

**OM SAI RAM!**

**Welcome to this Question and Answer Session!**

**Q. 314, “DISPELLING YOUTH DILEMMAS”**

**April 6, 2024**

***This text excerpt is taken from Prof. Anil Kumar’s book  
“Sathyopanishad, Vol. 1,” pages 118-123.***

***Swami! It is most unfortunate that there is no tangible change in our lifestyle, though we have been here and listening to your divine discourses over the years. We do not know the reason why it is so. Kindly show us the way.***

**Bhagawan:** Lack of practice is the only reason. When there is no power supply and it is dark all over, can darkness be dispelled just by saying “lamp” unless you light it?

The hunger of a starving man can never be satisfied by merely looking at the menu with a list of the most delicious items. He has to eat some of the items to appease his hunger, hasn't he? Can a sick man be cured of a disease by merely listening to the formula and composition of the medicine, without his taking it? Can the suffering of a poor man be alleviated with all the knowledge of Economics and Accountancy? Can you attain *mukti* by reading books, without practicing any of the instructions found therein?

Instead of saying something without doing, it is better to do and not say anything. I repeatedly tell you that until you practice what you say, there is little effect even after listening to talks for years together.

Take a small example here. Suppose you have with you a matchbox full of matchsticks and you want to light a lamp. You will now have to open the box, pick up a stick and strike against the side of the box to light it. In case you fail to light the matchstick, even after striking it again and again, what does it mean? You then come to discover the meaning: The matchbox is wet. So you cannot light a stick striking it against the box. What is to be done now? You have to dry the matchbox in the sunlight for some time.

Similarly, you are drowned in the water of worldly desires and attachments. Therefore, you can't light the lamp of wisdom. Dry your mind with all its limitless desires and thoughts of worldly comfort in the sunlight of renunciation. Only then can you light the lamp of wisdom. You may be here listening to any number of discourses for any length of time, but you will not be able to achieve the expected results if you fail to translate the essence of one discourse into your daily life.

***Swami! Because of the wrong direction in our thinking, we feel dejected, restless and often fail in our attempts. Kindly show us the way out of this.***

**Bhagawan:** For these agitations, disturbances, disappointments, depressions and failures, your wrong way of thinking is responsible. It is totally misdirected. Whatever may happen in life, you should think, "This is good for me." You should know that everything that happens ultimately turns out for your own good. This is called positive thinking. Today you are full of negative thoughts. How do you expect to know and experience God?

Your body, mind, intellect and senses are completely negative, but your spirit, conscience or *Atma* is positive. God is your conscience. Do you know why you are not able to realise and experience God? It is entirely due to these negative thoughts and attitudes. So, positive thinking and positive actions are very essential for spiritual progress. Only then will you be peaceful, blissful and successful.

Take your own example. It is absolutely because of positive thinking that you are able to plan your academic program and prepare yourself accordingly, and also aim to secure a good rank in the examinations and a later job. But planning to study whatever would fetch you a very fat salary, and help you to go abroad, earn more money and marry a girl who would get you a large amount of dowry, is negative thinking.

Turning to parents, educating you is absolutely positive; but making a business out of the education given to you is negative thinking.

For a doctor to treat a patient and cure him is a positive approach, but if money is the criterion for the treatment given to the patient, it is a negative approach. Today we should fill our hearts with all positive thoughts like divine feelings, divine sentiments and good thoughts. Then only, you will experience God, who is *sat-chit-ananda*, the absolute positive.

Therefore, it is necessary for you to take everything as being good for you. This is positive thinking, come what may -- problems, difficulties, troubles, failures, losses, blame and what not! You will know later that all this had happened for your own good.

A small story: There was a king who had a fancy one day to cut a stalk of sugarcane into small pieces all by himself and eat it piece by piece. While he was cutting, as ill luck would have it, he cut off his finger. The minister who was by his side remarked, "Oh King! You have cut your finger. This is good for you!"

On hearing this remark, the King grew wild and thought, "What! How can this, my having lost my finger be good? What would the minister say if I lose my head too?" So, out of fury and anger the king ordered that the minister be put in prison.

Then the minister said, "Oh King! This imprisonment is my good fortune."

After some time, the King went hunting all alone in a nearby forest. He lost his way and was noticed by some tribal people moving in that area. They were actually in search of a man suitable to be sacrificed to propitiate their deity at the end of their ritual. They

caught hold of the king and took him to their head priest. After checking the king thoroughly, the head priest said, "We can't kill this king and make an offering to our deity as one of his fingers is missing. A handicapped or crippled body is unfit to be an offering." So saying, he let the king go away from there.

On the way, the king realised the truth of what the minister had said, "This is good for you," when he had cut his finger. He summoned the minister and said, "Oh Minister! How true is what you said! It was just because of the fact that I had lost my finger that the tribals set me free, unharmed. Now, I have one doubt. You remarked that it was good for you when I put you behind bars. How has this imprisonment turned out to be good for you?"

Then the minister replied, "Certainly! Had I not been kept in jail, I would have followed you. The tribals after leaving you, would have caught hold of me, killed me and offered me to their deity in your place. So this punishment has been my good fortune." So this is positive thinking and attitude. Then, happiness and success follow you.

***akkaraku rani cut t amu  
mrokkina varami yani velpu  
moharamuna tanekkina parani gurramu  
grakkunna viduvangavalayu gadara sumati***

This Telugu poem means, 'A relation who doesn't come to your help in time of need, a God who doesn't grant you boons even after you pray, a horse that doesn't run in the battlefield, will have to be given up immediately, Oh! Wise one! Is it not so?'

Here, in this poem, first of all know that it is addressed to a Sumati, a wise one. It is true that you have to sever connections with a relation who doesn't come to your aid in the hour of your need, give up the horse that fails to run in the battlefield, and forget a God who doesn't grant you rewards even after you pray.

Here you should note one important point. Why don't you think this way? Before you blame your relation that he is not of any help to you when you need him most, why don't you think for a while whether you have ever been of any help to your relation when he needed you?

A horse that doesn't gallop in the field must be given up, but why don't you question our competence in horse riding? God who doesn't respond to your prayers is not God. But do you deserve what you desire and pray for?

This poem is meant for that person, a Sumati, who thinks positively before blaming anybody. This is how your thinking process should be.

More of Swami's sweet advice in the next session. Thank you for your time!

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