

42. Delusion and Brahman

When you listen to these speeches by distinguished scholars, these wise men, who have become like ripe fruits, full of the sweet essence of *Vedas*, you forget (I can realise your feelings) the discomfort, the rain, the heat, the sleeplessness, and the hunger that might be pestering you. That shows that the *Vedas* are a reservoir of joy. And for you, the joy is greater because you are all the time listening with Me in your minds, comparing My words and deeds with what you hear these people describe as the words and deeds of the *Vedic* God, and discovering that both are the same.

They are not the cause of your inner joy, nor is it, believe Me, even I. It is you yourself. The proofs and arguments they quoted for the purity of the rites and establishment of a happy social order, which is the product of the rites — they are in you already, they are for you. You have those messages whispering their words of warning and encouragement in your inner ear; it is up to you to be silent for a while, so that you may hear it and benefit by it.

You have been born for one purpose: to die. That is to say, to kill the “I”. If *bhrama* (delusion) dies, you become Brahman (the Supreme Spirit), or rather, you know that you are Brahman. All this literature, all this effort, all this ritual sacrifice, all this teaching is just to hold a mirror before you, so that you may see Yourself.

Karma is like the clouds that pass

Now, seeing your Self can be done by action, worship, or sacred knowledge (*karma*, *upasana*, or *jnana*). The *Vedas* are the basic teaching for all humanity. On these three subjects; it has the *Karma Kaanda* (chapter on fate and action), the *Upasana Kaanda* (chapter on worship), and the *Jnana Kaanda* (chapter on wisdom).

Of course, devotion or worship (through the action that it sublimates and sanctifies) will lead you on to the highest knowledge. It is enough if you take a ticket and sit in the “through” carriage of the train; it will take you through many junctions to the distant destination. The action of purchasing a ticket and getting into the carriage and the devotion or intense desire to reach the terminus (without any urge to alight at intermediate stations) will take you through a series of junctions and stations, right to the very place where you want to go.

In the firmament of the heart, the mind and the intellect must shine as the moon and sun. Fate (*karma*) is like the clouds that pass; do not worry about them. Some clouds are inevitable; they will shift soon and fade away. So also fate. They will not disappear if you simply shout at them. Discipline alone can drive away those clouds; that is to say, action (*karma*) has to be done to free the mind from the consequences of action (*karma*). The *Vedas* are endless; *Veda* is the sky, which envelops all, which has no limit in any direction. The scriptures (*sastras*) are like buildings built under the sky, each with its own roof; some big, some small, but all constructed to give shelter and comfort; the same nectar is found in both, but the *Veda* is the reservoir from which they draw and fill their own tanks.

Take a stone image — the face, the nose, the feet, the ankle, the knee, the hair, the crown, the precious stones set in the crown are all stone. The cloth that the image wears is stone, the smile is stone. So too, the entire world is Brahman, one substance, one energy, one mind. Vidwans Kolluri, Somasekhara Shaasthry, Sannidhaanam Lakshminaarayana Shaasthry, and Uppuluuri Ganapathi Shaasthry all went through their speeches at express speed, for they felt that you were longing to hear Me also. But that was wronging you, for rarely do you hear men of such

talent and experience. Still, I shall close now, for you have sat too long without any interval.

Prasanthi Nilayam, 1962-10-02

Give the body the attention it deserves, but not more. Some people advise that you should cultivate disgust toward it, but that is not beneficial. Tend it as an instrument, use it as a boat, as a raft.

Disgust is not a desirable attitude toward anything in creation. Everything is God's handiwork, an example of His Glory, His Majesty.

Sathya Sai Baba