

The Sunday Talk Given by Prof. Anil Kumar

Happy Deepavali

October 18, 2009

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

Sai Ram

Let me wish you all a very happy and holy Deepavali. As you know, this day happens to be the Diwali festival. Diwali festival is a festival of light – a festival of lamps and delight. Diwali is a great function, an important festival observed all over the country in India, from Kashmir to Kanyakumari. You must know that Diwali festival was observed in the White House, and President Obama himself participated in the celebration by lighting the lamp. Many Indians who have settled in America are very happy about this: the U.S. President participating in Diwali festival in his official residence, the White House!

Therefore my friends, Deepavali or Diwali (whichever you call it) is a very important function. It is celebrated here for three days, while it is celebrated for five days in states like Gujarat, India. This festival requires us to light lamps or candles and put them all around our residences, near the altar and backyard, and quite close to some of the important trees that we worship and which are of cultural importance. Therefore, Deepavali is a festival of lamps. For three consecutive days and nights, we keep the lamps lit and our residences full of illumination. So let us understand the inner significance and importance of Diwali festival, which is very important to Sai devotees.

DIWALI IS A FESTIVAL OF LIGHTS

What is the purpose of Diwali? What does it mean to me in my life? Is it a festival of gaiety, fun and frolic? Is it a festival to feast and have new clothes to wear? Or is it an occasion to meet friends and socialise? What is Diwali? What does it mean?

As I said, it is a festival of light. It is a festival of lamps, which are lit on three consecutive nights. I spoke to you sometime ago during Dasara celebrations. Dasara celebration spreads over nine nights called 'Navarathri': *nava* means 'nine', and *rathri* means 'nights'. Therefore, Dasara is the celebration spread over nine nights. This period is also called *Sharana Navarathri*, which we observed recently when we witnessed the *yagna*.

But this Deepavali is a celebration spread over three nights where we illumine our houses and celebrate joyfully, inviting relations. Newly married couples spend time with their in-laws. Deepavali season is full of fun.

So what is the objective? Why do we celebrate? What do we want to get out of this festival?

THE THREE PURPOSES OF DEEPAVALI

The first thing is we pray to atone for our sins or mistakes. We accept our weaknesses, and determine not to repeat our mistakes. We repent for all wrongs that have been committed till now. So the first objective behind the celebration of Deepavali is to atone for our sins so that they are forgiven, with the determination that they will not be repeated. This is the first purpose of Deepavali.

Secondly, we pray for our forefathers, our elders who are no more and who are responsible for our stature. We are what we are today because of our parents. During this festival of Deepavali we express our thanks and gratitude to our forefathers, with prayers to God that their souls may be blessed and they rest in peace forever and ever more.

And the third purpose of Deepavali is this: “Oh God, keep me free from all diseases. Keep me away from poverty, all kinds of afflictions, sufferings, and problems. Oh God, grant me wealth – the wealth of knowledge, the wealth of expertise, the wealth of good family, and the wealth of wisdom.” This is the third objective and the third purpose behind the celebration of Deepavali.

THE FIRST DAY OF DIWALI IS DHANATRAYODASHI

What are the names of these nights which are celebrated consecutively? The first and foremost is called ‘Dhanatrayodashi’, *dhana* meaning ‘money’. So the first day is celebrated praying to God for His blessings so that we may have enough money or *dhana*.

In North India, the Marwaris or shopkeepers worship currency and coins. They worship Goddess Lakshmi, the Goddess of wealth. Why? “Oh God, this hard earned money should be spent for useful purposes: such as charity to help the poor and needy. I don’t want to waste or misuse my money.”

So this is the first day of celebration: Dhanatrayodashi.

NARAKA CHATURDASHI IS THE SECOND DAY OF DIWALI

The next day is called ‘Naraka Chaturdashi’, also known as ‘Kala Chaturdashi’ or ‘Kali Chaturdashi’. On this occasion we pray for our grandparents, great grandparents – all of our forefathers who are no more with us. “Oh God, shower Your blessings on them. May their souls rest in peace.” This is the second day of observance of Deepavali night.

The third night is Deepavali ‘Amavasya’, where we worship Goddess Lakshmi on the dark night.

BALI PADIYAMI

The fourth night is called ‘Bali Padyami’. During this day of Bali Padyami, Lord Krishna lifted Mount Govardhana. On this day, it is important that we have a head bath: we apply oil of *til* (sesame) seeds all over the body and take a bath. *Til* seeds are very important, because they represent the goddess of wealth. The water represents the most sacred river in India: Ganga or Ganges. Therefore, on this day of Bali Padyami, we have a head bath or *abhyanga snan*, with water representing Ganges, and we anoint the body with oil made out of *til* seeds, in which it is believed that Goddess Lakshmi is specially present.

THE FIFTH NIGHT OF DIWALI

The fifth day is 'Yama Dwithiya Bhagini Hastha Bhojanam'. This is the fifth night of the celebration of Deepavali. What happens during this night? Sisters invite their brothers so that the kinship, the bondage of love between brothers and sisters, is strengthened.

Therefore my friends, Deepavali festival includes these five days of celebration: Dhanatrayodashi is the first night; the second is Naraka Chaturdashi; the third is Deepavali Amavasya, where we worship Goddess Lakshmi on the dark (no moon) night; the fourth night is Bali Padyami; and the fifth is Yama Dwithiya Bhagini Hastha Bhojanam. We will come to know more details during the course of the talk this morning.

THE STORY OF DIWALI

So here is the story, my friends, known to many Indians; but our *saiwisdom* website is global. I cannot take it for granted that all of you know the story. Therefore, I shall try and explain the story as briefly as possible.

Once there was a kingdom. The capital of this kingdom was called Pragjyotishapura and the name of the king was Narakasura. Narakasura was a demon who had put Indra, the head of all gods (angels) to great troubles. Indra could not bear the suffering, so he ran to Lord Krishna and fell at His feet.

"Oh God! Come to my rescue. I am tortured by this King Narakasura. Please help me," prayed Indra.

Krishna, in response to the prayers of Indra, the head of all gods and angels, was ready to fight with Narakasura. How did He come? His chariot was Garuda, the bird. So Lord Krishna on his chariot Garuda, the eagle, accompanied by His wife Sathyabhama, started coming close to the kingdom of Narakasura.

Nakasura's kingdom was very strong. The capital Pragjyotishapura had an army battalion to safeguard it. It has a big fort, a wall like the Great Wall of China or the Berlin Wall. There were not one, but five forts. If anyone needed to get in, he had to cross all the five forts! Inside the forts, there was a lake, and in the water was another demon named Murasura. Murasura had five heads, and one had to fight with him in order reach the capital of the kingdom of Narakasura, the king.

So it was not so easy to get into that capital as it was protected by five forts, as well as by a lake with Murasura, the five-headed demon. Unless you crossed them, you could not reach the capital.

So Lord Krishna, on His chariot, Garuda, the bird, along with His wife Sathyabhama, crossed all these five forts. He killed Murasura, the five-headed demon, entered the capital city, Pragjyotishapura, killed the king Narakasura, and freed Indra, the head of angels and gods from troubles. This is the story.

SYMBOLIC MYTHOLOGY

My friends, this is all mythology. This is the story associated with the Deepavali festival. Since Narakasura, the demon, was killed on this day, this is called Naraka Chaturdashi. Narakasura was evil-minded and he gave trouble to all *rishis* and sages. When he was killed by Krishna, the whole country celebrated his death: “Narakasura is dead! We are very happy,” they said. “We are free from torture. We are free from worries and anxieties. We can go ahead with our rituals.”

Therefore, Deepavali is a celebration of the death of Narakasura at the hands of Lord Krishna. That is the story. But the story has tremendous significance. Every character here represents a value. The whole story is symbolic. I want my western friends to understand mythology from this point of view – that all these stories are symbolic and every character is value-oriented.

NARAKA REPRESENTS FLEETING WORLDLY HAPPINESS

Who is Narakasura, the King? *Sura* means ‘angel’ or ‘god’: *su* means ‘the aspirant who wants liberation’. So *suras* are ‘angels or gods who seek liberation’. But *asuras* means ‘those who do not seek liberation, who are in bondage’ – the demons. Narakasura is a demon because of bondage. And his name is Naraka. *Nara* means ‘that which is lost, that which is gone, that which leaves’. *Ka* means ‘happiness’. *Nara* is ‘that which is bound to go, which is not permanent’. So Naraka refers to ‘worldly happiness, worldly pleasures, which are not permanent’.

Therefore, every one of us is a Narakasura – meaning we run after ephemeral, temporary, worldly, physical or sensual pleasures. That is the quality of Narakasura. Everyone is a Narakasura.

This Narakasura has another name, Bhumasura. *Bhuma* means ‘earthly’ – that is, earthly or worldly joys or pleasures. So, Bhumasura is one who is very happy in the midst of worldly joys and pleasures. That is another name of Narakasura.

Narakasura has a third name also: Bhagadatta. *Bhaga* means ‘birth and death’. Birth and death happen because of *karma*, the result of past actions. So Bhagadatta is the one who has given himself to the repeated cycles of birth and death.

To sum up, these are the three names: Narakasura, the one who is after fleeting temporary joys; Bhumasura, the one who is after earthly pleasures; and Bhagadatta, the one who is caught in the cycle of birth and death. These are the three names of the same individual.

PRAGJYOTISHAPURA REPRESENTS DARKNESS AND IGNORANCE

As I explained earlier, this Narakasura, the King, rules a kingdom and the capital is Pragjyotishapura. What is the meaning of Pragjyotishapura? *Pura* means ‘body’, *jyotisha* is ‘light or effulgence’, *prag* means ‘before’, or ‘prior to that’, or ‘preceding that’. So what is there before *jyotisha*, the light of wisdom? Darkness! What is that darkness? Ignorance! So Pragjyotishapura means the city of darkness, the city of ignorance.

Therefore, Narakasura is the individual man or woman running after worldly joys and pleasures; Bhumasura, forgetting the fact that he/she is caught in the cycle of birth and death; and Bhagadatta, a king ruling the whole kingdom, with the capital Pragjyotishapura, or the city of ignorance.

Now tell me who is Narakasura? Every one of us is Narakasura! What is the city Pragjyotishapura? The place we live in is the land of ignorance. See how symbolic it is! Every name has a meaning. Every character is value-oriented.

INDRA REPRESENTS THE MIND

So this Narakasura troubled Indra, the head of all angels and gods. Who is Indra? Indra is our mind. This mind is put to trouble by Narakasura. Who is Narakasura? Worldly pleasures, attractions, distractions, treasures and fleeting joys – these are all troubling our minds!

Mind is Indra. Therefore, Indra could not bear this. The alternative left to Indra is to run and fall at the feet of Lord Krishna, to take refuge there to be saved from the torture.

LORD KRISHNA IS NIRVRITHI MEANING NAMELESS AND FORMLESS

Therefore, Indra, the mind, runs and falls at the feet of Krishna. Who is Krishna? Krishna is *nivritthi*, meaning ‘without attributes’, ‘without any name and form’. Nameless, formless, attribute-less, total absolute freedom, unsullied, blemish-less, spotless freedom: that is Krishna or *nivritthi* – the one who is not caught in the cobweb of birth and death, the one who liberates.

Therefore, it is most appropriate that Narakasura, the individual representing all worldly pleasures, has the mind, Indra. When Indra is put to trouble by Narakasura, the one of worldly pleasures, he has to run to the Lotus feet of Krishna to be rescued. Krishna is God Almighty, representing *nivritthi*. It means He is not affected by *vrithis* or *vasanas*, tendencies or traits, or attributes.

Therefore, in our individual lives, if our mind is to be free from worldly pleasures or sensual pleasures, what should it do? It should fall at the feet of Lord Krishna so that it is free. That is the significance of Indra, who represents the mind that is tortured by Naraka or worldly pleasures, that runs to the Lotus feet of Krishna, God Himself, to be rescued. As individuals, we can never be free from worldly joys or earthly pleasures, without seeking refuge at the Lord’s feet – the kingdom of heaven.

GARUDA, THE CHARIOT, REPRESENTS THE HOLY SCRIPTURE

Now because of this act of surrender, when the mind, Indra, surrenders to the feet of Krishna, God Himself responds. How does He respond? He comes to attack Narakasura. How does He come? He comes on the chariot of the bird, Garuda. What do I mean by Garuda? Garuda is the chariot of Lord Krishna or Lord Vishnu. So Lord Krishna rides on the chariot Garuda, accompanied by His consort Sathyabhama, and attacks Narakasura. This Garuda is the Holy Scripture, be it the Bible, Vedas, or Quran.

FIVE FORTS REPRESENT THE FIVE ELEMENTS OF NATURE

Krishna is God. His consort Sathyabhama is wisdom, the treasure and light of knowledge. When Krishna comes close to the kingdom, He has to pass through five strong stone forts to get into Narakasura’s kingdom. What are these forts? The Sanskrit word for ‘fort’ is *durgam*. So what are these five forts? They are *giri-durgam*, *shashtra-durgam*, *jala-durgam*, *agni-durgam* and *vayu-durgam*.

Giri-durgam is a fort surrounded all around by mountains that form an armour, a protection, for all kinds of defence. That is the first fort, the fort of mountains. The second is *shashtra-durgam*. *Shashtra* means ‘arrows’ or ‘weapons’. So the second protecting fort is full of weapons. The

third fort is *jala-durgam*, a fort full of water. The fourth, *agni-durgam*, has fire all around it. And finally, there is the fort of wind-storm or *vayu-durgam*. These are the five forts protecting the entire kingdom of Narakasura.

What are these five forts? They represent the five elements of Nature: earth, water, fire, wind, and space. These are the five elements that constitute the five forts of the kingdom of Narakasura. So Krishna has to pass through all of them. So for God to enter, He has to make one free from the effect of the five elements. This is the first obstacle.

WATER REPRESENTS MAYA OR ILLUSION

Then Krishna has to pass through another obstacle: the water where Murasura, the five-headed demon is hiding. So Krishna, after crossing the five forts representing five elements, has to go to the water and kill the demon, Murasura. What is this water? This water is *maya* or illusion. There He has to kill that five-headed demon, Murasura.

FIVE HEADS OF MURASURA REPRESENT THE FIVE SENSES

What are those five heads? The five senses are the five heads. So when I surrender to God, I am freed from all the five forts, meaning the five elements, all the five senses (or Murasura), as well as Narakasura, which is attachment to fleeting pleasures and worldly joys, all of which are like passing clouds.

So He goes into the city supported by His bird chariot, Garuda (who represents the scriptures or the *Vedas*), and accompanied by His consort Sathyabhama (who symbolises the treasures of wealth, wisdom, spiritual knowledge, awareness, and consciousness). Subsequently He kills Narakasura, who represents the worldly, earthly, sensual pleasures; these pleasures are gone. These pleasures vanish because of the scriptures (Garuda), and spiritual knowledge or wealth of Sathyabhama. Lord Krishna represents *nivritthi*: one who is beyond cause and effect, one who is beyond duality, one who is not affected by any of these.

I would like to draw your attention to another important point: what type of fellow was this Narakasura? He held around 16,100 ladies as captives, all of whom were princesses. So after killing Narakasura, Krishna met all these 16,100 captive princesses. They all prayed to Krishna, "Oh Lord, save us. We love You, we give our hearts to You, we surrender to You." Then Krishna gave them all refuge.

PRINCESSES REPRESENT TENDENCIES AND ATTITUDES

That is the next part of the story. Who were these 16,100 ladies held by Naraka as captives? Who were they? These are certain tendencies that we have from our past lives. For example, take a seed. When a seed is sown, it grows into a sapling – a tender, delicate, young plant. This then grows into a gigantic tree, bearing flowers and fruits later.

So the gigantic tree with flowers and fruits has come into existence from a seed. A seed today is a tree tomorrow. So the entire tree is within the tiny seed. Similarly, all this present day life, with its duality of pleasure and pain, our fate, our destiny – all this is contained within that seed. *Bija* means 'seed'. *Vasanas* are the tendencies and traits of past lives. That is the meaning of the 16,100 princesses. They are the tendencies, attitudes, or *vasanas*, in the form of a seed, which we carry today from our past lives. Krishna blessed the princesses, which means that all our attitudes, thoughts, and temperaments should be blessed by God.

THE GARDEN REPRESENTS UPLIFTING EXPERIENCES

So Krishna killed Narakasura and returned along with Sathyabhama. On the way He found a beautiful garden which belonged to Indra. This garden contained a special plant by the name of *parijata*. What did Krishna do? He collected that *parijata* tree, uprooted it, and transferred it to the garden of Sathyabhama, His consort, as per the story. This is the second part of the story, which is associated with the celebration of Deepavali.

Now let me explain what it symbolises: 'garden' is *udyana* in Sanskrit. This word *udyana* has two syllables: *ud* and *yana*. *Ud* means 'uplifting, elevating', while *yana* means *prayana* or 'travel'. So *udyana* means 'travel towards noble things, travel towards uplifting, elevating experiences'.

PARIJATA TREE REPRESENTS MISTAKEN IDENTITY

As I explained already, Krishna went into that garden or *udyana* (meaning, an uplifting experience) where He found that *parijata* tree. Now what is that *parijata* tree? *Parijata* contains two words: *paritaha* and *jatam*. The meaning of *parijata* is 'mistaken identity' or 'super imposition'; it means to mistake one thing for another. That is delusion, illusion, or *maya*. Therefore the *parijata* tree symbolises *maya*.

So what did Krishna do? He uprooted *maya*; He uprooted that *parijata* tree which symbolises illusion or *maya*, and transplanted it to the garden of Sathyabhama, His consort. Remember Sathyabhama is the treasure of wealth of knowledge. So this *maya*, that is the *parijata* tree, is now transplanted into the garden of Sathyabhama, the treasure of wealth and wisdom. What does that mean? *Maya* can be gotten rid of if it is transplanted into the garden of Sathyabhama, the treasure of wealth of wisdom. Only then will *maya* disappear.

Maya will disappear if you are exposed to *jnana* or wisdom, *Atma jnana* or Self-knowledge. Sathyabhama is awareness, the knowledge of the Self or consciousness. So when *parijata*, the tree of illusion, is exposed to light or the wealth of knowledge, *maya* disappears. *Parijata* is gone. That is the meaning of the second part of the story, about the Deepavali festival.

HONEYBEES REPRESENT THAT WHICH IS READY TO BE DELUDED

Then what happens? The *parijata* tree has flowers that are very fragrant. They attract the *bhramara*, the honeybees. All honeybees and butterflies come towards those *parijata* flowers. What is the meaning of *bhramara*? *Bhramara* represent that which allows itself to be deluded or that which is ready to be deluded. So the *parijata* flower is delusion, while the honeybee represents that which is ready to be deluded. Since the tree is uprooted and placed in the garden of Sathyabhama, the treasure of wisdom, *maya* or delusion is gone. That is the interpretation of the second part of the story, of Deepavali.

ALL THAT IS AUSPICIOUS AND SACRED IS GODDESS LAKSHMI

Then comes the day of the festival 'Dhanatrayodashi': *Dhana* is Lakshmi, the goddess of wealth. My friends, Lakshmi does not only mean money; good health is Lakshmi, good family is Lakshmi, a good reputation is Lakshmi, grain is Lakshmi, and so is Mother Earth! All that is auspicious and all that is sacred is Goddess Lakshmi.

Dhanatrayodashi: on this day we pray to Goddess Lakshmi so that we have money, the wealth of good family, as well as good health that also leads to wealth. We pray for all eight aspects of

Dhana Lakshmi, all eight aspects of the auspiciousness of Goddess Lakshmi. That is the meaning of the celebration of Dhanatrayodashi.

The second night is 'Naraka Chaturdashi'. On this day we pray to God to free us from *naraka* or 'hell'. Hell represents suffering. "Oh God, help me get relief from all anxieties and worries which are the qualities of *naraka* or hell."

On Naraka Chaturdashi, the second night, we also pray to God: "Oh God, may You be the light to my forefathers who are on their journey to merge with You. My father, my mother, and my grandparents are all travelling towards You. They are all praying to merge in You. They are praying for total union with You. Therefore, please lead them, oh God. That is my prayer." That is the interpretation and inner significance of the second night, Naraka Chaturdashi.

MONEY IS GOD

The third night is Diwali. This is when the Goddess Lakshmi is worshipped, especially in the North, where they worship their homes and their jewels, as well as their jewellery shops! And they feed the poor. Money is not merely material, my friends. No. Money is God! So you cannot misuse or waste your money! That is what is meant by Deepavali.

MIND WILL BE PUT TO SHAME BECAUSE OF ITS ARROGANCE

Then comes the fourth night: 'Bali Padyami'. This is the day Krishna lifted the Govardhana Mountain. What did Krishna accomplish by lifting Govardhana? What purpose did it serve?

Indra was completely arrogant. He had become a dictator; he thought that he could do anything! When Krishna lifted the Govardhana Mountain, Indra was put to shame; he was humiliated. Now what is the meaning here? Indra is the mind. The mind is the ego, which is arrogant and full of pride.

Krishna lifted Govardhana, which means He lifted the whole world. He is the cause of this entire universe. He is the Creator of this creation. Let the mind (Indra) understand this principle. Otherwise, it will be put to shame because of its arrogance, and it will be humiliated because of ego. That is the inner meaning of Bali Padyami: to subdue the ego of Indra (mind) by lifting Govardhana.

The fifth night is 'Yama Dwitiya Hasta Bhojanam'. During this season, as I said in the beginning, sisters invite their brothers over and give them gifts, and also feed them well. This is of social and family importance.

'Naraka Chaturdashi' is also called 'Kala Chaturdashi'. In North India they make an effigy of Narakasura with cloth and hay and burn it; finally they dance in enjoyment! What is the significance? Narakasura, who represents fleeting pleasures and temporary joys, is to be burnt. That is the significance of burning the effigy of Narakasura on this day.

TIME IS A WITNESS

Naraka Chaturdashi has another name: 'Kala Chaturdashi' or 'Kali Chaturdashi'. This is the day when Goddess Kali is worshipped. This is the day when we realise that Time is the witness, because *kala* is Time. Time is a witness for all my good deeds, all my meritorious deeds, as well as my sinful deeds. Time is a witness and it records all that I have done. I cannot cheat or betray Time because Time is a witness. *Kala*, Time, is the cause for my birth, growth and death.

The Master of Time is Yamadharmaraja: he is the god of time, the cause of death. You cannot escape death, the ultimate end. Yamadharmaraja has the assistance of a person by the name of Chitrugupta. *Chitra* means 'mysterious' and *Gupta* means 'secret'. Chitrugupta maintains a secret, confidential record: the account of all our good and bad deeds.

I can cheat everybody, my friends, I can cheat everybody in the family; but I cannot cheat the witness inside! Within me there is a record of all my good and bad deeds. That is Chitrugupta: a mysterious recording, a particular (individualised) accounting; indeed, a very interesting maintenance of accounts of all the good and bad I have done!

THE MASTER OF TIME KNOWS THE RIGHT TIME

Yamadharmaraja is the Master of Time. He has many names. He is called 'Shamana', which means 'he knows the right time'. He will make you free from suffering at the right time. He will put you through suffering at the right time for all your misdeeds; when the time is over, you are free from suffering.

THE MASTER OF TIME IS EQUAL TO ALL

Yamadharmaraja is also known as 'Samavarthi'. This means he is equal to everybody. The Master of Time is not extra generous or extra considerate to Britain, Russia, or the UK! No, Time as the eternal witness treats everyone the same! He is not partial; he is uniform to all.

THE MASTER OF TIME HAS DISCIPLINE

Another name for Yamadharmaraja is 'Niyata', which means 'he has discipline'. He knows the why, when, where, how, and what of suffering. He knows why you suffer, how to make you suffer, as well as when to make you free from suffering! He knows why, when, and how to punish and how to keep you happy. So this is the day that we pray to Yamadharmaraja, the Master of Time.

Chitrugupta keeps a record of all our good and bad deeds so that we may be forgiven. I may be suffering because of my past deeds; but when I pray to God, He will give me the courage to bear the suffering. He will give me strong conviction so that I do not lose my faith because of my suffering and worry. So to grow in strength in spite of my worry, I have to pray to God. To ensure that I have the courage to suffer, I should pray to God. That is the meaning of Deepavali.

In addition, on this day of Deepavali, we pray to God so that we may be freed from poverty, sickness, afflictions, debts, bank loans, or mortgage – whatever our problems may be! We pray to be free from all that. We pray to Goddess Lakshmi, the symbol of knowledge, wisdom, property, land, food, grain, milk, and worldly wealth. That is the purpose behind praying on this Diwali day.

The last point is this: "Oh God, I have earned this money in a righteous manner. Oh God, I have this money for which I have struggled a lot. I pray to You that I will not misuse it or waste it."

"And I light lamps here, oh God, on Deepavali day. May these lights bring me all possible joy, delight, happiness, and bliss!"

So we worship with the help of illumination: the lighting of lamps. "Oh God, let me have pleasure here in this life as well as the life to come – my life on earth and my life hereafter." Such is Diwali festival!

I pray to God to bless every one of you and I thank you very much for your gracious presence. With Happy Diwali greetings once again, may Bhagavan Baba bless you and your family.

Thank you very much! Sai Ram!

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

*Asatho Maa Sad Gamaya
Thamaso Maa Jyotir Gamaya
Mrthyormaa Amritam Gamaya*

*Samastha Lokā Sukhino Bhavantu
Samastha Lokā Sukhino Bhavantu
Samastha Lokā Sukhino Bhavantu*

Om Shanti Shanti Shanti

© Copyright Prof. Anil Kumar Kamaraju - Puttaparthi All rights reserved.