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*The Sunday Talk Given at Prashanti Nilayam  
by Prof. Anil Kumar*

*“Questions and Answers”*

*February 8, 2009*

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

*Sai Ram*

*With Pranams at the Lotus Feet of our most Beloved Bhagavan,*

*Dear Brothers and Sisters,*

***HOW TO COME CLOSE TO GOD***

On my way to this place, someone asked me, “Why don’t you spend some time on ‘Questions and Answers’ as it has been a long time since we had such a session?” Therefore, if anyone has any questions, we will discuss the questions and then proceed with the topic. Yes, any questions, please?

Well, the questioner himself is absent! Anybody else please? Any questions?

***How to come close to God?***

Good. Thank you very much! “How to come close to God?” A very good question. This question in the initial stage means one thing. At a later stage, it takes us to a different dimension altogether. So there are two steps as we discuss this subject.

***LOVE GOD UNCONDITIONALLY***

The first step: to the extent I know, recalling what Bhagavan said earlier, the first requirement to come close to God is to love Him unconditionally. Love—that seems easy! But to love anyone unconditionally is very difficult! And when it is so difficult to do at the human level, it is much more so at the Divine level.

This is because we have our own conditions at every stage: our life is conditioned, and our mind is conditioned. The mind is full of desires, aspirations and ambitions. Under these circumstances, to develop love which is unconditional is a Herculean task. It is not as simple as just speaking about it.

So then, to love God unconditionally is much more difficult because we come to God with some conditions. We have our own limitations to set in place and we want Him to follow our program.

Someone was asking me yesterday, "Is Swami leaving on the 16<sup>th</sup>? There is a function on the 18<sup>th</sup>, so will He go?" Oh, perhaps he gave the date of departure for Swami, when He should go!

"I don't know," I said.

Then later I met someone and he said, "It seems He is not going."

"Oh, very good."

How can we say that this is unconditional love when we give our own programs, our own schedules to Swami? Is this what we mean by unconditional love? My friends, the first and foremost requirement to come close to God is to love unconditionally.

### *HAVE TOTAL FAITH IN GOD*

The second point is to have total faith in Him. But the tragedy is that our faith is shaken to the core if anything happens against our wishes. If anything happens contrary to our choice, if anything happens that we do not like, our faith is shaken to its depths. Therefore, we should openly admit that our faith is not as strong as it should be. So to have total faith is also difficult.

### *FOLLOW GOD'S MESSAGE*

Point one is unconditional love for God; point two is firm, strong and unshakable faith in God; and point three is following His message or following His teachings.

Here is a simple example: the followers of Christ *followed* what the Lord said; Arjuna *followed* what Krishna said. They did not just simply hear the lecture and bestow a certificate on their Master for His eloquent exposition: "Oh Lord, how nicely You talk!" They didn't say that. They followed scrupulously and strictly whatever they heard from their Divine Master.

Therefore listening to His word, listening to His message, and practicing it accordingly in life, is the third point which is necessary to come close to God.

### *ACCEPT WHATEVER GOD GIVES*

Number four (being a teacher, I am putting this in the form of points—I think you can understand it that way, and also sympathise with me at the same time), the fourth point is that we have to act in such a way that we accept whatever He gives us.

In life, we have so many problems, so much tension—our life is full of complaints. The reason is that we are not prepared to accept what God gives us. It may be sweet or it

may be even bitter, but one should be ready to accept. Total acceptance is another point to come closer to God.

So at the initial stage, these are a few of the many basic requirements needed to come close to God.

Now we go to the higher level of how to come close to God. This question is very good because it brings in such levels, giving a wide scope on which to talk. I really thank her and appreciate the question. So, what is that higher level?

### *THE SELF IN ME IS GOD*

See how this paper file is slightly distant from me. How do I come close to it? Either the file has to come close to me, or I have to go close to the file. That's all. Mohammed has to go to the mountain or the mountain has to come to the Mohammed. There is no other way.

'To come close' must mean there is a distance between me and the object to which I want to come close to. If I want to come close to that podium, I must go there. There is some distance between me and the podium, and it takes two seconds of time to go there. So time and space are the two factors involved when you think of an object or a person or a place to which you want to come close to. I think I am clear.

On the other hand, how to come close to myself? If I put this question, "Sir, would you tell me, how can I come close to myself?" you would say, "I do not know the answer to your question, but I know one thing: I should not have been here to hear you ask that!"

How to come close to myself? What do I mean?

I think I am the body. I think I am the mind. I think I am the intellect. But my Self is beyond the three. Just as one wears the banyan, the shirt and the coat to cover the body, the Self is covered by the intellect, mind, and the body.

So these covers should be taken away. These envelopes, sheets, layers, should be removed, just like the peeling away of the many layers of an onion. Remove them one by one. Likewise, when we remove the layers, the first being the body, the second being the mind, and third being the intellect, then we come to the basic Self that is you. So to come close to God is to know that the Self in me is God. The Self in me is none other than God.

Why do I go to a temple? To know that God in the temple is the God in me. Why take this trouble? Because I won't learn this is so until I take the trouble to go to the temple. Why endure the long queues? Unless my body undergoes strain (the peeling away of a layer), I am not going to reach the understanding that the Self in me is God. So all our temple going, all our rituals, all our practices are only to see God within ourselves.

My friends, why do we go to a *guru*? There is a great demand for *gurus* nowadays. We can see on television that every *guru* is very, very busy. We find every *guruji* has at least fifty thousand disciples, and the number is ever increasing. The followers are increasing because they follow the *guru*—but they don't follow themselves! I have to follow my Self, not anybody else. Unfortunately, I may follow you, but I don't follow the Self within me.

### *GROW ABOVE BODY CONSCIOUSNESS*

Therefore, to come close to God is to feel, experience God within. How? First, grow beyond the body by not being mindful about it. Some people are extra careful about their appearance, for instance. I have seen them on an air flight carrying a bag that contains a small mirror, a comb, face powder, and lipstick. The moment they hear the announcement, "Ten minutes to go . . . safe landing . . . thank you for flying with us", immediately they open the bag and take out the mirror to check on their appearance, "Aah . . . yes." (*Laughter*)

They are very conscious of the body. I am not saying it is wrong. No. But what does this identification with the body mean? We find huge mirrors on the walls of any mall, cafeteria, or Holiday Inn. We immediately look at ourselves as we go in and come out. "OK, how do I look? Ah huh." (*Laughter*) As if the mirror is meant for me! To purchase an article, I take ten minutes. Looking at me in the mirror takes half an hour because I love myself!

This is what body attachment is—to be always conscious of the body. Some people are very conscious of their weight.

"Why do you look at me? Have I put on weight?"

"No, no. I look at you because of how foolish you are. That's all." (*Laughter*)

So this kind of consciousness and awareness is body identification. It is difficult to overcome.

### *GROW BEYOND MIND IDENTIFICATION*

The second requirement is to drop identification with the mind. This is more difficult because it is the mind that plays the whole drama of life in the name of ego.

If no one says, "Sai Ram" to me, my appetite goes and I don't feel like having my lunch because I am not recognised. Why should I lead an unrecognised life?

On other hand, if everyone says, "Sai Ram! How are you?"

"Ah ha! Good! So I *am* something! Some extra food, please!" (*Laughter*)

This kind of identification with the mind—I am the mind—is so difficult to grow beyond.

## *GROW BEYOND THE INTELLECT*

And third comes the intellect. It is equally difficult to grow beyond the intellect because the intellect goes on pointing out the mistakes of others, not my own mistakes.

See what happens: “He’s bad, he’s bad—I’m good.”

The intellect is always ready to point out others’ mistakes. We think we are the supervisor, inspector or auditor of other people’s mistakes. But how about your own audit--a self-audit?

Therefore, the intellect also takes me away from the reality of the Self, just as body identification is taking me away from the experience of the Self, and identification with the ego-mind is also taking me farther and farther from the Self.

The intellect distracts me from the Self because the intellect justifies whatever you do.

“Why are you late?”

“Sir, there was some work to do in the hospital.” But there was no work actually speaking.

“Why have you got low marks?”

“The teacher did not teach me this lesson.”

“Arre, why have you got low marks?”

“I was suffering from fever that morning.”

So there is justification for everything! This is the job of the intellect which takes us farther, farther away from the experience of the Self.

All of you must have heard of Sharda Maa, the consort of Sri Ramakrishna Paramahansa.

Sharda Maa once said, “A true seeker, a true aspirant will have no time to find fault with another. He is completely, totally, absolutely busy with his own *sadhana* (spiritual practice).”

One disciple asked her, “Mother, would you clarify?”

She said, “A seeker is concerned in cleansing himself; in purifying himself (a self-audit: how to remove my own mistakes, my own psychology). He is so busy in cleansing himself that he never indulges in cleaning others or purifying others. It is not our job.”

So Sharda Maa says if you are a true seeker, you'll never find fault with anybody. You will never say, "You are wrong. First, know that you are wrong." That's what Sharda Maa said. All philosophers say that, and I don't think we are greater than them.

Therefore, my friends, it is not that easy to go or to grow beyond the body, even a little beyond the mind and intellect. These are the three that have distracted us and thereby taken us away from the Self.

So "How to come close to God?" Remove the first physical level; outgrow that. Second, outgrow the psychological level. And third, discriminate or enquire at the intellectual level. Then you are That. That's all. You are That.

### *THE PATH OF ENQUIRY*

There is a book written by Nisargadatta Maharaj called "*I Am That*".

Maharaj asked, "When do you say, 'I am That'?"

"Once I know I am not this, I will know I am That."

"What is 'this'?" he asked.

"Body, mind and intellect" is the reply.

"What is 'That'?"

"Self."

So when I know I am not this, then I will know 'I am That'—*Thattwamasi*, the *Vedanta Mahavakya* (Divine words from ancient Hindu scriptures). In order to come close to God, we have to grow beyond these three levels of identification via the path of enquiry.

How to grow beyond the body? Buy extra dresses? No. How to grow beyond the mind? More power, more money? No. How to grow above the intellect? By having more degrees? No. The hint here is "not this, not this".

There is a path of enquiry known as the theory of negation. This is a simple example: here is the file. Am I the file? No. The file is mine, but I am not the file. The papers are mine, but I am not the papers. The pen is mine, but I am not the pen. Following this path of enquiry ("not this, not this") will help us to know that we are not the body, mind, or intellect.

### *ONCE YOU KNOW 'I AM THAT', 'I' DOES NOT EXIST*

Finally, you won't say anything.

Why? I am That.

When you are That, 'you' are no more. When a glass of water is emptied into the well, can you collect that glass of water once again? No. Similarly, once you know 'I am That', 'I' no longer exists.

Now what is present? Only That. 'I' is not there because the I-ness is gone the moment you experience That.

Then where are you? How are you? That is this. The so-called 'this', 'these', 'those' are nothing but That only.

### ***'THAT' IS ONLY ONE***

The *Isha Upanishad* says it is only That which exists; 'others' don't, that's all. Only That.

*Isavasyamidam Sarvam Yatkinca Jagatyam Jagat.*

*This entire universe is pervaded by the Divine Presence. There is nowhere It is not.*

*Isavasyamidagam Sarvam Yatkinca Jagatyam Jagat.*

*All this manifest universe is enveloped by the Divine, the Lord. He is the Creator and the Ruler.*

The whole thing, all-pervading, is That--only One!

But at the worldly level, we have three: one is *jeeva* (the individual 'I'), second is *Deva* (God), and third is *jagat* (the world or creation). But actually speaking, there is only One.

What you think is three is not three. That is only One and that One is you. The same One is that in which you are living; nothing is separate. This is what you call the path of enquiry via the theory of negation, a way how to come close to God.

Once again thank you very much for your lovely question! Any others please?

### ***GURU SHOWS YOU THE PATH***

***Is a guru (spiritual teacher) necessary to reach the Almighty?***

Thank you, sir . . . a very good question!

These are a few illustrations on that question, as given by Bhagavan in His discourses: you want to go to Bombay or you want to go to New York or Moscow. What do you do? You use a map. It indicates, "Turn left and turn right . . . Ah! Ah! I see!"

That map is necessary to reach your destination. Similarly, destination in the spiritual context is realisation or experiencing the ultimate. So to know that ultimate, to

experience that ultimate, which is already there, which neither comes nor goes—just as you need road maps, you need another ‘road map’ for the spiritual path, who is the *guru*.

The *guru* shows the road map, telling you which direction you should go, which path you should tread, to experience the Self. That is the first point.

### *THE GURU WILL TELL YOU THAT YOU DO NOT KNOW*

Second, you go to a city for the first time. You do not know what is there and what is not. Somebody told me, “It is impossible to see Mexico City (such a beautiful, very big city), in a day.” So they just took me around the main road. I saw that and was very happy. They took me to some other places . . . very nice.

I said, “Is that all? Thank you.”

“No, no. You have not seen even one tenth of it. You need to spend at least one week here to see the whole of Mexico City.”

How do I know that? Because this man told me, “You have not seen anything! It needs one week.” Otherwise, I would not know. I thought that I had seen everything. But it was not so.

Similarly, there is another place I had been to, Sao Paulo in Brazil. I thought I had seen enough there. But no, no! There are so many museums, so many things to do there. I could not see them all. But I thought I had done so. The man said, “No, this is not all. You have only seen the minimum.”

So to know to what extent you know, there should be somebody to tell you that you do not know because you are thinking, “I know.” The tragedy of life is to think that ‘I know’ when you actually do not know. And here the Master will tell you, “*Arre*, fool! You think you know. Please know that you do not know.” That’s what another of the *guru*’s jobs.

### *THE GURU EMPTIES YOU*

“Therefore, Master, what shall I do?”

“First, I will empty you.” That is the third role of a *guru*. That’s what Bhagavan does. Those people who think they know, first He will empty them. He will make them know that they do not know; and also make them know that whatever little they do know is incorrect.

He will empty you so that you will understand that you are not worth anything. Then He will fill your empty mind, or the empty cup of your heart, with ambrosia, the *amrita* or elixir of the Divine teaching. But until you are empty, you cannot have that Divine elixir; it’s not possible.

Yet, it's very difficult to empty the mind or heart because of the ego problem. There are some people who, no matter what you say to them, will reply, "I know. This is what the *Gita* says." Or "I know, the Bible says this." Or "I read it." They don't want to admit that they do not know because of their ego. Even children may know more than what we know. Why not? Why do you think that you know more than others?

Therefore, my friends, what the *guru* does is to empty you first. Then He will fill you with the Divine nectar of the message.

So, the first role of a *guru* is to show you the map, the path. The second role of a *guru* is to make you aware that you do not know the Self, though you may think you do. The third role of a *guru* is to empty you first, so that He can then fill you with the Divine nectar, His message.

### *THE GURU OUT OF HIS MERCY WILL COME TO US*

The fourth point or role of a *guru* is to come to you. Why is it that you—not everybody—comes across a *guru*? There is such a big global population--*crores* and *crores* (millions) everywhere. But all don't have the privilege of facing a *guru*; all are not blessed with the physical presence of a *guru*.

This question is well answered by Ramana Maharshi. What He said was, if you have a deep desire and yearning for God, if you have a loving, caring concern, looking for God, He comes in the form of a *Sadguru* (the supreme *guru* of Truth). God Himself comes down in the form of a *Sadguru* to you.

You don't go to Him. Why? You are not capable of selecting a *guru*. We are not capable of even selecting the right vegetables in the vegetable market! (*Laughter*) How can we select a *guru*? To think I have selected my *guru* shows such a Himalayan ego that I would need thousands of lives to be normal again. No, we are not capable of selecting or finding a *guru*. No. It is only the *guru* who, out of His mercy, will come to us.

Then you may ask me, "How is it that I have come here? Swami has not come to me. I have come to Swami." You may say that.

My answer is this: you might have come to Swami; but Swami made you come here, or else you would not be here. Why? There are many people who want to come here, but could not come. There are many who *never* want to come, but they are the first to come because He has His own schedule! When He comes into our life? All depends upon our love for God.

### *A SADGURU WANTS US TO EXPERIENCE HIM WITHIN OURSELVES*

Therefore, what I would like to convey to you is our love for God will make Him come down in the form of a *Sadguru* to us. Yes. Then what happens? He will direct you: I am the *Guru*. I want you to see Me in you. A *Sadguru* wants us to experience Him within ourselves.

A *Sadguru* will never say, "I am available in the evening between four and five." Then he is a revenue officer! A *Sadguru* will never say, "I am available between ten and twelve in the morning." Then he is a police officer! He is always with you, in you, above you, below you, around you, everywhere! So where is the question of seeking an appointment with Him?

Therefore, my friends, the appearance of a *guru* is in response to your prayers. The *guru* in front of you is there for you to experience Him within you. Finally, understand that He is none other than the Divine.

*Guru Saksha Para Brahma.*

*The Guru Himself is Supreme God.*

That's the final state of the experience. This is the other aspect of the role of a *guru* in our life.

Thank you for this question, sir.

*IF YOU HAVE NO GURU, GOD HIMSELF WILL BE YOUR GURU*

Any more questions please? Yes? Please come here and speak in the mike. That's ok.

A lady says, "Can you hear me well?"

"Oh perfectly!" (*Laughter*)

***There are people who are sincere in their desire for Divinity, but who come from traditions that are lacking gurus; so how about them?***

Good question. Thank you! It's a nice question. The question is: there are many people who perform rituals under the guidance of a priest. They are really worshipful and genuinely devoted, but yet do not need a *guru*. How about them? Very, very good question.

Somebody said to Swami when He was speaking on the *guru*, "Oh Bhagavan, I have no *guru*. I have no *guru*."

Of course, Bhagavan is so great, He didn't say, "That is your problem!" (*Laughter*) Bhagavan's response was, "If you have no *guru*, God Himself will be your *guru*." If you have no *guru* in the physical form, God Himself will be your *guru*!

*ATMA, THE CONSCIOUSNESS, IS GURU*

Truly speaking, the inner Self is *guru*. *Atma*, the consciousness, is *guru*. That's the reason why it is said: follow the Master. It means follow the Self or consciousness.

In *Sathya Sai Speaks, Volume 1*, Bhagavan says, “The chariot is the body; the individual is Arjuna; Krishna, the charioteer, is God within.” So the chariot of the human body is driven by the charioteer Krishna—the *guru* Himself—for the benefit of the individual soul, Arjuna. Therefore, God Himself will play the role of a *guru*. Am I clear? That’s good.

### *SPIRITUAL EVOLUTION*

Any other questions, please? Yes.

*(A gentleman asks a question about his pitch of speaking).* “You can even shout! Come on! Let everyone hear your melodious voice!” *(Laughter)*

***In an interview, the guru giving the interview said spiritual evolution is 75% of the time self-observation, which is looking at where we put our awareness; it can be the darkness or the light, etc. But people say, “Oh, no! I just want to focus on the Light; I don’t want to know all that other!” Could you comment on that, please?***

Oh, oh, oh! My friends, all of you could follow the question, I am sure.

It is a question of transition. It is a question of evolution. It is a question of a long journey. On the spiritual journey, I am thrilled by the experience at one stage. When I go further along my spiritual journey, I am in a state of wonder, watching the mystery of Nature. I go further and further. Now I am very excited when I experience the Self, which is the reflection of the cosmic mind.

When I grow still further, I understand that I don’t need to go anywhere because I am where I am. There is nothing to reach, nothing to gain, nothing to maintain. I am what I am. I am here already.

However, some people say, “I don’t want to be on that sort of journey. I love Him. That is enough for me.” Very good. You may not want it, but you are That, whether you want it or not. You are That, and the spiritual journey will take you there.

Here is a simple example: you sit in a train. It is running fast. “I don’t want this!”

“No, no. If the train stops, you have to get down there.”

It is not a question of “I don’t want.” It is a question of spiritual evolution, facing higher and higher levels of awareness.

For instance, when we first come to Baba, what is it that thrills us? It is the system, order and discipline of the ashram that excites us, because this is what we miss everywhere else. Life is undisciplined and disorderly outside, so it thrills us when there is some order and discipline.

Then later, what is it that thrills us? The silence! We don't get silence like this anywhere else. Normally out in the world, we are not silent, and we are not silent within ourselves. We don't want anybody else to be silent either because we love to disturb them. Therefore, there is no silence. So the experience of the silence here thrills us.

Then what is it that excites us? Every *darshan* of Bhagavan: "Aah! I see Him." Why this reaction? It is because every *darshan* of Bhagavan makes me forget myself, forget where I am, forget my problems and my ailments, forget my position, forget about everything. Wow! I am lost in ecstasy. That thrills me.

Then what further? Let me do some service. Let me do something. Let me do some *sadhana*, and I will stick to it. Whatever it is that gives great satisfaction, whether individually or in the community, or at work, or just meditation, that now thrills me. So finally, you are bliss. You are not separate from bliss.

That's all the different stations or different stopovers. Some airlines want you to get off at different places--Bombay, Frankfurt, and Chicago--and then take another flight; whereas some flights are non-stop and will take you straight there. Therefore, this spiritual journey is an airline that wants us to change at different places to reach the destination.

### ***BABA ADVISES TO DIG DEEPLY IN ONE PLACE***

Anybody else please?

***Swami said you don't have to go and dig at many places, meeting different gurus.***

Good. Thank you! I could hear you well. You apparently have a very good voice!  
(*Laughter*)

Now the point is this, my friends: people visit so many *gurus* to find realisation. But Baba gave one example. If you want to dig a well, dig deeper and deeper at the same place until you get water. Instead, if you go on digging all over the place—two feet here, three feet there, five feet there—the whole area will be full of pits. (*Laughter*) And no water found anywhere. That's what she is conveying.

First of all, what Baba said is correct. We don't have to dig so many pits. Only one. Come on! Dig deeper and deeper until you get the water of attraction, until you find the fountain of bliss, until you reach the water-table of realisation.

### ***THE MONKEY MIND WANTS SOMETHING NEW***

Next, we need to recognise that it is the weakness, vagaries, and tendencies of the mind to get satisfied and then dissatisfied as often as possible. The mind enjoys and finds satisfaction in dissatisfaction.

There are some people with a long face. Why? They have plenty of money; their children have settled well; their health is ok. They don't have to get admitted to any

hospital, and they are comfortable. But still, the long face. Why? They are happy in unhappiness. They draw satisfaction out of dissatisfaction.

I don't blame anybody; it is the nature of the mind. We have to blame our mind: always finding fault with somebody, always declaring to oneself, "I am correct, I am correct. You are always wrong." This is the mischief of the mind, the monkey mind. This mind is there with everybody. Nobody will say my mind is a lion's mind. Unless he is a pig, nobody will say that! (*Laughter*)

The mind is a monkey—everybody's mind. Nobody can say, "My mind is perfect." If someone does, then you can reply, "Oh, very nice. But I will keep my distance from you, if you don't mind. You only speak like that because of your monkey mind; otherwise you wouldn't say that."

Somebody said, "Anil Kumar, I have no ego."

"Oh! If you say, 'I', that is proof enough of ego! It is best if you go," I said.

The point is, my friends, we go on changing *gurus*. We go on changing which pilgrim centres to visit, and we go on changing our deities, all because the mind seeks variety and novelty. The mind wants something new. So it's not my mistake; it's the mistake of my mind. Once I understand that my mind wants something new, I can tell it, "Stop that nonsense."

### *THERE MAY BE MANY GURUS, BUT THEY ALL CONVEY THE SAME MESSAGE*

I should also tell my mind to see what happens when it changes taps from which to draw water. "Look here, you are drawing water out of that tap near the store." Then when the mind says, "Let me go to that tap near the canteen," say "Aah, go."

But let it know that it is the same water. It may be a tap here, or there, or the one near the Ganesha statue, but all give the same water. Some taps may function, some taps may leak—that is a different thing. There may be a number of taps located in different places, but it is the same water.

Similarly, there may be many *gurus*, but they all convey the same message. What is the message? "Don't go anywhere or do anything; be relaxed. Don't think anything; be thoughtless, be steady." That is the teaching of every *guru*.

But because my mind wants something new, I want to go to other *gurus*. But I can understand why it is so, when I discover the cause for wanting this variety.

### *LIFE IS IN THE PRESENT*

Somebody said, "Mr. Anil Kumar, isn't there some person here who will tell your future?"

I said, "I am not interested in my future; I am not at all interested in my future." Why?

If I know I am going to be the President of this country in the future, I will get spoilt in the present, because a future President cannot be normal, you see! *(Laughter)* And if I know my future is going to be horrible and end up in tragedy, I will fall sick today!

Therefore, I am not interested because I believe life is in the present. Life is in the moment. Life is existence, right here now—not tomorrow or yesterday.

### *UNDERSTAND THAT IT IS ONLY A GAME OF THE MIND*

My friends, once we know this changing pattern, that this dancing doll with a cosmopolitan nature is nothing but a quality of the mind, we understand the game. Then it stops.

When I go with the mind, it will take me everywhere, wasting my time, wasting my money, losing the little mental peace I was enjoying until then.

Somebody said, “Mr. Anil Kumar, I visited a pilgrim centre. It was so difficult to reach there—you have to walk along the edge, and you may die at any moment.”

I said, “To die, you don’t need to go that far. You can die comfortably here. *(Laughter)* By speaking about your death experience, you are also creating tension in me. Please don’t share this experience with anybody.”

Therefore, my friends, we have to understand that it is only a game of the mind; then the mind will not act like that. It will act properly. But if I go with the mind, well, it will take me everywhere and anywhere, but I end up nowhere!

### *MEDITATION CREATES A DISTANCE BETWEEN YOU AND THE MIND*

How can we know it is the nature of the mind to dance? By creating a distance between you and your mind. Is it possible? Yes, through meditation.

The purpose of meditation is to create a distance between you and the mind. As the distance becomes more and more, you will be more and more removed from the influence of your mind. Then you will experience the reality, the Self, I am That.

Am I clear? Thank you.

### *GOD IS AN EXPERIENCE*

*Please explain how God is.*

Oh! *(Laughter)* Very good, very good! I will tell you first that any explanation cannot be complete, satisfying, or rewarding. Why?

God is an experience, not an explanation. I can explain the mike or the recorder; all these objects can be explained. But there are some things that cannot be explained.

“Love: explain it to me.”

“Love is love. That’s all!”

“Arre, explain that!”

“I can love you. You can love me. That’s all.”

Love is an experience, not an explanation. So, God is an experience and a realisation; God is not an explanation.

Additionally, anything explained loses its flavour because no explanation would ever completely, one hundred percent in depth, do the subject any justice. An example is to try and describe the Taj Mahal, one of the Seven Wonders of the World. For example, I would go on speaking about the Taj Mahal to you.

“The Taj Mahal is in Agra. Agra is like this, Agra is like that . . .”

You would say, “Please stop it! Let me go and see it myself. Would you please stop?”

So any number of pages written, or any hours of exposition or explanation, presentation or photographs, will never completely be satisfying until you go and see the Taj Mahal for yourself.

Again, suppose I describe a milkshake. The milkshake is not consumed very much in India; so many people don’t know what it is. I say, “Oh wow! It is ice, nice . . .”

“You are wasting your breath. Please get me a glass, then I will enjoy and experience what it is.”

That’s what Ramakrishna Paramahansa did to Swami Vivekananda (his disciple). When Swami Vivekananda continued arguing, Paramahansa said, “Keep quiet.” He just touched his head, and that very touch made him experience the Divine.

And we have Bhagavan Ramana Maharshi (the holy sage of Arunachala). His very look would make you experience the Divine.

Or Lord Krishna . . . His every conversation made Arjuna experience the Divine.

Bhagavan Sri Sathya Sai Baba: His looks, words, gestures, thoughts, all will help us experience Him. The three-in-one: the talk of Krishna, the look of Ramana Maharshi, and the touch of Ramakrishna, all three are in Bhagavan Sri Sathya Sai Baba! (*Applause*) Therefore, my friends, God is an experience, not an explanation.

*WHEN THERE IS ONLY ONE, THERE IS ONLY EXPERIENCE*

Then another point is this: you can explain anything that is different from you.

I can say, "Oh, do you know about that . . . ?"

"Yes, I can tell you about it."

"Do you know him?"

"Yes, I can tell him."

How to speak about myself to myself? When I am the only one there, to whom am I going to speak? Suppose there is no one else in this hall, only me.

"Explain yourself," I say to myself. And I do. Well, somebody will bring a psychiatrist, and he will check me out thoroughly (being at Puttaparthi at concessional rates, too!) (*Laughter*) If I just speak to myself, what will happen? Something must be wrong!

Therefore, my friends, there is no such thing as explaining myself to myself, because I am That, nobody else. There is no second That, only One.

Explanation can be produced when there are two. It is something communicated to another. When there are two, I can speak out. In some interviews they ask you, "Please can you say something about yourself?" because there is some other person present to hear you. But when there is only One, there is no explanation. There is only experience.

Thank you very much for your lovely question! It made us think deeply about the subject. I really appreciate this question.

*[SAIWISDOM.COM IS THE WEBSITE THAT CARRIES OUR WEEKLY TALKS](http://SAIWISDOM.COM)*

Thank you for your nice questions. My friends, you are helping us a lot by asking these questions. They will go to the website for the benefit of Sai devotees, and anybody else who browses the website.

*Saiwisdom.com* is the website that carries our weekly talks. All the questions and answers appear there. We are receiving responses from many of the devotees the world over who say that they are really enjoying these talks.

For your information, the web articles will be published in a book form later on, courtesy of our Sri Sathya Sai Books and Publication Trust. So, you are doing a great service by asking these questions: first as a service to me and your friends, and later as a service to a number of devotees elsewhere.

Thank you very much. God bless you. Sai Ram!

*Asato Maa Sad Gamaya,  
Tamaso Maa Jyotir Gamaya,  
Mrtiyormaa Amritam Gamaya.*

*Samastha Loka Sukhino Bhavantu,  
Samastha Loka Sukhino Bhavantu,  
Samastha Loka Sukhino Bhavantu.*

*Jai Bolo Bhagavan Sri Sathya Sai Baba Ji Kj Jai!  
Jai Bolo Bhagavan Sri Sathya Sai Baba Ji Kj Jai!  
Jai Bolo Bhagavan Sri Sathya Sai Baba Ji Kj Jai!*

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

*Om Shanti Shanti Shanti.*

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