

Sai Ram!

PROF. ANIL KUMAR'S SAI PEARLS OF WISDOM SATSANG:
BABA'S CONVERSATIONS WITH STUDENTS

**“Sai Pearls of Wisdom”
Part Fourteen**

February 11th, 2003

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Sai Ram!

JUNE 2001

**CHRONOLOGY OF CONVERSATIONS OF BHAGAVAN
WITH STUDENTS AND TEACHERS**

The months and the period are given with reference to the coverage published in the Telugu *Sanathana Sarathi* (the monthly spiritual newspaper printed by the Sri Sathya Sai Books and Publication Trust). I usually write all that is transacted in the Divine dialogues with Swami, and send them for publication to the Telugu *Sanathana Sarathi*. So the chronology for the months mentioned here, refer to the month of publication in the Telugu *Sanathana Sarathi*. I think that is clear.

So we started with the year 2001. Having done the whole of 2002 with the Divine Grace, we have come to 2001, and all that relates to the month of June 2001.

With prayers to Swami, soliciting His blessings on everybody here, I start this evening the month of June, year 2001. We will go episode by episode.

VALUES ARE ON THE DECLINE

This is a mythological story. I do not know how many of you know the *Ramayana* (the story of the Hero, the Divine Son of Emperor Dasaratha), or how many of you know the story of *Mahabharata* (epic account of the great war – its origin, course and outcome - between the five Pandavas brothers and the hundred Kauravas). But since you have been here several times before, and heard Bhagavan's discourses, it is my foolishness to think that you have no idea. (*Laughter*) I am not all that bad. So you will certainly have some idea of the great epic *Ramayana*.

One day, Bhagavan as usual sat on the chair in the evening after completing His interviews. Then He began in a disappointed manner.

He said, “Ideas are perverted today. The behaviour is improper today. Affections are missing. Times have changed. The mentality and attitude of people is very disappointing. They are totally different from the past.” That was the initial comment of Bhagavan.

Then Bhagavan started substantiating His statement by making references to the mythology of this land. Bhagavan said that in the ancient days, values had played a predominant role in society. People held values in very high esteem. And today, values are on the decline.

He mentioned the three wives of King Dasaratha from the epic *Ramayana*. As Baba told it, the three wives of the king were so intimate that their relationship was as if they were born to the same mother. Sisterly feeling they had. They never had any sense of competition. They lived in unity and love. And then Bhagavan mentioned a point connected with the birth of Rama, Lakshmana, Bharatha and Shatrughna, the four brothers in that great epic *Ramayana*. Am I all right, do you follow me?

King Dasaratha had to marry three wives. Why? Because he had no children from the first marriage. So the first wife prayed to him again and again to get married because there should be an heir to the throne. So, in response to her prayers he married again. Even then he didn't have children.

Both the queens then prayed to him to marry again. And he married again. So that was why he had three wives. The name of the first wife is Kausalya; the second wife, Sumithra; the youngest wife, Kaikeyi.

Well, he was deeply frustrated, as he still had no children. So his preceptor Vasistha, advised him to perform *yaga* (a sacred ritual), to appease the gods so that he would be blessed with children.

So Dasaratha, with these three queens, did *yaga* as per the instructions of the family preceptor, Vasistha. That's how the story goes. And out of the fire, came the Fire God with a golden vessel of pudding -- you know pudding, something like your porridge.

And there the Fire God said, "Oh king, let your three queens divide this pudding into three parts, and each partake of their portion tonight. And they will beget children."

That was the blessing of the Fire God, and the Fire God disappeared.

BIRTH OF RAMA

Accordingly, King Dasaratha asked for three golden vessels and divided the rice pudding into three parts. He called the wives and gave one portion to each with instructions to eat the pudding without fail, saying a word of prayer in order to have children.

Yes, the three queens then washed their hair, the first queen, the second queen and also the third queen. But it so happened, the second queen, Sumithra, after having washed her hair, climbed up to the terrace of the palace. She placed that golden vessel of rice pudding on the parapet wall and then started drying her hair. A thought flashed into her mind, which went like this.

'Look here, if the elder one, Kausalya the first queen, should have a son, he is going to be the king. Or, if by any chance the youngest, Queen Kaika, should have a son, he will be the king, as per the promise given by Dasaratha at the time of marriage. Anyway, in either case, I am going to be the loser. If I have children, they have to serve either the son of the first wife, or the son of the third wife. My son can never have the position of king.'

See, this was the thought that flashed into her mind. In the meantime, an eagle flew by and picked up that golden tumbler with the rice pudding and flew -- flew from that place. Then Sumithra was in a panic, her legs trembling, her voice fumbling, totally afraid of her husband, for she had not partaken of the rice pudding as per his instructions.

Afraid of punishment, she went softly, prayerfully to the first queen, Kausalya. She told all that had happened to her. Similarly, she also told the youngest, Queen Kaika, all that had happened to her.

“See, you have that golden cup with rice pudding, you also have a golden cup with rice pudding. My golden cup is lost because that eagle came along and flew off with it. I don’t know what will happen to me. I don’t know what punishment King Dasaratha will give to me. I am very afraid. Sisters, you should help me.”

Naturally, the two others took pity upon her. The first queen said, “Don’t worry; I will give half of my share. Don’t worry. Bring another golden cup. I will give half of my lot.”

Similarly, the other one, the youngest one, Kaika, said, “Don’t worry sister. I will give half of my lot.”

In that way, the middle queen, Sumithra, received half of the pudding belonging to the first queen, Kausalya, and half of the pudding belonging to the last queen, Kaika. All of them prayed and worshipped that night, partaking of the rice pudding as per instructions.

And all of them, naturally, by the grace of the Fire God and as a result of that sacred ritual, begot sons. The first queen, Kausalya, gave birth to Ramachandra. The youngest, Kaika, gave birth to Bharatha; whereas the second one, Sumithra, gave birth to twins. One is Lakshmana and the other one is Shatrughna. The reason for the birth of twins is that she had received half the share of the pudding from Kausalya, and half the share of the pudding from Kaika. So she gave birth to twins.

A DIVINE PLAN

And Baba explained this, saying, “Look, this is the Divine plan: Out of the two that Sumithra had, Lakshmana always stayed in the company of Rama. The other one, Shatrughna, always stayed in the company of Bharatha. The first half of the cup shared with Kausalya resulted in the birth of Lakshmana, so Lakshmana was always in the company of Rama. The half cup shared with Kaika was responsible for birth of Shatrughna, who always spent his time in the company of Bharatha.”

Sumithra was so lucky, that both of her sons served their brothers. This, too, Bhagavan explained: “Will you find that kind of love, that kind of intimacy, that sort of sympathy and consideration among queens of this type? All the three are the wives of the king. They never fought with each other. They lived in perfect harmony and unity.”

And then Bhagavan mentioned a small anecdote from *Ramayana*:

Four swings or cradles were ordered and each child was laid to sleep in the cradle. But Lakshmana went on crying, day in and day out. The mother, Sumithra, could not do anything to stop the baby from crying. Nobody in the kingdom could solve the problem. The child went on crying.

But finally the preceptor, Vasistha, came and said, "Look here, Lakshmana does not want to be separate from Rama. Take this child and place him in Rama's cradle where he is lying." So they took the baby Lakshmana to lay at the side of Rama. And the baby stopped crying.

So it was like that right from the beginning. Lakshmana followed Rama, as his shadow. Similarly, Shatrughna followed Bharatha, as his shadow. They always lived together. That was the kind of fraternity, the brotherhood that they had.

THE TWO OTHER BROTHERS IN RAMAYANA

Well, you must have understood by now that my nature is to always put questions in order to get answers from Bhagavan (*Laughter*). The answers from Bhagavan are authentic. We don't have to question them because He is same Rama, born now as Bhagavan Sri Sathya Sai Baba. He is able to explain much better and in a more authentic way than anybody, or any other book for that matter.

Then I said, "Swami, there are two other brothers in *Ramayana*. One is Vali and the other is Sugriva. There was no brotherhood between them. Though they were brothers, they always fought with each other; whereas, today you are saying that Rama, Lakshmana, Bharatha, Shatrughna lived in friendship, understanding and fraternity. You also said Kausalya, Sumithra and Kaikeyi had the relationship and the bondage of love only. But I don't find any kind of understanding or amity between Vali and Sugriva. Though they are brothers, they fought with each other. How do you explain this, Swami?"

With a smile He said, "There was no fighting between them. (*Laughter*) There was no enmity between them. There was only misunderstanding." (*Laughter*)

"Oh I see. (*Laughter*) Why, then, Swami, was there this misunderstanding?"

MISUNDERSTANDING BETWEEN BROTHERS

"The elder brother, Vali, had an enemy by name Dundubhi. This Dundubhi was always fighting with Vali over an issue involving a woman. Dundubhi came to Vali and said, 'Come on, fight with me, if you have guts!'"

"Vali, being a warrior, started chasing Dundubhi. Dundubhi was up running in front, and Vali was chasing him. At that moment, Vali called his younger brother, Sugriva. 'Brother, I am leaving this kingdom. I am going to fight with my enemy. You be in charge of this kingdom until I return.'"

"But Sugriva felt his elder brother, Vali, might need his help. So, instead of staying in the kingdom, he too started running with Vali, chasing Dundubhi. So, Dundubhi was running in front, after him came Vali, and behind him, Sugriva. Finally they reached a cave, and Dundubhi ran into the cave to hide so that he would not get killed by Vali."

"Then Vali turned back and saw Sugriva, his younger brother, following him. He told him, 'Please don't follow me. You be here at the entrance; you stay here at the entrance. If you follow me, if both of us are killed, who will rule the kingdom?'"

"With such good intentions, he asked his younger brother to stay at the entrance of the cave, and Vali chased Dundubhi. They ran, ran and ran, ran for days and weeks. Ultimately Vali caught hold of Dundubhi and killed him. Being a mighty person, a hefty person, the blood started flowing out of the cave."

“Sugriva, being at the entrance, saw the blood flowing out of the cave. Then he thought that his brother must also have died in the battle, fighting with Dundubhi. So he thought he should go back to his kingdom to rule. In the absence of the elder brother, the younger brother should serve as the king. So he got a very big boulder - something like a door - and shut off the entrance. He then returned and began looking after the kingdom.”

“In the meantime, Vali came back from within the cave to go outside. He saw the big boulder blocking the entrance. He gave a kick and it fell down. Then he ran - he ran to his kingdom. There he saw his younger brother, Sugriva, on the throne with queens on either side, enjoying himself.”

“Then Vali thought that Sugriva actually wanted him to die. He totally misunderstood him. Out of fury and anger, he gave him a kick on his chest.”

“Sugriva fell down and cried. He started pleading with him, ‘Brother, my intention was not to rule the kingdom, please understand me. Since the blood started flowing out of the cave, I thought that you died there. Therefore, I came here to take charge of the kingdom. Please don’t misunderstand me.’ “

“But his brother said, ‘Shut up. I know your intention!’

“That’s how the enmity started; that’s where hatred began. In fact, Vali and Sugriva, as brothers, had been very fond of each other until this misunderstanding.”

I can only tell you, brothers and sisters, here, Bhagavan Sri Sathya Sai Baba will never make any role, any single character cheap. He will take every position, every role to exalted heights by telling some message behind every character.

DHRUVA’S PENANCE

Then I started speaking, “What a nice story it is, Swami. I have not heard it before. Thank You very much. But...” (*Laughter*)

“Ah, but what?”

“Swami, I heard of a boy, by name Dhruva, who didn’t get along well with his brother. He had a fight with him. You say that epics speak of total brotherhood, all idealism. How do you explain the relationship between Dhruva and his brother?”

Then Baba started narrating the whole story:

“Dhruva happens to be the son of a king, by name Uttanapada. That king, Uttanapada, had two wives. One is Suruchi; the other one is Suneethi. Suruchi had a son by the name of Uttama. Suneethi had a son by the name of Dhruva. But King Uttanapada was very fond of Suruchi, and not of Suneethi.”

Here, friends, I should tell you: Suruchi and Suneethi are two names with an inner meaning. Suruchi means - the one who is agreeable, the one who is so endearing. Suneethi means - the one who is moral. Names also convey a message. Every name provides an explanation.

“Now, one day, when King Uttanapada was seated on the throne, Uttama, the son of his second wife, Suruchi, came and sat on his lap. This was noticed by Dhruva, the son of the first wife, Suneethi.”

“Dhruva also wanted to sit on the lap of the father and ran towards him. But the stepmother, Suruchi, didn’t like this. She pushed that boy away from the father and shouted, ‘You have no business to sit on the lap of your father. Get out!’ “

“Dhruva was very sad and told his mother, ‘Mother I was not permitted to sit on the lap of father like the other brother. What can I do?’ “

“The mother also cried and said, ‘There is no alternative. I cannot help you, my son.’ That’s what she said.”

“Then Dhruva decided to do some penance to please God and obtain the right to sit on his father’s lap. While going to the forest, he met a sage called Narada.”

“Narada said, ‘Oh boy, where are you going?’ “

“He said, ‘Oh sage, my humble salutations to you. I am going to do penance in the dense forest. I want God to be pleased with me and grant me my wish to sit on the lap of my father.’ ”

“Narada took pity upon him and gave him a *mantra* (God's Name) to repeat.”

“Accordingly, Dhruva went to the dense forest, repeating the *mantra* again and again. God manifested in front of him and said, ‘Oh boy, what do you want?’ “

“This boy Dhruva said, ‘I want liberation.’ “ (*Laughter*)

“Then God said, ‘No, no, no. You started your penance with the sole aim of getting the right to sit on the lap of the father. That was your original wish. Now you are asking for liberation. You are wrong; you should not do that. Moreover, there’s a long period before liberation for you. You are still a young boy. Get married, rule the kingdom, and after you leave this body, you will be liberated. You will remain as a star in the sky permanently.’ “

“Even today, people refer to that Dhruva star, which shines more than the other stars.”

That’s what Bhagavan explained that day.

YOU WEAR COLOURED GLASSES

Then I said, “Swami, I wonder at how beautifully You raise the level of every character. Only You can do that, no one else. You don’t consider any character mean or low. You take them to heights. I am full of wonder.” This I said joyfully.

Baba replied like this: “Anil Kumar, all are good to me. All appear good to me. From my point of view, there are none who are bad. All are good. Because you wear coloured glasses, some look bad to you. But to Me, all are good because I am full of Love. With Love, you find everything good and perfect. However...”

(This is the conditional clause of Bhagavan.)

“However, I appear to be serious. I appear to be disturbed. I appear to be angry. Not that you are bad, no. I want to correct you, in case you may turn bad later. *(Laughter)* I want you to be ideal. To correct you, I pretend to be angry, but anger is not in Me.” That’s what Baba said.

Then I said, “Swami, You are so kind. You have spoken enough about *Ramayana* as an epic of ideals, depicting unity, co-ordination, love and understanding. But I have a doubt. *Bharatha* is not like that. *Mahabharata*, another epic, is not like that. It does not speak of brotherhood. It does not speak of ideals. But you say that all ancient epics are full of ideals. I don’t understand, Swami. Please explain.”

UNITE AGAINST A COMMON FOE

Then Swami started explaining like this: “You are mistaken. There are 100 brothers - the Kauravas - 100. The Kauravas are 100 brothers. The Pandavas are only five brothers. The total = 105. You are saying that there is no brotherhood among them, no love among them. You are wrong.”

“Why?”

“The eldest of the five of the Pandavas, Dharmaraja, went in search of some drinking water somewhere far away. And there he saw a tank, out of which he wanted to collect some drinking water for his brothers. He was about to touch that water when an angel, Gandharva, appeared and said, ‘Don’t touch this water. Don’t touch this water. You have no authority.’ “

“He said, ‘My brothers are dying out of thirst. I want water please.’ “

“Then the angel Gandharva said, ‘If you answer my questions, I will permit you to fetch the water, and grant boons, also.’ “

“Dharmaja answered all the questions most satisfactorily. They were very beautiful, wonderful questions called *yaksha prashna*. *Prashna* is a question, put by *yaksha* (an angel).”

We will have a separate session on *yaksha prashna*, full of deep philosophy, which will be of immense interest to all of you. Incidentally, if I am not misled, I am full of praise for all of you, because you don’t seem to be fed up with me. *(Laughter)* You don’t seem to be bored with me. You don’t seem to think my speech is monotonous. I sincerely say it reflects more on your devotion to Bhagavan than on my capacity to speak! I know full well regarding that point. I really appreciate your interest in the subject. May God bless you!

“Now, this angel, Gandharva, was extremely pleased with the eldest of the Pandavas, Dharmaja, and said, ‘What do you want? What do you want?’ “

“Dharmaja said, ‘I want all my brothers to be brought back to life.’ You see, every brother went there to the tank. Every brother made an attempt to drink water, but none could answer the angel’s questions, so they were cursed to death.”

“So, all the fellows died there - only Dharmaraja survived. And when the *yaksha* asked, ‘What is your desire?’ he replied, ‘Only one desire - that all my brothers should be brought back to life.’ “

“And the result was that all the 104 brothers were brought back to life.”

“Then somebody asked, ‘Dharmaja, look here. Those 100 Kauravas are your enemies. You Pandavas are five. You should not have asked for the revival of those 100 sons called Kauravas, who are your deadly enemies.’ “

“Then Dharmaja, the eldest, started explaining in this way. ‘Among us, those 100 belong to one party. We five belong to another party. But when we face a third party, we are not 100; we are not five. We are 105! When it’s a matter of a fight with a third person, we stand united.’”

What a lesson it is. Even today, if all nations learn to stand united, if all people learn to stand united, the world would be a paradise. The world would be the very heaven, beyond doubt. That’s how Bhagavan explained it.

WHO IS GREATER?

Then, “Swami, in *Mahabharata* there are two characters I have come across. One is Vidura; the other is Sanjaya. Two characters. Of these two, who is greater than the other?”

That is my question. Both are great people; both are noble people. But I wanted to grade them - you know, first class, second class, as in an examination. (*Laughter*)

But our compassionate God, in His infinite mercy gave the answer: “Vidura is a scholar. He is fully familiar with ethics, morals and the conduct of life, whereas the other man, Sanjaya, always stayed in the company of Krishna and led a righteous life. He led a spiritual life. Therefore, Sanjaya is greater than Vidura,” He said.

“Oh, I see, Swami.”

“Who is Sanjaya, Swami? Is he the Sanjaya of whom You are speaking? Because we all think that Vidura is greater than Sanjaya.”

Swami said, “It was the Sanjaya who heard *Bhagavad Gita* (the dialogue between Arjuna, one of the five Pandavas, and Krishna, Arjuna’s charioteer and an Avatar of God), and started reporting to Dhritharashtra (the father of the Kauravas). (*Note: Arjuna was confused and deeply unhappy. He was on a battlefield, where he was about to kill kinsmen, friends, and revered teachers. He surrendered his will to Krishna, asking for knowledge and spiritual guidance. Then Krishna taught the Truth to the distressed Arjuna. This dialogue became immortalised as the ‘Bhagavad Gita’ – ‘The Song of God’.*) It was Sanjaya who could see the entire battlefield there, as if on TV, and he communicated what he saw and heard to Dhritharashtra. Therefore, Sanjaya is certainly greater than Vidura.”

GOD IS NOT RESPONSIBLE.

“Swami, having heard these nice stories from you, I have one question, Bhagavan.”

“You always have questions. (*Laughter*). Umm...come on, ask. What is your question?”

“Swami, what is *pralaya*? “

“*Pralaya* means ‘extinction’. Extinction.”

“Then is extinction of humanity due to man's actions or God's Will? How is it going to happen? How will extinction of humanity occur? Is it through man's mistake, or the Will of God?”

God won't accept that it is His mistake. He will defend His own stand as usual. (*Laughter*)

Now He looked at me and said, “Extinction is man's fault. God is not responsible.” (*Laughter*)

“Oh, I see Swami.” (*Laughter*)

“Then, what is the position of God?”

“God is a witness. (*Laughter*) That's all. He is not responsible.”

“Swami, how are we responsible then?”

“Your selfishness, your greed, hatred, lust, anger - all your weaknesses lead to extinction. God is not the cause because He is the other name of Love.” That's what Bhagavan said.

And He mentioned an earthquake, which was in Gujarat. You must have heard about it. Swami said, “There is a loss of human lives numbering to thousands. That is a sort of extinction.” That's what Bhagavan said. “And today, the modern mind of selfishness, where behaviour is so distorted, diverted, perverted, that only is responsible for *pralaya* or extinction.”

“Swami, I think we are not responsible. (*Laughter*) These are the effects of *Kali* (Iron, meaning dark or wicked) Age. (*Laughter*). *Prabhava* means effect. So I am bad because of the effect of the *Kali* Age. So, humanity cannot be blamed, Swami. Such is the *Kali* Age. What can I do?” (*Laughter*)

Bhagavan immediately said, “Hey, why do you talk like that? It is not the effect. You should not change your *swabhava*, your nature, according to the effect. Those influences should not affect you. You should not change your nature, and be a victim of the effect.” That's what Bhagavan said.

This is the lesson, my friends, which I want to explain: *Swabhava* is the nature, *prabhava* the effect. Just because I am affected by the modern culture, just because I am affected by modern civilization, I should not change my nature. All that is external is *prabhava* - the effect. But all that is mine, innate, inborn, is *swabhava*, my own nature.

Baba said, “Never change your nature according to the surrounding influences.”

I see somebody smoking. That is the effect. So I think, ‘Let me also smoke.’ It means that I am changing my innate nature, which is wrong. So let there be any number of influences, but we should not change. That is the lesson.

NO PROFIT, NO LOSS

In the meantime, He called out one person from the devotees.

“Come here. Hmmm, what are you doing?”

He said, "Swami, well, I run the canteen in the Super Speciality Hospital."

"Hmmm. Good."

Then Bhagavan, with all affection, said softly, "Look here, you should maintain the same standard - equal to, the same as, in our hostel and in our canteen. The items should not only be delicious, they should also be quantitatively good. So, all the food that you serve should be qualitatively and quantitatively rich enough. And moreover, look here. Prices should not be very high. Bring down the prices. Many of the devotees who come here can't spend money like that. So you should be cheap. 'No profit, no loss' should be the motive because we are not running a business here." That's what Bhagavan has said. Then while talking to that man, He looked at me. (*Laughter*)

I HAVE TO TAKE CARE OF THEM

Then He said, "Look here, all these things I have to take care of Myself. I have to inquire, 'What is happening there in the canteen?' 'What is happening in the college?' 'What is happening with the stores?' 'What is happening in the hospital?' All these things I notice, do you know that? I have to take care of them. I have to personally take care of them." That's what Baba is. Swami explained that.

On hearing that, to be honest, I took pity upon Him (*Laughter*) because there is nobody to help Him. He has to struggle a lot. (*Laughter*)

STEPS TO HAPPINESS?

Then suddenly He looked at a book I was holding. The title of the book is *Steps to Happiness*. He asked for that book. "Yes, what is this? Not any novel or any fiction?"

I, with all my courage, took it to Him. Swami looked at the book and read the title:

"*Steps to Happiness?*" (*Laughter*)

"Yes, Swami."

Then He said, "Are there any steps to happiness?" (*Laughter*)

What am I to say?

"Swami, I have yet to read it. (*Laughter*) I can only reply after I finish." (*Laughter*)

Then Baba said, "There are no steps to happiness. Happiness is only one step. That's all, there are no other steps."

"Oh, Swami, only one? What is it?"

"Union with God is happiness. Union with God is happiness. There are no steps to happiness." So saying, Swami left that place that evening.

JULY 2001

And now I pass on to the next episode, which was in the month of July 2001.

DEFINITION OF SERVICE

This is an interesting session. I do not mean that the earlier ones are not interesting (*Laughter*). One is more interesting than the other. The interest is deeper and deeper, more and more as we complete one session after another session.

The Divine dialogues are sweet. The Divine conversations are so precious. They are so valuable. And our friends here, who are endeavouring to make the Divine conversations available to all the devotees around the world, please believe me from the bottom of my heart, I am telling you, yours is the highest and the greatest service. There is no doubt about it. Single-handedly, I cannot do it.

Baba gave one definition to this word 'service'. I want all of you to understand because you may not be aware of the service you are doing. Therefore, I have to tell you - and this is not to flatter you or because I expect anything from anybody. You must know by now: I do not expect anything from anybody at any time. It is enough if I receive His boundless Grace and Mercy. That's enough. It is enough if He talks to me every day like this. It is enough if I convey the message like this to everybody. This is the thing I like most. Nothing else. Nothing else.

What did Baba say about this word 'service'?

Definition of 'service': Anything that you do to take a person near God is the highest act of service. Serving in the canteen and the stores are acts of service, no doubt. But the highest service is this: to share the message of Sai with everybody in order to take devotees closer and closer to God. What more do we want in life? We thank Swami for this opportunity given to us.

TYPES OF KARMA

In the time left, I can talk to you on *karma*. K-a-r-m-a = Action. Bhagavan spoke to us in the evening on this topic, *karma*. *Karma* is action. Most of you know that. He referred to various types of *karmas*, various types of actions, and He permitted me to liberally and generously put questions in between, keeping the topic focused in a particular direction.

When Swami is speaking on *karma*, I should not put a question on *bhakti* or devotion. That is wrong. I should not say, "Swami, speak of Your childhood days." They don't fit into the context. So we should carry on the discussion along the same wavelength that Bhagavan initiates. So, He decided to speak on *karma* that evening.

Oh, what a nice talk it was! This point - the first point with which I will start - may be quite new to the foreigners. Why? Because this concept is not present in any other religion.

Karma is of three types. *Karma* has other meanings also:

- The fruits of action
- The consequences of action
- The rewards of action

These are also the meanings of the word *karma*. Swami mentioned three names:

1. The first, *Prarabdha*: *Prarabdha karma* means the consequences of the results of the past life, of the actions of the previous life. Am I clear, please?
2. The second - the results of the actions in the present life is called *Samchitha*.

3. The third - the results of the actions for the future are called *Aagami*.

So the consequences of the results are what we get from all the three periods of time - the past, present and future. Those of the past are called *Prarabdha*, those of the present are *Samchitha* and those of the future are *Aagami*. That's what Bhagavan has said.

YOU CANNOT ESCAPE FROM THE CONSEQUENCES OF YOUR ACTIONS

"Swami, what is the difference between these three? The consequences of our actions - past, or present, or the future - what does it matter? Would you please tell us the difference between them?"

Then Baba said, "Whether they are of the past, of the present or of the future, you can be definite and you can be certain that you cannot escape from the consequences of your actions. Good actions will bear good results. Bad actions will yield bad results. You cannot escape from the consequences of your actions."

Brothers and sisters,

As we act, let us be aware of this. We may act happily, and then face the consequences with tears - by which time it will be too late. So let us act well; then the results also will be equally good. It is a caution, if not a warning.

Bhagavan gave one example. Here is a train. It has three compartments – first-class, second-class and third-class. The train travels onwards and reaches the platform. All the three compartments arrive at the platform - not just the first-class compartment, not just the second-class compartment, and it is never just the third-class compartment. All the three compartments reach the platform. Similarly, the consequences of the three periods of time face you. Accept the results; face the challenges. Good for good; bad for bad. Whatever may be, that's what Bhagavan has said.

With the last point, I close this session.

"Swami, we see many bad people prospering (*Laughter*). Don't they face consequences? For instance, a fellow like me faces so many difficulties, while another fellow has no problem at all. He is a number one rogue (*Laughter*), but he seems to prosper. Well, I don't experience that at all. Why? Should it happen?"

Baba said, "It may appear like that – *anipinchu* - it may seem like that. But results of actions – *thinipinchu* - will make you face them, unconditionally. It may appear as if there was an escape; but, be without doubt, the results of actions will make you face them."

That's what Bhagavan has said and we will proceed with the rest of the matter, I think tomorrow, right? Tomorrow.

OM...OM...OM...

**Om Asato Maa Sad Gamaya
Tamaso Maa Jyotir Gamaya
Mrtymoraa Amrtam Gamaya**

Om Loka Samastha Sukhino Bhavantu

**Loka Samastha Sukhino Bhavantu
Loka Samastha Sukhino Bhavantu**

Om Shanti Shanti Shanti