

Vendata is Very Easy to Practise Sri Sathya Sai Baba

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You may master the *Vedas* and *Vedanta*,
You may be an expert composer of beautiful poems and prose,
But if you lack purity of heart,
You will ruin yourself.
Never forget these good words.

(Telugu Poem)

Embodiments divine Atma!

Since ancient times, Indian culture has been propagating the principles of four objectives of life (*purusharthas*), namely righteousness, wealth, desire, and liberation (*dharma*, *artha*, *kama*, and *moksha*), and also the principles of the *Vedas* and their auxiliary sciences. The word *Veda* is derived from the root *vid*, which means knowledge. This knowledge teaches one how to lead a meaningful and noble life in this world by performing good deeds to attain the four main objectives of life.

The Vedas are infinite

Sages and seers, in their state of deep contemplation, received the knowledge of the *Vedas* directly from Brahman. Initially, the *Veda* was one. "*Veda* is one (*Ekam Veda*)."
It constituted a single body of hymns. It was also said that, *Veda* is infinite (*Ananto vai Veda*). Only the sages and seers were the repositories of this infinite knowledge.

Later, Sage Vyasa classified this knowledge into three *Vedas*, namely, the *Rig Veda*, *Yajur Veda*, and *Sama Veda*, with the objective of establishing great ideals in human life through the teachings of the *Vedas*.

Thereafter, *Yajur Veda* was divided into two parts: *Krishna Yajur Veda* and *Shukla Yajur Veda*. The fourth *Veda*, *Atharvana Veda*, was added later. These four *Vedas* are now being practised and propagated.

The *Vedas* have nine names. The first one is *Sruti*. What does it mean? Because the *Vedas* were received by sages (*rishis*) through hearing in a state of deep meditation, they are called *Sruti*, meaning orally transmitted sacred knowledge.

In those days, there was no paper, no books, and no printing machines. *Vedic* knowledge was imparted to disciples by the *guru*, by word of mouth. Hence, the *Vedas* were called *Anusrava* (that which is heard repeatedly).

The third name is *Trayee* (meaning three), the fourth is *Aamnaya* (sacred tradition handed down by repetition), the fifth *Samamnaya* (similar), the sixth *Chhandas* (hymns, guide), the seventh *Swadhyaya* (self-learning), the eighth *Nigama*, and the ninth *Agama*. They are called *Nigama* and *Agama* because the *Vedas* are nothing but the inhalation and exhalation of the Divine.

The *Vedas* are related to man's life in this phenomenal world. They deal with duality. Every *Veda* has three divisions: *Brahmanas*, *Aranyakas*, and *Upanishads*.

Brahmanas are compilations of mantras used for the performance of rituals and sacrifices (*yajnas* and *yagas*).

The name *Aranyaka* signifies that one is supposed to study this part of the *Vedas* when living in the forest as a recluse (*vanaprastha*), along with one's wife, after completing the householder stage (*grihastha ashram*). The rules that govern this stage are very hard. Only when one adheres to these rules steadfastly as a recluse will one earn eligibility for the renunciant (*sannyasa*) stage.

Both husband and wife should leave their house and live like brother and sister in a hermitage in the forest. They should bear all the hardships of forest life with patience, unmindful of severe heat or cold and other vagaries of weather. Not only that, they should observe great discipline in their food. From the day of full moon, they should go on reducing a morsel of food each day from their regular intake so that they observe complete fast on the new moon day. Again, from the next day onward, they should go on adding one morsel of food each day to their intake until the day before new moon day.

If some householders, out of compassion, offer them food, they should accept it only on a leaf and not on a plate. They should never enter the house of a householder and eat there.

In those days, people used to observe such hard discipline of recluse stage of life. In fact, all four stages of life, namely celibate, householder, recluse, and renunciant, are related to the worldly life. These four stages are prescribed so that one gradually gains control over the mind.

There is a stage called *maha purushartha*, which is beyond these four stages. It is called supreme devotion (*parabhakti*).

The essence and goal of Vedanta

Then comes *Vedanta* (the doctrine of non-duality), which is the ultimate goal of spirituality. In fact, the beginning and end of spirituality is contained in *Vedanta*. *Vedanta* leads to three types of *yoga*, which has immense

importance for everyone. Even students should listen to this with full attention.

The first type is *tarakam*, the second is *sankhyam*, and the third is *amanaskam*. These three are the essence and also the goal of *Vedanta*.

What is *tarakam*? *Tarakam* consists of understanding and experiencing the principles of subtle *yogic* postures (*mudras*) like *khechari*, then going beyond these postures and, concentrating on the centre of the eyebrows (*nada bindu*) and the I-am-God (*soham*) principle, and ultimately experiencing Existence-Knowledge-Bliss (*Sat-Chit-Ananda*).

Tarakam essentially means the merging of one's mind in the supreme principle of *Sat-Chit-Ananda* Absolute and attaining total wisdom.

The second type of *yoga* is *sankhyam*. Since it deals with numbers (*sankhya*), it is called *sankhya yoga*.

The human body consists of:

five sheaths of the soul,
five senses,
five elements (earth, water, fire, air and ether),
five airs (life breath, downward air, diffused throughout the body, upward through the throat, digestive air),
mind, intellect, subconscious mind, ego, and individual soul.

pancha kosas,
panchendriyas,
pancha bhutas,
pancha pranas (*prana*, *apana*, *vyana*,
udana, *samana*),
manas, *buddhi*, *chittha*, *ahamkara*, *jivatma*,

which together are 25 in number.

Sankhya consists of understanding that you are none of these and, going beyond them, thereby realising that you are the *Atma*, which is the embodiment of *Sat-Chit-Ananda*.

The third type of yoga is *amanaskam*. (blissful state of realization). What does it mean? There is nothing else in this visible world made of five elements except Brahman. That is why the *Vedas* say: Brahman is one without a second (*Ekameva adviteeyam Brahma*). The entire creation is the manifestation of Brahman. There is no second entity.

Once this truth is realised, the mind ceases to exist. You see diversity in this world only due to the thoughts and counter thoughts of your mind. When unity is realised in this diversity, then there is no mind. Everything is Brahman.

Whatever you see, hear, think, speak, and do and wherever you go, everything is Brahman. Only when there is a second entity is there scope for thoughts and counter thoughts. But when there is only unity, and that is Brahman, there is no scope for thoughts and counter thoughts. This is the state of *amanaska*, meaning a state devoid of mind.

There is only love in this state. That love is the truth. In fact, truth and love are one and the same. When truth and love unite, the world loses its identity for you and you see Brahman everywhere.

Radha's love for Krishna

Here is a small example. Once, Yashoda searched for Krishna, "Where is Krishna, where has He gone?" She was searching for Krishna because she identified Him with His physical form. Once you realise that Krishna is everywhere, then you don't need to search for Him.

While Yashoda was searching for Krishna, Radha came. Yashoda asked Radha, "Oh Radha! Have you seen my child? Did my Gopala come to your house? I searched in all streets and have gone to all houses, but I couldn't find Him. Did you see Him anywhere?"

Radha closed her eyes and chanted the name of Krishna with heart full of love. At that very moment, Krishna appeared there.

This incident was an eye-opener for Yashoda. She said to Radha, "All along, I thought Krishna was my son and I was His mother. I have been thinking that no one else has more love for Krishna than me. I had this pride that none other in this world gave such unlimited love to Krishna as I do. But, so far, I never realised that your love for Krishna is much superior and is endowed with great power. There is so much power in your love that the moment you remembered Him with love, He manifested before you."

What was the type of Radha's love for Krishna? It was pure, unsullied, and totally devoid of ego. That is why Krishna manifested before her then and there. If there is even a small trace of impurity and ego in your heart, God will never manifest before you, no matter how many hours, days, and even eons (*yugas*) you may pray to Him.

Yashoda caught hold of Radha's hand and said, "I was under the influence of ego and ignorance. You removed them and opened my eyes. Many in this world love Krishna more than I do. But due to my ignorance, I thought my love for Krishna was the greatest. This was my mistake. Kindly teach me the path of love that you follow."

Radha replied, "Mother, this is not something that someone can teach you or give you. Once you realise your true Self and have total faith in Krishna, this love will automatically develop in you."

Once when Krishna returned home, Yashoda complained to Him:

Oh Krishna!
You don't eat what I serve You at home.
But You go to the houses of the *gopikas* and
steal their butter.
Oh dear Krishna!
It spoils our good name.

(Telugu Poem)

Yashoda said, "Krishna, there is so much butter in our house, but You don't eat it. On the

other hand, You go to other houses and steal their butter even when they try to chase You away. What is the inner meaning of this?"

The inner meaning is that Krishna does not steal butter; He steals the hearts of cowherd maidens (*gopikas*), which are full of love. If you develop pure, selfless, and egoless love, God will manifest before you immediately. You don't need to wait even for a moment. Only due to their delusion arising out of body attachment do people undergo suffering.

Jumsai just now said, "Helium was formed due to the fusion of hydrogen atoms in the sun." Jumsai is a great scientist and has a scientific temper. He also told how the stars and the Milky Way were formed. That which has form has birth and death. But that which remains permanently even after the dissolution of the form is truth.

Here is a small example. *Cow* is the name of an animal. Even after the death of the cow, the word *cow* remains. Similarly, after the death of an individual, their name remains. When *Atma* assumes a form, the form may disappear with the passage of time but *Atma* remains forever.

Matter and energy combine to form the human body

Jumsai also said that one should search for truth. But where is the need to search for truth when it is everywhere? The body that utters truth may die, but truth is never destroyed.

Similarly, the principle of Brahman is eternal and changeless. Brahman is present everywhere in the form of sound, light, vibration, conscience, consciousness, etc. How is it possible to attribute a specific form to it? Truth is immanent in all forms. This is the reality that is propounded by the *Vedanta*.

A great *yogi* named Brahman Garu, belonging to Andhra Pradesh, explained the principle of *tarakam* thus:

Without coming under the veil of forgetfulness,

Always in the waking, dream, and deep sleep states,

One should constantly be aware of the *So-ham* mantra that will enable one to realise the *Atma* Principle.

(Telugu Poem)

Tarakam is not associated with the five sheaths, five senses, or five airs. All these are related to the physical body. The principle of *tarakam* has nothing to do with these.

Brahman is all-pervasive and is present in all forms and in all matter. Everything is matter. Even the physical body is matter. How can we explain this? You may even verify this truth by enquiring from doctors.

The human body is made up of constituents such as water, iron, phosphorous, lead, zinc, etc. The value of these materials put together is only a few rupees. With material of such meagre value, the priceless human body is made. However, it assumes value only when there is vibration in it.

Where does the vibration come from? It comes from Brahman. When the foetus is four months and nine days old in the mother's womb, vibration enters it.

Before the entry of vibration, the foetus is a round mass of jelly. When the vibration enters it, it starts rotating and assumes an oval shape.

How does this vibration start? Does the mother send it inside? It is not sent by anyone. It starts inside when energy combines with matter.

The human body is formed by the combination of matter and energy. It means to say that Brahman and *Maya*, both are present in the body. Here, *Maya* should not be referred to as illusion. It is *Maya* only. This is the secret of the *Vedanta*.

We consider this body as human but, in fact, it is not human but Brahman. Here is a microphone. When I speak into it, all of you are

able to hear My voice. But if there is no electricity, you will not be able to hear anything even when I speak into it.

This mike is the matter, the electric current is the energy. When these two combine, all of you can hear My voice. In the same way, Brahman and *Maya* combine to assume the form of *brihat*, which means the ever-expansive energy.

Realise your identity with God

Embodiments of Love!

All of you are looking here. But do not look here, look within. He is a fool who sees yet does not recognise the reality (*Pashyannapicha na pashyati moodho*). You do not gain anything by looking outside. Every moment you are seeing only the outside world. Instead, internalise your vision. When you turn your vision inward, you will see your true form. You have look not outside but inside. Whatever you see outside has no value.

The owner of the house keeps things like a broomstick, plates, baskets, etc., outside. But he keeps the valuable items like diamonds in a steel cabinet under lock and key. The servants of the house can see only the items that are kept outside in the house; they cannot see the valuable items that are kept in the steel cabinet. Only the owner of the house knows what is inside; the labourers and servants see only those things that have little value. Likewise, you are no better than a servant if you see only all that is outside.

Most precious gems like *tarakam*, *sankhyam*, and *amanaskam* are present within you, but you are not aware of them. What is the reason? You haven't established a relationship with the owner. You can see all these precious things only when you develop relationship with the owner.

Who is the owner? God is the owner. What should you do to develop friendship with

God? This is thoroughly explained in *Vedanta*. However, in order to make the children understand this, I am coming down to your level to explain this.

Consider that the owner of the house, God, stays at the upper story of His mansion. You want to meet the owner of the house. But there is Illusion (*Maya*) in the form of a big Alsatian dog at the entrance, which does not allow you to enter the house. What should you do?

There are two alternatives. Either befriend the Alsatian dog of *Maya* to gain entry into the house or loudly call out the name of the owner, who will come down to take you with Him, saying, "Hello, you have come." When the owner Himself takes you inside the house, the dog will not bother you. When you go alone, it will not allow you to go inside.

God is at a higher place and has kept *Maya* as the watchdog at the entrance of His mansion. To befriend *Maya* is wisdom (*jnana*).

How can this be done? Who has kept *Maya* at the entrance? God has kept it. Once you realise your identity with God, the owner of the mansion, then *Maya* cannot stop you from entering the mansion.

The realisation of your identity with God is the state of non-dualism (*advaita*). That is why it is said: Experience of non-dualism is wisdom (*Advaita darshanam jnanam*).

On the other hand, if you call out the names, Rama, Krishna, Govinda, Narayana from below, the owner will come down and take you inside with Him. When you are with God, *Maya* will not trouble you. Therefore, you should have either the wisdom (*jnana*) or devotion (*bhakti*) to enter the mansion of liberation and be with God.

Be in constant communion with God in all the three states: waking, dream, and deep sleep (*jagrat, swapna, and sushupti*).

You may be wondering how it is possible to cook food, do household work, or discharge your duties as a householder if you think of God all the time. Students may wonder how they can study, remember the lessons, and pass the examinations if they think of God always. There should be no room for such a doubt. Consider all the work you do as God's work.

Do all work with divine feelings

When you cook food, the quantity should be proportional to the volume of the vessel used for cooking; also, suitable heat should be provided for cooking. If you have a small vessel, you should put only half a kilogram of rice in it. Then the cooking will be proper. If you put two kilograms of rice in a small vessel, you will not be able to cook.

Not only that, you should supply only as much heat as necessary while cooking food. If you put a small vessel on a big flame, the vessel will get charred. When the food is getting cooked, gradually reduce the flame.

In the same manner, you should enquire what is temporary and what is permanent in every aspect of your life. Once you cross a river, you don't need the raft any more. In the same way, when the food is cooked, you don't need the flame any more. So far as you are hungry, you require food. When your hunger is satiated, you don't require any more food.

But this does not mean that you should waste or destroy something after fulfilling a need.

Just like burning the raft after crossing the river,

One forgets God after one's desires are fulfilled.

Such is the ingratitude of modern humanity.

(Telugu Poem)

The raft that has helped you cross the river should be kept at a safe place so that others can make use of it. In this manner, you should always do good to others. What is the use of

burning the raft after crossing the river? It serves no purpose.

After experiencing the bliss of contemplation on God, remain constantly immersed in it. Whatever you do—reading, writing, walking, talking, etc.—do it with divine feelings. Do not indulge in unnecessary talking, which is useless, useless, useless! Instead why don't you talk about God? Don't give scope to any useless talk.

It is correct to spend your time in studies. Use your leisure time to do good deeds. That is true awareness.

What does awareness signify? Awareness is *chit*, which means knowledge. But due to excessive talking, students are not able to attain true knowledge. Not only that, the power of vibration and radiation is wasted by too much talking.

Therefore, never indulge in unnecessary talk in any matter. Your mind may not waver by such talk, but listening to you, the minds of others may waver. Therefore, always keep in mind the feelings of others.

Watching a sin being committed is also a sin

You may say that the person next to you is committing a sin but that you are not doing anything wrong. But you are watching the other person commit the sin as a mute spectator. Therefore, you will get half the share of the sin. There are many such subtle secrets in *Vedanta*.

When Duryodhana tried to disgrace Draupadi in the Kaurava court, at that time she asked all the elders like Bhishma, Dronacharya, Kripacharya to save her, but none of them came to her rescue. Later on, Krishna told Bhishma, "You are one of great wisdom. Dronacharya is one of the greatest preceptors. But none of you opened your mouth to prevent Duryodhana from committing this great sin. Therefore, Duryodhana alone is not the sinner; you

are also a party to it because you saw this sin being committed before your eyes.”

When you know what is being done is a sin and you do not try to prevent it, you also get a share of the sin. If you watch someone indulging in violence, you cannot escape the blame. One who commits the sin, one who watches it, one who encourages it, and one who enjoys it being committed—all four are sinners.

Therefore, all the elders like Dronacharya and Bhishma were equally to be blamed for the sinful act of Duryodhana.

What was their fate ultimately? Bhishma had to lie on a bed of arrows for 56 days before he ultimately died. Why should a man of great wisdom meet such an end? Though he knew a sin was being committed, he did not try to prevent it. This was the cause of his suffering in the end.

The great preceptor Dronacharya taught the art of using weapons to both Kauravas and Pandavas. But what happened to him ultimately? On hearing Dharmaraja utter the words, “An elephant by name Aswatthama is dead (*Aswatthama hatah kunjara*)”, he was so overpowered by his attachment to his son that he thought his son Aswatthama had been killed. Consequently, he threw away his weapons and was killed in the battlefield.

People suffer from three types of attachments: desire for money, wife, and progeny (*dhane-shana*, *dareshana*, and *putreshana*). This has been explained in *Vedanta* at great length. People commit many sins due to these three types of attachments. One has to get rid of these three to realise the principle of *tarakam*.

Develop love and faith to attain God

The divine principle of Brahman is immanent in all. When you contemplate on Brahman with the feeling of oneness, you will certainly realise Brahman.

Krishna said to Arjuna, “You may be wondering how you can think of Me in the midst of battle. Remember Me and fight the battle (*Maam anusmara yuddhyacha*). When you fight the battle while remembering Me, you will certainly attain victory. When you remember Me, I will take care of everything.”

One should have total faith in the words of God. Here is a small example. I have told this to My students many times.

The *Mahabharata* war was to start on the new moon day (*amavasya*). Arjuna was totally dejected and depressed on seeing the formations of Kaurava and Pandava armies a day prior to *amavasya*, i.e. *Chaturdasi*. Earlier, it was Arjuna himself who had insisted that they were ready to fight the battle with the *Kauravas* and said that Krishna should not go to the Kaurava court on a peace mission. The same Arjuna was very nervous when the war was actually to commence.

Krishna wanted to impart the knowledge of the *Bhagavad Gita* to Arjuna to instil courage and enthusiasm in him. But before imparting this knowledge, Krishna wanted to test Arjuna, to see whether he had total faith in Him.

Krishna took Arjuna to a forest. While returning, it became dark. Krishna pointed to a bird perched on a tree and said, “Arjuna, see how beautiful this peacock is!” He started this conversation to see the state of Arjuna’s mind.

Arjuna replied, “Yes, Swami, the peacock is really beautiful.”

Krishna said, “Oh madcap, that is not a peacock. Don’t you see it is an eagle?”

Arjuna replied, “Yes, Swami, it is an eagle.”

Krishna slapped him on his back and said, “What a fool you are, Arjuna, that you are unable to make out whether it is a peacock, an eagle, or some other bird. Look carefully. It is neither a peacock nor an eagle. It is a pigeon.”

Arjuna replied, “Yes, Swami, it is a pigeon.”

Pretending to be a little angry, Krishna said, “Don’t you have common sense? Don’t you have discrimination power? What are you thinking? You don’t seem to enquire whether it is a peacock or an eagle or a pigeon. You are blindly saying yes to whatever I say.”

Arjuna replied, “Oh Krishna, if I say it is not a peacock, You may change it into a peacock. Similarly, if I say it is not an eagle or a pigeon, You may turn it into any of them. You can do anything. Your word is important for me. What does it matter to me whether it is a pigeon or a peacock or an eagle?”

Krishna was very happy that Arjuna had so much faith in His words. He placed His hand on Arjuna’s head and blessed him, saying, “Now you are My true devotee.”

Fix your mind on Me, be devoted to Me, offer obeisance to Me and worship Me.
Truly, I promise that you will come to Me, for you are dear to Me.

*Manmana bhava madbhakto
Madyaji maam namaskuru
Maam evaishyasi satyam
Te pratijane priyo asi mey.*

Only after confirming Arjuna’s full faith in His words did Krishna impart the knowledge of the *Bhagavad Gita* to him. What is the use of imparting the knowledge of the *Gita* to someone who has no faith?

Similarly, you should have total faith in the teachings of *Vedanta*. Only then can you conduct yourself accordingly. If you obey Swami’s command with total faith and contemplate on Him incessantly, you will have the vision of Swami in a moment. Truly, He will manifest before you instantly.

In this manner, you have to enquire into the teachings of *Vedanta* and understand their significance. In fact, it is very easy to understand *Vedanta*.

People get confused because they aren’t able to understand the real meaning. There is no harm in getting confused, but some people

even get depressed. A person who has both confusion and depression loses balance of mind.

If you make real effort, it is easy to understand *Vedanta*. It may be a little difficult to crush the petal of a flower or a ball of butter, but to understand and follow the teaching of *Vedanta* is much simpler.

Students!

Understand this clearly. Butter is very soft, but it does not melt unless you heat it a little. Similarly, God is very soft and sweet, but in order to experience Him, you need the fire of spiritual wisdom (*jnana*).

This can be illustrated by the life of a couple living in a forest during the recluse (*vanaprastha*) stage. The wife arranges three bricks in the form of a hearth and places a vessel on it. She pours rice and water in the pot and lights fire under the vessel.

Her husband, always immersed in the contemplation of Brahman, sees this and gives a spiritual interpretation to it. He compares the three bricks to the three qualities (*gunas*) of serenity, passion, and sloth (*sathwa, rajas, thamas*), the vessel to human body, rice to desires, water to love, and fire to the fire of wisdom.

Do you heat the rice directly on the fire? No. The fire heats the vessel first, which in turn heats the water and boils the rice. Similarly, you should keep the body in contact with the fire of wisdom, i.e. near God. Then the water of love will be heated and boil the rice of desires.

Therefore, keep the body and mind near and dear to God. When you do this, all your worldly desires will disappear. This is the essence of *Vedanta*.

How simple it is to practise it in your daily life! You don’t need to study any sacred texts. Nor is there a need for you to perform any

spiritual practices. People in those days understood the essence of *Vedanta* in such easy and simple ways.

Many small words propound great truths of *Vedanta*. One can write 300 books, taking three words from *Vedanta*. How is it possible? There are only 26 letters in the English alphabet, with the help of which any number of books can be written. There are only four strings in the violin, which can produce any number of tunes.

Similarly, if you have only faith and love, you can achieve anything. In fact, God Himself will become a puppet in your hand. You will not be in the hands of God, but God will be in your hands when you have love and faith.

Jumsai said that, though each person looks different from the other, the same *Atma* is present in everyone. *All are one, be alike to everyone*. He said, all are children of God. But according to Me, all are not children of God but are God Himself.

Love is the divine essence

Students!

I am telling you something subtle and significant. Try to understand its import. If you become a lover, you may love one or two individuals. But if you become love itself, you can love anyone and everyone. By being a lover, you put yourself in a low category. So, don't become a lover, be love itself.

When you become love, you will be loved by all. Then you will realise the principle of feeling of oneness (*ekatma bhava*). The same principle of love is present in everyone. *Vedanta* gives great importance to this principle of love.

What type of love should one develop? This love is not related to the body or the mind. One should love God in every way. Then automatically all unwanted attachments will

be dispelled. Only then will you experience the principle of non-duality (*advaita*).

Sugarcane has many joints, but its juice is uniformly sweet. Similarly, there may be many modulations in your thoughts, but if you add the sweetness of love to your thoughts, they will become sublime. This is denoted by the *Vedic* dictum: God is in the form of essence (*Raso vai sah*). Love is divine; it signifies the principle of Brahman. God is in the form of love, and love is the divine essence.

Here *rasa* does not mean *padarasa* (mercury) but *prema rasa* (essence of love). Mercury does not mix with any element; it always maintains its distinctness. But *prema rasa* is not like that; it mixes and gives sweetness to whatever it comes in contact with.

One may be a highly accomplished scholar having mastered the *Vedas*, *Sastras*, and *Puranas*,

One may be a great emperor ruling over a vast kingdom,

But none can equal a devotee who has sacrificed everything for the Lord.

Without love for God, one cannot attain liberation.

(Telugu Poem)

Today we have started teaching *Vedanta* in a small way. Truly, each and every mantra of *Vedanta* is pregnant with deep meaning. *Vedanta* is easy to practise. It is not possible for anyone other than Divinity to explain the principle of *Vedanta* in such simple terms.

Seeing My physical form, you may be deluded into thinking that I am also a human being like you. You may love Me but may not attach due importance to My words because of this delusion. But I am neither the body nor the mind nor the intellect (*buddhi*) nor the subconscious mind (*chitta*). I am none of these. I have assumed this body only for your sake.

This can be illustrated by a small example. There is water in this tumbler. A tumbler is required in order to hold water.

There is a lamp, oil, and a wick.
But can the lamp light itself?
Shouldn't there be someone to light the lamp?
There are flowers, a needle, and thread.
But can a garland be made on its own?
Shouldn't there be someone to stitch the garland

(Telugu Poem)

There is knowledge and there is intelligence, but can you experience the knowledge unless there is a *guru* to impart the knowledge? Similarly, this body has come to demonstrate what is truth, what is unreal (*mithya*), and what is Brahman.

Realise your oneness with Swami

Embodiments of Love!

Don't think I am speaking out of ego. I am only revealing the truth about Myself. You have not understood even a fraction of My Reality. None can describe My nature as this or that. I am a man among men, a woman among women, a child among children, and when I am alone, I am Brahman. This is My Reality (*loud applause*).

I conduct Myself according to the group of people around Me. When I am among elders, I have to behave like an elder. When among children, I have to act like a child.

If an old man plays with toys, children will laugh at him. If a child uses a walking stick like an old man, elders will be amused. It is natural for an old man use a walking stick and for a child to play with toys.

Similarly, when I am with children, I make them happy by giving them this and that. But when someone comes to Me with a desire for spiritual knowledge, I teach the same to him.

When a householder comes to Me, I teach him the *dharma* of a householder.

Similarly, I teach everyone what they require. Why do I do all this? It is only to make you realise the ultimate reality of your oneness with Swami. You have attained this opportunity out of your great good fortune.

No other *Avatar* has provided this type of opportunity to human beings (*loud applause*). Having attained this golden opportunity, if you conduct yourself in accordance with My teachings, your life will be certainly sanctified and redeemed.

You will see the rise of My glory with the passage of time when even the blind people and ignoramuses will say, "Swami is God."

God subjects human beings to tests every now and then. Do not become a victim of *Maya*. Emerge victorious from God's tests. When you immerse yourself in love, you will relish God's tests.

Nobody can describe love is like this or that. More than the *Vedas*, it is very essential to understand the teachings of *Vedanta*. The path of love is much easier than the practice of soft repetition of the Name (*japa*), meditation, *yoga*, etc.

God is not interested in knowing how many bags of rice and how many saris you distributed to the poor. You may send this list of items to the income tax department. What I am interested in is only your feelings. Even if you perform a small act of charity, I see your feelings behind it. I am not interested in the number of saris and bags of rice that you distribute. Swami values only quality.

Rukmini could earn the grace of Krishna by offering only a leaf of tulasi. Kuchela could earn the grace and love of Krishna by offering Him a fistful of beaten rice. What did Draupadi do when she had to feed Sage Durvasa and his one thousand disciples when she had nothing with her? She offered a grain of rice

left in the cooking pot to Krishna and prayed to Him, “You are our only refuge.” When Krishna put that grain of rice in His mouth, immediately the hunger of Durvasa and his disciples was satiated.

In the times of every *Avatar*, there are such instances of devotees earning the infinite grace of the Lord by making small offerings with devotion and love. Therefore, get rid of the impurity of your mind. Destroy your ego. Learn to make offerings of love. Only then will you have the good fortune of experiencing Bliss (*Ananda*).

(Bhagavan concluded His Discourse with the *bhajan*, “*Sathyam Jnanam Anantham Brahma ...*”.)

—From Bhagavan’s Discourse in Sai Kulwant Hall on 31 July 1996.