

## Discard dehabhranthi and develop Daivabhimana

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What is the use of all your learning, when it does not help you to change your destiny?

When bad thoughts enter your mind, all your education and intelligence become futile and meaningless.

(Telugu poem)

You may study a number of subjects and learn many skills. But the value of all that learning is zero if you do not develop devotion to God. Unable to realise this truth, people become proud of their learning. Of what use is all that learning? What should I say in this august assembly about the end result of all such education?

The *Vedic dharmas* have all declined.

Speaking one's mother tongue has become a sin.

People are diffident to observe morality in society.

Oh! Devotees! It is your duty to protect *dharma* in Bharat.

(Telugu poem)

### **Embodiments of Love!**

Today, everything is moving very fast, unmindful of the fleeting time. Seconds, minutes, and hours are rolling by, within no time. Sixty seconds make one minute and sixty minutes make one hour. Thus, even hours are rolling fast within no time. What could be the reason for this fast life? It is only man's nature.

Man's mind is changing by the seconds. It is said, *Manah eva manushyanam karanam ban-*

*dhamokshayo* (mind alone is the cause of bondage and liberation of man). What is mind? It is a bundle of desires. You have to control these desires to some extent. Man today is able to control everything, but not himself. Of what use it is to control everything, when he himself is moving about without any control?

### **Embodiments of Love!**

First and foremost, our mind has to be dedicated to God. The mind is a gift of God. What has been given by God has to be offered to Him again. Only when you follow this principle will experience total bliss.

When one emerges from the womb of the mother, one does not find any garland around one's neck.

There are no jewels made of pearls, nor are there glittering gold ornaments.

There are no chains studded with precious stones like emeralds and diamonds.

But there is one garland around the neck.

Brahma strings together the consequences of one's past deeds into a heavy garland and puts it around the neck at the time of birth.

(Telugu poem)

Lord Krishna declared, *Mamaivamsho jivaloke jivabhuta sanathana* (the eternal *Atma* in all beings is a part of My Being). All this creation is a gift of God. We have, therefore, to preserve that gift carefully.

### **Embodiments of Love!**

Man has three qualities: *sathwa* (purity, serenity), *rajas* (passion, excitedness), and *thamas* (indolence, inertia). We have to preserve the sathwic quality. A person of evil thoughts will see evil everywhere. A person of good thoughts will see good everywhere. However, a person with no thoughts at all will become a full man. That person is eternal and peaceful.

A cloth is made of threads woven into warp and woof. From where did the thread called *karmaphala* (the fruit of one's actions) come? From the cotton of *janmanthara samskaras* (the *vasanas* or tendencies acquired from several previous births). A thread is made out of cotton and woven into a cloth. And that cloth is worn by us. The cloth called the human body that we are wearing is a gift of God.

Ubhayabharathi was the wife of Mandana Misra, a great scholar in *Vedanta*. She was a realised soul. She always used to obey the commands of her husband and perform the duties ordained on her, as a truthful wife.

One day, Ubhayabharathi was going along with her disciples to the river Ganga to take bath. On the way, she observed a *sanyasi* (renunciant), who was relaxing with a dried bottle gourd under his head. He was using this as a container for storing drinking water, so he was mindful of it. Ubhayabharathi saw this *sanyasi*'s attachment to the bottle gourd and said to her disciples, "Look! This man calls himself a *sanyasi*, but he is attached to a bottle gourd that he is keeping under his head as a pillow."

The *sanyasi* heard this comment but did not utter anything then. While Ubhayabharathi and her disciples were returning from the river, he threw away the bottle gourd in front of them in order to demonstrate that he was not attached to it. Observing his action, Ubhayabharathi remarked, "I thought there was only one defect in him, namely, *abhimana* (attachment). Now I realise that he has another defect, *ahamkara* (ego). How can one

with *abhimana* and *ahamkara* become a jnani and *sanyasi*?"

Her comment was an eye-opener to the *sanyasi*. He expressed gratitude to Ubhayabharathi for imparting true knowledge of renunciation to him. Ubhayabharathi then explained to him further, "The whole world is illusory. Several objects in this world are attracting man. But they are not outside. They are all the reflection of one's inner thoughts. They are created by man himself. You develop attachment to the physical body. Later on, you yourself will discard the body. You are the one who develops attachment to the body, and you are again the one who will discard the body. Developing attachment to the body or discarding it — both are the result of your delusion. You are developing *dehabhranthi* (body delusion). Instead, discard *dehabhranthi*. and develop *Daivabhimana* (attachment to Divinity). The body is a temple of God. Consider the Indweller in the body as *Devadeva* (the supreme Lord)."

The body is made up of five elements and is bound to perish sooner or later,  
But the indweller has neither birth nor death.  
The indweller has no attachment whatsoever and is the eternal witness.  
Truly speaking, the indweller, who is in the form of the *Atma*, is verily God Himself.  
(Telugu poem)

All worldly feelings are born out of *ajnana* (ignorance). They are not true and permanent. As long as there is life, one loves the other. As long as there is life in him, the husband loves his wife, and vice versa. This love relates to the physical body. The two bodies did not come at the same time, nor do they leave at the same time.

*Punarapi jananam punarapi maranam,  
Punarapi janani jathare sayanam,  
Iha samsare bahu dustare,  
Kripayapare pahi Murare.*

Oh Lord! I am caught up in this cycle of birth and death;

Time and again, I experience the agony of staying in the mother's womb. It is very difficult to cross this ocean of worldly life. Please take me across this ocean and grant me liberation.

*Bhaja Govindam, bhaja Govindam,  
Govindam bhaja moodha mathe,  
Samprapthe sannihithe kale,  
Nahi nahi rakshati dukrun karane.*

Oh foolish man, chant the name of Govinda;  
The rules of grammar will not come to your rescue when the end approaches.

One may be hale and healthy and happy today. But no one knows what will happen to tomorrow. The body is like a car. The mind is its steering. When the mind itself is not in his control, how can the physical body be under his control?

### **Embodiments of Love!**

Each one of these *ritwiks* (priests) who have gathered here and are conducting this *yajna* for the last ten days is great. Irrespective of their mental make up, their minds are steadily fixed up on this divine assignment. There are several youths also in this group. The country needs such youths. I feel very happy in the midst of youths. I will give whatever they want. I will talk to them after the *Purnahuthi* and fulfil their desires. I will spend some time with them happily.

There are several people who tried to develop *vairagya bhava* (sense of detachment), but they are unable to give up their attachments. I will teach them a method by which they can easily give up this attachment. Our chief priest can guide you all in this regard. He can lead you by his own example. He is a person who puts into practice, all that he teaches to others. When you follow such an *acharya* (teacher), you can overcome any hurdle and reach your destination.

It is very easy for a human being to attain Divinity. In fact, God belongs to you; you be-

long to Him. The relationship between you and Me is that of a father and son. Hence, lead a life of happiness, courage, and bliss. I am also feeling bad that you are leaving tomorrow. I will come along with you. We cannot live without one another. You should consider this sacred relationship between us as true and eternal and strive to maintain it. I will come tomorrow early in the morning and see you all again. I will give you a lot of happiness and bliss.