked where they were going.

The leader snail replied, "We're heading for the forest. We've heard that we'll find plenty of fresh leaves and flowers there."

Hearing this, the birds said, "Are you kidding? That forest is facing a drought. There isn't even a single green leaf to be found there!"

But the leader snail replied, "That's no problem. By the time we get there, there should be plenty of leaves again."

Thus, patience, constant enthusiasm and firm determination to reach the goal are all necessary factors

for success.

Some children ask Amma, “Everything supposedly happens according to fate. If so, then what is the purpose of making effort?” This may sound logical, but in fact, it is our own actions in the present that come back to us as our fate in the future.

As human beings, we all have the power of discriminative thinking. We need to be able to use this faculty to discern whether a given situation is one we should try to change or one we should just accept. For example, if we want to become six feet tall but only have the genetic makeup to be five feet, what can we do? No matter how hard we try, we will never be able to grow that extra foot. Even if we hang upside-down by our ankles all day long or take various medicines, we will never grow to our desired height. This kind of pointless struggle only wastes our energy and may result in even more pain and difficulty.

When we have the freedom to decide how to act, we should exercise our faculty of discriminative thinking to choose the best path of action. If we break a leg, we will go to a hospital. We won’t just sit there without trying to remove the pain, saying, “Everything is fate.” For instance, if we fail an examination, there is no need to drop out of school, saying, “It’s divine providence.” We can reapply ourselves and try harder in the future.

We need to remember that whatever action we perform, there are always numerous other factors, over which we have no control, influencing the outcome. For example, even if we are driving very carefully, if someone else is reckless, drunk or asleep at the wheel, we can still get into an accident. Such examples demonstrate how the outcome of any action often depends on multiple factors. If we want all these factors to align favorably, what we really need is grace. It is grace that makes our actions complete and meaningful. In order to become fit to receive grace, we must develop humility in our words and actions. Modern education gives a lot of importance to developing our ego. But in reality, we should awaken self confidence, not encourage our ego. We see the moon not because of our own ability, but because of the light shining from it. If the moon ceased to shine, we would not see it at all. Remembering such truths, we should strive to maintain a humble attitude.

Our bodies have grown in width, height, length and breadth, but our minds haven’t grown even a bit. In order for our minds to grow and to become as expansive as the universe, we first need to cultivate the attitude of a small child. We need the innocence and humility of a child because only a child can grow.

A meditative mind and spiritual understanding are necessary in order to attain clarity and subtlety in our thoughts and actions. No religion can lay sole claim to meditation. Meditation and spirituality cannot be separated from life. Meditation is just as precious as gold. It not only helps us attain material prosperity and peace of mind, but spiritual upliftment as well. To see spirituality and life as separate is ignorance. Just as food and sleep are necessary for the body, spiritual understanding is needed for a healthy mind. But how do we view meditation and spirituality today?

Once, two friends met along the roadside. The first man asked the other how he was doing.

“Fine, thanks,” said the second man.

The first then asked, “How’s your son? Did he get a job yet?”

“No, not yet, but he started meditating.”

“Meditation? What’s that?”

The second man replied, “Uh, I’m not quite sure, but I heard it’s better than doing nothing.”

Like this, many people think that spirituality is for those who have nothing better to do.

When we are walking, if our mind suddenly tells our feet to stop, they will do so. When we are clapping, if our mind tells our hands to stop, they will immediately become still. But if we tell our thoughts to stop, will they listen? No. We need to cultivate the same level of control over our mind as we have over our physical body. This is the goal of meditation.

Few of us ever try to still the mind, but in reality, it is from the still mind that many wondrous discoveries and inventions have taken birth. In order to paint a captivating picture or compose a moving poem, we need a still mind. When a student studies for finals or when a scientist delves into the mysteries of nature, a still mind is essential. Meditation helps us systematically arrange and synthesize the otherwise random and chaotic appearance of thoughts. As our thoughts decrease, the strength and subtlety of our mind increases. We begin to understand our oneness with the entire universe. Previously obscured knowledge reveals itself. The more still our mind, the more it begins to resemble the universal mind. In such a mind, all the secrets of the universe spontaneously manifest, like images upon a screen.

But our state today is far from that; we have yet to awaken from its sleep of ignorance and selfishness.

The proof lies in the extinction of so many species and the environmental pollution that have followed in our wake. The fact that we annually release seven billion tons of carbon dioxide into the atmosphere shows the severity of the problem. Today, our air, food, water—all are polluted. If we do not stop exploiting nature and all life-forms for our temporary selfish gains, we will destroy the world. For this reason, we must cultivate a spiritual culture that respects and worships the sanctity of all beings. There is no other way to save the earth and the human race.

Everyone knows that individual cells come together to form one being. Similarly, the understanding is gradually dawning that all of nature—the grass, the insects, the trees, animals and people—are but parts of a greater whole. Even though we can clearly see the multiplicity of this world, we should always remember there is a singular power binding this diverse world together. This understanding should be imparted through our educational systems. If we inculcate such awareness in society, our minds will broaden, our hearts will expand and our love will spread to all of creation.

Love is our true essence. This love does not distinguish between race, color, religion or nationality. We are all like beads strung on the thread of this love. It is essential that we try to awaken to this love, which is the uniting force within us. No matter where we go, the nature of fire is heat and the nature of honey is sweet. Similarly, even though language and cultural traditions may vary from country to country, love and peace are the same everywhere. They are universal.

Because the students and teachers in most schools are of diverse religious backgrounds, it is a subject of debate whether to teach religion in school. Even though this is the case, we should earnestly investigate ways to teach spiritual values. Contrary to the popular misconception, spirituality is not religion. It can be said to be the underlying principle of all religions. Regardless of one's belief, it is the path that leads to peace and bliss in life.

Parents need to nourish spiritual values in their children from a very young age. A young child's mind is like freshly laid cement. If anyone steps in such cement, the imprint remains forever.

It is not enough for parents to give their children wealth and luxury. The wealth they really need to impart to their children is culture and proper values. Even if a person buys the most expensive car and fills its tank with the highest grade gasoline, a battery is needed in order to start the engine. Similarly, no matter how much wealth and education children receive, it is the love and spiritual values they receive from their parents when they are young that help children to face the various trials of adulthood. Love and values are also what teaches a child to give and receive love. Values protect us from going astray

and acting unrighteously. Even if we go astray, our conscience will tell us to stop and bring us back in line.

If we drive too fast or run a red light, police cameras may record our license-plate number and we can end up getting a ticket. We follow the rules of the road because we have an awareness of such possibilities, and this leads to a certain degree of harmony. In the same way, faith in a higher power, or faith in one's true self, helps us to control our mind and thoughts. This is the way to attain internal harmony.

Education should help to make our mind like a mirror. In the mirror of our purified mind, we will be able to clearly see ourselves—our thoughts and our actions—and easily differentiate between what is right and what is wrong. If we sincerely look into the mirror of our conscience, we won't have much problem overcoming our weaknesses and limitations. With a purified mind, we will feel the pain of others as our own. Their happiness will make us happy. When one's heart becomes full and overflows to others, it is real love. The power of love and compassion is unparalleled. When compassion grows, the power within us awakens. It is pure love and selfless service that sustains this universe. When we serve nature, nature will serve us. When we protect animals and plants, they will protect us, as well. True happiness and contentment will come only when we serve others, love others, and have faith in others based on mutual understanding.

Amma listens to the sorrows of thousands every day when she receives people for *darshan*. At least one out of every five families is undergoing extreme suffering. Amma would like to share the experience of one such family with all of you.

Some months back, a family came for darshan. The husband was around 55, and his wife, 45. Their two children were studying in third and fifth grade. The grandparents also came along. The husband had suffered a stroke. Due to this, half his body was paralyzed and he had lost his ability to speak. He could not walk on his own and had to be supported by others. With tears in her eyes, the wife told Amma, "My husband was a taxi driver. We lived off the money he earned from this job. But now, since the stroke, we have no way to make ends meet. In order to make at least a little money for his treatment, we had to take many loans. We tried allopathy, homeopathy and *ayurveda*, but he didn't improve at all. We live in a rented house. In order to pay the rent and other expenses, we have taken out another loan—this time from a loan shark."

When Amma asked them how they were supporting themselves, the wife replied, "I don't have any

education. So, I work in houses as a maid. The little money I get is what I use to buy medicine for my husband. I also have to use this money for my children's education and to support my husband's elderly parents. But recently I have begun developing osteoporosis and cannot stand for more than five minutes at a time. Amma, I just don't know how I am going to support my family."

Amma asked the man if he could talk. He could only moan in response. Tears flowed down his cheeks. Apart from his own physical helplessness, the helplessness of his wife and children caused him even more sorrow. While trying to console the family, Amma, too, felt helpless. What could she say to console them?

Amma asked the woman, "How did you get the money to come here?" She said they had taken out a loan in order to come to the *ashram*. They did not ask Amma for any money or help, but Amma did whatever she could to support them.

All of the family's dreams and hopes had melted away, and the only option they could see left before them was death. Had they returned home empty-handed, they might have ended up committing suicide together, unable to bear the harassment and threats from the loan sharks.

The next day was New Year. At midnight, the sounds of celebration could be heard all around. So many people spent that night completely drunk. This is the sad reality. If we really want to, we can help such people.

We should develop a sense of gratitude. We are indebted to the world and to all the beings in it, all of which have contributed toward our growth, nourished us, and brought us to our current state. This earth is our mother; nature is our mother. We should not forget our duty toward her. We should not turn a deaf ear toward the cries of our brothers and sisters. We should try our best to relieve their suffering in whatever way we can.

To be compassionate toward the poor, one does not need a lot of money or a high position in society. A kind word, a compassionate glance, a small favor—all these can bring light into their lives and into ours, as well. It is not what we receive but what we are able to give that determines the value of our life. If we are able to bring happiness to a soul even for one minute, it is a great achievement in itself.

In today's world, everyone is completely focused on attaining success. There is nothing wrong with success, but our thirst for it is becoming unhealthy and is causing us to lose our sense of judgment.

There is more to society and life than the bright lights of the big cities. Unfortunately, we are forgetting this. There are also rural villages and agricultural communities. It is the people who live there that produce the fruit, vegetables and grain that feed the entire world. Without them, how can we continue to exist? Amma's humble suggestion is that, as part of our university curricula, students should spend time in such communities. We should provide them with the opportunity to observe the lives of the people who live there—their struggles and hardships. Students should interact with them and listen to their problems. This will provide them with insight into aspects of life that otherwise would remain concealed to them. In turn, when our students attain the success and positions of power they seek, the experiences they gained in these agricultural communities will remain with them and inform the decisions and policies they put into action.

Knowledge is like a river. Its nature is to constantly flow. Wherever it can flow, it does so, nourishing culture. On the other hand, the same knowledge, if devoid of values becomes a source of destruction for the world. When values and knowledge become one, there can be no more powerful instrument for the welfare of humankind. Today, physicists have even begun investigating the possibility that the essential substratum of the manifest universe and the individual are one and the same. We are standing on the threshold of a new era wherein material science and spirituality will move forward hand in hand.

One of the main reasons for conflicts in today's world is the separation between science and spirituality. Both science without spirituality and spirituality without science are incomplete. Unfortunately, society is trying to segregate humankind into spiritual people and scientific people. Most scientists say spirituality is based on blind faith. Conversely, they argue that science is fact and has been proved through experimentation. Their question is: Which side are you on? Faith or proven fact?

It is inaccurate to say spirituality is based on blind faith and that its principles have not been proven. Just as modern scientists research the external world, the great sages conducted research in the inner laboratories of their minds. Looking at it this way, they were also scientists. In reality, the foundation of spirituality is not blind faith. It is enquiry; it is an intense exploration within one's own self.

There is a rhythm to everything in creation, an undeniable relationship between the entire universe and every living creature within it. The universe is like a vast interconnected network. Suppose there is a net. If it is shaken in one place, the vibration is felt throughout. Similarly, whether we are aware of it or not, all of our actions reverberate throughout creation, whether performed as an individual or as a group. We are not individual islands but links of a common chain. If we look at the world with eyes of wisdom

and give solace to the suffering through compassionate hands, we will definitely reach the shore of peace and bliss.

It is Amma's prayer that we develop the expansive-mindedness to embrace both scientific knowledge and spiritual wisdom. We can no longer afford to see these two streams of knowledge as flowing in opposite directions. In truth, they compliment one another. If we merge these streams, we will find that we are able to create a mighty river—a river whose waters can remove suffering and spread life to all of humanity.

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