

## Constantly Contemplate on God and Attain Divinity Sathya Sai Baba

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Sai Baba gave this discourse during the *Athi Rudra Maha Yagna*, a great rite (*maha yagna*) performed over 11 days (9-19 August 2006) for world peace and prosperity. *Athi* means ultimate and *Rudra* is a name for Siva, so this *athirudra* is the highest form of worship of Siva.

During the rite, 132 priests chant and perform oblations around 11 fire-pits. The chanting consists mainly of many repetitions of *namakas* (because each verse ends in *namah*, meaning "name") and *chamakas* (because each verse ends in *cha me*, meaning "and to me [may this be granted]") from the *Vedas*. The *namakas* praise Rudra and describe His attributes; the *chamakas* ask for blessings.

For a detailed report, visit [media.radiosai.org/journals/Vol\\_04/01SEP06/CoverStory\\_Army.htm](http://media.radiosai.org/journals/Vol_04/01SEP06/CoverStory_Army.htm)

The Lord of Kailasa has manifested his divine  
form with  
The crescent moon adorning his head,  
The cool water of the Ganga flowing between the  
matted locks, with  
His radiant third eye in the middle of the forehead  
and  
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 a glow 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<sup>1</sup>. 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

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<sup>1</sup> Dakshinamurthi is a name for Siva, representing Siva as teacher, God of wisdom, and personification of all types of knowledge. Literally, it means "one who is facing south", the direction of death.

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 the sickle that cuts the creepers of  
worldly bondage,  
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 discriminatory knowledge, higher wisdom, and constant integrated awareness (*sujnana*, *vi-jnana*, and *prajnana*). 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 attributeless, pure, final abode, eternal, unsullied, enlightened, free, and embodiment of sacredness (*nirgunam*, *niranjanam*, *sanathana*, *niketanam*, *nitya*, *suddha*, *buddha*, *mukta*, *nirmala swarupina*).

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!

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, 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?

With hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe (*Sarvatah panipadam tat sarvathokshi siromukham, sarvatah sruthimalloke sarvamavru-thya tishthati*). Lord Dakshinamurthi is present in our eyes that see, ears that hear, and nose that breathes air. All 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 using any number of names like Rama, Krishna, Govinda, Narayana, etc. These are all names ascribed to God by people. God, however, has no particular name or form. All names and forms are His.

The Dakshinamurthi principle permeates all beings. He is the embodiment of consciousness (*Chaitanya Swarupa*). Wherever consciousness is, there is Dakshinamurthi. The Dakshinamurthi consciousness is present in all human beings.

But, people are unable to realise this divine consciousness due to attachment to the physical body. The effect of the body-mind-intellect-ego complex covers the Dakshinamurthi principle. Added to this there are the six enemies of desire, anger, greed, delusion, pride, and jealousy (the *arishadvargas*), which 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 ignorance, ego, and the six enemies, you will be able to realise Dakshinamurthi as the Self-effulgent divine consciousness present in you.

Every human being should strive to divest the six enemies (*arishadvargas*). If you chant the divine name and constantly contemplate on Divinity, it is possible that one can be rid of these dark clouds of the six enemies.

In fact, the six enemies are not 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 life as a single individual. Gradually, the human develops illusive needs like family, etc. That is desire (*kama*). Due to this desire, one marries and gets a spouse. Thus, they become two. In 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 but should lead the life of a human being. Then only does the person deserve to call himself a human being. Otherwise, there is the danger of degenerating to a mere animal. Only in animals do the qualities of desire, anger, greed, delusion, pride, and jealousy (*kama, krodha, lobha, moha, mada, and matsarya*) manifest in large measure.

We should always live like the two-legged human beings, not like the four-legged animals. All individuals have to constantly remind themselves that they are human beings, not animals. They must develop the faith that they are not merely human beings but, verily, embodiments of Divinity.

The mind, intellect, subconscious mind, 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, subconscious mind, senses, or 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 slaked lime (*chunnam*). 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, one should set reasonable limits to one's activities. It is only when one confines oneself to limits that one can lead a life as a human being. The moment one crosses the limits, one 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 wisdom (*jnana*). 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 meet someone who hates you, offer your salutations to them. 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. Everywhere, at all times, under all circumstances, contemplate on God (*Sarvada sarva kaleshu sarvatra Hari chintanam*). 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.

Only when one leads a divine life will one's intellect blossom. 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, you must live like real human beings. Then only can you attain Divinity.

Sri Rama, in the *Tretha Yuga* (Era), was considered as an ordinary human being in the early stages. Only when He killed Ravana and destroyed the demonic forces was He extolled as God by the people.

### **Embodiments of Love!**

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

God is the embodiment of bliss.

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 aphorism *That Thou Art*, one without a second, eternal, pure, unchanging, witness to all functions of the intellect, beyond all mental conditions and the three attributes of purity, passion, and sloth (*sathwa, rajas, and thamas*).

(*Nityanandam, parama sukhadam, kevalam jnanamurtim, dwandwateetam, gagana sadrisham, tattwamasyadi lakshyam, ekam, nityam, vimalam, achalam, sarvadhee sakshibhutam, bhavateetam, trigunarahitam*)

To experience this, one should always try to be happy and eliminate the six inner enemies.

We have to lead our lives in a state that is beyond duality —the pair of opposites. Only when you lead such divine lives can you be considered real human beings. If, by chance, some evil qualities develop in you, remember God's name to get rid of them. 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 convey to you today. I will dilate on the subject more in the coming days.