

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

**"Sai Pearls Of Wisdom"  
Part Three**

**Talk Given on November 6th, 2002**

**OM...OM...OM...**

**Sai Ram!**

This is the third session of 'Sai Pearls of Wisdom'. During the two previous sessions we completed all of the September conversations that Bhagavan had with the students and the teachers on the verandah at Prashanthi Nilayam. Now today, we pass on to the third session. And, as we did previously, I'll go in reverse order to cover the earlier portions also.

**Traditions and Culture in His Childhood Days  
November 5th, 2002**

It was on the 5<sup>th</sup> November that in the afternoon Bhagavan was talking about His childhood days. I have not told anybody yet because this conversation happened just yesterday afternoon. You are the first people to hear it. He was speaking of His childhood days, and the traditions and culture of the villages in this part of the State (Andhra Pradesh).

The culture in the villages signifies and testifies to the unity among the folks. They all lived in the spirit of unity, and they cooperated with each other, particularly during this season following Deepavali. This November is called Karthika. During this month, people would take cold-water baths in the early hours of the morning, around 5 o'clock. Also during this time, on the weekends, people would go on retreats to *sadhana* camps, spiritual camps. There they would enjoy some fun and frolic. All the villagers would go to distant places where they would sit under trees. They would dine and exchange all the food they brought from their homes. They would sing, and dance, and play and enjoy the festivities. Such festivals brought people together, creating an understanding and opportunity to exchange views. These gatherings promoted fraternity and unity among the inhabitants of the villages.

Bhagavan said, "By 5 o'clock in the morning, we would complete our bath and return during this season."

"Swami, this cold season?"

"Yes, why not? When you just jump into the Chitravathi River, you don't feel the cold anymore. As long as you stand on the sand, you start shivering. Once you jump into the river -- no more cold."

"Oh, I see, Swami, nice to hear. I won't venture to do it anyway for myself."

And then Bhagavan said, "Weekends we would go to a place and we would sit under the trees. You must have heard of pearl millet? It is millet grain that looks like pearls. There's a meal made out of pearl millet and chilies. It is very tasty, I like it even to this day - and also ragi malt, a little bit of ragi malt. It's very delicious, I like it very much." That's what Bhagavan said.

People would also dance; they would sing; and they liked to swing. One of the dances, called *Kolakam*, uses wooden sticks that are hit together...*tak-tak* (*Anil Kumar sings Govinda, Govinda, Gayiye, as he demonstrates with his hands a criss-cross movement of the sticks...Bhajo Radhey Gopala, Krishna Gayiye.*) They would hold two sticks and do that...*tak-tak*. In the *Kolakam* dance, it seems they would jump between the moving sticks. Bhagavan said His grandfather Kondama Raju used to do this.

"Oh Swami, very interesting. And, what did You do? Did You also do that *Kolakam*? Did You also jump along with them?"

He said, "No, no. No, I didn't do all that."

"Then what were You doing, Swami?"

"I collected all the urchins, the young boys of the village, and started singing *bhajans*. '*Panduranga Bhajana Mandali*' - *Panduranga Bhajana Mandali* - the first congregation for music." That's what Bhagavan. So, Bhagavan started devotional songs during that time.

### **For Me, All Are One**

Then Bhagavan also recalled a visit to the house of an untouchable. It seems there were untouchables in those days, and they lived in the outskirts of the village. Today it's not like that -- today the privileged class lives in the outskirts.

Once it seems that Swami promised He would visit one of the untouchables, a gentleman by the name of Madhiga Narayana.

He said, "I will come to your house."

Swami went, and He was followed by a Brahmin woman named Karanam Subbamma. In those days, Brahmins did not visit untouchables, even in their dreams. If they saw one face-to-face, they would have to bathe immediately. That was the situation in those days; but this lady followed Bhagavan anyway.

And Swami said to her, "Don't do that. All the villagers will feel so badly. For Me, all are one -- I will go to anybody. But it's not proper for you."

She said, "Swami, I don't care for the society. I am not bothered by what others think of me. I want You. Wherever You go, I will follow You."

That's what she said and that's what Bhagavan said. He also recalled that the villagers never locked their houses. No -- no locks, no lock and key system, just the doors open, that's all -- no thefts, no keys in those days.

And, all the people would go to the outskirts of the village to celebrate all the festivals during this season. They would sit under the trees and have fun there and nothing would happen to the village during that time. That was the level of honesty and integrity in villages in those days, Bhagavan told us.

And then, after playing the whole day, what did they do? They would just lie down on the sand. They would enjoy a beautiful sleep -- without a foam bed or cushions or anything. They would just lie down on the sand and sleep well. That's what Bhagavan said about those days.

### **Experts in Swimming**

And then, He recalled another story. It seems His mother, Easwamma, and His two sisters Venkamma and Parvatamma, were all three experts in swimming. They taught swimming to the children of the village in those days. It seems they would carry the small, small children and help them to swim - initially. And then later, they would just leave them alone, so they learned the art of swimming by themselves. That's what Bhagavan said yesterday.

### **A Devotee from Greece**

**November 1st and October 28th, 2002**

Now I come to the 1<sup>st</sup> of November and also on the 28<sup>th</sup> of October. These two days are important in the sense that Swami spoke to a gentleman from Greece. The gentleman's name is George. Swami stood there and just called, "Hey, Greece, come here."

The gentleman came crawling forward. I wondered if something was wrong with his feet, or something like that?

Swami said, "See how he's coming?"

"Swami, he's crawling on his knees."

"Out of devotion. He's not like you - to walk like rowdies. No, no. You see, he feels devotion."

"Oh, I see, Swami."

The fellow came forward and Swami asked, "Boy, what's your name?"

"George, Swami."

"Oh, George, *hmmm*. What do you do?"

"Swami, I run a bookstore."

"What is the name of the bookstore?"

"*Ananda*', Swami, '*Ananda*'."

"Oh! Who else assists you?"

"Swami, my sister helps me."

"Oh, I see. What do you do?"

"Swami, bookstore cleaning, selling and all that."

"Oh, then what else?"

"We sing, Swami."

"What do you sing?"

"Sai *bhajans*."

"When do you sing?"

"Throughout the day."

"Where do you sing?"

"Everywhere."

Swami said, "See his devotion. You're not like that, *mmm* – that fellow from Greece -- see there's devotion."

And then He said, "Oh, I see. Last time how did you come to Prashanthi Nilayam? How did you reach here?"

"Swami, I walked from Bangalore airport to Puttaparthi."

"Oh, how many miles?"

"180 miles, Swami."

"How long did it take?"

"Four days, Swami."

"Oh, did you just walk like that?"

"No Swami, I carried 18 kilos of luggage on my back."

He walked for four days to reach Prashanti Nilayam.

Swami said, "Anyone of you like this? See, see his devotion."

Then Swami said, "How long have you been coming to Puttaparthi?"

"Swami, 29 years. I've been visiting here for 29 years."

"Ah, what did you do in those days?"

"Swami, I used to collect sand from Prashanthi Nilayam and put it in a bag. Wherever You walked, I collected the sand. I collected it in bags and took it back to Greece. I kept it there in my *puja* room at the altar," he said.

"Did you hear that, boys? You see Swami every day. See that Greece man."

He teased them like that.

And then Swami said, "Marriage, are you married?"

"No, Swami, no."

"No? For some help with cooking, why don't you marry?"

"No, Swami. I don't want to marry."

"Why?"

"No, Swami," he cried.

Then Swami looked at me and said, "Why does he cry?"

I said, "Swami, those who got married cry, and I am happy this fellow, who is not married, is also crying. So, both of us cry - no difference. Because of the fear of

marriage, he is crying. Because we got married, we are crying. Alright, let us cry in chorus!" That's what I said.

He said, "Swami, no marriage."

And then Swami said, "You are the only fellow who came here?"

"No Swami, my friend is also sitting there."

"Your friend?"

"Yes."

"Who is he?"

"Swami, he is an international Olympic champion."

"Olympic champion?"

"Yes, the high jump -- number one in the world - from Greece. He is also here, Swami."

"Oh, I see. Come on, boy." He called him. That fellow came forward, a very tall man.

"*Mmm*, what? Tell your experience to these boys."

He shared that he got married, and when he and his wife were expecting their first child, they consulted many doctors. They all said his wife would deliver a male child. All tests, scanning tests, confirmed that a male child would be born to them. But both of them prayed to Swami, "Swami, we want a baby girl -- not a boy."

Swami said, "All doctors said you would have a male child."

"No Swami. You can change it."

"Do you have faith?"

"Yes."

"You go."

They went, and the wife delivered a female child, just as they wanted. And Swami said to the boys, "*Takka*, I changed it. If you boys don't behave properly, I will change you into girls immediately! Behave yourselves properly."

That's what Bhagavan said. (*Laughter*)

Then Swami said, "Hey George, all your relations are in Greece. Why do you come here when all your relatives are in Greece?"

"No Swami, I have no relations."

"You have no relatives?"

"No."

"It's strange. You have no relations?" Swami asked again.

"Swami, Sai devotees are my relations. I don't have anybody else."

Bhagavan was happy

"George, are you going to stay here for the Birthday?"

"No Swami, I must go back."

"You must go back? Why?"

"We celebrate Your Birthday there in Greece."

"I see. How do you celebrate? How?"

"Swami, with balloons and lights - lights, illuminations, balloons, distribution of sweets."

"Oh, I see. How many devotees are there in Greece?"

"Swami, ministers, officers, educated - many people are Your devotees."

"Oh, good, good, all right. You go to Greece and celebrate Baba's Birthday."

Swami went inside and gave him new clothes as His Birthday gift. That's what happened on the 1<sup>st</sup> of November and the 28<sup>th</sup> of October.

### **"Why Do You Bluff Like That?"**

Also on the same day, the 28<sup>th</sup> of October, all the boys were expected to report to the college. Because the college started on the 29<sup>th</sup>, they needed to report by the 28<sup>th</sup>.

So Swami called the warden of the Bangalore Campus, "Hey Warden, have all the boys come? Have all the boys reported to you?"

"Yes, Swami. All came. All 300."

"Hey, why do you bluff like that? Three boys have not come. Three boys have not come, I know. Why do you bluff like that?"

Then the warden started shivering. "Sorry Swami. Sorry Swami, three have not come."

"Why?"

Before the warden answered, Swami said, "Ah, one boy had a fracture so he didn't come. Another boy is suffering from jaundice, so he did not come. And another boy got delayed on the way because the buses and trains were canceled due to a strike in Karnataka. Because there was some water dispute, all transport was suspended, so the boy could not get here. You said all the boys have reported. No, no, no. Three have not yet come."

We were all really wonderstruck when Bhagavan said that.

### **My Words and My Actions Are Not Understood By Many People November 4th, 2002**

And now I move on to what Bhagavan said on the 4<sup>th</sup> of November. What did He say?

He said this as if He were helpless: "My actions and My words are not understood by many people. You don't understand My actions. You don't know the meaning of what I say. Some people are even mistaken. They feel so badly because I use some words that make them feel hurt. They don't understand. That makes Me very much worried. I don't tell you the meaning of My actions; I never explain the inner significance of My actions. I feel so badly because you don't understand the spirit behind it. Whatever I say, whatever I do is in your best interest. I'm not selfish."

What made Swami make that statement when I was there? (*Laughter*) Then I started introspecting. On the 4<sup>th</sup>, Swami was very harsh to me. Wow! He blasted me like anything. *Ta-ta-ta, abba* -- I felt so badly, very much hurt.

And in the afternoon He said, "Some people don't understand My words. (*Laughter*) Some people don't understand My actions. They don't know that whatever I say is only in their best interest."

Not some people, He meant me, nobody else. 'While Swami can directly tell me, why this indirect way?' So, that's what I felt.

### **Bhagavan, the Doctor of Doctors November 3rd, 2002**

And this happened on the 3<sup>rd</sup> of November – what did He say?

Bhagavan just came out and stood there in front of us and said, "Look here, Anil Kumar. Do you know what happened yesterday in our hospital?"

"Swami, what happened?"

"An eleven-year-old boy was operated on for his heart problem. The operation was successful, but later some complications started. His abdomen was swollen, and he could not eat by himself. He was suffering terrific pain in the abdomen, and complications. The doctors were very much worried.

They came to Swami and said, "The heart operation was successful, but later there have been complications. What shall we do?"

Bhagavan materialized *vibhutthi* for that boy, and the doctor applied the *vibhutthi*. "Everything became normal and that night the boy ate a normal dinner." That's what Swami said.

In this context, I want to bring to your attention a very important point. That Dr. Alreza, the Superintendent of the General Hospital, meets with Swami every day.

Dr. Alreza says, "Swami, so-and-so is to be operated on. So-and-so is to be treated. So-and-so is to be admitted. We want *prasadam*."

And Swami gives *prasadam* to everybody.

And sometimes He says, "Don't operate; give this medicine." Or, "Treat this. It is not influenza; it is pneumonia."

I am the witness to such things. Bhagavan Baba, the Doctor of doctors, not only diagnoses the diseases, but He gives the prescriptions too. That's what happened on the 3<sup>rd</sup> of November.

### **Veda Chanting** **October 29th, 2002**

And then, I should also let you know what Bhagavan said on the 29<sup>th</sup> of October. All the boys were sitting in the front rows. It was a very pleasant evening. The weather was fine, very cool.

Bhagavan said, "The weather and the climate are like Kodaikanal. You'll enjoy the whole of Puttaparthi and Prashanthi Nilayam as if it is air-conditioned." (*Laughter*)

And then some boys said, "Swami, we want to recite *Vedam*."

Baba said, "Ah, wait."

Then I said, "Swami, Veda chanting is auspicious. If they chant Veda it will be auspicious for everybody. All devotees will be very happy to hear the Veda chanting. Please permit it."

"Mmm, come on then. This man is recommending it. (*Laughter*) All right, you can do it."

And they started Veda chanting - reciting Veda. Then, at the end of the line of boys, I saw young children - little kids - they too started chanting Veda. I saw their lip movement.

Then I said, "Swami, I think the children are also joining the Veda chanting."

"What? The children know it much better than the big boys!"

He asked the older boys to stop and called those children.

"Come, sit. Come on, chant Veda."

They started chanting Veda better than the big boys, I tell you.

Then Swami said, "See? Can you chant like that? Can you recite Veda?"

I said, "Swami, I was not a student of Your Institution. How do You expect me to chant Veda? No. For the simple reason they studied here, they have learned it. For the same reason -- I have not studied here -- so I don't know Veda chanting."

"Oh ho! *Manchidi* knack (meaning, good trick)! Instead of saying, 'I don't know,' you say that you are not a student of the school, eh? Good. All our boys and girls, all children, including grown-up boys and Ph.D. students from all the three campuses -- Brindavan, Prashanthi and Anantapur -- they all know Veda. They all know how to chant Veda."

Then I said, "Swami, Your Institutions are the very symbols of Vedic culture, ancient traditions -- the very metaphor of Veda. So I'm not surprised."

On the same day of October 29<sup>th</sup> Baba said, "In Veda chanting, there are two portions. One part is *Namakam*. The second part is *Chamakam*."

*Namakam* and *Chamakam* were the two parts in Veda chanting on that day.

Swami started explaining, "*Namakam*, the first part means, 'I don't want anything.' *Nama* -- *Na* means 'no', while *ma* means 'want'. 'I don't want anything.' 'I don't want anything' is the first half. While the second half, *Chamakam* means 'I want.' 'I want' indicates being full of desires. What do they desire? 'Oh God, grant us pure air; grant us good drinking water; bless us with good food.' That is *Chamakam* - prayers of request."

Well, you must have understood by now that I am an extrovert. I cannot keep anything to myself. I immediately ask, take Divine risks, and face spiritual dangers and threats. (*Laughter*) But, I can't help it. I am born with this openness. What to do?

Then I asked, "Swami, while we say, 'I don't want anything, *Namakam*,' why should we also say, 'I want everything, *Chamakam*'? Why both these types of prayers? Either we should pray, 'I want it,' or pray, 'I don't want it.' What is the point of saying both?"

Baba immediately replied, "Both are there in Veda so that those people who have desires will recite *Chamakam* and those people who have no desires will recite *Namakam*. That's all. The Vedas give provisions for both these types of people, for both categories of people."

Further Bhagavan also said, "Look here, those ancient sages did penance for a long time and they said, '*Vedaha Vedam Purusham Mahantam Aditya Vurnam Thamasah Parasthath.*' This is a quotation from Veda. The sages said, '*Vedaha Vedam Purusham Mahantam.*' 'We have seen God.' Saints said, 'We have seen God.' '*Purusham Mahantam.*' 'Purusha is God. We have seen this Purusha.' '*Vedah Vedam, Purusham Mahantam.*' 'We have seen God.' Where? '*Thamasah Parastat.*' 'Beyond darkness.' 'Beyond darkness, we have seen God.' "

What does this mean? Beyond the darkness of ignorance, there is Effulgence, or the Light of Divinity.

Then Bhagavan said, "And saints declared that God is everywhere, inside and also outside. '*Antha Bahirscha Thathsarvam.*' '*Antha*' means 'inside'. '*Bahirscha*' means 'outside'. '*Thathsarvam*' means 'Divinity is present everywhere'. '*Vyapya*' means 'spread'. '*Narayana Sthitha*' means 'God is installed everywhere, inside and outside.'" That's what Bhagavan said, explaining Veda that day.

### **Treat Her Immediately**

Now I pass on to the 22<sup>nd</sup> of October. That evening Swami asked one boy to speak. That boy did his MSc. in Bio-Science and he also completed his MBA. He is an outstanding student. Now he is serving as Technical Officer in the Super-Specialty Hospital. Swami asked him to speak. He talked about two miracles that were very interesting.

It seems one day a father came to the hospital with his daughter. The doctors examined the girl and said she should be operated on because of a heart problem. The doctors further explained that, even after the operation, the family would need to spend 200 rupees per month for medicine. The girl would need medicine for two years.

"We'll operate on her now. Later, every month, she will need 200 rupees per month for expenses," the doctors said.

The father replied to them, "We cannot afford 200 rupees. Doctor sir, I have a boy. I have to take care of my son. If I have to spend 200 rupees per month on this little girl, what will happen to my son? Moreover, my son will be able to earn money, whereas this girl may not be able to -- so why waste money?"

The doctors reported this matter to Bhagavan, "Swami, the father said that he cannot afford 200 rupees per month. He said it would be a waste of too much money to spend on the little girl -- especially when he has a boy to maintain and take care of, who could earn an income later on."

Swami melted. Swami was deeply touched. He promptly told the doctors, "Treat her immediately. Send 200 rupees every month to the girl for two years. Not only for this girl, but for any patient who cannot afford the cost, tell them that we will send money from here for their maintenance."

I don't think there is any hospital like this in this world. Free operations, free treatments, free medicines, free diet and also free maintenance -- who will do that?

### **He Will Never Send You Away Empty-Handed**

Then the Technical Officer mentioned another miracle. You know, one fellow came all the way from the border near Pakistan. He had some heart problem. There on the Pakistan border, somebody told him to go to Puttaparthi.

They said to him, "Everything there is free -- the surgery, treatment, everything. Don't worry." This person there in Ladhak, that border area, told him, "Don't worry! You are going to God. He will never send you away empty-handed. You will return hale and healthy. Don't worry."

That man came here, had an operation, and returned. As a token of love, he wrote a letter to Swami. He wrote, "How do I pay the debt of gratitude? How do I express thanks to You, Swami, because You saved my life?"

That's what was said on the 22<sup>nd</sup> of October.

### **Ego Leads to a Sense of Fear**

**October 21st, 2002**

Now, we move on to the 21<sup>st</sup> of October. Bhagavan asked two boys to speak on that day. One of them, Sriram Parasuram -- who has a MSc in chemistry and is a gold medalist, a smart guy indeed -- was sent to Loma Linda University in California, USA for studies in Hospital Management.

He shared the following: "Coal -- a piece of coal is transformed into a diamond by the touch of Bhagavan. We students are like coal pieces. Charcoal is useless stuff; but in the hands of Bhagavan, we are transformed into priceless, most precious diamonds. Thanks to Swami."

Then he made mention of another point, "Look here, you must have noticed that all the school children speak fearlessly. On Sundays, when Swami asks them to speak, they all make a beeline one after another. They have no fear. They are ready to speak -- *tak-tak-tak!* (quickly, one after another). If Swami asks any of the big boys to speak, they

have some reservations. The older boys are not ready to speak. But, the younger children are ever-ready."

He continued on this theme: "Primary school children are ready to get up any time. They are ready to speak any time. Why? Children are innocent. Innocence is Divine. Innocence is Godly. Innocence is child behavior. Because of their innocence, they have total Love for Bhagavan. And, due to Love, they are 100% successful in their performance -- a very good development. First there is innocence; then innocence takes one to Love; then Love leads to Victory. That's the case with children."

Sriram Parasuram continued, "But with the grown-up boys of the college, what happens? Ego. Ego – 'Will I speak well or not?' 'How much applause will I get?' 'How many people are going to congratulate me?' 'Will Swami be happy or not?' 'Will people think of me as a good speaker?' So this is ego. With age we develop ego, and this ego leads to a sense of fear. Fear is due to ego, and this fear is responsible for failure. Fear is the cause for failure. That is the case with the grown-up boys."

### **"There Is Already a Man Seated There"**

Next, let's cover two points mentioned by another speaker who is named Arun Kumar. Arun Kumar studied engineering from a prestigious Institute of Technology. Later, he completed his MBA. Now, he is working at Sai Radio for Global Harmony.

That boy said, "It seems a train was moving fast and one drunkard, who was really drunk, got into a compartment. He was standing there and almost lost his awareness and started misbehaving. He started speaking in abusive and vulgar language. One girl was seated nearby. She was feeling so sad.

'Swami, save me!' she prayed, 'This drunkard may sit here because there is an empty seat next to me. If this drunkard sits here by my side, then how will I bear his company - his awful smell and idiotic behavior, what do I do?'

Then, another fellow passenger in the train said to the drunkard, 'Hey, sit down over there, where there is space -- sit down.'

'Where?'

'By the side of this girl,'

This was by the side of the girl who was already praying, 'Don't let that fellow sit here!' (*Laughter*)

That drunkard came close to the girl, and when he was just about to sit, he shouted, 'Why did you ask me to sit here? There is already a man seated here. Don't you see him? (*Laughter*) A short man, with a red robe and long hair is already seated there. Don't you see?'

'Nobody is seated there.'

'No, you are a blind fellow. The seat is already taken,'

That's how Swami rescued and saved that girl from embarrassment."

And then Arun Kumar made mention of another thing.

"When people feel happy with the world, the fact is that the happiness is not out there in the world. The happiness is within, not outside. Happiness is not outside -- happiness is within. Why? You are the embodiment of Bliss. You are the embodiment of Truth. You are the embodiment of Peace. You are Bliss. To think that Bliss is outside is a mistaken idea. Bliss is within you, you are Bliss."

In this context he gave one example.

"It seems a street dog got hold of a bone. This dog went on chewing on that bone. In the process, his gums started bleeding and some of the blood spread on the surface of the bone. The dog started licking the blood, enjoying it. The dog thought the blood, which it relished, came from outside. But actually, the blood didn't come from anywhere. It was his own blood. Similarly, we are happy with some people, we are happy with some objects, but not because of happiness outside. It is only our own reaction, reflection and resound."

That's what Arun Kumar mentioned on that day, which I liked very much and wanted to share with you.

## **Love Is God, God Is Love, Live In Love**

**October 19th, 2002**

Now I come to the 19<sup>th</sup> of October. Bhagavan was talking to the professors on the veranda. As you know, usually the boys will perform a drama on the 22<sup>nd</sup> of November, which is the Convocation Day for Sathya Sai University. Every year they stage a drama.

On October 19<sup>th</sup>, in a most casual manner Baba asked, "*Mmm*, what drama are you getting ready?"

One boy said, "Swami, different religions."

"*Mmm*, I see."

He asked another boy, "What drama are you reading?"

"Swami, there's a lot of violence in the world, and we show what Love is - what Unity is."

Swami said, "Look here, I don't want you to criticize any religion. I don't want you to criticize any other country. I don't want you to expose the differences. I don't want you

to project anything that is negative. Never project negative things to the public. No, focus on the positive things in you. I always say:

***There is only one caste, the caste of humanity.  
There is only one religion, the religion of Love.***

I want you to develop themes along these lines -- not religions, not clashes, not differences of opinion, not violence. I don't want it."

That's what Bhagavan said.

And finally He said, "In these Institutions, you must have understood by now that the purpose of the Sathya Sai Education Institution, the objective of Sathya Sai educational philosophy, is that 'Love is God. God is Love. Live in Love.' All students should know that 'God is Love and Love is God'. You have to 'Live in Love' -- there is no other theme for our Institutions. So, I want our boys to project this Love in their drama. That should be the theme. No fighting. No arguments."

That's what He said.

### **Greatness Lies In Making Others Happy October 18th, 2002**

Then 18<sup>th</sup> of October, what did Bhagavan say?

Well, by a slip of the tongue, I said, "Swami, there is some violence somewhere. The newspaper reported this morning that many were killed there."

Then He said, "You are always after some news. What do you get in the news, excepting nuisance. (*Laughter*) News is nothing but nuisance."

"Ah, oh I see. You are speaking about violence outside?"

Then Bhagavan said, "There is nothing great in killing people. Cobras can kill people. Lions can kill people. Tigers can kill people. Scorpions can kill people. So, there is nothing great in killing people. Greatness lies in helping people. Greatness lies in serving people. Greatness lies in making others happy. Nothing great in killing others."

### **Distance Does Not Matter**

And further He also made another statement. It was a story. I know many of you foreigners know more about these stories than what we know. I have met some foreigners who have gone through the *Bhagavad Gita* and the *Tripura Rahasya* in depth. Most of us do not know those things, I am sorry to say that. The Sai Family is such today that distance is not a criterion. Distance does not matter. I met some of the devotees from Argentina. They have gone through all these texts. I saw one gentleman from Argentina reading *Tripura Rahasya*. I never read it.

I asked him, "What is this?"

"Don't you know this?" he said.

"Well, I am sorry; I'll find out and then meet you later. (*Laughter*) So, I shouldn't doubt your scholarship."

### **The Prestige of the Family**

This story is an illustration from the Mahabharata where the birth of Karna was not announced to the world because Karna's mother, the virgin Kunti, gave birth to him before she was married. So, it would have been a matter of insult -- it would have reduced the prestige of the family -- so she didn't tell anybody about the birth of this boy, gifted to her by the Sun god himself. Somehow she left that baby.

That baby was taken care of and brought up by a low caste man. Karna was brought up to be the chieftain of the Kauravas. Towards the end of the war, the Pandavas were ready to kill anyone. Karna was a major general of the opposite camp. Naturally, a mother is a mother, so Kunti went to her son Karna.

"Look here, you are my eldest son. The other five are your younger brothers. You belong to the enemy's camp. I want you to give me a boon as your mother. Don't kill your brothers. You may be the chief of the enemy's' camp, but don't kill your brothers," she went on crying.

Then Karna said, "Mother, what a thing you have done! Why did you not tell them that I am their brother? Why did you not tell me earlier that I am your son? What a tragedy is going to take place now."

Karna also cried, "Look here, Mother. I am the chief of the Kauravas, and I should be loyal to my king. Just because in this last moment you tell me that I'm your son, I am not going to leave my duty. I should be loyal to the king. So, I won't touch four of your sons. I will attack only one -- Arjuna. He is my enemy. I will only kill him, that's all. Your other four sons, I won't touch them. Don't be worried."

That's what he said. Bhagavan was explaining this.

Then immediately I said, "Swami, wasn't it wrong on Kunti's part not to tell the truth -- that Karna was her son, her eldest son? Was it proper of her to hide it like that?"

Bhagavan is really supreme. He will never humiliate any character. He will make every character sublime.

He said, "No, no, you are mistaken. Kunti was not wrong. She did not reveal that Karna was her son because of the prestige of the family. He was born to her when she was not married. If that truth had been revealed to everybody, the royal family would have

been viewed as very cheap by the kingdom. So, for the prestige of the family, she did not reveal the truth."

That's how He built up the nobility of her character.

And then He said, "In those days, the punishment was not capital punishment. One was not beheaded or killed. It was enough if his head was completely shaven and then he was driven out of the country. That was the punishment. One didn't have to be killed with a sword, no. They let him go. They let him leave the country with a shaven head. Exile -- that was the punishment in those days." That's what Bhagavan said.

Later He made reference to two people from the Mahabharata - one was Bheeshmacharya, the other was Dronacharya. *Acharya* means 'professor'. According to Bhagavan, Bheeshmacharya was a real professor or *acharya* because he practiced what he preached, whereas the other man, Dronacharya, was only a professor by title because he did not practice what he preached. This was a first time revelation from Bhagavan.

### **The Parents of Rama and Sita**

Then, on that same day, the 18<sup>th</sup> of October, He made a reference to the *Ramayana*. He spoke about Parasurama. Parasurama was trying to kill all the Kshatriyas (warrior caste). He had taken a vow to kill all the Kshatriyas. He killed all except for two, Dasaratha and Janaka. Dasaratha was the father of Rama and Janaka was the father of Sita. These two were saved.

"How, Swami? When everybody else was killed, how were those two saved?"

Swami gave the answer, "A newly-married man should not be killed. Dasaratha had three wives, and he married one after the other. Whenever Parasurama got ready to kill him, Dasaratha would have another marriage. In this way, his life was saved."  
(*Laughter*)

"And then how was Janaka, the other king, the father of Sita -- how was his life also saved? How?"

Baba replied, "Someone who is performing a *yagna* should not be killed. Janaka was always performing *yagnas*, so he was spared. Dasaratha and Janaka were spared like that, and they happened to be the parents of Rama and Sita. That is all the Divine drama."

### **Divert and Direct Your Mind Towards God**

**October 16th, 2002**

I should also let you know what happened on the 16<sup>th</sup> of October, what Swami said. A few questions were asked.

One question was, "Swami, for every action, there is a reaction. For every action, there is a result. *Karma* is action. *Karmaphala* is the result of the action. So, whatever I do, I cannot escape from the consequences of my action. If my actions are good, I will have good results. If my actions are bad, there will be bad results. I have to face them. I cannot run away from the consequences. This is what You tell us. But I have one doubt, Swami."

"What is it?"

"In Adwaitha, in non-dualistic philosophy, there is neither action nor the doer. There is nothing like that. There is no action. There is no doer because all the life is a dream, as per non-dualistic philosophy. Swami, how do You explain this 'action-reaction' on one hand, and 'no action whatsoever' on the other hand. How do You correlate this non-dualistic philosophy, Shankara *Adwaitha*, and this action-reaction?"

Then Bhagavan immediately said, "Go to the root cause of action. What is the cause of your action? Thought. From where has this thought arisen? From the mind. So, out of the mind, thought has arisen. Thought has led to action; action has given you the consequence, the reward or result. Now, as long as you operate at the level of the mind, as long as you work at the mind level, you cannot be free from *karmaphala* or the consequences of your actions. You cannot escape from the reaction because you are operating at the level of the mind. But, Shankara *Adwaitha* says that you should transcend the mind. You should go beyond the mind."

"Oh Swami, to transcend the mind or go beyond the mind, is it possible? What's it all about? Please let me know."

Baba said, "To transcend the mind and go beyond the mind, know the mind and what it is."

"Oh! I only say, 'Never mind,' but I don't know what the mind is! Swami, what is the mind?"

"Ah. Look here. Mind is nothing but a bundle of thoughts. Like threads interwoven make a piece of cloth, a bundle of thoughts interwoven constitute the mind."

"So, Swami, how do I go beyond the mind?"

"Withdraw all the thoughts, then you will be thoughtless. When you are thoughtless, there is no mind. When there are no threads, then there is no cloth. Similarly, when there are no thoughts, there is no mind."

"Oh ho, Swami, how to be thoughtless? (*Laughter*) How to be thoughtless?"

"Yes, it is possible."

"Why? How?"

"By diverting the mind towards God. Divert and direct your mind towards God. Your mind is towards the world, now. Divert it. Direct it. Re-direct it towards God. Once the mind is directed towards God, thoughts disappear. The mind is full of Divinity. The mind is full of God. No more thoughts, no more mind, no more action, no more reaction. That is the way," He said.

So nice to hear, but I have yet to practice. (*Laughter*)

### **Positive Thinking**

Then, "Swami, how do I develop positive thinking?"

"It is very easy," He said.

"Very easy? When a fellow starts blaming me, how can I take it positively? When a fellow is harming me, how can I have positive thinking towards him? When a fellow is doing so much harm, how can I have positive thinking? Is it possible?"

"Very easy."

"Swami, how? Please let me know."

"When you realize that all that is said to you and all that is done against you is for your own good, that is positive thinking. Positive thinking means taking everything that happens to you as for your own good. No matter what others say about you, no matter what others may do towards you, no matter how you are harmed, just take it as for your own good. That is positive thinking."

"I see – anything more Swami, on how to develop positive thinking? How to accept that everything is for my good? For example, if I beat someone, how can they take that to be for their own good? How?"

Then He said, "It is possible by having strong faith in God. Strong faith in God helps you to develop positive thinking."

### **Cosmic Mind**

Then someone asked, "Swami, what is the difference between the individual mind and the Cosmic Mind?"

Swami said, "The Cosmic Mind is Universal. The Cosmic Mind is Divinity. The individual mind is an entity. It has an identity. Entity and identity have a name and a form, whereas the Cosmic Mind or Universal Mind is nameless and formless. Nameless, formless --

Universal Mind is Cosmic Mind. The one with a name and a form -- an entity, an identity -- is the individual mind."

"Oh Swami, is there any relationship between the two?"

"Yes, both are the same."

"Both are the same? One has a form and the other has no form? One has a name and the other has no name? How can they be one?"

"It is very simple."

"How Bhagavan? How is it so simple?"

"Yes, it is simple."

"Why and how?"

"When the individual forgets his identity, when he is not mindful of the name and form, when he transcends and goes beyond the name and the form, when he is not attached to name and form any longer, then he becomes the Cosmic Mind. So long as you are attached to your name and form, you are separate from the Cosmic Mind. Once the name and form are given up, then the individual mind and the Cosmic Mind are one and the same."

"Still, I don't understand, Swami."

Swami said, "Very simple. Imagine a balloon. There is air inside the balloon and there is also air all around it. The air all around is the Cosmic Mind. The air inside the balloon is the individual mind. When the balloon bursts, the air in the balloon merges into the air around it. There's no difference. So, the difference is due to the size, name, and form of the balloon. There is no difference between the air in the balloon and the air around the balloon. So, the individual mind and Cosmic Mind -- they are different because of the name and the form."

That's what Bhagavan said.

### **The Purpose of Life**

"Swami, permit us to put another question."

"What is it?"

"Swami, what is the purpose of life?" Simple question! (*Laughter*) "What is the purpose of life?"

Swami said, "The purpose of life is to find unity with God, to realize Divinity within; to find unity with God means to know that you are God. That's all. That is the purpose of life. So long as you feel that you are different from God, there is a long way to go. You will have to travel along the spiritual path until that identity, that oneness, that unity is realized and experienced."

That's what Bhagavan said on that day, the 16<sup>th</sup> of October.

## **Mother Will Not Forget**

**October 9th, 2002**

Next, I would like to talk to you about what happened on the 9<sup>th</sup> of October. Yes, what did He say?

It was the day when Swami ordered the distribution of ice cream to all students. Wow - ice cream, very nice you know. We all like it. Some students distributed ice cream cups to everybody.

Swami suddenly came and called these students, "Hey boys, have you distributed ice cream to everybody?"

"Yes, Swami."

"Everyone got it?"

"Yes."

"You are useless fellows. Those two boys did not get any. Go and give them some."

Then, He turned to everybody and said, "You call yourselves brothers. Look here, brothers will forget, but a mother will not forget. (*Laughter*) Brothers may forget, but a mother will not forget."

This is an indication that Bhagavan is a Mother to us all.

## **I Suffer On Your Behalf**

Here is another 'Pearl of Wisdom' that was shared on the 9<sup>th</sup> of October. What was it? Bhagavan takes upon Himself the sicknesses of others. What happens when He does that? Will He suffer? Why should He accept sickness?

Swami said this: "I accept, I receive, I suffer on your behalf in response to your prayers because, if left to you, the pain would be unbearable. The pain would be unbearable, excruciating, and terrible, and you could not bear it. As you pray, I take it upon Myself."

"Swami, do You also suffer as I suffer? Will You have pain, as I have?"

"Yes, but in My case the duration is for a short time, whereas you have to suffer for a long time. When I take it upon Myself, the period of suffering is cut short -- it's a very brief time. I do it so that you are free from that sickness, and you are free from that pain. That's why I accept others' pain."

That's what Bhagavan said.

Once, Swami granted an interview to a schoolboy who was asthmatic. Many asthmatic people find it very difficult to breathe during the rainy season.

The young, innocent boy said, "Oh Swami, I suffer so much. I cannot breathe. It is unbearable, Swami."

"Oh I see. Don't worry, My child. Don't worry."

Immediately Swami was gasping because He had taken that asthma problem upon Himself. It lasted for a couple of minutes, and then subsided.

When Swami was normal again He said, "You won't have an asthma attack again. Don't worry."

This is an example of how Baba takes upon Himself the sufferings of people and gives them total relief.

Before I conclude, here is another story.

Yesterday Bhagavan came out and said, "Have you seen those two doctors?"

"Swami I did not see them because the doctors went into the interview room and came out, and I sit over on the steps, as You know. So how can I see them? Impossible! Swami, I did not see them."

Baba said, "Those doctors are from Germany. Both husband and wife are heart specialists. They are top doctors who have performed several heart transplants. They are heart transplant experts, and they have been invited by the Government of Australia to go there and serve."

Before leaving for Australia, they wanted to have the *Darshan* of Baba and visit His Hospital. They knew about Baba and had heard of the work done in the Super Speciality Hospital. So, having heard about Swami, they wanted to come here, study and then go to Australia with His Inspiration and Divine Blessings.

May Bhagavan bless you.

Sai Ram!

Professor Anil Kumar closed his talk by singing the bhajan,  
"Jai, Jai Prabhu Giridhari, Natavara Nandalala."

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

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

*Om Shanti Shanti Shanti.*