

Swami Nannagaru

Sri Bhupathiraju Venkata Lakshmi Narasimha raju as named by his parents, born on 23rd September 1934, hails from a tiny village Kommara in West Godavari District, Andhra Pradesh, India and has settled at Jinnuru of the same district. He was born in his grandparents' house. His father Sri Suryanarayana Raju died when he was a child, and his mother Smt. Rajayamma and grandmother have fostered him. His devout family of pious disposition had its own imprints on him in his childhood. He accompanied his grandmother and visited holy places even as a boy. Sri Sivananda of Rishikesh blessed him saying, 'Be good and do good.'

He had his early darshan of Bhagavan Ramana in a vivid dream in the year 1957, when the Maharshi kissed him on his cheeks thrice and ever since then there has been a marked turn in his daily life. He is acclaimed and hailed by his devotees and disciples as NANNA GARU (Nanna in Telugu means Father and Garu is a honorific. Thus he is endearingly called as Respectable Father).



People throng around him in thousands and listen to him with rapt attention. His meditation sittings attract people from all over the world and those that meditate in his presence aspire for his occasional "piercing" look, which turn their minds and thoughts from things external towards the 'Heart' centre. His silence preaches volumes and a single powerful meditative glance of His confers inexplicable bliss. Sri Nanna Garu tours exhaustively to quench the spiritual thirst of his devotees and often visits the hold Kshetra ARUNACHALA. The quintessence of his teachings has been picked up by a few of his devotees who have compiled the same in the form of books in Telugu.

Some selected teachings of NANNA GARU

1. SELF

There is only Self and Self alone. It is Reality. It is Pure Consciousness. The world manifest is not real. Self is its substratum. It is Immortal. It is Knowledge. It is Eternal Peace. It is Bliss. It is Light. It is Omnipotent, Omniscient. There are no divisions in the Self. It is Non-Dual. It is Indefinable. Water cannot wet it Fire cannot burn it. It has no birth, no death. It shines in Our Heart. What the 'Jnani' calls Self, a devotee calls as 'God.' Silence alone is the best way of expounding it.

The nature of Self is Existence, Knowledge, and Bliss. That is the way we aspire for happiness, love, beauty. It does not depend upon any other object. Our fondness for independence is an offshoot of it. Just as the screen is the base on which figures are projected, so also this variegated world is a projection of It. The sense of ego masquerades as the Self. Our selfish nature covers it.

To know the Self is our goal. Constant hearing of it, Remembrance of it, and establishment in it snaps our egoistic ties. The seer of the Self alone gets himself extricated from the entanglements.

2. LIBERATION

Liberation from what? Release is liberation from ignorance. What is ignorance? Egoism is ignorance. What is egoism? The thought I am the body is ignorance. Freedom is our very nature. It shines in our heart. It is not a thing to be achieved after death. It is in existence now and here itself. It is pure. When one ceases to have attachments, he will be liberated. Even when we are aspiring for liberation, we are in fact liberated. When the truth is known, the nature of liberation will be vindicated.

3. GOD

Your nature is Godhood. God and Self are not different. God, Self, Grace - all mean the same. The God manifests everywhere. He is seated in the cave of our Heart. Mind is limited. God is unlimited. God as 'Self does not leave us. He confers peace. He is nearer to us than our body, sense organs, mind and intellect. He is the ever-present witness. We cannot hide anything from HIM. God should shower HIS GRACE on you. The power of our thoughts is that of the God. If we cast away our qualities of 'Jivahood' (individualized self), we become God. God reveals to the pure heart. Results

follow our intentions of actions. If one acts with a purified mind, abiding in the Self, the reward is God's Grace.

4. JNANI

A man of TRUE knowledge is a Jnani. He is aware of his true nature. Just as the sun does not know what darkness is, so also Jnani does not know what grief is. Only a Jnani can love this world. His outlook is that of "Siva", whereas that of A Jnani is that of 'Sava' - a corpse. Jnani knows that his body is in the Self, whereas Ajnani thinks that his body has a Self. The body of the Jnani is a temple. He has no sense of doer ship. His very nature is Silence. Out of compassion only, and to do good to the world He speaks. His very existence does good. He spreads peace, power and light.

He that performs miracles is not a Jnani. He that is established in equanimity alone is a Jnani. The world is not different from Himself. His glory can be perceived directly. The root of the I thought is enquired into by Him. Only Jnani merges in the Self.



5. GURU

Atmadrastha alone is true Guru. God who is formless assumes the form of a Guru to save his Devotees. TRUE HELP COMES FROM HIM. THERE IS NO PARALLEL TO THE GRACE OF GURU. External Guru though not real in the true sense of the term, yet, is essential. He turns your mind inwards, and enables you to realize your true nature. He protects you.'

Publicity does not confer Guruhood. External show does not earmark one as a Guru. He, whose words penetrate into your Heart alone, can be deemed as Guru. You can discharge any kind of debts but that debt you owe to your Guru.

6. EGOISM

The I thought, which emanates from the source, is egoism. Only after its emergence, the rest of the thoughts emerge. The world is seen only when one is egoistic. As long as ego subsists body is taken as real, world is taken as real. God is taken as real. When ego is erased, body, world and God vanish. As long as the idea that I am the body persists egoism does not leave us. It alone results in restlessness. Ego has no form, but it exists catching hold of a form. It is neither male nor female, but assumes such a role. The entire 'Maya' or illusion is a creation of the ego. Real Self is like the vast sea, whereas ego is like a bubble. There can be the sea without a bubble, but there cannot be a bubble without the sea. Identification with the little self is the cause of grief. When one identifies himself with the vast waters of the sea, the tiny bubbles cease to exist and with them the worldly sorrows also. The figure underneath the temple Gopuram (caryatid figure sculptured at the base of a tower) feels that it is carrying the entire structure; so also, the man of ego feels that he is helping the entire world. As long as the ego and the consequent ideas of doer ship continue, ignorance also continues. If one enquires wherefrom the I thought has arisen, then his look centres round the origin and then only egoism drops out.

7. DUALITIES

Likes and dislikes are responsible for social unrest. Attachment and anger are their substituted names. Desire is the root cause. Without desire there is no attachment, there is no hatred.

Because of attachment, one will be subjected to the dualities. We mistakenly like those things, which result in ultimate hardships. We like those who praise us. We hate those who abuse us. Hatred is like fire. As long as likes and dislikes continue, mind will be extroverted. It covers and hides the Self. Mind and sense organs get animated by the feelings of likes and dislikes. Our desire is our enemy. It kills our sense of discrimination and spreads unrest. Though it is difficult to conquer desire, yet it is not impossible. Complying with it cannot quench desire. Satisfaction of desires creates further desires. Without a thought, no action follows. If one enquires, where from a thought originates, there at the root, once can see the Self. One should do away with anger, an un-agitated mind is alike an immovable mountain.

8. MIND

After the rise of I thought alone the rest of the thoughts originate. Mind is a bundle of thoughts, and is also termed as 'Jiva'. Jiva does not get extinct with the death of the body. It takes up a new body. In deep sleep we do not have thoughts, and hence, mind is also absent there. There is no

body, no worlds in deep sleep. When we awake, the first thought, the I thought arises, and the rest of the thoughts follow it. Wife and children alone do not constitute 'Samsara'. Your mind is your samsara. It does not leave you if you run away from your house, wife and children. Mind has no form or name, but it always adheres to a form or name. Food serves as source for the mind. The world is nothing, but the Mind. Just as a spider spreads its own web and gets entangled therein, and ultimately dies, so also the mind creates Samsara and one gets entangled in that Samsara and gets subjected to death. The mind, which has created this world, has also the power to destroy it.

The brain is like a tape recorder and the Mind is the tape. Sense organs are speakers. That which is recorded in the tape is heard through speakers; likewise the latent tendencies of the mind spread and are felt through our sense organs. A true Guru pulls out the thoughts and destroys the Mind.

Previous actions constitute latent tendencies, and remain in seed form in the heart. They spread to the Brain and evolve as thoughts. If the thoughts are removed one by one, there remains nothing like a mind. If the wood is removed the fire gets extinct. Without purification of the mind. Knowledge cannot be had.

Mind and Prana (life force) have got their origin in the same place -Heart. If the life breath is controlled. Mind gets controlled. That is why Pranayama is recommended. As long as one thinks of things external, the mind oscillates. As long as the Mind is externalized, the original sin remains.

GOD'S GRACE controls the unruly elephant called 'Mind'. Surrender confers energy to the Mind by a single unified attention and a purified Mind turns inwards and such a purified Mind merges in its Source, the Heart, then that Mind becomes Self itself.

That is the essence of YOGA.

9. PURIFICATION OF THE INTELLECT

Only by the purification of the intellect, one can hope to enter the practice of liberation, to whatever caste, creed, sex or division in life one belongs. The impurities of the mind are to be washed off with the waters of devotion.

10. CONTROL OF SENSORY ORGANS

Mind cannot be controlled without the control of sensory organs. Without the control of the mind, inner organ will not be purified. Unless the inner organ is purified, one cannot perceive the Self. Equanimity is the essence of Yoga. The downfall of the sensuous is certain. The subtle mind inside is responsible for future births. If one is in control of his senses, he can face the entire world though it turns against him. Control of the sensory organs is the mark of the real warrior. Self-effort along with Divine Grace is needed for control of the senses. Constant thinking of the Self gets the senses under control.



11. CONTROL OF MIND

Without the control of the mind, one cannot have peace. If the mind is under control, peace pervades all around. Egoism disturbs and creates unrest. The destruction of the Mind results in eternal peace. Self-enquiry confers peace whereas worldly thoughts create unrest.

12. RENUNCIATION

Discrimination put into practice leads to renunciation. If the doership is given up, work itself can be counted as renunciation. Without renunciation, the tree of egoism cannot be cut, and that constitutes Jnana or Knowledge.

By doing good deeds one acquires virtue. By doing bad deeds one acquires sin. Both virtue and sin are within the purview of the mind. Virtue is a shackle with gold chains, whereas sin is that of

iron chains. Both bind the Jiva. Constant doing of virtuous deeds generates a desire to acquire knowledge and the knowledge confers liberation.

13. SURRENDER

True belief and abidance in the Self is surrender. Surrender is the beauty of the Self. If one loves the God within. He purifies the intellect. If you are devoted to God, God fulfils all boons.

14. HAPPINESS

There is happiness all around. Self is happiness; pleasures derived from worldly objects do not result in true happiness.' Only the desireless mind enjoys the happiness of the Self. The real nature of the Self is happiness and it itself is eternal.

15. KNOWLEDGE

There is no liberation apart from true knowledge. Though born in ignorance one should aspire to die in knowledge; though we are born crying, yet, we have to leave this world smiling.

16. ASTROLOGICAL READINGS

The future does not lie in the lines of our hands. It depends on our effort. Under the influence of astrological readings do not be unduly influenced and go astray. Good results in good, and bad results in bad. When the call of the Divine comes we cannot resist.

17. COURAGE

If one runs when chased by a dog, the dog catches hold of him and bites, but when we stand firm the dog stops; likewise, only the men of courage can conquer the world. One should be capable of kicking the football of worldly objects, The timid cannot face his mental weakness. The riches are the possession of the courageous, Courage and love are essential to fly in the atmosphere of the future successfully. The only panacea for all diseases is courage.

18. CLEANLINESS

We keep our body clean, but cleanliness of the mind is more important. The impurities of the mind accompany us in our new life. Always think of purity and you get purity. If enquiry is like a rail engine, purity is like the railway lines; the train cannot move without the lines, without purity no self-enquiry can be done.

19. SIN

We do those acts, which are forbidden by God. We do not do what we are commanded to do. Our weakness is our sin. Sin is behind fear. Grief comes out of sin. The sinner does not know anything about humility, dignity, discipline and good heart.

20. VIRTUOUS QUALITIES

Good quality is superior to good appearance, and knowledge is superior to the good qualities. Unless one has got good qualities, he cannot acquire knowledge. They enhance discrimination, whereas bad qualities enhance Ignorance. Men of good qualities become Mahatmas, and those of bad qualities become Duratmas. Without good qualities self-realization cannot be had. Without courage good qualities cannot be obtained, and the good alone shine in their lives.

21. INNER VISION

Inner vision is superior to far sight. External vision may enable one to achieve mundane gains, but inner vision is essential for having the vision of the Self. If you behave naturally and softly, the doors of the heart will be kept open for the indwelling Self to shine.

What has been read should be made our own, It is like a driver who runs a car. Without a good driver, the car cannot reach its destination. Without a purified Mind the goal cannot be achieved. Only the subtle intellect can become our Self. One's natural state can be gained only by the subtle intellect. Without a peaceful outlook, in the field of spirituality, progress is not feasible. Only men of a peace- loving nature are fortunate. They remain without any agitations. They alone can render real service to society. They do not have egoism, and the thought that I am the body can be overcome

only by a peace-loving attitude. The wakeful state, dream and deep sleep are only confined to the mind.

22. DESTINY

Destiny is confined only to the body and has nothing to do with the Self. Identification with the body results in grief. Men are conferred the liberty not to identify with the body. By practice the identification with the body can be overcome. The body drops after the exhaustion of destiny. Don't give scope for vain thoughts, useless deeds and unnecessary desires. Utilize the freedom conferred by God. Restrain vain thoughts, and abide in the Self. Then new tendencies will not be generated, and you will be extricated from all sorts of bondages. If identification with the body is not overcome, grief results; unless the latent tendencies are dropped away, the state of happiness cannot be enjoyed. For One who abides in the Self there is nothing like destiny.

23. GLORY OF KNOWLEDGE

A Jnani never claims any object as his own, whereas one who treads the path of action, feels the world as his. To maintain peace, law and order, security is essential, so also to maintain peace and to spread light, the preaching of men of knowledge are essential. He that preaches knowledge is superior to he that serves food.

24. IGNORANCE

Only ignorance binds the man not the world. Those that fall prey to ignorance are as if they had fallen in whirlwinds. Attachment is the result of ignorance and he that is attached commits sin. There is no greater sin than selfishness. The true Guru enables one to become sinless.

25. ACQUISITION OF KNOWLEDGE

Mere wearing of ochre robes is not embracing sannyas. Forceful control over organs of action alone makes one a Jnani. A real Jnani is one whose latent tendencies are burnt. Prayer, meditation, and incantation of the holy names, Self-enquiry - all aid purification of mind. If actions are done, without any sense of doership, they do not leave any latent impressions. To realize the presence of God everywhere is also Yoga. Without a lively faith one cannot have a vision of God.

26. BIRTH AS A MAN

For the vision of the truth the body can be used as a bridge. Before the death of the body have inner vision. Birthplace is like a railway junction. From this junction one can travel upwards or downwards. Human birth, devotion to God and association with Sages are difficult to achieve. The longing to hear good words is a result of previous good births.

27. MEDITATION ON GOD'S NAME

Constant meditation of one's 'Ista Devata' also releases. Meditation is like bathing. It purifies the mind. We turn our attention on the baby who cries 'Ma' so also constant repetition of God's name attracts divine grace. Its fires also consume the stick used in the burning pyre, so also the fire of knowledge ultimately burns the impurities of the man of practice and leaves the residue of release.



28. ESSENCE OF YOGA

The yoga of action says 'do your duty without any eye on the results'. The path of devotion says merge in Me. The Raja yoga lays importance on mind control. The path of knowledge encourages discrimination between the real and the unreal. The path of Ramana is Self-enquiry. It means absorption of the mind in the Self. The ultimate end is Self-realization.

29. GLORY OF DEVOTION

To the one in the spiritual field, there may not be any co-operation

from his relations, or neighbours and he may have to travel single-handed. It requires courage. Only the undiluted and absolute trust in God helps a 'Sadhaka'. To constantly remember God is devotion. Such devotion is a great weapon, which cuts ignorance.

30. ILLUSION (MAYA)

Mind is illusion. It creates body and the world, and all differences and distinctions. Self is pure, and there are no divisions in it. It is not a mixture. We are over-looking the fundamental problem as to the origin of I. The body is felt only after the emergence of I. Because of the illusion, the questing, 'Who am I' is not put? One has to enquire where from this I has originated? What is its source? As long as we grope in this illusory world, we shall not leave the feet of the Lord. We should not discard a true Guru or Teacher.

31. HEARING

Constant listening of the Self, results in knowledge, which culls out ignorance all together. Unfortunately people do not resort to this constant hearing. People worship stones, break coconuts, but do not heed the saying of a Jnani. He that is accustomed to seeing God only in stones cannot see the Lord who shines in his own heart. That does not mean worship of God in stones is condemned. It only means 'do not discard the God shining in the cavity of your Heart,' do not circumscribe your thoughts only to this body. See God in all and everywhere.

32. THE ORDER OF PRACTICE

Worship of the Deity with flowers is inferior to mental repetition of the name of the God. External utterances of the names of Gods are inferior to mental repetitions. Mental repetitions are inferior to the intellectual enquiries. As a result of enquiry, identification with the body goes and identification with the SELF increases. The sense organs forcibly controlled my lift their hoods at any time.

33. PENANCE

I thought is the first to evolve, and to be rid of it is real penance. As a result of penance our true nature will be realized. The enquiry, "Who am I" will take us to the course where from the mind

originates. It results in self-abidance. It results in the discovery of truth. It results in release. The 'Who am I' enquiry can be done in any state and at all places.

34. HOW TO LIVE

There is no greater penance than good living. Our good behaviour removes the ugliness in us and shows us the pathway to liberation. We should not do any harm to anybody, either through our body, mind or word. One should not engage in duplicity. One should not play Jekyll and Hyde roles. Only good behaviour enables control of our senses, and he that has control over his senses can achieve anything.

35. PICKING HOLES IN OTHERS

Give up finding fault with others. You point out the mistakes in others because such mistakes are primarily in you. First set right your own house. Reform yourself before trying to reform others.

36. DECEITFUL THOUGHTS

The mind of one full of divine thoughts itself purifies - Do good to society if you can. Never try to retaliate by trying to hurt others even if you are hurt.

Craving for name and fames is also a kind of mental fall. It matures as emotion, and will be responsible for many ills. To have a superiority complex is itself a sort of slavery. It is a product of egoism. If one realizes that there is Self and Self alone all cravings for fame and name cease.

37. FEAR

Without acquiring knowledge and immortality and reaching the peaceful heights, acts done are not only sinful but also create fear. As long as one identifies himself with body, family clan or religion he will have fear and grief will pursue. The Self is limitless. All limitations result in fear. The good qualities of one who leads a life of fear do not shine. If one abides in the Self where is room for fear?

38. PATIENCE

Skill will be attained by patience. Without patience one cannot face adverse circumstances. Success and failure are to be borne equally with patience. Desire and anger can only be discarded by patience.

39. ANGER

Anger is another name for desire. Without desire there cannot be anger and without anger there cannot be any sorrow. Anger burns body and mind and results in diseases. Until one acquires the happiness of the Self, anger does not get completely removed.

40. SOFT BEHAVIOUR

Smooth behaviour is also essential for achieving Atmavidya. Without a tender heart, one cannot become a sage. It brings novelty to life, it touches the doors of the heart, confers coolness and enhances power and enables mutual understanding between men.

The love we cherish towards God is called devotion whereas love towards the downtrodden is called compassion. It is one of the Divine qualities. Fortunate are the compassionate. It awakens love. If you show compassion towards the needy, God confers Grace on you.

41. CHARITY

Without any ostentation and with a pure heart, charity should be done. It diminishes our sins, eliminates our hatred. One should not publicize the charity given by him.

42. DHARMA

Putting truth into practice is Dharma. Knowledge is not different from Dharma. Knowledge and Dharma are the two faces of the same coin. The society, which goes astray from, the path of Dharma suffers. The path of Dharma liberates one from this illusory world.

43. KNOWLEDGE

Knowledge is our goal. There is nothing equal to knowledge either in this world or in the other. The goal of happiness can be had only through Jnana. It cannot be manufactured. Our very nature is Jnana. If one discards his own Self and if he starts searching in the outer world, he will not be able to achieve Peace. It is our very nature. Enjoyment of worldly pleasures may quench our sensory thirst, but only by abiding in the Heart can one have mental coolness. The ignorance gets burnt after attainment of Jnana. One has to dive deep and search for Jnana for God; and one shall be as restless as a fish out of water, until he acquires Jnana. Life is like a dream, and if one realizes the same, he gets awake.

44. CALM COMPOSURE

Small vessels get heated quickly. So also, congested minds get subjected to hurry and worry. Calm composure is needed for one who treads the spiritual path. Bodily health and mind-control enable one to grow in sound knowledge. Hurtful words should not make us angry.

Anger kills calm thinking and such a one cannot have true discrimination. Mental lethargy is more harmful than bodily idleness. The sense of discrimination has to be exercised in all our dealings.

45. NON-COVETOUSNESS

He that covets others property cannot have any faith or progress. Control of the mind can alone make one non-covetous. By non-covetousness one may not have mundane pleasure and progress, yet it takes one from the earth to heaven, serving as a bridge and by establishing peaceful sovereignty.

46. RENUNCIATION

True renunciation consists in discarding our egoism at the feet of God. The result of our actions shall be aimed to the uplift of society. Expectation of selfish results is nothing but business. He that is addicted to business cannot donate anything selflessly. He cannot taste the fruits of devotion. A true

'Tyagi' will always be immersed in divine pleasure. Without renunciation one cannot either acquire Jnana or become a Yogi.

47. EDUCATION

Degrees serve only to feed empty stomachs. To live, such education may be required. But true education culls out divinity from within. Such divinity spreads light all around. Faithful persuasion enables one to acquire such an education. By miracles and by show, the Self cannot be vindicated. Only by Self-education and awareness, one can experience the nature of happiness.

48. SOLITUDE

All are afraid to spend time alone but we came alone into this world and we leave the same alone. Attachments and entanglements do not leave one who has got likes and dislikes. First the reason for ill health is to be diagnosed before starting treatment. Contact with sages, Grace of the Guru and spiritual practice expose our weaknesses. Mental contact with a true Guru is needed. Solitude generates thinking and discriminatory capacity. Just as fasting is essential for maintenance of sound bodily health, solitude is essential for mental development.

49. ASSOCIATION WITH THE SAGE

The sage confers benefits unasked for, whereas the divine tree and cow confer good only to those who pray for it. Contact with sages and saints confer all that is needed. The great scientist Einstein also stressed the need for association with sages and saints. Lord Buddha expressed compassion wherever and whenever hardships are felt. The ailment of any part of our body makes one shed tears, so also the ailments felt in any part of this cosmic Universe make the sages and saints shed tears.

50. FRIENDSHIP

True friendship is a rare thing to be found. Most friendships are motivated by selfish desires. Stones pelted in small pots make the entire water dirty and polluted, so also the I with the undesirable makes us muddy. They estrange our good qualities. Though water is the same everywhere, yet we drink only waters found at pure spots. Likewise, though all are one, yet only a

few deserve to be endeared. Sri Madhva said, 'It is better to become prey to a tiger than to get into the fold of a bad man.' He that does not read when the light is burning cannot hope to read when it is extinguished. Beware of the bad, because for no reason whatsoever they create hurtful feelings and for them to get healed it takes much time.

51. FOOD

One has to eat to live, but should not live to eat. Hunger is a kind of disease and it needs medicine. We have to take the medicine of food to heal the disease of our hunger. Moderate food in moderate quantities is sattvic food. Lord Krishna and Sri Bhagavan Ramana both stressed the need for taking moderate food. The food we consume should develop our sattvic qualities. Moderate food, moderate speech and moderate sleep are required.

True Brahmacharya is abidance in Brahman. Lord Krishna was married yet is called a 'Nitya Brahmachari'. Marriage is not an obstacle for self-realization. Rama did marry. Krishna did marry. And almost all our ancient sages of the Upanishadic period married. The sexual instinct is also a mental concept, if one thinks only of the Self, the rest of thoughts get eliminated. Leaving the house and running to forests is not of any help as long as the same mind is carried. Atma is above stages in life.

52. MONEY

Sri Valmiki in his epic Ramayana stated that God bundled the entire 'maya' into a bundle of wealth. Money is needed but it does not give knowledge. Social status may be enjoyed by the moneyed but the goal of life is the discovery of the Truth. Money is man-made whereas Truth is God given. Our very nature, which is Atma, is itself peace. If by money liberation can be purchased the propertied would have it. First money should be spent for the good and on the good. The virtues of previous lives may make one fortunate but one should not become proud because of the same. One should not be proud of ones possessions.

53. SLEEP AND DEATH

In deep sleep your body is not there, so also the world, God and mind, yet after waking up you say If have slept happily. The happiness of deep sleep is known only after waking up. If one knows how to enjoy the happiness of deep sleep in the wakeful state then true happiness can be

experienced. In deep sleep our contact with the body and the world is snapped, but we are not afraid of it whereas we are afraid of death.

Why? After getting up from sleep your body, your worlds, your riches are seen by you and because of that you are not afraid of deep sleep; but death is also like deep sleep. It is also only a thought. That which brings out change is death. You remain as you are, though after death the body takes another body or another environment.

There is no change in the Self. If the breath is stopped this body becomes a corpse. While alive each is carrying his own corpse, but after death four carries his corpse. The body is taken care of by the burial ground. When it is burnt all its five elements get merged in the primal elements. Dream is short, whereas our wakeful life is long. The subtle body enjoys dreams, whereas the gross body enjoys the wakeful life.

54. TRUE BIRTH AND DEATH

You are not born along with your body, and you do not die with its death. You are born when the I thought is born and when the I thought merges in the Self that is true death. Ego-sense is birth. Its death is true death. Hence the birth of the body is not the real birth, nor its death is real death. The ego brings in the external world. When it is turned inward, the true spiritual path commences. Instead of travelling miles together outwards, it is better to travel at least an inch inwards. Then you can start tasting the bliss of the Heart. See and look wherefrom the ego emanates. That shows the Self. The search and abidance in the source only can extinguish egoism.

55. RELIGION

Religion is a creation of the mind. Hence, it is called 'Mata". There are several religions like Hinduism, Christianity, Buddhism, and Islam etc. In fact, there are as many religions as there are minds. The creeds and religions are only creating feuds, dissensions and wars, resulting in bloodshed. Religion is acting as opium instead of making people wise. Men are becoming slaves to religions. The Self is there even prior to the birth of religions. The purpose of religion is to show the path to the realization of the Self. If welfare of society is not the goal of any religion, such a religion is not worth its name. One may worship his own God; but his love of religion and his love of God should not make him hate others. There is no God without the Self. In the name of religion and personal Gods, men are fighting with each other, only for their own aggrandizement. Religions are creating narrow domestic walls. Our concepts and precepts are standing in our way to find out the

Truth. There is no God higher than Truth. Change of religion does not release one, but on the other hand change of the mind does.

56. SOCIETY

Man is a social animal. Society is a congregation of men. If men change, society, changes. A selfless man alone can reform society. He that lives for the welfare of society is a Mahatma. The fruits of one's action are to be given to society; that is real worship. He that cannot love his neighbour cannot hope to love God. God cannot be known on considerations of business. Character is an ornament. It gives power. Without character, there is no progress. As long as there is Ignorance, poverty persists. A Guru is needed to get release from ignorance. Choose one depending on your temperament. The Guru should be full of compassion and knowledge and should be helpful to you in your search for Truth. Learn the science and knowledge of Self. Constantly think of it, as without that ignorance cannot be driven away. Along with ignorance births, bonds and grief continue. Ignorance cannot be conquered by ignorance. Associate yourself with a Jnani, serve Him, acquire His Grace, and be rid of your ignorance. If during your lifetime you do not know the techniques of eradicating ignorance, how can you hope to learn it after death?

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