

Pf ANILKUMAR ON RUDRAM

(Sunday Satsang 1999, 2000-nil)

Sunday Satsang 2001

Rudra

That state which is *beyond* senses is called 'Rudra' or 'Eswara'. 'Indra' is the state when you have total control over your senses. 'Rudra' or 'Eswara' is the state when you go *beyond* your senses, when you have transcended your senses.

Indra has another name - *Puruhoodha*. What does it mean? During a *yagna*, you will hear certain *manthras* that are repeated again and again. You will hear certain names time and again. Indra is invited to the *yagna* repeatedly. By making offerings, by performing the *yagna*, this Indra is invited repeatedly. So he is called *Puruhoodha*. *Huth* means 'calling' and *puru* means 'again and again'. During the *yagna*, Indra is welcomed again and again. Thus comes the name *Puruhoodha*.

These are the aspects of the outer *yagna*, which goes on once in a while as a seasonal festival -- occasionally, incidentally, but not regularly. On the other hand, the inner *yagna* keeps on happening, keeps on taking place from birth to death. There is no season for that. There's no reason for that. That *yagna* goes on forever and ever. How? The body is the platform or stage, such as the Poornachandra Auditorium platform or stage on which the priests sit. My body is the Poornachandra stage. Am I clear? At the centre of the Poornachandra Auditorium stage, you find the sacrificial fire where all the offerings are made. That is called *vedika*, meaning 'altar'. My mind is the altar. So my friends, my body is the Poornachandra platform or stage, while my mind is the altar.

Different Tasks of the Priests During Dasara

One will be praying to Siva, doing what is called *Rudra Homam* or *rudras*. Then there will be many Siva *lingas* and *Sahasra Lingarchana*, the thousand names of Lord Siva, will be repeated. This is a special worship to Siva.

God transcends *rudra bhoomi*, the battlefield, or *bhaktra bhoomi*, the shores of the Yamuna River. In the company of so many people, He was singing. Whether it is *rudra bhoomi* or *bhaktra bhoomi*, God is beyond. Let us all be like Krishna in our own way. Transcending duality, let us sing the Celestial Song, which is the quintessential essence of Krishna.

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(Pf Anilkumar-Sunday Satsang 2002-Nil)

(Pf Anilkumar-Sunday Satsang 2003)

Then there is another person, who will be worshipping *Rudrahomam*. *Rudra* ensures the *Bhadra*. *Bhadra* means safety. *Bhadra* is security. We need safety and security in our life. By doing this *Rudrahomam*, one will have all safety and security in their lifetime.

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We often hear these words repeated in the *manthras*: 'Vishnu' and 'Rudra'. These are two Names that we often hear in *manthras*. Bhagavan said 'Vishnu-Rudra' means the sustenance, the maintenance and the annihilation or the ending. Maintenance and destruction are two aspects of Divinity. Brahma is creation, Vishnu is sustenance and Rudra is the ending, the annihilation.

During this time, we pray to Vishnu and we pray to Rudra: "O God! Make my intellect sharp. O God! Make my mind aware. Make the body physically fit. Let the mind be full of awareness. Let the intellect be alert." That is the prayer offered to Rudra and Vishnu during this Dasara season.

We also find another *manthra*, the *Mruthyunjaya manthra*. During this time, we pray to God, uttering this *manthra*, which prevents untimely death. Let us leave this body when we are ready, at the right time. All the trains should not reach the station before the correct time, because the platform will not be free. (Laughter) Running late is also bad. Things should happen in the right time. So the point is, to prevent untimely death, one repeats this *Mruthyunjaya manthra*.

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(Pf Anilkumar-Sunday Satsang 2004)

Shi - va - ra - tri. Four letters: *Shi va ra tri*. According to numerology, they symbolise five plus four plus two. *Shi* stands for number five; *va* stands for number four; *ra* stand for number two. Five plus four plus two is equal to eleven. What is the significance of the number eleven? There are eleven forces that lead us to suffering. The eleven forces are called *Rudras*. There are eleven *Rudras*. *Rudras* will make you cry. I see. Where are they? If you give me their address, I will arrange for a bomb blast there. [Laughter] Where are the eleven *Rudras* - the evil forces responsible for my misery and suffering?

Bhagavan tells us, "They are in you. What are they? They are the five senses of perception plus the five senses of action. *Karmendriya* and *Jnanendriya*. *Jnanendriya* - perception, *Karmendriya* - action. Five plus five equals ten, plus the mind, equals eleven. These are the eleven *Rudras*. They make you cry. They make you suffer."

"On the day of *Shivaratri*, we think of God and we pray to God intensely. *Shivaratri* takes place on the fourteenth night of the dark part of every month. Every month we have fifteen days of the light, bright period, and we have fifteen days of the dark period. *Shivaratri* is the night of the fourteenth day of the dark period."

Bhagavan has explained that, "The moon is the presiding deity of our mind. That is why we have the lunar 'lunatic'. [Laughter] A mad man's madness is affected by the movement of the moon. The moon is the presiding deity of the mind. On the fourteenth night of the dark half of the month, the moon is seen as just a very thin sliver. The moon has sixteen phases. Phases are called *kalas* in Sanskrit. The moon has sixteen *kalas* or phases. By Shivaratri night, fourteen phases have passed. On the fourteenth night, we find a single sliver of moon. By singing God's praises during Shivaratri night, even that single sliver of moon is gone by the very next night."

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(Pf Anilkumar-Sunday Satsang 2005)

REASON FOR SINGING HIS GLORY ON SIVARATRI

Sivaratri: SIV - ARA - TRI. S-I-V: numerologically, the three letters stand for five, four, and two. SIV +ARA+TRI: numerologically, the three stand for five, four, and two. $5 + 4 + 2 = 11$. Eleven has a special significance. What is it?

In life, there are eleven *rudras*, what we call *ekadasha*. E-K-A-D-A-S-H-A means eleven. *EKADASHA rudras*, eleven *rudras*, which put us to suffering. Eleven *rudras*. One fellow is enough to finish us! Here there are eleven fellows...oh, I see. What should we do? Do some special *pooja*. Make some offering. That is what people say.

But our good God, the latest God, the latest Avatar, who speaks in a most scientific, rational, technological, reasonable, modern, ultra-modern fashion, what does He say about that? *Ekadasha rudras* are not persons staying in a foreign land. *Ekadasha rudras* are not somebody who is ready to pounce upon you. *Ekadasha rudras* are these: The first category has five. The next category has five. The last category has one. What are they?

1. *Karmendriyas* - the five senses of action 5
2. *Jnanendriyas* - the five senses of perception $5 + 5 = 10$
3. One mind - $5 + 5 + 1 = 11$

These are the *rudras* that will put you to suffering. So, *rudras* are not going to come from any other planet. *Ekadasha rudras*, the eleven *rudras* that put you to suffering, can be pleased, can be silenced, can be made powerless, can be made ineffective, and can be made passive by spending the whole night of Sivaratri in singing His glory. Then, when we sing His glory throughout the night, when we keep vigil, awake, the effect is that they will be nothing; they will be nullified. So it is important to understand that these *ekadasha rudras* will be nullified by association with this *Sivaratri* celebration.

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GOD IS IN EVERY FORM

I remember what Sri Ramakrishna Paramahansa said when someone asked him this question, “Swami, you say God is in everyone. Do you think God is in a tiger? If I think God is in a tiger, I may be killed. If I carry on saluting and prostrating in front of the tiger, I may have to meditate on the tiger in the stomach of the tiger! *(Laughter)* Lord, what is all this about?”

Then Paramahansa gave this answer: “God in a saint is *Yoga Narayana*, God in the meditative form. God in a tiger is *Rudra Narayana*, God in a ferocious form. So God in a ferocious form is present as a tiger. God's form exists in a saint as all calmness and stillness, *Yoga Narayana*.”

Then came another question, “Swami, why is it like that?”

Paramahansa answered, “Because God is neither. The ever-effulgent, the attributeless God, the formless God, assumes the form and takes the name, depending on the vesture of the body in which He chooses to enter.”

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(Pf Anilkumar-Sunday Satsang 2006)

So always enquire, “Is this permanent? Is this temporary?” That is something one can discover through meditation and through deep contemplation. That's what *Rig Veda* wants us to do.

And finally, there are two important parts in *Rig Veda*. One is *Namakam*; the other is *Chamakam*. One says, “I want it, I want it. Please give it, give it, give it.” *Chamakam* is a part which prays to God: “I want this, I want this, I want this.” Baba gave one example in His discourse. You want water. You pray to God, “Oh Swami, I want water. Not simple water. Cold water! Fridge water!” *(Laughter)* “Yes, I want it.” And Swami said in His discourse, you want not simply cold water; this time—ice cream at least. *(Laughter)* Desires multiply. The part of *Veda* that prays to God so that all that your desires are granted is called *Chamakam*.

The other part of *Veda* is *Namakam* and says, “I don't want this, I don't want this. I want You only. So I don't want these. I want You only.” On the other hand, *Chamakam* says, “I want everything wholesale.”

So my friends, as promised earlier, I was able to complete this *Rig Veda* part. Let's now cover just one or two questions to update myself, because all these things go into the Internet. Those who have sent these questions will be naturally awaiting answers from me. As you know, all these talks are available on the Internet at www.saiwisdom.com . I will answer these questions now, in order to update.

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(Pf Anilkumar-Sunday Satsang 2007)

February 25th, 2007

“Ati Rudra Maha Yajna in Chennai”

OBSERVATIONS DURING CHENNAI VISIT

Now, leaving that aside, I would like to share with you some of my observations made on our trip to Chennai, where the *Ati Rudra Maha Yajnam* was performed (a sacrificial fire ritual to bring peace, prosperity and happiness to all, performed only in the presence of a Divine Being).

First: In the first place, my friends, I consider it a milestone in the Avataric mission.

Second: The crowds that turned up at every place over the ten days reflected the height of their devotion, and how they yearned for Swami's visit. His last visit there was ten years ago. The pain and pangs of separation were reflected by the crowds, hoping to have the Divine *darshan*.

Third: I also noticed the teamwork in the Tamil Nadu Organisation. There was no single leader. Each activity had a person in charge, so there was no one person dominating the scene or doing most of the work. No, everybody worked very hard to make Bhagavan's visit a grand success. The teamwork, where many participated together, impressed me.

Fourth: The aspect of discipline -- that was unbelievable! As far as Prashanti Nilayam is concerned, everything is under control, and people are accustomed to this mode of life. Strict observance of discipline without being told, or its enforcement, is common here. But in Chennai, it is all open streets and open roads. From Sundaram (Bhagavan's residence and temple) to the *yajnashaala* (venue of the fire ritual) at Thiruvannamiyur (the town), the streets are all open to the public. Yet people observed a strict discipline as Swami and His convoy drove by. All along the route, there were thousands and thousands of people, men on one side and women on the other side, standing as if told to do that. In fact, nobody told them! That's really amazing. It was all very well organised and highly disciplined!

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OSCAR AWARD FROM BHAGAVAN'S HANDS

Arrangements made by the Tamil Nadu government were matchless. Hats off to the Tamil Nadu Sathya Sai Seva Organisation! Just as in the cricket game there is a Man-of-the-Match, I should say that the Tamil Nadu Seva Organisation is the Organisation-of-the-Year. Recently, they hosted the *Ati Rudra Maha Jnana Yajna* there at Madras in such a superb, excellent, unparalleled, unbeaten and marvellous style! Then they received all tributes, accolades and praises from Bhagavan and all the devotees there. People began to feel, "Better we don't have a *yajna* at another place because we cannot match the Tamil Nadu style!" That was the way it was. They already won an Oscar award from Bhagavan's hands then.

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(Pf Anilkumar-Sunday Satsang 2008)

Death is not unholy; death is not unsacred. Death is beautiful. Death is the dress of life; death is auspicious and holy. Death is to be welcomed and invited because you become free from this body and mind. Death takes you to infinity, whereas the body has limited you. Mind has made you selfish; intellect has given you a technique to cheat others, to deceive others and to defend your actions, however wrong they are. So, body, mind and intellect have conditioned you to spend a life of jealousy, pride, pomp, show, competition, vulgarity, obscenity, and so on. No decency! Once the life chapter is closed—*vah-re-vah!*—you are infinite. You are that infinity and you are that infinite knowledge. You are that infinite Truth.

Sathyam Jnanam Anantam Brahma.

Beyond the three qualities, beyond the three *lokas*, beyond the *trigunas!* Appa! It is a thing to be welcomed! People left behind may cry. Why? It is because their accounts have not been fully settled. (*Laughter*) A fellow has not willed the property properly, so they will cry, that's all. The fellow who left his body is joyful because, instead of spending a few more years on bed or some more months in the hospital, he has an intercontinental flight to a different world altogether! (*Laughter*) So my friends, Rudra (Shiva) should not be a deity of fear or fright. He is to be worshipped. Why? For a safe landing to the next world! For a safe journey to infinity!

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A beautiful performance last night by the Kerala youth

First of all I will thank you for the excellent program you gave Baba last evening in the Sai Kulwant Hall, give everyone a big hand. I give my compliments to the dancers, the singers, teachers and also the costume designers in particular, my appreciation for the Kerala presentation which was done with a difference. We are passing through a period of Rudram which is chanted every day in Sai Kulwant Hall in praise of Lord Shiva and yesterday your dance based on Siva with perfect team work and seasonal timing. I have knowledge that Kerala is known for its music and now I know it is also for its dancing. The man in the front did a fantastic performance, the facial expression and the postures in perfect resonance with the entire audience. I have not seen Bhagawan repeatedly complimenting as He did yesterday. The dance was followed by classical music sung by the women and next by the men it was a heavenly experience. Kerala youth did a multi lingam presentation for the first time in Sai Kulwant Hall. I especially appreciated the children for their discipline; as Swami called them one after the other they observed discipline of the highest order.

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(Pf Anilkumar-Sunday Satsang 2010)

May be you would like to tell us something about the golden chariot in which Swami came last year after such a long time?

The golden chariot was presented to Him by a group of devotees, and He never sits on the throne of that golden chariot. But last year, we had a special occasion, the *Athi Rudra Yagna*, a sacred spiritual ritual. Some devotees went to Him and cried, “Swami, You should come today and give *darshan* sitting on the golden chariot.”

Moreover, it was an occasion where the function was held in Sathya Sai Hill View Stadium, where *lakhs* of devotees assembled. Swami cannot be seen if He comes in a car. With the golden chariot, which is raised, Swami can turn to all sides, and all can have a very good *darshan*. So, the golden chariot gives a big panoramic view--a whole, full picture of the devotees and Swami. So, Swami gave a very good *darshan*, in full form, at a high level, from the golden chariot. The Sathya Sai Hill View Stadium requires that kind of height so that we can see Swami from all sides.

It was a special occasion. On that day a spiritual activity, a *yagna* was performed. Any *yagna* or spiritual ritual is presided over by God Himself. So, when Swami goes to that area, to the dais, He goes as God--totally Divine! He is *Yagna Purusha*. He is the president of the whole sacred spiritual happening. So, it is fitting that being the presiding deity of the ritual, He should arrive in the golden chariot--like ancient gods, like Rama or Krishna coming in a chariot. Baba arriving in a golden chariot makes us feel the presence of ancient gods like Rama and Krishna. Everybody enjoys it. Am I clear?

In fact our body itself is a golden chariot. Yes, everyone is golden. You are costlier than gold. But we value gold, not man. It is man who gives value to the gold--without man, gold has no value. Therefore, what is the golden chariot? The body is the golden chariot. What is the throne? Your heart. Where is Baba? He is seated in your heart, at the altar. So, the golden chariot ride symbolises every one of us moving with God inside. That's what it is. *Yagna* means offering all fruits of our work to God. Offering all our acts to God is *yagna* or sacrifice, which is happening every day.

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RUDDRA SPEAKS ABOUT A CROWN OF HAIR

Well, what does it all mean? There is one formal worship of Lord Shiva that you hear in the Mandir today. I know many foreigners know it by heart, surprisingly enough. Believe me, I feel ashamed when many foreigners repeat *Rudra*. *Rudra* is the part of the *Vedas* that describes Lord Shiva. *Rudra* is a composition in Sanskrit in praise of Shiva, and as I said, many foreigners know it. They recite it in correct intonation, diction, pronunciation and elucidation, having an enviable standard.

So, in the *Rudra* part of the *Veda*, which is composed in praise of Lord Shiva, this is written:

Namah Kapardine Ca Vyuptakeshaya Ca

Hari Keshayopavitine Pushtanam Pataye Namō

I repeat:

Hari Keshayopavitine Pushtanam Pataye Namō

These are the two *mantras* from *Rudra*. They speak of the hair that Shiva has. Baba also has a crown of hair; therefore, He is called Keshakeeriti. *Keerita* means ‘crown’, and *kesha* means ‘hair’. So, Baba may be said to have a crown of hair.

BABA, THE DIVINE MAGNET, WILL ATTRACT THE WHOLE COSMOS

Here, in this context, I would like to mention what Baba said in the year 1998 (page 313 of the 12th issue of *Sanathana Sarathi*.) Baba mentioned an incident that happened when He visited East Africa. A Dr. Patel was the main instrument and played a very important role in taking Bhagavan to East Africa. Baba’s programme there was worked out by Dr. Patel.

Swami mentioned that Dr. Patel gave Swami a brush to comb His hair. Baba says that the brush had many points of iron and that this brush got stuck to His hair immediately, as if the hair was a magnet. Baba’s body is indeed a Divine magnet. Baba’s hair is a magnet. Therefore, this brush with iron points got stuck to His hair. Baba says that His whole body, all Divinity, has a magnetic effect or an attractive force that is drawing the whole world very close to Him. So, Baba, the Divine magnet, draws the whole cosmos towards Him. That is what Swami said.

There is a book written by a great scholar of Sanskrit by the name of Sri Ghandikota Subba Rao (who is no more). He served in the atomic energy division attached to the United Nations Organisation for a quarter century in New York. After retirement, he settled in Prashanthi Nilayam until his end. While there, he wrote a book by the name of *Saithree*. In that book, on page 84, a certain incident is mentioned. What is it?

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Sai and shiva as yogeshwaraseswara

We also call Shiva Yogeshwaraseswara. Yogeshwaraseswara is the *yogi* of all *yogis*—the topmost *yogi*. Who is a *yogi*? A *yogi* is totally spiritual, a *yogi* is totally Divine, a *yogi* is transcendental, and a *yogi* is non-dual. Lord Krishna is known as Yogeshwara, while Shiva is Yogeshwaraseswara, or the topmost of all *yogis*. That is why in the *Rudra*, as I said in the beginning, in the Sanskrit composition rendered in praise of Shiva, we say:

Yoginam Pataye Namah Yoginam Pataye Namah

My salutations to You, oh Shiva, the *yogi* of all *yogis*. Oh Swami, You are the goal of all *yogis*, and You are a *yogi* unto yourself.

You know what happened? Swami is the goal of all *yogis*. You must have heard of this next incident. In the Himalayas, there is a place by the name of Narayanaguha. A few *yogis* once came to visit Swami.

Swami then materialised a bowl and told these *yogis* to take the bowl with them to Narayanaguha in the Himalayas, where they were staying.

Swami said, “You all are meditating, I know. I know that you are praying, as you are in deep penance. I am materialising this *akshaya patra*, this bowl, so that you will have food in plenty. There is enough for all of you. All eleven *yogis* will have enough food in this bowl. Your lunch and dinner are taken care of by Me.”

So these *yogis* will have their food out of this *akshaya patra*, the food bowl materialised by Bhagavan Baba because He is *Yogeshwaraseswara*. Sai is the goal of all *yogis*.

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SHIVA AS DOCTOR OF DOCTORS

Then that is why in the *Veda* and in *Rudra*, it is clearly said:

Prathamō Daivyo Bhishak Vishva Bheshaji Vishvaha Bheshaji

Shiva Rudrasya Bheshaji

These are the *mantras* praising Lord Shiva as the doctor of all doctors. Baba is the doctor of all doctors.

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SAI AND SHIVA AS MASTERS OF ALL MEDICINAL PLANTS

Vaidhyanatha is the master of all doctors. Not only that, we have also got so many medicinal plants. Today, through all the western countries, people are showing a keen interest in these medicinal plants. Research is going on in a big way all over the west; this is the interest in *ayurveda*. Many western people are very much interested in this branch of medicine, this curing of diseases with herbs. And who is the master of these medicinal plants? Lord Shiva Bhagavan is. That is why it is clearly said in the *Rudra* part of the *Veda*:

Bhuvantaye Varivaskṛtayaushadhinam Pataye Namah

O Master of these medicinal plants,

Help us to come out of these physical ailments and grant us long life.

That is what is said.

Then, we also praise Bhagavan to make all of us free from all diseases; so it is also said:

Grame Asminnanaturah

Let this whole village be free from all ailments and diseases.

In Puttaparthi, in those early days, there was not even a primary health centre. People often died helplessly because of the lack of medical care. Today, however, we have the Sri Sathya Sai Super Speciality Hospital, the Sri Sathya Sai General Hospital, and Eswaramma medical mobile vans.

In Puttaparthi, we have the Sri Sathya Sai Eswaramma Trust, and the Trust has the Eswaramma medical mobile van. This van goes to all the villages in and around Puttaparthi and Prashanthi Nilayam, taking care of all the villagers. They treat patients. All villagers greet these doctors. The whole village has a festive look. All villagers are highly grateful to the team of doctors who visit every week. See that. That is what it is. Therefore:

Grame Asminnanaturah

Let all ailments leave these villages.

SAI AND SHIVA AS MRITYUNJAYA

Lord Shiva is called Mrityunjaya, ‘the one who conquered death’. Is it possible for anybody to conquer death? Yes! Shiva conquered death, and Baba has made dead people come back to life. By praying to Lord Shiva, Markandeya, who died, was brought back to life. Markandeya, a devotee of Shiva, was not permitted to die. He could not die because Shiva resurrected him. Likewise, by the touch of Jesus Christ, Lazarus was brought back to life. Lazarus rose from the dead by the touch of Jesus Christ. *Mrityunjaya* means ‘win over death’.

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praying to siva to free us of ELEVEN sufferings

And Swami also explains that on Shivaratri day, by praying to Baba and Lord Shiva, we will be free from eleven sufferings. There are eleven types of suffering, eleven kinds of disasters, eleven types of hazards, and eleven types of difficulties—these are called *ekaadasha rudras*. *Dasha* means ‘ten’, and *ekaadasha* means ‘eleven’. *Rudras* are pain-causing forces, pain-generating forces. So there are eleven *ekaadasha rudras*, or pain-causing forces.

What are they? Baba explains that five are *karmendriyas*, or the senses of action, and five are *jnanendriyas*, the five senses of cognition. There are five senses of action and five senses of cognition—so ten plus one mind equals eleven. These are the *ekaadasha rudras*, the eleven *rudras*, which are the sources of pain and suffering. To be free from these eleven agonising forces, let us pray to Lord Shiva on Shivaratri. That is what Baba has said.

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(Pf Anilkumar-Sunday Satsang 2011)

A long time ago, when I was sick, Baba appeared in my dreams and asked me to chant the Rudram. After a few months, Baba was sick, and I was feeling very badly. Baba asked me to chant the Rudram. What is the significance of this?

The point is this: *Rudram* is energy, so when you chant the *Rudram*, you will be more energetic. The *Gayatri* is for consciousness. Since you were feeling so badly because of Swami’s sickness, you

needed extra energy. So He wanted you to chant the *Rudram*. You should follow His instructions. It speaks of His love for you by appearing in the dream.

Thank you very much! I enjoyed your company. I really appreciated this *satsang*, I pray for Baba to bless you, your families, your parents, brothers, and sisters, and everyone. I hope that Baba blesses you with many more trips to this place in the future, and that Baba will bless you with more intense devotion. May Baba bless you with total faith in your Self.

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(Pf Anilkumar-Sunday Satsang 2012)

GANAPATHI AND THE GAYATRI MANTRA

There is a *mantra* (sacred chant) called the *Gayatri Mantra* (the universal prayer for enlightenment):

*Aum Bhoor Bhuwah Swaha,
Tat Savitur Varenyam,
Bhargo Devasya Dheemahi,
Dhiyo Yo Naha Prachodayat.*

*We contemplate the glory of Light illuminating the three worlds—gross, subtle, and causal.
I am that vivifying power, love, radiant illumination,
And Divine grace of universal intelligence.
We pray for the Divine Light to illumine our minds.*

In the *Gayatri Mantra*, Ganapathi is Brahma, the creator; Rudra, the annihilator; and Indra, the master of the senses. He is Agni, the fire; Vayu, the air; and Surya, the sun. So, all these names describe Ganapathi.

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Pf ANILKUMAR ON NAMAKAM & CHAMAKAM

(Pf Anilkumar-Sunday Satsang 2006)

Another point Swami makes is that the *Rig Veda* tells us to always be discriminative. Understand what is temporary and what is permanent, what is momentary and what is immortal, what is ephemeral and what is eternal, what is body and what is spirit, what is conscience and what is consciousness, and what is creation and who is the Creator. This is what we call enquiry—*vicharana* of *nithya anithya*. *Nithya*—meaning eternal. *Anithya*—meaning momentary. *Nithya anithya vicharana*—enquiry of the momentary and of the eternal.

So always enquire, “Is this permanent? Is this temporary?” That is something one can discover through meditation and through deep contemplation. That’s what *Rig Veda* wants us to do.

And finally, there are two important parts in *Rig Veda*. One is *Namakam*; the other is *Chamakam*. One says, “I want it, I want it. Please give it, give it, give it.” *Chamakam* is a part which prays to God: “I want this, I want this, I want this.” Baba gave one example in His discourse. You want water. You pray to God, “Oh Swami, I want water. Not simple water. Cold water! Fridge water!” (*Laughter*) “Yes, I want it.” And Swami said in His discourse, you want not simply cold water; this time—ice cream at least. (*Laughter*) Desires multiply. The part of *Veda* that prays to God so that all that your desires are granted is called *Chamakam*.

The other part of *Veda* is *Namakam* and says, “I don’t want this, I don’t want this. I want You only. So I don’t want these. I want You only.” On the other hand, *Chamakam* says, “I want everything wholesale.”

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