

Constantly contemplate on God and attain Divinity

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The Lord of Kailasa has manifested his Divine form

With the crescent moon adorning his head,
With the cool water of the Ganga flowing between the matted locks,

With his radiant third eye in the middle of the forehead, and

With the purple neck gleaming like the sheen of a blackberry.

He wears serpent bracelets and a snake belt;
His entire body is smeared with vibhuti;
His forehead is adorned with a kumkum dot;
His ruddy lips aglow with the juice of the betel.
Diamond-studded gold earrings dangle from His ears, and

His whole body glows with divine effulgence.
(Telugu poem)

Embodiments of Love!

The entire universe is permeated by Lord Dakshinamurthi. The world is the reflection, reaction, and resound of Dakshinamurthi. Dakshinamurthi is young in age. Then, now, and forever, He is youthful. However, His disciples are hoary with age. They are venerable and steeped in sacred learning. They used to spread His message in ever so many ways. It is impossible to describe the true nature of Lord Dakshinamurthi.

The stories of the Lord are amazing.

They purify the lives of the people in all the three worlds.

They are like a good friend who helps you in times of need.

They are like a shelter for the sages and seers doing penance in the forest.

(Telugu poem)

How can anyone describe the glory of Dakshinamurthi? His nature defies all descriptions. He is silence personified. His silence itself teaches all wisdom to the seekers. From that silence emanate *suajnana* (discriminatory knowledge), *vijnana* (higher wisdom), and *prajnana* (constant integrated awareness). He is resplendent with divine wisdom. He always has a sweet smile dancing on His face. It is not possible to describe the nature of Dakshinamurthi. He is *nirgunam*, *niranjanam*, *sana-thana*, *niketanam*, *nitya*, *suddha*, *buddha*, *mukta*, and *nirmala swarupinam* (God is attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness).

Any amount of description and dilation cannot fully explain His true nature. His form is effulgent and blissful. How can anyone describe such an embodiment of Love! He is the embodiment of Truth!

The creation emerges from truth and merges into truth,

Is there a place in the cosmos where truth does not exist?

Visualise this pure and unsullied truth.

(Telugu poem)

There is no place in this world that is not permeated by Truth. Truth is changeless. Any object in this world may undergo a change, but Truth will not!

The famous musician, the late M.S. Subbulakshmi, used to invoke the blessings of Lord Dakshinamurthi before she commenced her

musical concert. No one can achieve even a small task without invoking the blessings of Lord Dakshinamurthi. It is only by His divine will that everything is possible. All divine forms have emerged from Dakshinamurthi. He is a youth. Yet, all divine powers are immanent in Him. Where can you find such an omnipresent, ever young Dakshinamurthi?

Sarvatah panipadam tat sarvathokshi siromukham, sarvatah sruthimalloke sarvamavruthya tishthati (with hands, feet, eyes, head, mouth, and ears pervading everything, He permeates the entire universe). Lord Dakshinamurthi is present in our eyes that see, the ears that hear, and the nose that breathes air. All the words that we speak belong to Him. In fact, He is the prime mover of all our activities during the waking, dream, and deep sleep states. Hence, we must lead our lives with constant awareness about the nature of Lord Dakshinamurthi.

Divinity is all-pervading. There is no place in this universe that is not permeated by God. There is no object in this world that is not divine. Every object, every individual, nay, even the insects and bacteria are embodiments of Lord Dakshinamurthi. It is the one divine principle that manifests itself in different forms.

Jewels are many, but gold is one.
Cows are many, but milk is one.
Beings are many, but breath is one.
Forms are many, but God is one.
(Telugu poem)

Everyone has to recognise this truth. You may sing the glory of God by any number of names like Rama, Krishna, Govinda, Narayana, etc. These are all names ascribed to God, by man. God, however, has no particular name or form. All names and forms are His. The Dakshinamurthi principle permeates all beings. He is *Chaitanya swarupa* (embodiment of consciousness). Wherever consciousness is, there is Dakshinamurthi. The Dakshi-

namurthi consciousness is present in all human beings.

But man is unable to realise this divine consciousness due to attachment to the physical body. The effect of the body-mind-intellect-*chitha-ahamkara* complex covers the Dakshinamurthi principle. Added to this, the *arishadvargas* (the six enemies of desire, anger, greed, delusion, pride, and jealousy) come in the way of realisation of the divine principle. These are like the dark clouds that cover the resplendent sun. We think the sun is not visible. But once the dark clouds clear after some time, the sun appears with all the effulgence. Similarly, when you are able to remove the “clouds” of *ajnana* (ignorance), *ahamkara* (ego), and the *arishadvargas*, you will be able to realise Dakshinamurthi as the Self-effulgent divine consciousness present in you.

Every human being should strive to divest the *arishadvargas*. If you chant the divine name and constantly contemplate on Divinity, it is possible to get rid of these dark clouds of the *arishadvargas*. In fact, the *arishadvargas* are not the inborn qualities of a human being. They are acquired only during the course of one's life. They are self-acquired. They come one by one and settle as thick clouds on the psyche of a human being.

For example, a single bangle worn in the hand does not make noise. When the second bangle is added, they start making noise. A human being starts his life as a single individual. Gradually, he develops illusive needs like family, etc. That is *kama* (desire). Due to this desire, he marries and gets a wife. Thus, they become two. In the course of time, the two multiply themselves into many, that is, children, grandchildren, etc. Thus, the size of the family goes on growing. All this human bondage is of one's own making; it is not God's gift.

Hence, one should make efforts not to entangle oneself in this bondage right from an early stage of one's life. This is the message taught

by Lord Dakshinamurthi by His own example. Since He did not entangle Himself in bondage from the beginning, He always looked young and fresh.

A human being should not degenerate into an animal. One should lead the life of a human being. Then only does one deserve to call oneself a human being. Otherwise, there is the danger of degenerating to a mere animal.

It is only in the animals that the qualities of *kama* (desire), *krodha* (anger), *lobha* (greed), *moha* (delusion), *mada* (pride), and *matsarya* (jealousy) manifest in large measure. We should always live like the two-legged human beings, not like the four legged animals. Every individual has to constantly remind himself that he is a human being, not an animal. One must develop the faith that one is not merely a human being but is verily an embodiment of Divinity. The mind, intellect, chittha, senses, and ego come in the way of a human being in realising this truth.

You say, "This is my handkerchief." Hence, it follows that you are different from the handkerchief. Similarly, you say, "This tumbler is mine." It follows that the tumbler is separate from you. In the same way, you say, "This is my body." The implication in this statement is that you are not the body. When you say, "my mind", it means you are different from the mind.

Then, the question arises, "Who are you?" Since you are different from all these things, you are able to say, "My body, my mind." Is it not? The result of this enquiry establishes the truth that you are yourself and not the body, mind, intellect, chittha, senses or *ahamkara* (ego). However, by association with these vestures and appendages, you develop various qualities.

A *paan* can be made ready by mixing three ingredients, namely betel leaves, nut powder, and *chunnam* (slaked lime). When it is chewed, your mouth and lips turn red. It is the

lime content that is responsible for this red colour. But lime should be added in a very small quantity; otherwise, there is the danger of the mouth being affected with inflammation.

Similarly, man should set reasonable limits to his activities. Only when man confines himself to limits can he lead his life as a human being. The moment he crosses his limits, he becomes a demon. A human being should live like a human being only. There are three letters in the word "*manava*" (human being) "*ma*" means *maya* (illusion or ignorance); "*na*" means without, and "*va*" means conducting oneself. Thus, a "*manava*" (human being) is one who conducts himself without illusion. Lord Dakshinamurthi taught such a sacred *jnana* (wisdom). He taught that in spite of one donning the human body, one should not develop any attachment to the body.

Embodiments of Love!

The most important and innate quality in a human being is love. It is an inborn gift from the mother. Love is God, live in love. You must lead your life with love. Whomever you come across, consider them as embodiments of God. Even when you come across someone who hates you, offer your salutations to him. Then only can you be considered a real human being.

Be constantly aware of the fact that Swami is the eternal witness to everything that goes on in the world, and He is watching you. Do not associate yourself with divisive groups. It is only when you join such warring groups that differences of all sorts grow. There are several such groups in the world today.

Not one individual is to be found who is not a member of some group or the other. The only difference is the extent up to which one involves oneself in such groups. The one who constantly contemplates on God is the noblest of all human beings. *Sarvada sarva kaleshu sarvatra Hari chintanam* (everywhere, at all

times, under all circumstances, contemplate on God). Hence, one has to spend one's time constantly in the contemplation of God. Even your body has to be engaged in God's work. Your entire life must be filled with Divinity.

It is only when one leads a divine life that one's intellect blossoms. Life will become divine only when devotion to God is developed. Humanness will be sanctified and one's life will be fulfilled. First and foremost, live like real human beings. Then only can you attain Divinity.

Sri Rama in the *Treta Yuga* was considered as an ordinary human being in the early stages. It is only when He killed Ravana and destroyed the demonic forces that He was extolled as God by the people.

Embodiments of Love!

You cannot experience bliss as long as you are afflicted with the *arishadvargas* (six enemies).

God is the embodiment of bliss.

Nityanandam, Parama Sukhadam, Kevalam Jnanamurtim, Dwandwateetam, Gagana Sadrisham, Tattwamasyadi Lakshyam, Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam, Bhavateetam, Trigunarahitam (The *Atma* is the embodiment of eternal bliss, wisdom absolute, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the great maxim *Tattwamasi*, one without a second, eternal, pure, unchanging, witness to all functions of the intellect, beyond all mental conditions and the three attributes of *sathwa*, *rajas*, and *thamas*). To experience this, one should always try to be happy and eliminate the six inner enemies.

You have to lead your lives in a state that is beyond duality, the pair of opposites. It is only when you lead such divine lives that you can be considered real human beings. If, by chance, some evil qualities develop in you,

remember God's name to get rid of such qualities. When you constantly contemplate on God, you will yourself become God.

Embodiments of Love!

You are all embodiments of Love in the true sense. You cannot live even for a second without love. You are expressing this love in many ways. Develop love. Live as embodiments of Love. Gradually attain Divinity. This is the important message I am conveying to you today. I will dilate on the subject more in the coming days.