

The Sunday Talk Given by Anil Kumar

“Questions and Answers”

August 11, 2009

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Sai Ram

With Pranams at the Lotus Feet of Bhagavan,

Dear Brothers and Sisters,

Welcome back to this morning's session after a long lapse of time. For reasons best known to those who run this hall, we could not meet on several earlier Sundays. I don't know whether this Sunday they are again going to be busy in this hall, so they thought fit to advance the talk to Tuesday. But I don't think this is a permanent arrangement. Let us see, let us see. We allow things to happen as the times decide. I am so glad that you are here; I appreciate your time and your presence for this morning's *satsang*.

It is a long time since we had a question and answer session. So if you have any questions, you are quite welcome to put them forward; otherwise I will proceed with whatever subject I would like to speak on. Please, could you come here?

Sai Ram. I would like to ask why Swami some time back changed the mantra “Samastha Loka” to “Samastha Jeeva Sukhino Bhavantu” for nine days. And why did He change it back afterwards? This is the interesting question I want to ask.

You asked why He changed it.

THE UNDERLYING ONENESS OF DIFFERENT FORMS OF THE MANTRA

I can only encourage you to understand the underlying oneness of all three statements. They speak of an undercurrent of the Truth of oneness. I will try to explain what it is at different levels, as I see it. (I may be wrong.)

In the beginning, it is said:

Loka Samastha Sukhino Bhavantu

Second one:

Samastha Loka Sukhino Bhavantu

Third one:

Samastha Jeeva Sukhino Bhavantu

Now it's back again:

Samastha Loka Sukhino Bhavantu

Alright, as we look at it, when we say,

Samastha Loka Sukhino Bhavantu

or,

Loka Samastha Sukhino Bhavantu

we only change the place of the words *Samastha* and *Loka*, meaning “all worlds”. As per Hindu mythology, there are fourteen worlds. Therefore, the statements mean:

Loka Samastha Sukhino Bhavantu

Let all worlds be happy and prosperous.

or,

Samastha Loka Sukhino Bhavantu

Let all that is present in these fourteen worlds be happy.

The first statement is, “Let all the worlds be happy.” The second statement is, “Let all those in these fourteen worlds be happy.” The third statement is:

Samastha Jeeva Sukhino Bhavantu

Let all the living beings—the plant world, the animal world and human society—be happy.

That's all. It's nothing like a radical change or a paradigm shift in philosophy. It's all oneness, that's all.

Yes sir. Please come here so that everybody can follow your question.

Sir, sometimes Swami says “Avaduta” and sometimes people say “Devaduta”. I just want to know what is the difference between these two?

And I have another question about the boy, the child, the youth, and the old man. Swami is now giving importance to the youth. I think both old people and the youth are now fulfilling seva dal duties. It is Atma, or oneness. But if children serve as seva dals, they don't know what to do and what not to do. Old people who cannot do seva dal duties are asked to do them. I feel some difference should be there.

And I feel about these lectures, sir, our lectures should be continued because not only the senior citizens, but everybody is deriving benefit. I don't know who has taken the step of stopping them, but that person should kindly change their mind for the benefit of everybody. Many people are coming to hear your lectures; so kindly make a presentation to them to see that at least these lectures are not disturbed in the future. Sai Ram, sir.

Thank you very much, very much. I take it as Baba's blessing in a time of need. Thank you very much for voicing your views.

THE JOB OF A MESSENGER OF GOD

The first question is about *avaduta* and *devaduta*. *Duta* is a 'messenger'; *devaduta* is a 'messenger of God'. Jesus Christ was a messenger of God; the Prophet Mohammed was a messenger of God; Buddha, Mahavir Jain, and Adi Sankara are all messengers of God or *devadutas*. They conveyed the message of God (*deva*). They encouraged people to participate in the mission of God (*deva*).

So *devaduta* relates to spreading of the message of God, spreading the mission and encouraging everybody to participate in the mission of God. Spreading the message and the mission of God is the job of a *devaduta*.

The third point about this *devaduta* is that he should embody, personify, and set an example to the rest of the people about the message of God (*deva*). Suppose I say, "Baba is Love," but I go on hating everybody? Or if I say, "Love all, serve all," but if anyone asks me the way to the canteen, I angrily say, "Hah! Why do you ask me like that?" *Arre!* Only now I said to love all and serve all. What kind of love is this? What kind of service is this? So a *devaduta* should personify and embody the quintessence—all the essence—of the message of God (*deva*), meaning that which is totally Divine.

These are the three points that I want to mention about *devaduta*: Spreading the message, spreading the mission, and embodying the principles of *deva* or Divinity.

THE ONE WHO IS EXPERT IN ARTICULATION

Coming to *avaduta*, we have four letters: AA, VA, DU and TA there. Each letter has a meaning: *Aakasarthvath aaksara* are letters. *Aakasarthvath* is a 'scholar' and *aaksara* is 'letters'. Therefore, *aakasarthvath aaksara* is 'an expert in articulation, composition, oration and explanation'.

THE ONE WHO SETS THE BEST EXAMPLE

Secondly, VA stands for *varenyathvath*. *Varenyathvath* means *varenya*, 'the one who is respected, the one who is adored, the one who is worshipped and the one who is looked upon as an example to emulate'.

THE ONE WHO IS FREE FROM THE BONDAGE OF FAMILY LIFE

Now *DU*: *DU* is *duta samsara bandanath*, meaning 'he is not affected by the family and its suffering'; 'he is not bound by the chains of bondage of family life'. *Duta samsara bandanath*, 'the one who is free from the bondage of family life, who is not chained by the family'.

TO KNOW THE UNITY OF THE HUMAN AND DIVINE

Finally *TA* means *Tat*. *Tatwa masyadhi lakshyam*—always aiming at the Divine, always looking at, always focussed on and always centred on the thought of the Divine. *Tatwa masyadhi lakshyam*. His aim is *Tatwam*: *tat*, that, and *twam*, you. *Tatwam masyadhi lakshyam* means *Tat twam asi*: "That thou art."

That God and this individual are the same; that universal and this individual are the same; that the Divine and this human are the same. *Tat twam asi lakshyam*. The aim is to know the unity of the human and the Divine. 'To know the unity of the human and the Divine' is the meaning of *TA* in *avaduta*. So, *avaduta* is *Aakasarthvath*, *varenyathvath*, *duta samsara bandanath*. *Tatwa masyadhi lakshyam*.

Devaduta is a messenger of God, actively spreading His message and mission, being himself the best example of Divinity. That is the first part.

IS SWAMI GIVING IMPORTANCE TO YOUTH?

The second part of the question is whether as a boy, a man, a father, and a grandfather, you are one. The same man at a young age was a boy; later, a youth, and after getting married, he is a father. Then when he has grandchildren, he is a grandfather. It is the same fellow at different stages of life.

"Swami is giving importance to youth." What do you mean by that? My friends, with no pride or bias, nor any prejudice, I have my own views on the youth based on observation and understanding.

The first observation is this: take our own Prashanthi Nilayam. Many, many old people—over sixty years old—are working here. Just watch them as they work tirelessly without a holiday, without any rest on festival days, with no holidays, no vacation, on a completely honorary basis, totally dedicated. No young man can compete with a man of sixty-five years here! I am telling you. Please, you can go and observe.

All these elderly people here do twice or thrice as much work as the youngsters. Why? The youngsters come here out of emotion. "Baba is God, so I must live with Him. He has done so much for me: I received the benefit of free education, and I was granted a number of chances, a number of interviews."

On the other hand, these elders have not come out of emotion. They have come out of choice. They wanted to be here; therefore, they have come.

The youngsters may run away when the emotion is gone. They will be *in motion* when the *emotion* has evaporated! Because the emotion will not stay. That is why we see that many

people find themselves elsewhere. I don't find fault with them because they were here out of emotion.

If you examine the ratio of those people who have left, you will clearly see that most of the elders have not left, in spite of all problems—the heavy workload, not having a vacation, and so on.

When there is some meeting going on, they have to go to their respective places and work. When Swami is giving *darshan*, they have to go to their work. Many of them have no chance to give a letter and they can't even dream of an interview; but they don't go away. They stay here. They continue to work.

Why? They have come here by choice; they wanted to be here, but not out of emotion. They have taken this as a matter of *sadhana*. "Yes! Oh yes! I am working for God now. It is *sadhana*. It is selfless service, to please Him. It is for my own benefit, for cleansing my own heart." These are their ideas.

Thirdly, youngsters have career prospects, promotions and so on. At our age, well . . . what prospects do we have? All prospects on this planet earth are over—maybe there are prospects on other planets! So we don't have any prospects left—no emoluments, no promotions, no extra money, nothing!

Whereas when a young fellow joins here, if he meets his classmate drawing fifty times more salary than he is getting here, he will literally be shaken. His classmate comes here and says, "Well, I am in Chicago." "Oh... I see. I am in Puttaparthi." There comes the problem. At our age, if any fellow comes and says he is from Chicago, I will say to him, "You may be from Chicago or Srikakulam, what does it matter? What does it matter to me?"

ONE STAGE OF LIFE LEADS TO ANOTHER

So there is a lot of difference between the youngsters and the elders, because they are at different stages of life. That stage of life led to this one. They are not opposites; one merely leads to the other. Boyhood is not opposed to youth; youth is not opposed to old age. No! One leads to the other.

A bud becomes a flower, then it becomes an unripe fruit, and later it turns into a ripe fruit. These stages are not opposed to each other. A mango fruit that is unripe is excellent for pickles; a ripe fruit is excellent for juice. You cannot use a ripe fruit for pickles, or an unripe fruit for immediate consumption—you would have to clench all your thirty-two teeth because it would be so sour!

So, my friends, it is natural for youth to have those qualities, while for adults it is natural to have other qualities. One should enter into each stage in a natural way.

ACT ACCORDING TO ONE'S STAGE OF LIFE

If we act in a style that is not in accordance with our stage of life, it is unnatural. Suppose I wear a pair of shorts, carry a walking stick, and walk all around whistling, wearing some nice sports shoes, walking along in my T-shirt, whistling, and so on. What will you feel? "Mr. Anil Kumar must be crazy! He must have already been in the mental hospital and escaped; therefore he is like that. Better he be put there again!"

So at my age, it is not proper to walk around with a stick, whistling, and all that. No, no! That stage is finished for me. We can give many lessons on this subject to the young fellows if they want because we have completed that stage; whereas a youngster, if he goes on speaking, “*Maya, Brahman...*” it is unnatural. What does that fellow know after all? Let him get married—then he will understand what life is! (*Laughter*)

Really, a few years ago the children from the primary school were saying, “*Brahmananda . . .* this world is *maya*. What is there in family life?” Useless fellows! Not even in sixth or seventh class yet, so what do they know about *maya*? What do they know about family life? It’s unnatural!

Suppose I speak about the cricket score and all that. It’s unnatural. For a youngster to be like that is natural, while at this age we need to be natural too.

But one thing is this: there is something within everybody, within you and within me, which is neither young nor old. What is it? There is something in me, in you, in everybody, which is neither young nor old. What is it?

AGE IS OF THE BODY

Yes, it is the body that is young or old. You decide that so-and-so is young, so-and-so is middle-aged, and so-and-so is old, based on their date of birth, whether they are forty, fifty, or sixty years old. Date of birth and age are of the body.

But you are not the body. Age is of the body and you are not the body. So how can you say—I am talking in spiritual terms—that you are fifty or sixty years old, when you are not the body?

THE MIND HAS NO AGE

Then we come to the mind. Does the mind have any age? No. The body is rheumatic with joint pains, but the mind is romantic. The mind is never rheumatic. It is the body that is rheumatic with joint pains. The mind is always romantic.

The mind has no age. Why? The mind is non-existent. As long as there are thoughts, there is mind. When there are no thoughts, there is no mind. Therefore, how can it have any age? Suppose now in meditation you have no thoughts. When there are no thoughts, there is no mind. So what if I now ask, “What is the age of the mind?” . . . there is no mind now!

CONSCIOUSNESS IS NEITHER YOUNG NOR OLD

Therefore, my friends, the age determined and reflected by the body is not true because you are not the body. The mind has no age because it has no existence. It is only in existence as long as there are thoughts. If there are no thoughts, then there is no mind.

So, there is something within us, the *Atma* or the Self or consciousness, which is ageless. Is consciousness young? I don’t know. Is it old? I’m not sure. That is why consciousness is neither old nor young.

It is the body that is young today and old tomorrow, while the mind has no existence. It is only the Self or consciousness, which is beyond age, which is neither young nor old. Why? Because it is timeless. Consciousness is timeless.

Where there is time, there is age. Where there is no time, there is no age. Therefore, we are all young from the spiritual point-of-view because consciousness is eternal, blemish-less, immortal, timeless, ever-fragrant, radiant, vibrant, and effulgent. So, in truth we are spirit or consciousness to the core.

THE BODY COOPERATES FOR A YOUTH

Another point: Why does Baba give preference to the youth? Because from the viewpoint of the body, they are youth and they can work hard.

“Well,” you say, “my mind is quite fine, so I am quite young. Yes! I am equally young and good!”

But when you try to run like a young fellow, you will find that you cannot. The body won't cooperate. Therefore, Swami gives importance to the youth from the physical point-of-view, because their bodies cooperate. These young bodies are ready to serve.

YOUTH HAS A SHARP MEMORY

A young man will have a sharp memory. With the passing of time, memory fades. That is why most people, as they get old, either go on repeating the same things or forgetting things. This is an indication of an elderly person.

Suppose you forget in the middle of your speech what you were saying. *Ah!* You are getting old. And if you go on repeating the same joke throughout your life? *Ah!* We will think you are getting old. We don't have to explain this, because some of us are already doing it, some of you are near doing it, and some of you are above doing it—wherever that may be!

Therefore, my friends, Swami gives importance to the youth because, from the point-of-view of the body, they can work hard, while from the point-of-view of the mind, youth are full of potential, focussed and concentrated, with a sharp memory that can be properly channelled.

When the body is put into service—perfect! When the mind is trained to meditate—perfect! That is why He has chosen the youngsters. But in spirit, in respect to consciousness, we are neither young nor old. Am I clear, sir? Thank you.

Any more questions please? Any more questions? You are quite welcome. No questions? Please could you come here? Thank you. Good.

Sai Ram. Why do bad things happen to good people? (Laughter)

Why do bad things happen to good people? There are two words: 'good' and 'bad'. How do you say so-and-so is good?

Is it the same as if I say my weight is fifty pounds (or some other number)? Or, if I say my temperature is 98.4 degrees? You have a thermometer to tell my body temperature, and you have scales to weigh me; but how do we measure 'good' and 'bad'?

GOODNESS MAY BE A PRETENCE

Firstly, how do you say so-and-so is good? How can you say that? He may be good in the morning, but by the evening he may be bad. Secondly, he may be good on the outside, but bad on the inside. The goodness may be pretence or an act. So how do we say that so-and-so is good?

If you come and ask me, “Mr. Anil Kumar, would you help me?” and I say that I will, then you will say, “Anil Kumar is a very good man.” But when you ask, “Mr. Anil Kumar, would you help?” and I say, “I’m sorry, no” you think, “What a dirty fellow he is! I never thought that he was like that.”

So goodness is a judgement we make depending upon the circumstances, the time, and the relationship—those are the parameters. If the relationship is cordial, it is good; if the relationship has something wrong, you are bad and I am much worse!

WHAT IS GOOD TODAY MAY NOT BE GOOD TOMORROW

The next point is that what is good today may not be good tomorrow. To eat groundnuts or cashew nuts—very good! But when he becomes a nut-case later, he cannot eat these nuts!

One should eat well and build the body, which is very good. After fifty or sixty years, if he goes on eating, then the doctor will tell him to stop eating. “Arre! You asked me to eat more twenty years ago. Now you ask me to eat less. Why?” Eating more was good then, while now it is bad. Am I clear?

Yesterday I met one gentleman. He said, “Mr. Anil Kumar, I am doing yoga. I do lots of exercise and I have lost ten kilograms. Superb!”

I asked him if he ever looked in the mirror. He replied, “Why not? I look in the mirror every day.”

“You look awful, my dear young man, I will tell you. You look sickly. You may say that you have lost ten kilograms, but if you lose twenty more kilograms, we shall lose you forever!” (*Laughter*)
Arre! What is this?

GOOD AND BAD ARE RELATIVE

A woollen coat and a woollen suit are very good in winter. But in summer, a woollen suit is very bad. In April and May many friends ask me, “Anil Kumar, how do you wear these clothes? How do you wear a coat?” I tell them that I have gotten used to it. It is the uniform that I have set for myself. So, one particular dress may be good at one time, while that same dress may be bad at another time. Right?

Therefore, good and bad are relative. There is nothing like totally good and absolutely bad. They are only relative terms.

GOOD AND BAD CANNOT BE DECIDED ON THE SPUR OF THE MOMENT

Next, how can bad things happen to good people? What are bad things for that matter? A simple example: when I was a student, I did not get a seat in medical college, and I thought at the time that is a bad thing . . . a very bad and sad thing! But time proves it to be a good thing because I have always been an absent-minded fellow. I always joke and talk, and move about

nicely. I cannot do this in front of a patient. Nor can I bear the sight of blood. If I see a patient, before he complains I might start crying.

So when I didn't get the medical seat, it was bad at that time. Now time has proven that it is not only good, but that it was for the best that I didn't become a doctor. Therefore good and bad cannot be decided on the spur of the moment.

Suppose I miss the train—very bad. I am a good man, a very good man, don't you know? (*Laughter*) But I missed the train—very bad.

The next day, however, the newspaper reports that the train derailed and two bogies of passengers—one hundred fellows—were transported to the other planet. Now you will say, "Abba! God is great!" (*Laughter*) My goodness is rewarded.

Only yesterday you said that it was very bad I missed the train; yet now it is a good thing. Therefore, my friends, good and bad cannot be decided on the spur of the moment. We cannot take them at face value.

Somebody will say, "How are you?" "Very fine, good, good," you reply. But actually, if he enquires further, you will tell him that your blood pressure is high, your sugar is high, and the family is full of problems. "Oh, good. Oh, I see."

Therefore, my friends, good things happening to bad people and bad things happening to good people are all relative. They are all relative and they are based on momentary judgements. All happenings will be assessed over a period of time, not just then and there when they happen. The truth of each happening will be revealed only in due course of time.

THE EXAMPLE OF MY LEAVING GUNTUR COLLEGE

Take my own case. I was very unhappy to leave my Andhra Christian College in Guntur, where I served for twenty-six years as a professor of botany. I was very, very unhappy. On the day I was leaving, the college organised a big function.

It is a co-educational college, having about fifteen hundred girls. Four thousand students were there, and they were all praising Mr. Anil Kumar: "an old student of this college, a professor of this college", *blah, blah, blah*. Naturally. When a fellow leaves, naturally people speak only good of him.

So when I was giving reply, I could not speak and I started crying on the stage shamelessly. Tears started rolling down my face because of my attachment to that college. Because of my attachment to that college, I felt it was very bad on the part of Baba to pull me out from there. I felt very sad and bad about it.

But time has proven that it was good for me. Had I stayed on there, I would not have been able to meet all these great people and great devotees. I would not have been able to reach out to people from different countries, and write nearly eighteen books, twelve in English and five in Telugu. I would not have been able to do all that. So now I feel that leaving that college was good for me—*only now*. On that day, it felt not only bad, but also bitter.

Therefore, good things happening to bad people and bad things happening to good people—it is all only superficial and momentary. Actually time will tell the truth.

Am I clear? Thank you for your very good question, a thought-provoking question. Thank you, thank you. Yes, yes. Please do come. Please come.

Sai Ram. My namaskaram to everybody. My question is about decision-making. I always falter when taking decisions. There is the decision taken by intellect, the decision taken by the mind, and the decision taken by instinct. Whenever I take a decision by intellect, somewhere down the line I find it is wrong. When I take it with the mind, somewhere down the line I find it is wrong. And again, when it is taken by instinct, again some time later I find it wrong. So, I am really at a loss when I make a decision. How should I proceed to make a decision?

Good. You are from?

I am from Delhi.

Delhi, the capital—wow! Good. This is a question about decision-making. I am so happy that she also explained her question. “If it is a decision taken by the mind, I find it wrong. If it is a decision made by the intellect, it is also wrong. So what shall I do now? Shall I decide or not?”

PRAY AND THEN DECIDE

I would rather put it this way: first, before you make any decision, decide that before you decide, you will pray. Pray and then decide. For example, Arjuna prayed and then took his decision. Dharmaraja, his brother, decided and then prayed; but he lost. Dharmaraja decided first and prayed afterwards; whereas Arjuna prayed and then decided. Therefore Arjuna’s decision was perfect. So we should pray first and then decide. Then the decision-making will be correct.

DECISION-MAKING IS HUMAN, BUT THE OUTCOME IS DIVINE

Secondly, I may feel that my decision is wrong, but maybe it is for my own good. Maybe it is for my own good. A simple example: they have fixed my talk for today, Tuesday. Usually I speak to devotees on Sunday, but they arranged this talk for Tuesday.

My decision was to give some excuse and abstain. My decision was to make four or five people come here, chit-chat, talk about some politics, say “Sai Ram” and go. But what happened here? All have come. Who brought you here? Swami. What part did my decision play? Zero.

Therefore, our decisions are there, but the final outcome is Divine. The final outcome is due to the Divine will. Decision-making is a human attempt and a human effort--- what happens at the human, psychological, intellectual level. But the outcome is totally dependent on the Divine will.

Now where do I stand? If my decision is in full alignment or agreement with the Divine will, it is good; I say my decision was ‘right’ If it’s not, then I say my decision was ‘wrong’. Correct? If my decision was not in agreement with the Divine will, I will think my decision was wrong.

Let us not think so!

DECISION-MAKING IS A PROCESS OF LEARNING

This decision was 'wrong' for my own good, as part of a learning process. Edison, who discovered the battery, failed twenty-five thousand times. Somebody said to him, "Because of your wrong decisions, you have had to do the same thing twenty-five thousand times." He said, "No, no, I didn't fail. I learnt how *not* to make the battery twenty-five thousand times." How *not* to make it? Yes!

So decision-making, if it is a process of learning, is positive. Decision-making, if it is a process of experiencing conflict between the decision and the final outcome, is negative. So conflict or contradiction is negative, whereas if decision-making is a process of growth, evolution, introspection and learning, then it is positive. Am I clear? That is what I think.

Any more please? You have a couple of minutes. Yes, please come. You are welcome to say 'no' if you don't agree with me! Please, you don't have to agree with me. You can say, "Mr. Anil Kumar, you are talking nonsense!" I appreciate you.

Can I ask something about speaking the truth, sir?

Why not? Anything under the sun!

Sai Ram everyone. Sai brothers and sisters, I am Jayam Malladi from Vishakapatnam. May I clarify a question today? Generally we are caught in a tangle of speaking the truth, where Swami tells us always to speak the truth. Generally at the workplace, in our day-to-day life, we are caught up in this problem where, if we speak the truth, we may not proceed. If we tell a lie, the boss is happy and we are a step ahead or on top. How do we face this? And how do we tackle this situation? If you could please advise us, sir?

Are you an MBA?

Yes.

Aha! An MBA graduate. See that. Good. Somehow I thought she must be an MBA graduate and she is! Good question. It is a valid question.

HOW TO TELL THE TRUTH IN EVERYDAY LIFE

How to speak the truth? We are supposed to speak the truth. Can we manage always to speak the truth? Since it is not possible always to speak the truth, can I tell lies? By telling a lie, am I committing a sin? By speaking the truth, am I meritorious, collecting *punya* or merit? By telling lies, am I committing a sin or *papa*? By telling the truth, am I building up enmity? Am I inviting enemies? What to do?

Here is a simple example as given by Baba Himself. A *yogi* was in meditation. He opened his eyes and saw a deer jumping and leaping in front of him, running away. Immediately after that, a hunter came and asked this *yogi*, "Sir, I was ready to kill the deer. I was ready with my bow and arrow, but it ran away. Would you please tell me in which direction it went? Did it go this way or that way? Please tell me," the hunter asked.

Now the *yogi* thought for a while. “If I tell him in which direction the deer went, this beggar will kill it; but if I tell him a false direction, being a *yogi*, how can I utter a lie?” So he thought to himself.

Finally he said, “Look here, I can understand your question. However, it is the eye that sees but cannot speak, and it is the tongue that speaks but cannot see. So *Hari Om Tat Sat!* (*Laughter*) My eye must have seen the deer, but it cannot speak. What can I do? The mouth can speak, the tongue can say, but it has not seen the deer! So how can I help you?”

AN EXAMPLE FROM BABA'S LIFE

That is the way to be nice and tactful, without hurting anybody. Take Baba Himself. (I am sorry—I hope I am not getting into trouble here!) Baba says to everybody, “Swami will come to Sri Lanka! I will definitely come!”

When they say, “Swami, please come to Kerala!” He says, “I am coming in the summer” or, “In the winter I am coming.”

Also, someone says that Swami has written a letter to a person from their village, saying that He will come and visit this village and also the neighbouring villages. “Yes, I will certainly come,” He writes.

So we asked Swami, “How is this? Why are You telling that You will come and all?”

Swami said, “I said I would come, but I did not say *when*. Did I say that? I will come in March. Okay, but *which* March I did not say. 2010, 2011 or 2012, or some other one, I don't know. I did not say that. So which March, I did not say.” So likewise, we should be little bit tactful and manage any situation.

TWO EXAMPLES FROM ANIL KUMAR'S LIFE

Take my own example. I think I told you this earlier, but I will share this situation again with you to share the joy of it. Once I ate ice cream outside, given by a *seva dal* man. Very nice ice cream. Then I came inside and I saw Baba giving ice creams to everybody, so I stretched out my hand.

Baba said, “Hey! You ate one cup already outside.” (*Laughter*)

“Swami, I didn't say that I hadn't eaten. Did I say that? I only stretched out my hand. Did I say I hadn't eaten outside?”

“No. *Aha! Yemi nack ra?* Why do you ask again now?”

“Because You are giving it, so it will have extra taste. Therefore I am asking.”

Baba said, “*Oh-ho!* Then take two cups!” Simple . . . simply like that.

In another situation, I was three or four minutes late for Swami's *darshan* in Kodaikanal.

Swami said, “*Arre!* Why are you late?”

“I met so-and-so.”

“Who are they?”

“Swami. I met Mrs. So-and-so, Miss So-and-so, and Mrs. So-and-so.”

“*Hah!* You are always meeting Miss and Mrs. *Chi!* What? Why?”

“Swami, they are all *Balvikas* teachers. I was the State President of Andhra Pradesh Sathya Sai Organisation and therefore I know them. They know me. They send their reports as they are *Balvikas* teachers, therefore . . .”

“It is correct. It is alright for Me.”

What do you suppose would have happened if I had kept quiet? My luggage would have been thrown into the lake! (*Laughter*) It is like walking on the razor’s edge—you have to be very careful. Am I right? That is it. Good question. Good question. You made me go back in my memory. Thank you.

Any more questions please? Because the time is too short to take up any topic, so you can ask more questions.

Sometimes we are in a full dilemma whether to go this way or that way. In decision-making, again coming back to the previous question, I put chits before Swami and do whatever He chooses when I am in a fix.

Good. Here is a very good lady who has openly talked about a regular practice among the ladies. Some men also may be doing the same thing.

What is it? Say you have a question, “Shall I go or not?” Write down on two chits (small pieces of paper) ‘yes’ and ‘no’. Put them in front of a photo of Swami and then pick one of them. If it is ‘yes’, you do it; if it is ‘no’, you don’t do it. It is ‘chit choice’, ‘chit selection’, ‘chit option’, or ‘chit lottery’, whatever we may call it.

But I have met some other people. What do they do? They want to come to Puttaparthi, so they write ‘yes’ and ‘no’ on their papers. Suppose the ‘no’ comes? “Let me try again,” they say. Until they get the answer they want, they keep on trying (*Laughter*) again and again. Twice they get ‘no’, so they do it again a third time. Chit lottery may not be always in our favour!

PRAY GENUINELY INSTEAD OF PUTTING CHITS

Putting chits again and again is something like a bargain that is not genuine, that is not right. What I feel is, if you genuinely pray, He has His own methods to convey His message. Bhagavan has His own methods. He will tell you either in your dream, or He will guide you intuitively, or some friend may give you guidance, or you may have some thought when you are in meditation or some idea when you read one of His books.

He will see to it that His message is conveyed to you. We have so many channels of communication with Him. He will reach out to you somehow or the other. We have to tune into it, that's all. That is sincere prayer. Am I clear? That is it.

Yes, sir, please come.

Sai Ram. Answering an earlier question, you said how Baba says, "I will come." Now I feel that if Baba says He will come, even if He has not given the time, He will come. There is some reference where Baba said, "I will come," and I was thinking positively that He would come. What did Baba say? "I will come." Now He says the time, say March, but never the year. I feel He will come. Am I right?

Yes. Why not? Very good. When He says He will come, then yes, He will come. The date will remain unknown forever. It's futuristic.

SWAMI KNOWS EVERYTHING EVEN IN HIS PHYSICAL ABSENCE

But one thing is this. I will give you one example, sir. He told some office bearers, "I will come." So the people were getting ready, but naturally Swami behaved in His own Divine style. Eventually these people were frustrated because Swami didn't come. So they came and asked, "Swami, You said You would come, yet You didn't come, Swami!"

"Arre, arre!" He replied. "I didn't come? Actually, I came."

They replied, "Swami, You didn't come."

"Right in the outskirts of your town, there is the house of a retired commercial tax officer by the name of Gopal Rao. Near his house is a wide space. You cleaned all that land, right? You removed all the thorny bushes, didn't you? And you touched every inch of it with the palms of your hands to ensure that the land was clear of all thorns because Swami walks barefooted and you didn't want the thorns to trouble Him. So you checked every inch. When you were touching that land, I felt as if you were touching My heart, like a doctor putting his stethoscope on a patient's chest. That is how I felt when you were touching the land. I know everything. I came there." That is what Baba said.

That Gopal Rao is the father of an engineer by the name of Prabhakar Rao, who has settled in W6, Prashanthi Nilayam. Why do I give these details? Because there may be some doubting Thomas's here. Why do I say this? Because earlier I was a doubting Thomas like you. I was like you. We are friends at one time or the other. So when I am giving you the details, you will understand that Swami saw all that work done by those people. What do you say now?

SWAMI'S FACE IN RICE PUDDING

Here's another example: there was a *Mahila seva dal* convenor, a girl who had done her MSc in zoology. When she gave her wedding card to Him, Baba said, "I will come and attend your wedding." This poor girl believed it. So during the whole wedding, she was looking for Baba. Instead of looking at the bridegroom, at how that fellow looked and all (because she has to live with him), she was searching for Baba.

When the wedding was over, she was still searching. Swami had not come. There was a heavy lunch with lots of food. All kinds of sweets, all piping hot, were served. People were very busy. Suddenly people started moving towards the kitchen, crowds of people. Everybody got up from their seats and started moving towards the kitchen. This girl was very worried. What had happened? What had happened in the kitchen?

She too went there, and what did she see? A very big container, full of *paysam*. You know *paysam*? It's like rice pudding. There was this big container full of *paysam*, and all of them could see Swami's face in it. Swami's face!

All were looking at Him, at Swami's face, and they started serving the *paysam* to everybody. Until the last spoon was served, they could still see Swami's picture there in that large container. The people from that district, Srikakulam, are here now. So if you want, you can verify this story.

GOD COMES IN ANY FORM—IT IS FOR US TO SEE HIM

So, "I will come" means He will come; but it is for us to see Him. Shirdi Baba said, "I will come for lunch," but He didn't come. When the lady said, "Swami, You said You would come, but You did not. Why?"

"Arre!" He said, "I came but you drove Me away."

"Drove You away?"

Yes. She drove Him away because He came in the form of a dog. The next day, He came in the form of a buffalo. So, God may come in any form; therefore, we may not recognise Him. It is from that perspective that we may also look at this issue. Am I clear? Yes?

Now the time is up. Thank you very much. I have no words to thank you adequately, to thank you as much as I would wish to, because I didn't expect this much of a gathering. The change of day from Sunday to Tuesday was quite unexpected. That this many have turned up is because of your willingness, your eagerness, and your devotion to spend some time in holy *satsang*.

May God bless each and every one of you!

Anil Kumar finished by chanting the bhajan, "Seeta Rama Sree Raghu Rama"

OM...OM...OM...

*Asato Maa Sad Gamaya
Tamaso Maa Jyotir Gamaya
Mrtiyormaa Amrtam Gamaya*

*Om Samastha Loka Sukhino Bhavantu
Samastha Loka Sukhino Bhavantu
Samastha Loka Sukhino Bhavantu*

Om Shanti Shanti Shanti

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