

Part 14 | Experiences with Swami | Prof K Anil Kumar

<https://www.youtube.com/watch?v=ieaVbCuh45A>

God is waiting for you. You are not waiting for God. "Be in service of your parents. If you do Seva for them, it is as if you do Seva for Me."

If you worship with a flower, the merit goes to the tree, not to you. Did Krishna say, "Arjuna, sing Bhajans for a while, and all the Kauravas will die?"

Swami laughed out loud and said, "What kind of a professor are you?" "You don't know how to write 25 lakhs?"

God is the only one who will be with you and beside you always. Whatever Swami wants to give, in whichever lifetime, we will most certainly receive it.

Everything is Swami's work. Nothing is yours. "I'm doing Seva Myself. Why would I need your Seva?"

"Do you think you can escape Me and go somewhere else?" "Where do you think I am not present?" "Do you think a Brahmachari is an unmarried person? No. He is one who walks on the path of Brahma."

How despicably I thought, how lowly, how worldly!

We cannot bear the joy and the bliss that Swami grants us.

Whatever Bhagawan does, there is an inner significance to it.

We may not be able to see it or understand it. We can say we will not understand it.

That's why God is called 'Avangmanasa Gochara'.

'Avangmanasa Gochara' is one who is unreachable by word or thought.

That's why Bhagawan's actions and divine play is not understandable by us.

That's why Swami said, "You cannot know Me. You cannot understand Me."

"You can only enjoy and experience." "You cannot understand Me."

You may think you can analyse Him, but you cannot. "Enjoy and experience," He said. It's true.

"No great man can understand Me," He said once.

"Give up all kinds of investigations, enquiries, and experimentation because I'm beyond the mind,"

"intellect, and human imagination and comprehension."

"I am not reachable by man's grasp or reasoning," Bhagawan said.

We were all seated. Everything was fine. Bhagawan asked someone to come forward.

"Anil Kumar, write 25 lakhs on this cheque," He said.

25 lakhs. I did not know how many zeroes that would be.

I was trying to calculate them: units, tens, hundreds, and so on. Swami laughed out loud and said, "What kind of a professor are you?"

"You don't know how to write 25 lakhs? And you call yourself professors?"

All the students were also there. I didn't want to lose face, so I said, "Swami,"

"we are professors. We have only seen thousands, Swami, not lakhs."

"That's why I could not write it," I said. "You pulled a good stunt," He said. Why did He give 25 lakhs to him? I'm a family man, He could have given it to me.

"Swami, 25 lakhs?" I asked, in case He would reduce the amount.

"Yes, give him the 25 lakhs," Swami was saying in everyone's hearing.

"His mother wanted him to be a doctor, but she is not alive today."

"I am in his mother's place. So I'm giving money for donation to get him into a medical college in Bengaluru," said Swami.

We sing during Arati, "You are my mother, father, teacher and God."

"I'm giving you an illustration." I don't remember if I might have said it in the past.

But we must recall it as many times as possible because He's a divine parent.

God is our mother and father. Biological parents are only our close acquaintances.

But moment by moment, minute by minute, the one who is with you and beside you is God alone.

Very surprising. To another student He gave earrings. It was a boy. Would he wear earrings?

He could have given them to me, I would have given them to my daughters. To the same student, He gave another pair on the next day.

I wondered what it meant. He is now in Dubai. He always gives me a smile when he sees me.

I was there during that incident. I said, "Swami, earrings for a boy?"

"Why not? He has two sisters. His mother wanted to have gold earrings made."

"She is not alive today. I'm making her wish come true," He said.

What is the relationship between Him and us? It's a divine relationship.

An Atmic relationship, not a bodily relationship. We are not related by family.

Based on Atma, Swami and you are one. Swami and I are one.

At the level of Atma, I saw Swami shower His compassion.

I saw it with my own eyes. He called up another person. "I assigned you as a teacher in the Higher Secondary School."

"Do you know why?" He asked. He didn't know. "Your grandfather was my devotee."

"That's why I assigned you here," He said. Whatever we are meant to receive, we will certainly receive it.

Whatever Swami wants to give, in whichever lifetime, we will most certainly receive it.

He is divine. That's why He is called Chitragupta: without your knowledge, secretly, Swami is keeping account.

As Chitragupta He grants us what we are meant to receive.

Counting every single one, Brahma sends with you a heavy necklace, the necklace of your Karmas.

Without cutting off the good or the bad Karmas, you receive good for good deeds, and bad for bad deeds.

Counting each one, the necklace of Karmas is handed to you. What use is it, however many kinds of education you may have received?

We cannot understand it immediately. Who can get you out of the fate written on your forehead?

Who can help you get out of it? As He talks to the students about these things closely,

in that intimate room, just sitting in front of Him and listening to Him and watching Him,

what can I speak of that joy? One of my students who is a professor at IIT Kanpur was a Mridangam player.

I can't remember his name but he asked a question. "Swami?" "Yes, ask." "We are living in a busy world. City life includes long commutes."

"Unless we start 2 or 3 hours ahead of time, we can't get to the office on time."

"In places like Bombay and Delhi. In private companies, we don't even have many holidays."

"How to do Your Seva? Is spirituality even possible for us?" he asked.

I'm telling you this because I believe it is useful for all of us to hear.

In fact, everything is intended for everyone. Krishna made Arjuna stand and taught the Bhagavad Gita.

If it was only meant for Arjuna, it would have been lost in time. He was only our MP, that's all, a Member of the Parliament.

That's why he is the son of the land, a representative of the land.

He was representing us, and it is intended for all of us to hear. That is the meaning of Partha, the son of Prithvi, the land, referring to Arjuna.

He listened to the Bhagavad Gita in our stead. That is why, when someone thinks Swami said it only to them, they are stupid.

I feel sorry for their innocence. If I had the freedom, I would want to hit them.

Why should He tell only you? Directing it at you, He is speaking to everyone.

That is the feeling I always have. He comes out for Darshan and stands in front of us.

We feel like He is standing there for an extra few minutes. He stands right there, without moving. And then He does like this.

What does this stupid fellow think? "Swami is standing here for me."

"My devotion..." Who said so? He used you as an excuse to stand there and give Darshan to thousands of people.

You are the excuse. Swami is like the lighthouse standing in front of you but beaming light in all directions.

"He came for me, He stood in front of me, He stood for 15 minutes..." What's the use?

Even if He stood there for half-an-hour you still won't improve your ways. What Swami says and does is meant for everyone, not specific for anyone.

Some people may get offended when I say this. But it is the absolute truth.

If someone thinks the air belongs to him, he probably came from the psychiatric hospital.

If someone thinks the planet belongs to him, he is very innocent.

Someone who says, "This happened to me..." who does it not happen to?

I'm saying this from that perspective. So I'm sharing those were words He said to that student.

"Swami, when we are this busy, how to follow a spiritual life?"

"How to do Your Seva?" he asked. Nice boy. He used to be good when he was studying here.

When he asked that Swami did not mind it. Look at how great our Swami is!

"Look Bangaru, it's not that office work is your work, and Seva activities is My work."

"There is no difference between Swami's work and self-work." "All activities are for Swami." So for example, if you are working in this studio, this is Swami's work.

What we're speaking here in this studio is Swami's work. Swami did not say that His work is only when you sit in a temple and chant Mantras?

"Do work," He said. Did Krishna say, "Arjuna, sing Bhajans for a while, and all the Kauravas will die?"

"Sit in the chariot, I'll give you cymbals, and you can sing Bhajans happily."

Or did He say, "Chant the thousand names and they will die?" "Kill them first, I will take care of you," He said. "Do your work," He said. Then Swami said, "Look, the computer work that you do,"

"the business work you do, the job you do, the housework and cooking that women do,"

"office work, everything is Swami's work. Nothing is yours."

"How Swami?" "The moment you say 'Brahmarpanam' it becomes an offering to God."

"If you do your work with the feeling that all actions are for God, it becomes Swami's work."

"As soon as you wake up in the morning, think of Me." "After your lunch, when you rest for a while, think of Me."

"At night, after you finish all your activities, think of Me once before you go to sleep."

"Think once that Swami, with Your grace, I have been able to perform my activities."

"I don't need anything else. You think you are looking forward to see God."

"God is looking for you. You may not know. When he woke up I waited to see if he would think of Me."

"He didn't think of Me. He just brushed his teeth, spent hours in the bathroom, then he came out,"

"coffee and breakfast was ready for him, then I thought he would think of Me at that time,"

"but other than TV and newspaper, nothing else. He was about to leave for office,"

"he got dressed quickly, and as he was leaving I thought he might think of Me then."

"Even though he didn't think of Me, I sat next to him in the car, so he doesn't get into any accidents."

"He might hit something in his rush. He is after all my child. I checked if he had My photo in the office."

"No photo. I thought he might think of Me then, but no. He fought with the same people he fought with yesterday."

"He scolded the people he wanted to scold yesterday. He didn't remember Me."

"He ate his lunch in the afternoon. He was talking happily but didn't think of Me."

"In the evening, he came home tired. He was talking to his wife and children but didn't remember Swami."

"Before he went to bed, he thought of his office and his enemies, but not Swami."

God is waiting for you. You're not waiting for God.

We all say that we wait, that we're waiting, that we're awaiting His holy Darshan.

That you're waiting for His Darshan, is full of hot air. He is waiting for us, to see when we would think of Him.

"That's why it's enough if you think of Me once. There's no difference between Swami's work and your work."

When He said that, do you know how his face was? It lit up like a thousand candles bulb. He was a devotee. He studied here.

He might have received a gold medal for something. I think he did his MTech.

They're children so when they feel some love, they come running. Whichever group he might belong to, everyone loves me.

He doesn't have to be a Botany student. They come running to me. I was watching his face to see his reaction. He was very happy.

That was a great answer, and Swami alone knows. Later Swami said to everyone, "You think Swami is happy about the flowers you bring."

"You think He will be happy about the Abhishekam (holy water bath) you do." "It's true that you worshipped with flowers. Is that flower your property?"

"It belongs to the tree. If you worship with a flower, the merit goes to the tree, not to you."

He was half-dead. "When you perform Abhishekam, where do you get the water from?"

"From the pond. The merit goes to the pond, not you." "So that's not what you need to do. Offer the fruits of your actions."

"Offer the flower of your heart. Offer your body, your time, your actions, your duty to Swami."

"That is the true worship," He said to the students that day.

"Swami, only You can be equal to Yourself. That's why they follow Your teachings."

That was true of the people then, and it's true of the people today. That is the glory of an Avatar.

Another student asked, "Swami, I want to do Your Seva."

These were students. That's the level of questions they ask. Not about Dvaita and Advaita. Or how to get Moksha.

Students don't ask those questions. If he does, he is not a student. An unripe mango should be tart. If it is sweet, you should toss it away.

If a ripe mango is sweet, we eat it, but not unripe mangoes. They are students so he asked that question. "Swami, I want to do Your Seva."

"What do You want me to do?" This is very important. Although Swami said this to the students that day,

it is relevant for everyone, like Bhagavad Gita is relevant for as long as creation exists.

Just as great men's statements are important to the entire world,

just as the Vedas are the foundational texts for this world, Swami's teachings are also foundational for the world, in my opinion.

Then He said, "What Seva can you do for Swami? You want to do Seva for Me?"

"You are that great? I am doing your Seva. You all happily eat Idlis for breakfast."

"You have your coffees and breakfasts and sit here happily." "I walk all the way to the end, through all the rows, and talk to everyone."

"I'm doing Seva Myself. Why do I need your Seva?" "Do you think I am a God in the temple? Everyone queues up for the God in the temple. He simply stands there."

"I'm not like that." He walks out of the temple for us, the God of Kali Yuga, Bhagawan Sri Sathya Sai Baba.

He walks out of the temple for us. When He said that, he was dumbfounded.

If He stops there, how would He be our Swami? He went on.

"So you want to do Seva for Me. Shall I tell you the way to do Seva for Me?"

"Those who gave birth to you and brought you up and raised you into an adult,"

"going through difficulties and losses, bearing a thousand hardships, working hard,"

"and sacrificing so much, do Seva to those parents so they can be happy and proud of you."

"That's equal to doing Seva for Me," Swami said. Is there any person anywhere in the world today who can say something like this?

If you can tell me, we can all take a bus and go to that person. There are only those who tell you to do Seva to them. But to say doing Seva to your parents is equal to doing Seva to Him.

That's what Swami said. What a great teaching! What a great teaching! Third example. Another student asked, "Swami, I want stay near You and do Seva for You."

"I want to stay here and do Seva for You." Swami smiled and said, "Sure, you can do that."

"But am I only here? Am I not in your house? Am I not in you? Why do you want to stay here?"

"Is this all you understood? sarvataḥ pāṇi-pādaṁ tat sarvato 'kṣhi-śhiro-mukham"

"sarvataḥ śhrutimal loke sarvam āvṛitya tiṣṭhati, you sing."

"You say that on the stage but now you want to stay here? There is no here or there." "antar bahish-ca tatsarvam vyaapya naaraayaNa: sTHitha:, you sing in the Vedam."

"This is what your Mantras amount to. Wherever you are, you are with Me."

"You can't escape Me and go somewhere else. Where do you think I am Not?" He said.

It is very amusing. I thought this was my chance. I wanted to go home, if He gave permission.

Back to Guntur. I thought I caught Swami out. I was about to ask Him.

"You said You are everywhere. So I will go home and do Seva to my mother and father."

"I will take care of my children. I already worked here for a long time." "I'm retired now. I'd like to pack up now." That's what I wanted to ask Swami.

The question was about to come out but He stopped me right there, like a soda bottle.

He didn't let me ask. He started speaking. We cannot understand the meaning of the song.

Antaranga Sai Anatha Natha Sai Deena Bandhu Sai Karuna Sindhu Sai

Antaranga Sai can sense the feelings in our hearts immediately.

You need not tell Him. I wanted to ask a question but He pushed it back down my throat.

He said, "Look Bangaru, Vibhishana said 'No' to his brother because God was primary for him."

"Prahlada disowned his father because God was primary for him."

"So in place of father or mother, no one is more important than God."

"They considered God as primary. So if your mother or father gets in the way of God's work,"

"you must consider God as primary," He said. What could I ask? It felt like He tightened my throat. Very happy. He knows it.

Then another student asked, "Swami, what Seva can I do to make You happy?"

"If I want to make Swami happy, what Seva can I do?" "What's there Bangaru?"

"Why do you have to make Swami happy? Swami makes you happy." "Swami is the personification of bliss. And you receive that bliss."

"Your bliss is My food. So you don't need to make Swami happy. He is always in bliss."

"But since you asked, I'm telling you. Whatever you offer with love, selflessly, that makes Swami happy."

"There is nothing else besides that." "What is the way to do that, Swami?"

"You said to do selflessly and with love, which is great to hear."

"But how to do that?" All of this happened in the Poornachandra Hall, when Swami arranged a meeting for the old students.

He asked them to ask questions, and I was translating. If something gets in here, it won't leave.

Until I tell it to everyone it won't stay quiet. But I don't remember any personal things.

I don't know why. I don't know if it's a curse. Ask me the birthdays of my children, and I can't.

Ask me the dates they got married, and I can't. Ask me any date Swami spoke, and I can tell you.

Ask me any poem, and I will tell you. Because my mind is not on those things.

I'm somehow there but it doesn't stick to me. I only want this all the time.

Then Swami said, "You should always remember that if Swami is primary, and how to get My love."

"I'm telling you to be selfless. One small story," as Swami used to say.

"One small story. In those days, in the streets of Benares, they newly set up streetlamps.

"They stood up poles and had lamps on top. Back then, they were oil lamps."

"Glass panes were cut into squares and oil lamps were set on top."

"Workers were assigned to clean them and they were given salaries for that work."

"One of them would chant Rama's name while wiping the glass."

"He would wipe it saying Rama, Rama, Rama. One day, some officers came to inspect how they were cleaning"

"the poles and the glass panes. The lamps would glow well if they were cleaned well."

"They were walking up and down to inspect. Whichever street had the cleanest glass panes,"

"and the lights were glowing the best, those were this worker's."

"They were the ones where the worker was chanting the name of Rama." "So whatever you do, do it while chanting the name of God."

"It will light up. Remember that. Do it while remembering God."

A personal incident here. They were building the Super Specialty Hospital here.

Swami was having some students help there. I was called too, and I was supervising the students.

He stopped the car by me. "Is the work going on?" "Yes, Swami." "What are you doing?"

"Supervising." "Then you should work too."

So I too should carry bags and bricks and baskets. That means you shouldn't order people around like a head supervisor.

It means that you should do it too. Swami said, "Am I not doing it too?"

"Am I not doing Seva to all of you? Wasn't Krishna the charioteer for Arjuna?"

"Did Lord Krishna not carry Draupadi's footwear? You must consider everything as Seva."

"Not just this," Swami said. I was very surprised. The feeling of Seva is important.

It doesn't matter what Seva you did, and for how long. You must do it as an offering to God.

"One small story," Swami said. "In Udipi, there is a temple of Lord Krishna."

"The priest there would keep it very clean, decorate it, and perform the worship rituals."

"Suddenly one day he saw a blob of dung on Krishna's cheek."

"He cried a lot, washed the idol and redecorated it. The next day, a blob of dung appeared on the other cheek."

"He cried and washed it, but the next day both cheeks had blobs of dung on them."

"He thought there was a fault in him and wanted to sacrifice his life as a priest."

"He said, "Swami, am I here to throw dung at You?" and was saddened."

"In the afternoon, as he carried the offering, he came outside the temple."

"There was a woman making dung cakes and slapping on the wall saying, "offering to Krishna.""

"As she is offering to Krishna, it went straight to Krishna. The ones on the wall landed on Krishna's cheek."

"So every activity is an offering to God. You think you're doing something here."

"It reaches God as an offering. That's why you chant, "I offer it to Krishna.""

"If you perform every activity chanting the name of God, they all become loved by God."

"God will be happy then," He responded to them.

"Swami, what should we do if we are unsatisfied with our job?"

They are students. He said, "You say you are unsatisfied with your job."

"In reality, the satisfaction doesn't lie with the job. It lies within you."

"You should be satisfied. A job will not give you fulfilment. A job does not have life."

"Where would it come from? You have to be satisfied by yourself."

"Do you know the meaning of a Udyoga (job)? Ut + Yoga. 'Yoga' refers to spiritual practice."

"'Ut' means undertaking. For spiritual practice, every action that you perform must be considered as Yoga."

"When you prepare for something like that, it becomes Udyoga (job)." "Saying you're unsatisfied is wrong," He said.

Another student who is employed in a job asked, "Swami, when everyone is on a strike,"

"what should I do? We studied here with You. There are no strikes or bans here."

"No vultures either. What should we do?" Swami said, "Tell them, "Do what you want.""

"I won't do it. You may do it, but I won't do it." Go home and sleep. Don't participate."

As an example, once when there was a strike in the Guntur Hindu College, two of the lecturers there had studied in Swami's college. They did not participate in the strike. They attended college.

They sat in the empty classrooms but did not participate in the strike. Swami is one who teaches that kind of right conduct.

In this way, Swami was explaining to them about the responsibilities of their jobs.

One person said, "Swami, should I get married?" He was of that age.

He had completed his PhD. "You asked. You should certainly get married," He said.

"I will not force anyone to marry. I will not ask someone who says 'No' to get married."

"I will not say 'No' to one who wants to get married." "Whether you marry or not, it is enough if you think of God."

"Do you think a Brahmachari is an unmarried person? No. He is one who walks on the path of Brahma."

"If he thinks about God, he is a Brahmachari, not if he just remains celibate," Swami said.

In this way, He also spoke about Grihastha (householder) and Sannyasa (renunciate) phases.

Swami said in the same context, "Do you think Sannyasis are great people?"

"What kind of renunciates are they? What did they renounce?" "One small example. In those days, there was a renunciate in Kashi, chanting near the River Ganga."

"There were large boulders on the bank of the river Ganga. He would sit on a boulder to meditate."

"One day, after his bath, he went to his usual rock to meditate."

"By then someone else had taken that spot. He said, "This is my rock," and started fighting with him."

"Is this meditation on God? Or meditation on the rock?" He said.

"What meditation? What Sannyasa? Whatever you are most interested in, that becomes Samsara."

"When you develop interest in God, it becomes devotion." "Interest in God is devotion. Interest in the world is worldly."

"So where does your interest lie? In the world or on God?" "What are you doing? You are aspiring for the world. You develop forgetfulness towards God."

"That's not what you should do. You should aspire for God, and develop detachment for the world," He explained.

It is so beautiful. "But you should still get married." Then another person asked,

I don't know if his Karma was coming back to him, he asked, "Swami, can we do an intercaste marriage?"

Swami said, "Go ahead, I don't have any objections. Get prepared for whatever comes along later."

"What do You mean, Swami?" "If she is a meat-eater, will you also eat meat?"

"You don't have the habits that they do. Will you be prepared for that?" "Before you get married, you should also find out about their family traditions."

"You should get married according to your parents' wishes." "Your parents enquire about their family, their elders, their traditions, and then they get you married."

"They don't just say 'Hello, Hello,' like you do. You should learn that."

He also spoke about Ashrama Dharmas (4 stages of life). He spoke about duty towards job, duty towards society, duty as a citizen, as He was responding to the old students' questions.

I remember an incident. Kasturi garu had said once when Swami went to visit the Elementary School children,

"I wish I were a student now. How nice it would have been if I could have been a child in the Primary School," said Kasturi garu.

In the same way, if I was one of the college students, I too could have asked a few questions, I thought.

He was responding to all their questions. In this way, they were asking many questions.

Swami responded to all their questions with so much compassion. Not just one or two.

I remember most of these questions. But I must give you an intro before I talk about those questions.

I was transferred from Bengaluru to Puttaparthi. I was very sad.

Why did You call me, and when You did, why should I have come?

So I came, and You could have left me there in Bengaluru. Why did You transfer me from there to here? I used to be a Principal in Bengaluru.

You brought me here and made me a lecturer? Is this justice?

A lecturer is promoted to a Principal, but a Principal doesn't become a lecturer, right? My mother and father were both government servants, both of them.

They worked as District Education Officers. They said they had not seen this anywhere in the world.

What to tell them? "That's how it is," I said. I was very sad about all these things.

But I didn't ask Him and did not share my thoughts with Him.

I packed my bags. I should not tell a lie. I cannot hide anything.

So anyone who tells me anything should be careful. If they tell me, I tell 10 other people.

So wouldn't I tell my personal issues? Until I reached the Vidyagiri Arch, I was in two minds.

To come or not. Until I reached there, I was in a dilemma whether to come here or go back.

I felt that Swami had done an injustice to me. Before I came to this institute, I had worked in Andhra Pradesh for 25 years.

Is this the incremental promotion I'm given? I felt very sad.

As soon as I came to the arch I had an enlightenment.

Did I come for the post? No. If I leave now, what will the world think?

They will think that I left because I lost my post. I went to every village in Andhra Pradesh for 25 years

and spread the message that Baba is God, and worked in His institutions,

and then if I leave, what would they think? He is God to talk to us about, but not for you?

If He is God for you too, why did you leave Him? When Swami takes care of everything, why did you leave?

I felt that everyone was asking me these things. Maybe it was my guilty conscience.

They were all the thoughts negating my decision to return and to go back.

They might think what did he do that they removed him. After all my hard work at this age, should I be subjected to those kinds of rumours and embarrassments? Let's go, I thought and came here. I unloaded my bags at the staff quarters.

I sent word that I had arrived. Lakshminarasimhan was with Swami at that time in the Mandir.

Apparently Swami had said to Lakshminarasimhan, "Anil Kumar is here, did you know?"

"Good, he came. Tell him to stay in A13. His wife's leg is sprained and she's limping."

"She can't climb the stairs. Ask them to stay in A13." Does Bhagawan not know? He was happy that I followed His command.

He knew my difficulties and told us to stay in the ground floor. What to say? During that time, because I'm still human, I still had a lot of sorrow inside.

In my heart I felt that what happened to me was unjust. My whole heart was disturbed. But God gave me a face that people don't see sorrow in.

They think there's no one more in luxury than I am. I would keep smiling and not show my true feelings. Swami would look at me this way.

To check my reaction. The one who pinches us is mother, and she's the one who sings the lullaby.

The one who causes us pain is mother, and she's the one who consoles us too.

He was the one who transferred me from there. He was the one who instilled darkness in my heart.

Did He stop there? He beamed floodlights into my heart. In the place of that pitch darkness there is an effulgence, a brilliance, a radiance, a hope of light.

A beacon. A light shone. One day He said, "Anil Kumar, come here."

He told me to announce, "From today onwards, there will be a discourse by Swami everyday."

If there is a discourse, then my contribution is there. Translation.

I translated for 3 months. Those Bhagavad Gita lectures are sold in our book stores in English and Telugu.

Meaning, "Why do you cry? Come on, I'm giving you a higher post."

"Was that a post? Will you continue to suffer there? Do I not know what is good for you?"

I felt that He was saying those and slapping me across both cheeks. He gave me so many opportunities for 3 months, continuously.

If I really did not come to Puttaparthi, if I had decided to return home from Bengaluru itself, would I have written 40 books? Would I have been able to translate until Swami's last discourse?

Would I have been able to visit so many places with Swami? Would I have been able to visit 50 countries, on Swami's orders?

Would any of these have been possible? Isn't all this why Swami transferred me from there to here?

How despicably I thought, how lowly, how worldly!

I only thought about post and position and status in the society.

Did You set aside a diamond mine for me? Did You keep this golden treasure house for me?

Did You have this wonderful future in mind when You called me here, Swami?

I felt this at a later time. We think Swami is giving us troubles.

He grants us a crore times more joy than that.

Please take notice why He puts us through troubles. Because He is preparing us.

If you straightaway received the highest riches, you would get over excited. We hear about people whose hearts stopped beating when they won the lottery.

Because he could not believe it. We cannot bear the joy and bliss that Swami grants us.

He is preparing us for it. I think that was a preparation.

I came and spent one year in Puttaparthi. I was still feeling sad inside.

What to tell outsiders? But I would continue smiling.

Then I felt, and my wife said, "Swami asked a lot of questions in Kodaikanal."

"You responded to those questions. I know that you remember everything Swami says."

"Except house related issues. Why don't you write them all in a small book?"

"Why not publish it? The questions you asked Swami, and His responses, students' questions,"

"and Swami's responses, why not put them all into a book?" She asked. A couple of times I said, "Okay, okay." But the hounding started increasing.

Spiritual hounding. When I couldn't tolerate it anymore, I started writing.

That became a book. I wondered what name to give it. The words which came down from the sages became Upanishads.

Vedas became Shrutis and Smritis. Swami's words are equal to the Upanishads.

With that in mind, I called it Sathyopanishad. Sathya Sai Baba's words are Sathyopanishad.

I wrote it in Telugu and set it aside. "Why keep it at home? Give it to the Book Trust to publish it."

She started again. With what face can I go to them? I did not have a position today, but I went anyway.

Fortunately, all the people who work in Sathya Sai organisations are my students.

They look at me with more love and affection than my own children.

All my students, whichever group they were from, were my students.

They asked, "Sir, what brings you here?" "I wrote a book. What do you think about publishing it?" They said it would be good. It has been translated into Telugu, Kannada, English and other world languages.

Sathyopanishad includes questions asked, and Swami's responses.

These that I shared with you today have been included as part of that book.

They say Valmiki's Shlokas (verses) came from his Shoka (grief).

Between the two birds called Kamamohitam, when one bird dies, the second bird is grieving.

They say Ramayana is the work that arose out of the grief of the second bird.

In the same way when I was transferred from Bengaluru to Puttaparthi

I'd like to say that my grief became the manifestation of the book called Sathyopanishad.

It spread far and wide into all the countries. Swami's words in the form of questions and answers.

That is why it is named Sathyopanishad, not my words. If anyone says it's good, I ask them why they say that.

When you go to a gold shop and say something is nice, of course, it is gold. If another thing is nice, that too is gold. Everything in a gold shop is gold.

Swami's words are all valuable. Swami's words are sweetest of the sweetest.

Whether they are special conversations, or discourses on the stage, or a greeting, and they become thrilling.

That's because they are all Swami's words. If you give credit to the human, you're a fool and I'm ignorant.

Everything is Him. There is no one else who could give such examples.

No one else would have the guts to ask such questions. As they say, "You are the stone, You are the sculptor, You are the sculpture, in this creation."

You are the stone, You are the sculptor, You are the sculpture, in this creation.

You are the one who called me, the one who told me, the who made me write in all the languages.

That is why You are the sweetest of the sweetest. Your smile is sweet, Your flute is sweet, You are the sweetest of the sweetest.

Swami's words are sweet no matter what. It is not possible for anyone else.

The sooner we can recognise that, the sooner we can call ourselves Sadhakas and devotees.

Sai Ram.