

Part 13 | Experiences with Swami | Prof K Anil Kumar

<https://www.youtube.com/watch?v=x8UKf74VdRE>

Highlights

"Come, Vyjayanthimala, come," He said. He can make people stand up, even those who are dejected and disappointed.

How is Swami's company? It's glorious. "If there are no births and deaths, what work would I have?" He said.

These are incidents where the omniscient Swami recognized me and consoled me.

It was hanging on a gold chain, and the swan was swaying to and fro. God's actions, intentions, goals and reasons are beyond human understanding.

"Don't let go of Baba. He is God." We must go into the Sathya Sai organisations, we must join them.

We should participate in Swami's activities, and be polished and burnished.

Then we will come out as diamonds. The only one who will be with you, within you and around you until the very end is Swami alone.

God is an eternal screen.

Spiritualizing our daily life

Bhagawan Baba's divine form is very special and distinctive.

If we ask ourselves why, the activities that He undertook are mainly in education and medicine.

They have spread across the entire world through the Sathya Sai organisations and office bearers.

They are propelling the society forward as an ideal establishment,

Bhagawan Sri Sathya Sai Baba is the cosmic being who has made all of this possible as a spiritual practice.

It is not true that activities are different from spiritual practices.

Many people think, "I'll just practice my spirituality at home." They think it is enough.

Many people think, "I'm doing whatever Seva I can do." They think that's enough.

Both these perspectives are incomplete. What you do by yourself is personal practice.

Perhaps it is accompanied by an anticipation for the fruits of your actions.

The practice that we do together, might be done for show and exhibition.

To be away from these, we must spiritualize them.

The great being who did that is our Bhagawan Sri Sathya Sai Baba.

Therefore, all kinds of Seva activities are spiritual practices.

It is not a special practice that you perform. Chanting, penance and meditation were thought as Sadhana.

Today, in the modern world, time or space is not convenient for long penances and rituals.

So Swami, Bhagawan spiritualized all activities.

Howard Murphet said the same thing: "Spiritualize all our activities."

Swami has promoted the spiritualization of human lifestyle.

All the methods that He started were to teach us these things.

We have been talking about Kodaikanal topics. We may have learnt many things from them.

They included epics, historical, ethical, moral, spiritual, rules and regulations, and greatness of the country and culture.

In this way, Swami used every incident and every chapter to teach.

The incarnation of Sathya Sai can be described in two words: discourses and dissemination.

Swami's gift is to deliver His message through discourses, and then the message was spread through activities.

We are learning about Kodaikanal topics and miracles.

Materialized ornament from Balarama's wedding

From this angle, I must bring another important incident to your attention.

One evening in Kodaikanal, after Bhajans ended and before Arati, Swami called me.

"Make an announcement that there will be lunch for everyone here," He said.

What does everyone mean? For the people sitting in the hall?

For those who are seated in the veranda due to their status?

Or for the general public who are sitting under the tented pavilions? That was my doubt. So I was looking at Him. He probably understood.

"Say it is for everyone, do you understand? For foreigners as well," He said.

Exactly as Swami said, I announced, "Tomorrow, Bhagawan Baba will grant us Prasadam."

The Prasadam was a meal that included all 16 kinds of tastes.

The feast was wonderful. Foreign devotees especially enjoyed it.

Because they travelled so many miles, undergoing so many difficulties and troubles, to come and stay at a new place, you can imagine their great devotion for Swami.

Living in the same state, and the same region, if we say it is an inconvenience, there is probably nothing more shameful, in my opinion.

Everyone was very excited when they were invited. After the meal, after the evening Bhajans, Swami was delivering a discourse to the students. Public Bhajans had ended. Everyone headed home. But students and special guests were seated inside.

Some women as well. Then Swami started, "What is the significance of today?"

"You might be wondering why Swami arranged this feast today."

"Swami does not do anything without a reason. Today is the wedding ceremony of Revati and Balarama."

"Their wedding took place on this day. On that occasion, Narada and Tumburu, Ganesha, Brahma as well as all the other Gods and Goddesses attended to witness the glory of Revati and Balarama's wedding.

It was a feast for the eyes. Even Gods and Goddesses attended.

On that occasion Brahma gave a present to the newly wedded couple.

We all wondered what the present was. Swami shifted forward.

He leaned forward and waved His hand. I'm telling you what I saw with my own eyes.

A divinely beautiful ornament, the size of a jug was created.

A golden ornament was created. What did it look like?

At the bottom, it looked like a gold square plate. On it were what looked like 4 pillars. They were made of gold. They were glittering and shining in the light of the electric bulbs. On top of them there was a minaret made of golden twines woven together. It was a wedding hall. Swami then explained, "From the pillars, a gold chain was hanging," "and on it was hanging a swan, swaying to and fro. Made of diamonds." There were gold chains on either side, and the swan was swaying to and fro. "This is the gift Brahma gave them, on the occasion of the wedding of Balarama and Revati." Everyone craned to see it. "Come, take a look," He said. Swami was showing it to everyone. Then it was my turn. My intention was to only look at it when He tells me to look at it. "Come, Vyjayanthimala, come," He said. As I mentioned earlier, I have been addressed as a female many times. Because He told me to come, I went closer. "Did you see?" "Yes, Swami." "What did you see?" "I saw the ornament, Swami." "No. Did you see the swan?" "Yes." "Look at the swan's beak," He said. The beak of the swaying swan looked very beautiful. It was all made of diamonds. The belly area was made of glass. You could see the abdomen area. Swami said, "Look properly, look properly." I looked carefully. I could see through the glass in the abdomen area, Baba resting. A small figure of Baba resting. "Did you see? Did you see the figure?" "Did you see the beak? Did you see the wings? What did you see? Look properly." "Look in the belly." There was a figure of Swami in there. We heard about Sri Ranga Sai, Sessa Sai, and now we saw little Sai resting in the swan. It was very cute. Everyone saw it to their heart's content. The impression that ornament left on me has remained in my heart forever. After returning from Kodaikanal, Swami would ask me to speak in Bengaluru, to talk about these topics there. I talked about the ornament presented to Revati and Balarama. Swami was looking this way. After I finished, He said, "You heard his descriptions." "He can only describe it." And He recreated that ornament and showed it to everyone. For the second time. That's very rare. A thing that has been created once, to recreate it a second time, has not happened before. So the people there did not feel as if they missed something. Everyone saw it. The glory of Revati and Balarama's wedding, and the golden ornament that Swami created, I'm sharing it with you in my excitement. Life is neither all good, nor all bad.

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Good or bad does not exist. It only exists in our perspective. Everything is divine. Swami Himself says, "Is it possible to designate something as good or bad?" "Can you determine what is good and what is bad? No." "God created both. He created the good, and He created the bad as well." "Determining good or bad is based on your convenience and your mind, but there is no good or bad." Why am I talking about this? I went to Kodaikanal with Swami many times. During that time, two incidents happened in my personal life.

Incidents which left me with unbearable grief. I was with Swami in Kodaikanal. My whole family was in Guntur. My relatives were all in that area. What happened when I was in Kodaikanal? My eldest brother used to work in HAL. Karunakar. He suddenly passed away. Very suddenly. Because he was the eldest, his help, his encouragement and his involvement were present in all our lives. So from our perspective, he was first and primary in all aspects. I was receiving telegrams that he passed away, "Come back. Brother is no more," the telegrams said. My mother too called me on the phone and cried. I heard everything. Believe it or not, I did not inform Swami. I would go to my room, close the door and cry in there. When I came out, I would be smiling as if nothing happened. There was no change in my behaviour, my conversation, or my responsibilities as a translator. I would act as normal. In my room, I would lock the door and cry as much as I could. This went on for 2 or 3 days. The Kodaikanal trip was ending. One day, Swami came to my table during lunch. His robe was completely wet. It was as wet as if it was soaked in a bucket of water. He said, "Anil, come here." I went. "Alas! It already happened. There is nothing you can do." "Your brother had two daughters. There is no one to perform the funeral rites." "You go," He said. His robe that got wet, was it wet from my tears? Did it get wet because of my grief? That's what it felt like, to me. Did Swami respond in that way? I wondered. As soon as Swami talked to me, I gathered courage, and left Kodaikanal. One thing we need to remember is that, once Swami's command has been given personally and physically, He takes up all responsibilities on Himself. We have no concerns. A car came for me while I was still up on the hill. He said, "Sir, let's go to the bus stand." I went to the bus stand. I sat in the bus and came straight to Bengaluru. My eldest son used to work in Bengaluru at that time. Everything was already done by then. I think it was the 10th day by then. Relatives had arrived. They bawled when they saw me. I'm after all, a family member. I remembered him. I stayed there for two days. I said what I felt right. Then I left and came back. Why did this incident happen? I would like to share another incident with you while I was still in Kodaikanal. We were three brothers and one older sister. We were three brothers. Only one sister. Brother-in-law was a professor in Indian Institute of Technology, Kharagpur. After that he also worked as a professor in Osmania University. He passed away suddenly, while I was still in Kodaikanal. Again, they kept calling me on the phone. I listened to everything and set it aside. I'm considering that Swami is right here, and telling you the truth. I did not tell Him, write to Him, did not cry in front of Him, and did not tell anyone else around. In the same manner, I would lock my door and cry in my room, and behave normally outside. Why? If I said, "Swami, these are my troubles," would He say 'No'? Who else can we tell, other than Swami? I thought for a little while.

He brought me there for translations. There was still some time left during His trip there. If I left suddenly, I would have created obstacles for Swami's activities. That's why I did not tell Him. If I told the people around me, I wouldn't like their sympathy. How was Swami's company? It was glorious. I didn't want to spoil that atmosphere. That's why I didn't tell Him. Towards the end, I think Swami was to stay for two more days in Kodaikanal.

He said, "Anil, come here. Everything is over. Even if you go now, what can you do?" "Your brother-in-law passed away. There is nothing you can do." "Go and spend some time with them, console them, and come back to Brindavan," He said.

In both these incidents, I did not tell Him, nor did I write a letter, nor did I share with anyone else. These are incidents where the omniscient Swami recognized me and consoled me. Why should they have happened while I was in Kodaikanal? You might ask me. I think God's actions, intentions, goals and reasons are beyond human understanding. These are simply our imaginations and thoughts. If I think about it, He kept me near Him, so that I could swallow my grief, that's what Swami did for me, I thought. If I went away and was with everyone, I might not have been able to bear that grief. He kept me with Him, gave me a lot of love and affection, and the strength to bear the unfortunate incident.

Whatever must happen will happen. When we are in Bhagawan's presence when they happen, we get the strength to withstand them. Swami is with us. Everything is happening according to His thought.

It is happening according to His will. And we get strength and relief from Bhagawan, I felt. I did not consider them as misfortunes or punishments or tests. This too is an experience. This too is an experience. Although my relatives thought that I would not arrive on time, I did not care. The time I spend with Swami is the only time that matters. The consolation I received from Swami is the only consolation that mattered. He alone knows how He made arrangements for my return trip. Swami did not tell anyone else there, that such an incident happened. He did not say, "I sent Anil Kumar away" to anyone. But by the time I reached home, the news spread through friends and devotees. Whatsoever happened, as Swami says, "Whether it's honour or shame, don't keep it in your mind." "Lord Sai, Lord Sathya Sai will give up His body for you, if you know even a little about Him, that life is the real life." Only then will he transcend honour and shame. That's why Swami says, "Good and bad are both given by God." True devotion is attaining the strength to bear them. That's how I considered it. So I did not lose heart. Later on when Anil Kumar was invited to Kodaikanal people joked that someone might die his house. I didn't care. I did not care about even bigger things, so these didn't matter. That's how I handled it. Why am I talking about this? In my opinion, life is not balanced. It always has ups and downs.

Swami says, "Look at the earth. Is the earth even?" "No, there are hills and valleys, ups and downs, the entire planet is that way."

Take a look at your body. Your body is filled with ups and downs.

The entire creation is created out of the union of pleasure and pain.

Devotees should accept both as Swami's blessings.

We should not consider them as auspicious or inauspicious.

This is always on my mind. People ask me, "What did Swami give you?"

"You look silly. What should Swami give? He gave me what I need."

What did He give me? Not to be excited by pleasure and not to be upset by pain.

He gave me the strength to live without being excited or upset or taken in by pleasure or pain.

God is the eternal screen

Whether in my job or in my family, I saw many ups and downs in this long journey of life.

I experienced honour and shame. I never brought any of them to Swami's attention.

If you ask why, it's because pleasure and pain arise out of our own actions.

Swami said once, "People say that Swami gave this, or did that. That's a mistake."

"Your goodness gives you good. Your wickedness gives you bad."

"Swami doesn't give you anything. Swami is neutral. Swami is only a witness."

He remains neutral. If we tell people that Swami gave us this or that, it's only our feeling.

God is an eternal witness. He is like a cinema screen on which different scenes are projected.

There may be scenes of joy, pleasure, dance and music.

There may be scenes, tragic scenes of humiliation, of even death.

But the screen is not affected. There may be tragic scenes on the screen.

There may be scenes of pleasure. You can even see scenes of fire on the screen.

They show torrential rain. But it doesn't get wet in the rain, doesn't burn in the heat.

It doesn't dance when there are dances and music. It doesn't weep during sad songs.

The screen simply witnesses everything. God is an eternal screen.

God is an eternal screen for the entire cosmic drama.

For the drama that is happening in this universe, God is the witness.

He gave another example. That's why I like our Avatar.

No one can talk like that. They simply come out spontaneously. He said, "The postman came."

Swami doesn't say 'postman.' He says 'post runner'.

"The post runner came. He gave you a letter. You opened the letter in front of him."

"It's a wedding invitation from a close member of your family."

"You feel happy. Would you hug the postman?"

"Would you hug him and rain kisses on him? He gave the letter and left."

"Your happiness is yours. After a few days, the post runner brings you another letter."

"You opened the letter in front of him. It is a letter of extortion."

"Threatening to kill you tomorrow or the day after. The letter is filled with abuse."

"Would you hit the postman? You don't kiss when he gave an invitation, nor hit him for the threats."

"The postman is not involved. They are involved with your relationships and attachments, not the postman."

"He gives them to you on time. He is one who gives you the fruits of your actions on time."

"So there is no use scolding him." We must experience the consequences of our actions. There is no way out of experiencing the consequences of our actions. Is it possible to escape your Karma, o man, even if you gain all kinds of knowledge?
Can you escape your Karma? He says in every discourse, "Reaction, reflection, resound."
You cannot escape from reaction, reflection and resound. No man can escape them.

Learning from Swami's example of losing family members

In one instance, a close relative of Swami, although everyone is Swami's relative, but I'm talking physically. A very close relative happened to pass away.
I was travelling from Bengaluru to Puttaparthi. The dead body was going in a procession. When I asked whose it was, someone told me. When I reach Puttaparthi and meet with Swami, should I offer condolences? If so, in what way? Should I say, "I'm sorry, Swami?"
That's shameless. Should I keep my mouth shut? But am I an animal that doesn't know what happened?
I was in this dilemma. Bhagawan lovingly called me in for an interview.
I went inside the room and talked about a few college related topics.
"Swami, I saw in the afternoon..." I started. "Look Anil Kumar..." Everyone should please listen. My intention is not to talk about my personal incidents or personal history.
My duty is to spread the life message of that great Lord, who showed the world through all the lives of all the devotees.
He said, "Look Anil Kumar, these things don't matter to Me." "Death and birth is the same to Me, they don't matter to Me."
"If there is no birth or death, what work would I have?" He said. "If there is no birth or death, what work would I have?" He said.
What to do? "Meaning, Swami?" I asked. "Look, there is a railway station master."
Trains come and go. The station master waves the flag. They come and go."
"He doesn't jump up and down when a train arrives. He doesn't grieve when a train leaves."
"The trains' comings and goings are not reasons for the station master's joy or sorrow."
"They go on as usual. The station master only watches them."
"I am the same way," He said. What an amazing message!
That message which applies to our daily lives gave me a lot of joy.
As I'm talking in this vein, I would like to share another thing with you.
In May of 1972, summer courses were held for a thousand college students from all across the country.
On May 6th, Easwaramma garu passed away. Easwaramma garu was Swami's own mother.
Easwaramma garu was the mother who gave birth to the golden Sathya Sai.
She passed away in Bengaluru. Classes were going on at that time.
There were still some classes remaining. Do you know what Swami did?
He sent word for the administrators. "What are you all talking about?"
"What are you talking about? You said Easwaramma died. So what?"
"You say you want to cancel the classes today. Are you crazy?"
"If you cancel them, will she come back alive? What are you talking?" "Let the classes go on. Everything should go on as usual. It's not a holiday today."
He called Ramana Rao garu and with the help of other people, they moved her to Puttaparthi.

She was entombed here. This is an incident Ramana Rao garu told me personally. Look at the specialty here. He is the Lord. All the speeches everyone gave that day were about mothers.

The greatness of a mother, the position of a mother, all the speeches were about that topic. What tribute can be greater than that? We perform our mourning mechanically, socially, customarily.

There is no purity of heart in them. On that day, when all the speeches were about Easwaramma garu,

about motherhood, that was the suitable tribute, I thought.

One day Swami spoke about this matter in Kodaikanal.

We should learn how to love our mothers from Him.

But we cannot learn. Impossible. Even when He was 80 or 83 years old,

He has tears in His eyes, as if her body is still there.

Even when the body is right there, today's man does not cry for it.

As soon as He thinks of His mother, Swami melts into tears. He spoke about His mother, "Do you know what happened that day?"

"Easwaramma was staying in the room below Mine in the Brindavan building."

"In the room below. I would go and talk to her." He called her 'house-lady'.

"She was doing her work. Easwaramma had a small habit. She crushes betel nuts in a mortar."

"She makes it into a powder and eats it, since she did not have teeth, so it would be sharp."

Swami would say, "She would crush it and eat it. She had that habit."

Everyone in Rayalaseema region has that betelnut habit. "As she was crushing the betel nuts that day,"

"she called out, 'O my child, Swami!' I heard it upstairs. She said 'Swami!'"

"I went running to her. I thought Easwaramma was nearing her last minutes."

"I poured Tulsi water in her mouth. I laid her head in My lap."

"Easwaramma, no need to worry. Everything will be comfortable," I said.

"She said, 'Swami, You came?' and looking into My eyes, she left her body."

When Swami talked about Easwaramma garu's last moments, I was pained.

In the same way, Swami also talked about the last moments of His grandfather, Kondama Raju.

The reason is that auspicious moments and sorrowful moments are not indicators of wisdom or ignorance.

That's why the Goddess is called both the embodiment of wisdom and ignorance. Everything is God. He talked about Kondama Raju garu's final moments.

"He is an old man, and used to be ill sometimes. He used to think he was about to die."

Then Swami said, "Grandfather, don't think that way. You will live a long life."

"Why do you get upset? What happened? Nothing will happen. You will be fine."

"Don't worry. Swami is here," He would tell him.

One time he asked, "Sathyam, give me Your word." "Grandfather, what word can I give you?"

"What do you want?" He said, "You must come to me during my final moments."

"You must come to me during my final moments, and give me Tulsi water. Give me Your word."

"Grandfather, do I have to give you My word? I will certainly come," He said.

In the same way, when Kondama Raju garu's final moments came, Swami was in the Mandir.

When He got the news that there was no more hope that he would continue to live,

Swami quickly went to Kondama Raju garu's side, just as his eyes were glazing over. Swami went to him and said, "Grandfather, I have come, did you see?" "Oh have you come, have you come," he said and his face lit up with joy.

Great joy. He was a spiritual practitioner and a scholar, the first person who recognized Swami's divinity.

Kondama Raju garu had recognized that Swami was God, even when He was a child.

"A great glow lit up his face. I poured Tulsi water in his mouth, and Kondama Raju left his body as he looked at Me."

As He narrated that, "As they were taking away the dead body, I sent along coins to toss after him."

I did not understand. "What coins, Swami?" I asked. "When they were alive they might have owed some people."

"They may have some debts that they could not settle. So these coins are tossed out," said Swami.

In that way, Swami described Kondama Raju garu's last moments.

In the same way, He was there during His father Venkama Raju garu's last moments.

In the same way, He had coins distributed. Then He said, "When you think of Swami,"

"when you are Swami's devotees, only Swami is with you, within you and around you until the very end."

"Only remember Swami." Many such incidents and miracles happened to many devotees.

"There are many devotees who think 'Swami, Swami,' as they leave their bodies."

"No one feels sorry about dying. That is Swami's grace," He said.

Swami is one who makes everything auspicious. I will talk about Swami's devotees.

Because it was Swami, and physically they were His mother, father and grandfather, we think their lives ended in that way. Swami also spoke about some devotees' lives.

Examples of devotees' last moments

"Karunyananda thought about Swami as he left his body, did you know?" said Swami.

"Kasturi left as he was looking at Swami, did you know?" Swami said.

"It's as if they had Darshan of Swami, and they travelled to the heavens comfortably in a floral aeroplane."

"They had no grief about letting go of this world. That is Swami, remember!"

Everyone is old in the Ashram. There are no elders, everyone is old.

But what do you think? They work even more than those in their prime age. Where does it come from? Know that it's the strength from Sai.

I had experience of that. Ramabrahmam garu in Bengaluru used to work very hard when Swami was there.

As soon as Swami left for Puttaparthi, he would say, "My knees are hurting, my BP has gone up,"

"My sugar levels have gone up." I would say, "Sir, did they not go up before, they only went up now?"

"What do you know? As long as He is here, they stay in control. As soon as He left, they shoot up."

"They get their chance now," he would say. In that way Swami would watch over good and bad.

There are many, many people who left their bodies thinking about Swami. I would not say that there are some special devotees. It's in His name.

It's in His divinity. They just think of Swami, nothing worldly.

To tell you in one word, Ghandikota Subbarao garu's father, Ghandikota Subramanya Sastry garu

was a great Pundit in the royal court of Vijayanagara kingdom. He was a great scholar who had all 4 Vedas on his tongue.

His son, Subramanya Sastry garu was the one who granted us Sai Gayatri.

He told his son, "Son, don't ever leave Baba. He is God. Don't leave Baba, He is God," said the father.

What we should understand from this is that this is the legacy we as parents should give our children.

Not buildings and farms, plots and flats - what use are they?

They can enjoy them but they can't sleep in all the rooms. You can't bathe in all the bathrooms all at the same time.

It's shameless. No one says, "My father gave me so much."

He says, "The neighbour gave so much, what did you give me?"

So this is what we should tell our children. That is why the great Lord established Bal Vikas.

That is why He established Sevadal. That is why He established Bhajan Mandalis.

We must go into those Sathya Sai organisations. We must join them.

We should participate in Swami's activities, get polished and burnished.

Then we will come out as diamonds. Then we understand how to experience life, how to view life.

In this way, there are many life stories of devotees. I must tell you another thing.

There is no problem in sharing their name, since they are very close to me. Since I'm equal to a son to him, they won't misunderstand me, no matter which world they are in.

Honourable and exemplary, Sri BV Ramana Rao used to be a Sevadal Convenor.

Do you know how many difficulties he underwent? Many, many difficulties.

Did he share them with anyone? No. How do I know? Because I used to stay in his room.

I probably ate more meals with him, than his own children.

Terrified of him but his heart is like a Pappad, very fragile. A fresh heart.

If we hear about his difficulties we would feel sorry.

His wife passed away, his daughter passed away, his son-in-law passed away.

But did his devotion go down? That is true devotion. It's not devotion when you hit a lottery.

I would not call that devotion. I would call that selfishness.

He was able to bear even such harsh difficulties. I went to Hyderabad when his son-in-law passed away.

He said to me, in his usual flippant manner, "Hey, didn't you see it in the paper?"

"100 people died, 50 people died, 60 people died. We could be one of them too, right?" "They died. We could have been on that list too," he was consoling me.

That was a great matter. The Bal Vikas Convenor in those days was Manamma garu.

She was a resident of Vijayawada. She went to Nagpur for state level Bal Vikas conferences.

To my knowledge, Ramana Rao garu and Manamma garu went from Andhra Pradesh to All India status in those days.

Manamma garu is also an exemplary person, and I consider her as a Guru. Her husband passed away while she was in Nagpur. She went to Vijayawada. She completed the ceremony and went straight to Puttaparthi. Imagine how strong she must have been to do that. I only told you about a few examples. There are many, many such great people.

There are many families. In this short amount of time, I shared those that came to my memory. There is another famous person, who said in Sai Kulwant Hall, "Swami, I will translate." "Very good," He said. He started translating 5 or 6 sentences. He bowed down and said, "Swami, please call Anil Kumar." Everyone heard it on the mic. He sat there and said, "Ask him to come."

Why am I telling you this? I'm not ignorant or stupid enough to say Anil Kumar is capable, in this life or the next.

I have at least that much wisdom to know that I get strength when He tells me to do it. If I say, "I will do it," I will lose whatever strength I might have. Who are you? If He wants, He can make you do anything.

Who are we, after all? I think of Him more often than my heart beats.

Who are we? Every person is someone that Swami uplifted.

If we look at ourselves, we are just ordinary people.

Bhagawan Baba made ordinary people into extraordinary people.

Swami can make people stand up, even those who are dejected and disappointed.

Even when we have misfortunes such as death in the family, or other horrifying incidents Bhagawan is one who says, "I'm here," and gives us support. Is there anyone else more fortunate than us who have our Bhagawan?

Those of us who have received so many comforts and victories, overcoming sorrows, difficulties, abuses and embarrassments with strength, saying, "Get up, Dhananjaya, I'm here, get the chariot ready."

"O Arjuna, why do you collapse? I'm here, get the chariot ready," He said.

"I'm here, come on. I will take care," He said.

In the same way, how fortunate are we to have Swami with us while we bear our sorrows and embarrassments?

I would like to remind you to think of that.