

*The Sunday Talk Given by Prof. Anil Kumar*

*“Sri Devi Navarathri” (Part 1)*

*August 30, 2009*

*OM...OM...OM...*

*Sai Ram*

*With Pranams at the Lotus Feet of Bhagavan,*

*Dear Brothers and Sisters,*

***SRI DEVI NAVARATHRI***

Let me thank you for being here this morning. Today is the 30<sup>th</sup> of August. I believe tomorrow is the *Onam* festival; with that festival, this month concludes. From 19<sup>th</sup> of September onwards Navarathri or Dasara festival begins. The twenty-eighth of the month happens to be Vijayadasami-- the concluding day of the festival as well as the fruitful completion (*poornahuthi*) of the *Veda Purusha Saptaha Jnana Yagna*.

It may not be possible for us to meet during that busy period of *yagna* which takes place in the Poornachandra Auditorium every year during Dasara. I checked the calendar and including today, we have four Sundays -- 6th, 13th and 20th of September before Dasara. Then we can meet only after Dasara because during the *yagna* period it is not possible to meet. With prayers to Bhagavan, I hope it will be possible to meet all of you on the following Sundays without any interruption.

I wish to speak on the subject of Navarathri festival or Navarathri celebration, which is held over nine days, and is otherwise called Dasara festival. Though it seems long enough, we have only three Sundays. There is a lot we can study and ponder over, reflect upon, and think about repeatedly for our own spiritual elevation. Mere observance of a festival is only a ritual. It takes us nowhere, my friends; it becomes mechanical, a routine and meaningless. Unless we get to know its implications, inner significance, and deeper meaning, we cannot enjoy it. We cannot put it into practice. Therefore, in order to practise, we need to have complete understanding of the inner significance of this festival, its observance, its meaning and significance.

With this objective, I want to commence my Navarathri talks from this Sunday onwards. The subject is so vast; well, I am not over- ambitious to cover the entire topic within these four

Sundays. But yet, a spoon of milk tastes as much as a container full of milk. A spoon of sugar will have the same taste as a gunny bag full of sugar. Therefore, this spoonful of sugar of information I want to pass on to you, with the intention that you will be encouraged to study more all by yourself and acquire more knowledge. In fact, a question has been put: in what way is man different from other creatures? Plants are living, animals are living. How and why then man is special?

### *WHY IS MAN SPECIAL?*

Man is special for two reasons. One he has the mind to feel, to react, to contain sentiments, to contain all the sequences of the past life in the form of *vasanas* (longings or cravings). So, the mind is not an ordinary thing. It has got a record of the past life. It has got records of recollections of the present life. It can think, it can plan and it can feel; it can be emotional, it can be aggressive. This is missing in other creatures. Plants and animals don't have a mind.

The second aspect in which man is superior to other creatures is his ability to excel himself. A plant cannot improve. It has to continue to exist as a plant. An animal cannot improve. It has to continue to live, leading its life as an animal. But man can improve. Why not? We are improving in the educational front. We are improving professionally. We are growing physically. We can check our weight on a weighing machine to tell us how much we have improved physically.

So, we are improving in our own way—physically, intellectually, politically, professionally, technically, socially and economically. In every way we are improving. But this does not really come under improvement. The real improvement from the spiritual point of view is to see God within us, to see God within our own being. To experience God within is a real sign of improvement or progress. And it does not end there. Once I experience God within, I see the same God in everyone. I see God in everyone. The same God is everywhere and also within me. That is the ultimate growth, improvement, goal and purpose of all efforts and *sadhana*.

Therefore, my friends, keeping these objectives in my mind, I thought it would be good to make some study of Dasara festival and all the related issues, all matters behind the celebration and observance of this holy festival.

To my surprise, I have come to know of many, many new things. Believe it or not, I am very much profited by these *satsangs* because I read, prepare, and share all what I can collect from Sai literature. This sort of sharing makes me thorough in the subject and this kind of sharing also helps me to enjoy along with you. I enjoy doubly. Why? While preparing, I enjoy a lot. (I may look quite crazy if you were to watch me: I read a book and write, sometimes laugh alone, laugh within myself, write, talk for some time, close my eyes. Some funny things happen because as I read and write, I begin to experience some kind of excitement, some kind of thrill.) The joy of sharing it with all of you is beyond words. It's all beyond words.

So my friends, there is a lot of information connected with Navarathri, which is Dasara festival. This festival is full of spiritual depth, spiritual input, spiritual practices, and vast knowledge/information. Therefore, let us try to have a glimpse or a taste of it, something like a bird's eye view—if not an in-depth study.

All the spiritual knowledge has been passed on to generations, by the sages and saints of this country. These sacred texts are not printed information; it's not in the form of books. The spiritual knowledge is passed on from one generation to another by recollection and by memory.

This is something unique. They have not been composed by anybody. They are the sounds heard by the sages and saints while they were in deep meditation. Sage Vyasa is a very, very prominent personality in the culture of Bharat. All citizens of Bharat, all spiritual aspirants, all seers, all those who enquire about God (whatever religion they belong to, whatever country they belong to) will be interested to know the compositions of Sage Vyasa.

Vyasa is a Divine composer. He doesn't limit himself to any particular religion.

*Vyasa Vyaso Narayano Harihi.*

*Vyasa himself is Divine.*

His work is so vast that he composed all the *Upanishads*. They say that there are eleven hundred and odd *Upanishads* in all. Eleven hundred or more! But only one hundred and eight are available now. Out of the one hundred and eight, only ten are very, very prominent. They are called *Dasopanishads* (the ten *Upanishads*). They are all composed by Vyasa. All the eighteen *Puranas* (epics) are composed by him and also Vyasa classified and categorised the *Vedas*, topic-wise and field-wise into four parts: *Sama Veda*, *Rig Veda*, *Yajur Veda* and *Atharvana Veda*.

The entire humanity should remain grateful to that Divine composer Vyasa, for without him and his compositions, we would have been paupers and spiritual beggars. We are spiritually wealthy because this spiritual knowledge, which is gifted to mankind by Sage Vyasa.

We are not going to meditate on the *Upanishads*, nor are we going to talk about the eighteen *Puranas* (epics); but I will take two important texts that are relevant to Navarathri or the Dasara celebration.

### *THE TWO IMPORTANT TEXTS FOR NAVARATHRI*

Two books, two texts are relevant to this occasion. One is *Srimad Bhagavatham*, and the other one is *Sri Devi Bhagavatham*. Both are written by Vyasa. As you look at these titles, 'Sri' is common to both. '*Bhagavatham*' is common to both. The only difference is this: in *Srimad Bhagavatham* '*mad*' seems to be extra, and in *Sri Devi Bhagavatham*, '*Devi*' seems to be extra. But *Sri* and *Bhagavatham* are common to both, which suggests that there must be something in common, yet there must be something different also.

If there is no difference, why should he have written two books? Since he has written two books, there must be some difference. On the other hand, there must be something in common because *Sri* and *Bhagavatham* are common in the titles of both the books.

### *WHAT IS THE MEANING OF 'SRI'?*

The first common word in *Srimad Bhagavatham* and *Sri Devi Bhagavatham* is 'Sri'. All of us know: that which is ever- changing is Nature or *srishthi*, creation. *Srishthi*, which is Nature or creation, goes on changing; the universe, the world goes on changing, is it not? The temperature now is different from the temperature of last month. The temperature in the afternoon is going to be different from the temperature now. A rainy day is different from a sunny day. A cold day (when we feel quite cold) is different from a summer day (when we feel very, very hot).

Seasons go on changing, time goes on changing, objects go on changing, and we go on changing. How were we twenty years ago? With all the makeup, we cannot be the same as twenty years ago. No plastic surgery can help us. No, impossible. Any kind of modern dress or latest style cannot make me a teenager once again. Impossible!

So we go on changing as human beings; plants go on changing, animals go on changing, while the rocks and stones are also changing. So all that you see in the world (universe, nature or cosmos—these are synonyms) is changing, ever changing.

Nature also has another quality: once it is born, it grows and then eventually disappears. A seed sprouts into a sapling, a sapling grows into a tree, and a tree will have to disappear one day; it is only a question of time. An animal is born, it grows, and it has to die. Man is born, he grows, and eventually there's a full stop to his life journey. So, all those who are created, all those who are born, all those who are existent will disappear one day, become non-existent. We have to die. This ever-changing, vanishing, and disappearing Nature is *prakrithi*. That is the meaning of 'Sri': ever-changing. I think I am clear.

### *WHAT IS BHAGAVATAM?*

Then, the other common word is '*Bhagavatham*'. First common word is '*Sri*'. The second common word is '*Bhagavatham*'. *Bhagavatham* means 'that which is related to Bhagavan', 'that which is applied to God', 'one with God', 'one with Divinity which is all pervasive, all expansive'. *Bhagavatham* means 'one with God'. That is the meaning of *Bhagavatham*.

### *WHAT IS SRIMAD BHAGAVATAM?*

Now let us know the full meaning of *Srimad Bhagavatham*. '*Sri*' we have known already: that which is perishable, that which is changing, as in creation. *Bhagavatham* means 'that which is changeless and permanent', the Creator, God. So *Sri* is creation and *Bhagavatham* is the Creator.

*Viswam Epudu Veluguchundu Vibhuni Yandu.*

*The entire universe shines in God and God is in Nature.  
Therefore Nature is functional and so attractive.*

*Viswa Vibuna Mythri Saswathambu,  
Viswa Vibula Mythri Saswathambu.*

*The association between the creation and the Creator is eternal and permanent.*

So, '*Bhagavatham*' means 'one with God'. Now what is the meaning of '*Srimad Bhagavatham*'? It means 'the consciousness in the entire creation'.

Take this hall for example: this hall is the creation and the light here in this hall is the Creator. Without the light in this hall (Creator), the hall (creation) cannot be visualised. Another example: electrical wire without power supply is useless. Power supply is the Creator and all these electrical appliances constitute the creation.

*Bhagavatham* speaks of the Creator; it speaks of the principles of electricity. As electricity has nothing to do with electrical appliances, the study of electricity is different from the study of bulbs, fans, mikes, radio, TV, fridge, etc. These are electronics. The study of electronics is different from the study of electricity. So the study of electricity or the study of the Creator, God, the Supreme Consciousness is '*Srimad Bhagavatham*'. That consciousness, that radiation, that Divinity, which is present all over, is the subject in this book, *Srimad Bhagavatham*. To put it in to simple words, to Indians, to Hindus in particular, it is full of stories of Vishnu. Vishnu is a name of God.

Yesterday Baba said, "God has no names." Only yesterday Baba said, "God has no names." So then, why do I say 'Vishnu'? My friends, the name has a meaning. It is not anything like Jill or Bill. It has got a meaning. *Vishnu* means 'that which is all-pervasive, everywhere'. 'That which is everywhere' is the meaning of the name Vishnu. So, the stories of Vishnu mean the stories of God, who is everywhere. That is the substance of *Srimad Bhagavatham*. If you want to know the power of Divinity, if you want to know the glory of Divinity and the majesty of Divinity, you should read *Srimad Bhagavatham*.

### *WHAT IS SRI DEVI BHAGAVATAM?*

Then we come to the other book, *Sri Devi Bhagavatham*. *Sri Devi Bhagavatham* is as important as *Srimad Bhagavatham*. A simple example: electricity is there everywhere, good. Do you get light? No, you need some bulb here. Electricity is everywhere, good. Can you hear me? No, you need a public address system or sound system. Electricity is everywhere. Can you heat? No, you need a heater. Electricity is everywhere. Can you preserve and store food? No, you need a refrigerator. So, appliances are necessary for electricity to be functional. Therefore, *Sri Devi Bhagavatham* speaks of the creation or 'Bhagavathi'.

Ideally speaking, God is beyond gender. I repeat: God is beyond gender. Only for our understanding, it is said that the Creator is Bhagavan or masculine, while the creation is Bhagavathi or feminine. (Of course, the name 'Bhagavathi' is also the name of a man, Supreme Court Justice Bhagavathi.)

So here Bhagavathi means creation, Goddess, supreme energy. The primal force is what Bhagavathi is. Then what is the meaning of *Devi*? *Devi* means 'light, effulgence, radiance'. So *Sri Devi Bhagavatham* means 'the light that is spread all over creation', meaning the whole creation reflects the Creator.

### *WHAT DOES SRI DEVI BHAGAVATAM CONVEY?*

The whole creation is the manifestation of the Creator. We see the Creator in creation. That is why everyone is God. Everyone is God, the whole world is Divine: water is Divine, rain is Divine, sun is Divine—everything is Divine, nothing else! So that kind of understanding, that kind of visualisation, that level of awareness is expressed in the book, *Sri Devi Bhagavatham*. Therefore, God and His splendour as a Creator are all the details mentioned in *Srimad Bhagavatham*. The glory of God, the reflection of God, the experience of God in all its splendour, in all its beauty, in all its glory is explained in *Sri Devi Bhagavatham: Creator—creation*.

I beg to be excused if I am very, very repetitive or slow because I want to make sure to myself that I am able to reach you. It doesn't matter even if I have to repeat so as to reach you. And, if I cannot reach you (let alone how you feel about me), I take it as a failure as a teacher.

Therefore, I want to make sure that I reach you by repeating these statements time and again and be a little slow in my talk.

*Srimad Bhagavatham* talks about the Creator in His creation. *Sri Devi Bhagavatham* speaks of creation as a manifestation of God. That's what I have been speaking about all along. I also said that 'Sri Devi' refers to Parashakthi, the primal energy.

### *WHAT DOES BHAGA MEAN?*

You must have heard in *Bhagavatham* the word 'bhaga'. 'Bhaga' means *nirvishaya* or desirelessness. That's what Baba was speaking about. God has no form and God has no name. Rama, Krishna, Jesus, Allah...all these are imaginations. It is only based on the scriptures that Ravi Varma made some paintings and other cultures made some idols that you worship, which is all a sign of ignorance. That is what we are speaking about, am I right?

So, Divinity as such is *nirvishaya* or desireless, formless and nameless. But that nameless, formless Divinity, the nature of the Creator, manifests in the form of creation, in all that we ever see. The mountains, fields, valleys, the rainbow, flowers, dancing peacock, jumping deer, the majestic elephant, the ferocious lion, beautiful birds, wonderful flowers, flowers in the valley, running water, surging waves in the ocean, the sunset, the sunrise—what else could be more beautiful than any of these? All this beauty (Sundaram) is nothing but God; and this beauty, which is full of light, may be seen in anything in the creation.

A painting is different from the actual view of the sunset. You may have a fan and enjoy the breeze, but it is different from the cool breeze of the evening, the natural cool breeze. So natural breeze is different than what you get from a ceiling or a pedestal fan. Therefore, that which is natural and original is nothing but Divine.

All these aspects are referred to in *Sri Devi Bhagavatham*. So, when Baba says God is desireless, what does it mean? Or, God is nameless, what does it mean? God is formless—what does it convey?

It's a simple thing, my friends. When all forms are His, can we specify any single form? No! All forms are His. How do you say this is His form? No, all forms are His. When all names are His, how can we give a specific name to Him?

*Brahmadamu Antayu Bojjalo Undaga,  
Baksha Bhojambu Naku Petta Thaguna?*

(What a Divine composition is this!)

*When the whole universe is in My stomach,  
You want to serve Me breakfast, lunch and dinner.  
The whole world is in Me.  
Why is someone serving Me food? Why breakfast, lunch and dinner?*

*Sarvajeevula Yandu Sancharinchedi Naaky,  
Sariaina Perida Sadya Magune,  
Sariaina Perida Sadya Magune.*

*When all names are Mine, which name can you give Me, which name can you specify?  
Which name can you specially allot?  
Can you name Me? Can you christen Me?  
Impossible! Because, all names are Mine.*

*Sarvajalamulayandu Sancharinchedi Naaku,  
Snanambu Cheyimpa Avadhi Aguna,  
Snanambu Cheyimpa Avadhi Aguna.*

*When I am present in all rivers, in all oceans, and present everywhere,  
Why do you bring a bucketful of water for Me to have bath?  
Do I need a bucket full of water to have bath?  
When I am there in the oceans and rivers and lakes and rivulets, in all waters I am present,  
Why special bath or tub bath or shower?  
What does it mean?*

*Koti Suryula Keerthi Neti Kaligina Naaku,  
Pramidha Deepambu Yevaru Pattagalaru.*

*When I am full of brilliance, when I am that light intensity equalling thousands of suns,  
When My light is more than thousands of suns,  
You like to hold a candle in front of Me, a simple lamp in front of Me?  
What is a lamp in front of sunlight?  
What is the fun of having a candle in front of the sun?  
Nothing!*

*Ajaharajulukaina Andanatti Naarupu Kanugoni Evari Tharamu.*

*Even gods cannot understand Me.  
All deities cannot understand.  
Who can estimate the Divine?  
Who can totally comprehend God?*

Yesterday Baba was telling us that no one has met God yet. He said no one has met God so far. Somebody says He is exactly like Shiva. Did you see Shiva before? Or, same as Krishna. When did you meet Him? So no one has seen Him. It is only our imagination.

“Who can estimate? Who can narrate? Who can extol Me? Who can understand Me?”  
That’s what Bhagavan says.

### ***DOES GOD HAVE ANY SEPARATE IDENTITY?***

Therefore, *bhaga* refers to desirelessness, formlessness and namelessness; these are contained in this term. Therefore, that which is nameless takes a name when it is in a physical form. Electricity which is without a name/form is called a fan when that object is connected to a

switch and sending forth breeze. Now, what is electricity? The fan. Without the fan, you don't see anything otherwise. I am speaking through the mike now. What is electricity now? The mike—because you are able to hear me.

So, it takes on the name of that which it enters. It gets the name of that with which it is associated. It adopts the name of that through which it functions. Left to itself, it has no name, no quality. It is without any quality, without any attribute (*nirguna*), without any form (*nirakaara*). God is *nirakara*, *nithya niranjana*, *sanathana*, *nikethana*, *nithya*, *buddha*, *shudda*, *muktha*, *swaruopa*...Swami speaks these words in His Divine discourses . . . the words are just waiting to come out of His mouth. They are all waiting, "Oh God, please send us forth into the public!"

*Nithya, Buddha, Shuddha, Muktha, Swarupa, Santhana, Nikethana....*

Sometimes while translating, I am undone and I lift both my hands in helplessness! What a prudential oration it is! What kind of flow it is, like the Niagara waterfalls! But concerning ourselves, we have no option other than drenching ourselves in that. Being there by His side, having to translate, I have no other way than to pray to Him to help me so that His message is truly conveyed to the large assembly of devotees there in Sai Kulwant Hall. Somehow He is blessing both the audience and me. They are all able to enjoy the Divine Discourse.

Therefore my friends, when Baba says He has no name, He means that when He is in a physical form He has a name. When in a physical frame, He has a name and a form. But beyond this physique and the physical level, He is nameless and formless. So, the Absolute, nameless and formless Divinity Complete is explained in *Srimad Bhagavatham*. God, the Creator, as reflected in Nature, is visualised as creation. It is the sum and substance of *Sri Devi Bhagavatham*.

I wanted to introduce these two texts this morning, which are very important for our knowledge, as we are quite close to Dasara or Navarathri celebrations. This kind of knowledge is absolutely necessary.

My friends, there are two approaches. (I am aware of time, don't worry. I am aware of the time.) There are two approaches now. One approach is "I am God." "I am God!" It means, 'I' (here) am God (there). "I am God!" Right? That is one approach.

There is another approach.

*Sarvam Kalvidam Brahma.*

*There is only One thing, that's all Divine,  
There's only Divinity, nothing else.*

In one approach, we say, "I am God, I am God!" In another approach, we say, "Only God—that's all there is; that's all I see. It is only God above me."

You may ask when there is only God, what about me? You are also God. Oh, oh! You are also given a status. We are also promoted, provided we work for it, provided we do some *sadhana* for awareness and the experience to follow. Therefore, "*Sarvam Kalvidam Brahma*" is often quoted by Bhagavan. That is, "*Ekam Eva Advaitiyam Brahma*".

Yesterday also He was talking about this.

*Ekam Eva Advaitiyam Brahma.*

*God is One, not two.*

That's what He was telling yesterday. But, most of us are interested to listen to Him, or listen to the sound, or making sound while in deep sleep! In the auditorium, either we listen to the sound or make sound—snoring and sleeping. But, don't you think it is necessary to collect precious gems and pearls from His Discourse, and ponder over them, discuss and deliberate upon them in detail? What for is all this, my friends!

It is clearly said, "No service (*seva*), no action (*karma*), no worship (*puja*), no *yagna* or *yaga*, no ritual--none of these are superior to *jnana*. *Jnana* means 'awareness'. Awareness or spiritual knowledge is the most superior of all, and above all the rest, because the ultimate goal is identity with the Divine, unity with God, oneness with God. That is possible only through the path of spiritual wisdom (*jnana marga*), only through *jnana*, the path of wisdom—not by any other way, say our Sufis in the sacred texts.

Therefore, my friends, let us begin with this: "*Aham Brahmasmi*." "I am God." This is the theme of *Srimad Bhagavatham*. '*Aham Brahmasmi*' is the theme of the entire *Srimad Bhagavatham*. '*Sarvam Kalvidam Brahma*', which means that everything is Divine splendour, radiance, effulgence, brilliance—that is the theme of the book *Sri Devi Bhagavatham*.

Therefore, with this kind of awareness, we can see God in Nature through meditation (*dhyana marga*). To understand that I am God (*Aham Brahmasmi*), to realise that I am God, I must reflect upon that truth; I must go within and meditate upon it. It is a meditative path. So, it is a meditative process to know that God is everywhere: "*Sarvam Kalvidam Brahma*", as explained in *Sri Devi Bhagavatham*. It is the path of wisdom (*jnana marga*).

Therefore, my friends, *Srimad Bhagavatham* prescribes the path of meditation (*dhyana marga*), while *Sri Devi Bhagavatham* commands the path of wisdom (*jnana marga*) to all of us. But, either path will lead us to liberation (*moksha* or *kaivalya*). You may catch British Airways or Air France or Indian Airlines, whatever airline it may be. It will take you to Frankfurt, London, New York, with no problem anywhere. The airlines may be different, but they are sure to take you to your destination. Likewise, the path of meditation (*dhyana marga*) as advised by *Srimad Bhagavatham* or the path of wisdom (*jnana marga*) as given by *Sri Devi Bhagavatham*—whatever it may be—it will take us to the destination of liberation (*kaivalya* or *moksha*), freedom from the bondage of life, freedom from the bondage of birth and re-birth. What a wonderful thing it is! What a wonderful thing to know these details, which are contained in our sacred texts.

And now, Dasara celebration has something more to do with *Sri Devi Bhagavatham*. God is worshipped in a feminine form as Goddess, energy, supreme power. People say women are supremely and highly powerful. But they keep their power under control. If they let all their power out, we will be nowhere (as we know and experience at times!).

So the point here is that *Sri Devi Bhagavatham*, the supreme power, the supreme energy, is given a prominent place in the Dasara celebrations. For that an example can be given. I own this pen. Who is superior, the pen or me? The owner is superior. Why am I superior? Because

of the pen, I own it. Without it, I am as bad as you. Similarly, if you have a lot of money and you are rich, then you will be superior to me because of your riches. If you have two Ph.D.'s you are superior to me because you have got extra knowledge.

Therefore, you have become rich because of riches. You have become a scholar because of your scholarship. In the same way, the Creator has become great because of His creation. When there is no creation, what can the Creator do? There is no one to think of Him. So, the Creator's greatness is very much reflected in the creation. The creation is feminine, Maha Shakthi, the supreme power, which is described in a myriad of forms, by different names, through different narrations and stories under the title of *Sri Devi Bhagavatham*.

*Sri Devi Bhagavatham* says, "Goddess, Supreme Power, is responsible even for effective functioning of the Creator (Brahma), the Sustainer (Vishnu), the Annihilator (Siva)." Creator is Brahma, Sustainer is Vishnu, and Destroyer is Siva. Brahma is able to create because of the Sri Devi power given to Him. Vishnu is able to sustain because of the Sri Devi power behind Him. Siva is able to destroy, annihilate and withdraw because of the Sri Devi power given to Him. Therefore, Sri Devi is called "*Sakthi-traya-swarupa*." *Sakthi* means 'supreme power', *traya* means 'in three forms', and *swarupa* means 'embodiment'.

Supreme power has three functions: creation, sustenance, and annihilation. Who are in charge of these three duties? Brahma, Vishnu, and Maheshwara! So they are sub-ordinates to Sri Devi. Sri Devi is not an ordinary deity, nor is she different from the Supreme Power.

During the following Sundays, we will be talking more about *Sri Devi Bhagavatham* and about the inner significance and glory of this *sadhana*. We will be discussing the spiritual practice (*sadhana*) we are supposed to do, the secrets of the *Bhagavatham*, the inner significance of *Sri Devi Bhagavatham*, and all the episodes mentioned in those books, deliberating on those important aspects which are very essential for the fulfilment of our lives in particular.

Let us take advantage of the upcoming Dasara festival. I hope, trust and pray that we will definitely be able to meet on the three forthcoming Sundays. In spite of the delay made over there (at *darshan*), you could still make it conveniently to assemble and meet here, due to God's will. I thank each and every one of you for your gracious presence. May Bhagavan be with you forever and more!

*OM...OM...OM...*

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

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

*Om Shanti Shanti Shantih*

*Jai Bolo Bhagavan Sri Sathya Sai Babaji Ki Jai!*  
*Jai Bolo Bhagavan Sri Sathya Sai Babaji Ki Jai!*  
*Jai Bolo Bhagavan Sri Sathya Sai Babaji Ki Jai!*

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