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A Special Talk Given by Prof. Anil Kumar

Extra Satsang for the Kuwait Group

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

Sai Ram to all of you

With Pranams at the Lotus Feet of Bhagavan,

Let me thank the group from Kuwait for inviting me to talk on this pleasant morning. It has been my pleasure to meet groups from different countries and enrich myself by talking to them and learning from them. It is a bi-directional flow of information. Their leader asked me to speak on a spiritual topic. I don't know what exactly he meant as all topics are spiritual.

EVERYTHING IS A REFLECTION OF THE INNER BEING

Spirituality turned outside becomes knowledge, while spirituality turned inward is wisdom. Spirituality is like a mirror, which can be turned outwards to see the whole world, as knowledge. The same spiritual lens can be turned inward, to see our own Self, also called wisdom. So, spiritual consists of two sides, an outer and an inner, both being the same. In fact, I think that we should always be interested in these spiritual matters. Kindly ask questions following my talk, for any clarification.

If I mix sugar into water in a pot and make some holes in the pot, the sweet water will pour out. As is the water in the pot, so is the taste of the water that comes out of it. Similarly, with inward experience, when we see the outer world, it feels Divine and full of love. With outward experience, when we look inside, we feel that we need to travel inwards. In other words, spiritual travel is two-way traffic: from outward to inward, and from inward to outward. Once we enter the inner world, we find that the outer world is not separate. From the outer point of view, there is something outside and there is something inside. From the inner point of view, there is nothing outside. The outer is nothing but the reflection of the inner.

That's why Baba says that everything is a reflection of the inner being. Baba's quotations may seem to be quite simple, and appear to be understood; but in reality, unless we go deeply into every statement, we do not experience the profundity, depth and inner significance of every statement.

What does the statement that 'everything is a reflection of the inner being' mean? It means that when you travel outwards to inwards, called *Pravritthi*, you find that the inner is separate from

the outer. But once you reach inside and look at the outward world, called *Nivritthi*, you'll find that everything is one and the same. From outside there are two, but from inside there is only one. In other words, it is like travelling from duality to non-duality.

We are in a dual world, so we think that we are separate: we are in the world and God is over there. But once we experience the non-dual, we understand there is nothing but our own reflection. So, moving from duality to non-duality is the first goal of spiritual travel. While we continue to remain in duality, we should understand that our journey is incomplete and our goals are not yet well-defined.

TRUTH IS CHANGELESS

For the second point, here is an example: the water in this glass has the form and colour of the glass. When I pour this water into a river, what happens? There is no glass or shape; the water becomes one with the river. The form is gone, the colour is gone, and the name of the glass is gone because now it has become the river itself. In other words, name to namelessness and form to the formlessness, are the two objectives on the spiritual journey. Moving from duality to non-duality is the first objective; moving from name to namelessness is the second objective; and moving from form to formlessness is the third objective.

Here is the fourth objective. We find every one of us introducing each other in this way: "I am so-and-so from Kuwait," "I am from Iran," "I am from Iraq," or "I am from India." Everyone is referring to their own self using this letter 'I'. Spirituality will take you from 'I' to 'we'. You are no longer that single 'I'. You are no longer a tub of water or a canal or a lake. You are now the mighty ocean itself. So, this 'I'-ness takes us towards 'we'-ness. That is another point of interest on our spiritual journey. Since the gentleman asked me to speak on a spiritual topic, I am doing just that.

Another thing is this: we consider everything around us as true—the buildings, the trees and the people. But they are not. Why? Truth is changeless. The tree, ten years ago, was not like this. Some tree existed last month, but this month it is not there. So that which comes and goes, that which changes, is untrue. That which is changeless is Truth. So, though twenty-five years ago I must have been young, or forty years ago I may be was quite good-looking also, today I am not. I changed; but as a boy, I was telling everybody that I was this, and I was that. As a young man, I was also using this word 'I'. As a father, I was using this word, 'I'. Even the 'I' continues on today. This 'I' has not changed. As a boy, as a youth, as a father or as a grandfather, I use this 'I', 'I', 'I'. The body changes: curly hair at one time, semi-bald now, next year maybe totally bald! But the 'I' has not changed. So the 'I' is true, while the body is untrue.

Therefore, the whole world is untrue because it changes. But the Divinity inside is Truth. I see my body, I see my hand, I see myself in a mirror; yet the true 'I', I do not see. Similarly, creator is not seeing creation. Creator is the foundation, while creation is the building. Creator is the root, while creation is the tree. So from untruth to Truth, that is the spiritual goal.

BABA'S PURPOSE IS TO HELP US REALISE DIVINITY

From the darkness of ignorance towards the light of awakening is the spiritual journey. We think that is clear to everyone, but it isn't. No one dies. Why? Because no one is born. If anyone is born, I can understand that they die. But no one is born. Why? It is only the body that appears and disappears.

We have electricity. You screw the bulb into the socket and the bulb sheds light. When the bulb filament is gone, the bulb is useless, though electric current is there still. That current is Divinity and the bulb is the body. That current is vitality, the life force; therefore, I am the current and not the bulb. Travel from falsity to Truth is *Asatoma Sadgamaya*. Travel from darkness of ignorance towards light of knowledge is *Tamasoma Jyothirgamaya*. Travel from death to eternity is *Mrutyorma Amritamgamaya*. These are the different channels on our long spiritual journey. Let's not think that we started our spiritual journey just now. We have been on it over several lives in the past. It's a continuous journey.

The question may be: how long should we travel? How long? Until, this 'I' is gone, until this entity or separateness is gone, until I feel that I am everything—that I am God, that I am no longer the body, that I am no longer the mind, that I am no longer the intellect, that I am Divine—until then, our journey has to continue, and we will continue. Baba's main purpose is to help us in our spiritual journey. Yet we want Him to help our son get married, and we want our daughter married to a boy from the US, preferably a boy with a green card. We want a new house. We want a five-figure salary. So our purpose is different.

Take the plantain (banana) tree: food is served on the plantain leaves. Though the plantain leaves are useful, the plantain tree is not grown for the leaves, but for the fruit. The coconut fibre is useful, and coconut shells are useful; but the coconut is mainly grown for coconut water. Likewise, life is for realising Divinity, for the Divine experience. Swami helping my son, Swami helping your daughter, Swami helping us to come out of danger or the threat of illness are all by-products. His main intention is to lead us along our long spiritual journey towards Divinity. That is the mission which He has taken up and so it is that we find the Divine incarnation amidst us. All colleges, hospitals, *bhajans*, and meditations are for this ultimate purpose only—to make every one of us realise Divinity. That is the main purpose.

A child refuses to go to school in the beginning. So we offer chocolates, Sprite, Coca-cola, milkshakes, pizza, or ice cream so that the child is tempted to go to school. We give just until the child gets used to going to school. We don't give the Coca-cola every day; we give only in the beginning until the child loves the school. Similarly, until we are turned towards God, the chocolates of miracles happen, the sweets of Divine experience happen, the smiles of encouragement are given, and the waving of the hand elevates us. These are all the attractions. These are all things done to draw our attention towards Him, who is the ultimate goal.

With that spiritual note, I leave the floor to you. You are free to ask questions without any reservations. We are members of the same family: never consider that I am separate from you and never dream that I am more than you. No, no, no! I'm as good as you or as bad as you and no different from anyone. Yes, so please ask questions.

ATMA REMAINS THE SAME

Swami spoke about Atma on 20th I think. None of us could attend the discourse here. Since you were translating, could you please repeat that?

Swami spoke on *Atma* mainly along these lines: the nameless, formless, changeless eternity is *Atma*. That is what He said. He also said that in order to visualise *Atma*, we give it different names like Rama, Krishna and Shiva. Names may be different, but *Atma* remains the same.

Yes, sir, please feel free, no reservations.

WITHDRAWAL OF MIND ENDS THE CYCLE OF BIRTH AND DEATH

Sir, you were talking about reincarnation. I've read that there are two reasons which allow us to take a rebirth: one is some unfulfilled desire that we may have, and number two is ignorance. I'm not able to understand why ignorance should yield us another birth. Further, to expand this question, how do we put a stop to taking another human birth?

A good question indeed! How to come out of the cycle of birth and rebirth? Whenever we speak, we should have scriptural sanction. I cannot simply imagine, or give my own hypothesis. I don't do that. There is one *Upanishad* by the name of "*Prashnopanishad*" that deals with this topic clearly. It says that there is *Atma* or Self or consciousness, and that this consciousness sends forth waves. What are these waves? Two waves: one wave is *prana* or life, while the other wave is *manas* or mind. So out of that consciousness, life (*prana*) and mind (*manas*) are produced.

Mind is the software. The mind is nothing but a thought. This thought leads to action. This action leads to consequences, and all these are recorded in the mind. *Prana*, life, arises from consciousness and enters into the body because of the mind. Am I clear? What we have to do now is to see that the mind and *prana* are withdrawn, so that they may go back to the source. As waves come, they are separate; as waves go back, they merge with the ocean—there are no more waves now. Similarly, to get out of the cycle of birth and death, you have to rise above *prana*, the life, and *manas*, the mind.

Well, how do we do that? Is there any formula to rise above the life, *prana*? Is there any formula to rise above the *manas* or mind? Are there two methods? No, my friend, the method to rise above the mind and *prana* is the same. What is that method? If you want the waves to go, what should happen? The waves should merge back into the ocean. Am I clear? Likewise, if we want to rise above this *prana*, the life, and *manas*, what should happen? They should merge back into that consciousness, as that is their source.

How do they go back? They go back by turning inward. As a simple example: take a spoon of sugar and mix it in water. It dissolves. There is no more sugar. Similarly, when this mind and the life, *prana*, merge back into the ocean of consciousness, there is no separation. Birth and rebirth is because of the mind. When the mind merges into consciousness, there is no sequence, no consequence. Therefore, the only way to be birth-less, the only way to be deathless is to withdraw the mind, to annihilate and merge the mind in consciousness by the process of meditation. Good question! Are you an engineer? Did I put my calculations correctly?

CONSCIENCE IS INDIVIDUAL, CONSCIOUSNESS IS UNIVERSAL

One more question: we were talking about consciousness. We, at least I, often get confused between three terminologies: conscience, conscious, and consciousness. Is there any easy way to remember this?

Very easy! There is no one to explain things in a simpler way than Baba Himself. I was reading *Bhagavad Gita* and could not understand some terms. Silently, I sat down. Immediately from Baba's discourse, I could get clues from His understanding. Volumes are written about 'conscious, conscience, and consciousness', though many talks about them end up in confusion. But Baba puts it simply like this: the body represents 'conscious'. Am I clear?

How do I say that? If anybody looks at you, you will be very aware of your dress, or very self-conscious. If anyone looks at you, you think, 'What's wrong with my hairstyle?' We immediately check our dress and hairstyle. We are conscious of the body, right? We go to attend a dinner or we attend a party, and we are very conscious of our dress. 'Is the tie matching?' So, conscious, first stage, represents the body.

The second, conscience, represents Divinity at the individual level. My conscience tells me to do or not to do something. Everybody says, "Sir, don't force me to do that. I acknowledge that you're my boss, but my conscience tells me this." Electricity in the bulb is individual, as in the party candle, as in a hundred candles, like that. Am I clear? So conscience is Divinity at the individual level. When we say 'I', 'I', 'I', your 'I' is referring to your conscience.

Consciousness is the universal 'I', that universal 'I'. Here's a simple example: air is present everywhere, right? What do we do with it? Some air is pumped into a cycle tyre, and some into a truck tyre or a car tyre. The air in the tyre is the same as the air all around. The air all around is spread all over, whereas the air in the tyre is limited, though the air is the same. Therefore, the air in the tyre is 'conscience', while the air all over is 'consciousness'. So 'consciousness' is universal, while 'conscience' is individual, and 'conscious' is the body. Am I clear?

Thank you.

See, I've been a teacher for the last 46 years, so this is my job!

DIVINITY IN SELF IS SEEN ONLY IF MIND IS TURNED INWARD

We're all Divine, but why is it that I am not able to see Divinity in myself and others . . . especially in myself?

The only reason is this: just because you do not see Divinity, it does not mean that you can deny it, can you? Since we are students of science, how can we accept that which we cannot see? Do you see your back? Please try. (*Laughter*) Here or in your room. You better take some ointment or balm with you because you may have a sprain after trying! Just because you cannot see your own back, you cannot say, "I have no back, I'm backless!" Can anybody say that?

Another example: try to see your own ear with your eyes. The eye and the ear are so near, but they do not see each other (*Laughter*). So can you say, "No sir, I don't see my ear, so I am earless"? Or, "I don't see my back, so I am backless"? It means those things that are not seen cannot be denied.

Also, those that are seen cannot be accepted. All those things that are seen cannot be accepted. We are here seated nicely, yet the earth is revolving at a terrific speed on its own, and revolving around the sun. You do not see it, but still it revolves. What about sunrise and sunset. Is there a sunrise or a sunset? When the earth turns that way, we see a sun rise this way! However, the sun is always there. It doesn't rise and it doesn't set.

So what you see may not be true, and what you do not see cannot be dismissed. Similarly, I may not see the Divinity within me, but I cannot say that there is no Divinity. I may not see the Divinity in you, but I cannot say there is no Divinity in you.

As for the next point, here is a simple example: the bulbs are different, yet the electricity that lights this bulb is the same as the electricity that lights that bulb. You cannot say, "Sir, that electricity is Kothacheruvu electricity which is lighting this bulb; this bulb is lit by Dharmavaram electricity. The central bulb is Puttaparthi electricity, isn't it?" It's nothing like that. Now, if I know the electricity of this bulb, I'll know the electricity of all the other bulbs. Am I clear? Similarly, when I see the Divinity within myself, when I experience the Divinity within myself, I realise the same Divinity is present in everyone.

Now, why don't I see my own Divinity? Somebody said to me, "Anil Kumar, you have not buttoned your shirt properly."

So what do I say? "Please get the mirror."

You'll get the mirror and I'll check whether I have buttoned properly. But suddenly I say, "Gentleman, I don't see my image in the mirror. I want to check whether my button is correct or not."

You brought me the mirror, but I don't see my image. Why? It's because the mirror is turned toward the other side. The mirror is not turned towards me; it is turned towards you. So therefore, I don't see my image.

Then you will say, "Mr. Anil Kumar, you are a professor. People say professors are absent-minded. We can understand that, so please turn the mirror so that you can see."

Then I say, "I want a pen, I want a pen."

"Gee, you have two pens in your pocket which you won't give up, so why ask others?"

Similarly, we don't see the Divinity within us because the mirror is turned outside. What is the mirror? The mind is the mirror which is directed outward. Hence we are unable to see our Divinity.

So the mirror, the mind, has to turn inwards. Then we will experience Divinity. It's so simple. Baba always uses this example. (Please loan me that book.) This is a hand fan (waving the book). If I do this, I get the breeze. If I do that, you get the breeze. Similarly, the hand fan is the mind which has to be directed inward. How would you get the breeze if it is directed outward? Therefore, the mind has to be inward to experience this consciousness.

MIND TURNS INWARD IF THE SENSES STOP WORKING OUTWARDLY

So when you say mind has to be inward, what does this actually mean?

The mind has to be turned inward. What does this actually mean?

You are also from Kuwait?

I'm from California. I saw you at the USA youth camp.

Oh! And still you can bear with me! I should thank you. I really enjoyed my stay there. The NYC group was very interesting. That's why I stayed for all three days there. Good. Nice meeting you.

When the mind is turning inward, what does this actually mean? When I see all of you, my view, my sight is outward. Clear? That's why I see you. When I listen to all sounds, it means my ears are outward. When I think of pizza day in the western canteen, my mind is outward. Our senses are outward, so we are able to think of the outer world. When you close your eyes, can you see anything else? No. When you just stop listening, can you hear any sounds outside?

So, when all the senses stop doing work outwardly—like closing your eyes, not listening to any sound, just watching your breath so that thoughts also are controlled—then the mind turns inward. Therefore, thoughts are to be controlled by breath control. Breath control is called *pranayama*. By *pranayama*, you'll have thought control. By closing all external senses, you will close that outer view; so then you will have the inner view. Am I clear?

REFLECTION IS NOT A QUESTION OF TIME

How long are we supposed to reflect?

Very good question! How long are we supposed to reflect? It is like a child or any of us asking, "Mother, how much should I eat?"

The mother will tell you, "Until you are satisfied."

"How long should I sleep?"

"Until you feel like getting up; until you can no longer sleep."

"How long should I exercise?"

"Exercise until your muscles start aching."

So it is not a question of time, but a question of one's own interest and convenience. How many bottles of cold beverages should I drink? Let your thirst determine that.

DIFFERENCES ARE CAUSED BY IGNORANCE

Is conscience the same for all?

Yes, but the word 'conscience' is given different names. Conscience is a portion of consciousness. Simple example: you go to the river and bring a pot full of water. The pot full of water is out of this river; but this pot full of water is limited, while the river is unlimited. There is a difference in the quantity; but the quality is the same. Conscience is individual, while consciousness is universal; yet they have the same quality.

Then, why are there differences?

Where are you from? Such brainy people! (*Laughter*) That is why all eyes are on that country now. Ah! Yes, I'll repeat the question. When the Divinity in all of us is the same, when conscience and consciousness are the same, why are there differences?

It is a simple thing: differences are due to ignorance. Simple example (I don't know whether in Kuwait you have these things or not): children have beautiful dolls made out of sugar candy. Some are in the shape of a bird, some in the shape of a dog, some others in the shape of a peacock, but made up of the same sugar candy.

A child will go, "I want a dog."

Another child will say, "I want a lion."

But is it a lion and a dog? No. If I give a lion, the child says, "Daddy, I want a dog."

"Oho! I see."

"No, I want a lion."

The child insists on the lion and dog, forgetting the fact that these are all made out of the same candy sugar. It is ignorance or *ajnana* that is responsible for our differences. When one's *jnana*, the light of knowledge sets in, *ajnana* or the darkness of ignorance is dispelled. Am I clear? Very good question!

DESTINY AND FATE

Destiny and fate, do they have any relevance in spirituality?

Destiny involves two points, destiny and destination. Paris is a destination. Bombay is a destination. So destiny, destination involves two points - distance and time. Fate is you reaching or being unable to reach the destiny.

Now what is their role in spirituality? Our destiny is to reach God, to attain God, to experience God. We think reaching God involves time and space. Darshan is at 8:30 -- time. Baba is in Puttaparthi, Baba is in Bangalore -- space. So when you think of God in a temple, it is space, while to reach the temple is time. But fate is your capacity to see that God within yourself. If your fate is bright, you will have the capacity to see that God, that destination, even here.

If your fate is negative, then you may not be able to recognise it at all. Fate more or less depends on two factors. The first factor is your earnestness, sincerity, and concentration; and the second factor is God's mercy. Your intensity and His mercy can change fate. All of us are here because of His mercy and because of our desire to be here so we could reach this destination. Now it is our fate to understand His message, to make every effort to know His message and to practice His message, and to experience Him within. Am I clear?

When God is everywhere, why is there a question of destiny and destination?

See that. Hey, what are you doing there? If you are of this standard in ninth grade, I don't know what standard you will reach after some time! God bless you. When God is everywhere, where is the question of destiny and destination? That is her question.

What is your good name?

Karunya!

Do you have *karunya* for everybody? No? You close your door if anyone comes to you, right? *Karunya* is compassion or goodness. Now we say God is everywhere as a declaration, but not out of experience. If we say God is everywhere out of experience, can we behave as we are behaving? Can we talk as we are talking? Can we think as we are thinking? No.

God is everywhere, but somewhere I have my privacy. He is everywhere, but somewhere I want secrecy. He is everywhere, but somewhere I might find a corner. Therefore, "God is everywhere" is a statement. "God is everywhere" is a declaration not born out of experience. If it were born out of experience, you wouldn't have to go anywhere. You don't have to do anything because God is in you. Once you really know that He is everywhere, you don't have to go anywhere. Am I clear?

SELF REALISATION

Is reaching God the same as Self-realisation?

Reaching God is the same as self- realisation. Correct. It means that you know that you are the Self and the Self is God. You realise it. That is called Self-realisation.

The term 'God' is a broader term. It is like electricity. Is it light? Yes. Is it heat? Yes. Is it an engine? Yes. But what is it? It is everything. In that way, 'God' is a broader term. But that is an individual self-conscience. To know that the Self is the conscience, is the Divine, is realisation.

Swami Vivekananda says that religion is realisation. Religion is not attainment; religion is not achievement; religion is not getting first class in examinations. What is religion? Religion is realisation.

Suppose I am searching for my glasses. I search everywhere. Suddenly *Karunya* comes and tells me, "Uncle, what are you doing here?"

"I am searching for my glasses."

"But they are on your nose!"

Therefore, the glasses are not brought separately, the glasses are not new, the glasses are not imported, and the glasses are not manufactured. The glasses are already here!

So this is realisation. Your telling me that they are already here is *upadesha* or spiritual teaching. And you are the Divine master. So the one who tells you is *guru*, while the telling of it is *upadesha* or teaching. Then you realise, "Oh, Self-realisation is here!" Am I clear?

Everyone in this world has some problems, though some have more suffering. They say it is according to their karma. Do you think anything can be done to reduce the suffering?

Have you all followed that question? What she said is that in this world many are suffering, but some are suffering more. Is there any way to reduce their suffering? Three questions: your first

statement is, “All are suffering.” So, there is nothing to worry about. When my son failed in the examination, it’s alright because the neighbour’s son is also failing. I missed my connecting flight, but I am happy because you also missed your connecting flight. So, all are suffering.

MEDICINE IS THE REMEDY FOR PHYSICAL PROBLEMS

But what is suffering? Suffering can be at different levels. At the body level, suffering may be in the form of a disease. Body level suffering is due to a disease: like an eye problem—I cannot see; or an ear problem—I cannot hear; or a tongue problem—I cannot taste; a skin problem—I cannot feel the sense of touch. So these are all physical problems. Is there a way to reduce it? Take medicine. Go to the eye doctor; he’ll operate and your eyesight will be perfect. Go to the ear specialist; he’ll make your ears perfect. For medicine to work is your fate.

JEALOUSY, ATTACHMENT, DESIRE ARE ALL DISEASES

The second kind of problem is psychological or mental problems. To feel that I am superior or greater than you—those are mental problems. That problem is called ‘ego’. It is a disease. Please understand that to be egoistic is a disease. There is no reason to be egoistic, after all. “I am a VIP, you know.” Who said that you were a VIP? The fact that you are calling yourself a VIP is enough to say that you are not a VIP! Others can say it, but you cannot declare it yourself. Therefore, ego is a psychological disease. Suppose Swami talk to you. I feel very bad. Why? He has not spoken to me, but He is talking to you. This is called jealousy. Jealousy is also a mental disease.

And third, attachments: this camera seems to be nice, so let me take it away. That land seems to be empty, so let me grab it. Land-grabbing is the latest problem. Oh yes. You can occupy any land, or anybody’s house—that is the latest trend. I should have all comforts. I should have all luxuries in my life. That is called possessiveness or attachment. Attachment is another disease. Those who have one car want a second. So having too many desires is a disease. In that way, there are so many psychological diseases causing many problems.

Suppose I am a man of ego. If nobody says “Sai Ram” to me, my ego is shaken. I think that I am very important, but nobody is looking at me. So, these problems are because of our own mind. Jealousy, anger, pride, and possessiveness are the problems. Once we allow them into our lives, we give them a freeway. So long as you hold the dog’s leash in your hands, it’ll behave well. If you let the dog go, it will jump all over me. It will attack me, right?

It’s the same with the mental diseases. If they are under control, it’s perfect. How do we hold them in control? How do we keep them in check? The best way is through *bhajans* and service. Let us serve everybody so that pride will go. An egoistic man cannot take a crowbar, dig a pit, water some plants, or clean the *mandir*. A man of pride cannot take a broomstick and do that. So, service is the solution for mental problems, while medicine is the solution for physical problems.

SAI BHAJANS, LITERATURE AND MEDITATION SOLVE SPIRITUAL PROBLEMS

Then we have spiritual problems. What are the spiritual problems? “My God is more than your God. My temple is more beautiful than your temple. This *bhajan* is very powerful, not the other *bhajans*. If you come to this Ganesha, all your desires are fulfilled, but not with that *Ganesha*. Please understand, only this Ganesha.” This is spiritual disease.

The same God is present everywhere. The same God is called upon and prayed to by different names. How to be free from spiritual diseases? How to do that? *Jnana* or awareness will free us from spiritual problems. Am I clear? All have problems, but nobody wants the solution—because not to have a problem again is a problem to someone else!

What are your problems? That is the problem. Why are you crying like that? Why that castor oil face? Your wife is good; you are fine; the children are nice and you have a good job—so what is it? I don't know. Absence of a problem is a problem.

So let us not worry. Sai *bhajans*, Sai literature, and meditation on Sai are the three remedies. One is an antibiotic: Sai *bhajans* are an antibiotic such as erythromycin; your temperature should fall immediately. But the temperature may rise again in the evening. To see that the temperature won't rise again, you should have some extra tablets such as paracetamol, plus a little folic acid to make this work better. And thirdly, we should see that we do not have problems at the final level also: so multivitamin tablets to stay strong and maintain strength.

Therefore, we need to take all three: the first medicine, another medicine to make the first medicine work, and the third one to be able to swallow all the medicines and still be energetic. Those three are *bhajans*, service and meditation. These three will free you completely from all kinds of problems. Am I clear? Thank you.

THERE ARE NO STAGES IN SPIRITUALITY

What are the different stages in life before we attain the state of Self-realisation?

Good question! In politics there are different stages: *zilaparishad*, chairman, corporation chairman, MLA, minister, chief minister, Lok Sabha MP, cabinet minister and prime minister. There are different stages in education: primary school, high school, college, and university. Money also has stages: hundreds, thousands, *lakhs*, *crores* or billions. Beyond that, I don't know. There are stages in money, stages in politics, and stages in life, such as child, boy, man, father, grandfather, Hari Om (*Laughter*).

In spirituality, there are no stages. There are no stages in spirituality. Why? Simple example: I think most of you must be using the North Indian canteen. Of course, I'm not their spokesman nor am I their agent, but people say the North Indian canteen is known for their sweets. Whenever I send sweets to my relatives, I order from there. So, to know how sweet the *padusha* or the *ladoo* is, what are the stages? How many stages? Only one stage—go to the canteen and swallow. That is the beginning and that is the end. So in spirituality, there are no stages, only experience. When you go to a cinema, how many stages do you need? Seeing is the only stage.

BABA IS THE DISPELLER OF DARKNESS

In the Rama Avatar and Krishna Avatar, peace, prosperity, dharma and righteousness prevailed. Now that our Avatar has descended, why do we have so much killing, chaos, and corruption—all wrong things being done and adharmic teaching everywhere?

He goes to the Rama Avatar and the Krishna Avatar. There is a cycle in creation: *Sathya Yuga*, *Tretha Yuga*, *Dwapara Yuga* and *Kali Yuga*. That's the cycle. When every *yuga* comes to an

end, these things start appearing. Simple example: during the flight the pilot announces, "We'll be landing in ten minutes, so prepare for a safe landing."

They give you forms to fill out, have you fasten your seat belts, and make other preparations for landing. The moment the plane starts landing, you see the ground crew, you see some flags, and then you land. You know when the plane has landed. You know when it takes off. When you no more see lights, when you no more see buildings, when you no more see people, you have taken off. Similarly, since the beginning of the next is the ending of this, you will find the answer to your question there.

When you see the railway signal, it means that the station is approaching. So when this *Yuga* is coming to a close, these features appear. These features appeared when it was the end of *Dwapara Yuga*. Dharmaraja was crying. Somebody asked, "Why do you cry, Dharmaraja?"

He said, "What is it? I am pained to see things all around which are in very, very bad taste and shape."

Then somebody told him, "Dharmaraja, don't cry. This *Dwapara Yuga* is coming to a close and *Kali Yuga* is starting."

So what is Baba trying to do? What He is trying to do is to bring out the best in all of us, to resurrect the human values so that we have some peace in this chaotic life. The whole village becomes dark because of a power outage, right? If I have a small candle, I am able to manage. So when Baba gives you the candle of human values, the candle of Educare, the candle of love, the candle of *bhajans*, it's so that you have that light in the midst of darkness. Am I clear?

I thank you very much for your presence. I presume that your questions are answered. These questions and answers have a lot of value for thousands of our website viewers. In every *satsang* like this, you are helping me to learn from you to affirm and confirm my own views, and to develop better clarity in my expressions. Thank you very much. May Baba bless you!