

DISCOURSE OF SADGURU SRI NANNAGARU

I Bhimavaram

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My Dear Soul-mates,

Today is the day when Ramana Maharshi visited Arunachalam. One day on his way to school, he saw his relative.

Bhagavan - where are you coming from?

Relative - I am coming from Arunachalam

When Bhagavan heard the word "Arunachalam", it reminded him of God but not as a Holy place. He thought Arunachalam implies God, how did a human being come from Arunachalam?

Relative - Arunachalam is a hill, a holy place, are you not aware of it? It is also called as Tiruvannamali.

In 1896 Bhagavan had death experience. Bhagavan hardly had any devotion during his childhood, few times he visited Meenakshi temple, he didn't read of Brahman also, then how did he had death experience? That is divine secret. We are thinking body as self, mind as self, but what we are thinking is not true. How many books we might read, until and unless we have a misconception that body is self and mind is self, we are bound to take rebirths and sorrow doesn't leave us. You might think, we are living happy, but there isn't any happiness here.

There is a blissful state in your heart; the state doesn't know anything about agony or suffering. Ramana Swami also thought this body and mind is self and real. But after death experience, he separated from the body bound self and mind bound self. When the body experiences death, this body is buried in graveyard. "When the body is buried, I should be also buried, but I am not buried, I am always there", this was experienced by Bhagavan. In our heart there is blissful state, we all should experience that, and our ambition is to reach that state. Without having this vision, without knowing or studying about it Bhagavan reached that state. By death experience, he came out from ignorance, death and reached that Brahman state. Being in this state, he was separated from body, and also relatives, friends, enemies. Interests and Disinterests all vanished.

We always think we should talk carefully, but by Prarabdha or Karma we utter some bad words, it automatically slips from our mouth. What should happen in every second is predestined, and that will happen. Moment has arrived for Bhagavan to go to Arunachalam, and then his elder brother said - "People like you have nothing to do here, you look like an evolved soul, why don't you go anywhere?" Bhagavan wasn't angry at his words, he realized that it's true, and

questioned himself, where should I go? Then from his heart he got the answer as "Arunachalam, Arunachalam". He was all set to go to Arunachalam, but he needs money. Here you can see Maya of God,

Elder brother - "Where are you going?"

Bhagavan - "There is special class today; I am going to attend the class".

Elder brother - "There are three rupees near the window take those and pay my fees".

Here you can see how God was arranging money for his travel. He started then and arrived on September 1st to Arunachalam. When he reached the temple he didn't ask for self realization. He said - "Father, you ordered me to come, and I came". This implies use my body that is Surrender. For the sole purpose of teaching, God has made him to come to Arunachalam. He arrived at a pond, removed his clothes, and just had underwear on his body. He threw money also. This implies he has taken Sanyasam (renunciation). There is no "I" there. In his view, apart from Brahman everything is imagination.

Bhagavan when he was at Pavalakundru, his mother arrived and asked to return back to home. Bhagavan replied as - "There is God who drives all of us according to Prarabdha, what should happen, will happen and even if we try all possible ways, what shouldn't happen will not happen, this is fixed." If you understand this there will be no sorrow. According to Prarabdha, this body has to be in Arunachalam, and this is final. In your life, always remember this "everything is predestined, what should happen will happen". Later he came to Virupaksha caves, and then he was named as Brahmam Swami or Chinna Swami. When he was in Virupaksha caves, Ganapathi Sastri met Bhagavan. Bhagavan was named as "Ramana Maharshi" by Ganapathi Sastry. Sastri Garu said "Devotees, please don't address him as Ramana Maharshi, call him as Bhagavan"

Ganapathi Sastri posed question to Bhagavan - "What is penance?"

Bhagavan replied as "We are saying I I I, that is thought. By observing the source of this thought, this thought will be destroyed. By merging I into the source you will realize the real self. This is penance".

Later, for some days he was in Skanda Ashramam and then he established Ramana Ashramam. Some people say we don't give importance to other people. Question yourself who is saying this. Your mind is saying, and it is the obstacle for us. At first place don't consider mind, then it automatically falls into heart, then you will realize the real state, this is direct experience. When we are in sleep we are not aware of awakened state, that doesn't imply there is no Brahman. We don't know anything about Brahman and we are also not trying to know about Brahman, we think there is no Brahman; this is the big mistake we are making. There is difference between we are not trying to know Brahman and we don't know about Brahman. A

person who thinks "There is something but I am unable to experience it", will do some practice and will become a transformed person. It is difficult for a person to be transformed having a perception that there is nothing.

When someone says with good heart, and if we don't have a good heart, we will not be able to understand those words as it is and further we have a bad opinion about them. For example, when Buddha was doing penance without eating food for several years, Sujata offered a dish of Rice Gruel with Milk [payasam], Buddha accepted and ate it. Buddha accepted because, body needs strength, and if he wouldn't have taken then body would faint. Some people used to do penance along with Buddha, and they couldn't withstand without food for so long time, so they left to Saranath with angry. Buddha has attained Samadhi by penance and his first teaching was in Saranath. When people misunderstand and leave, we think, let them go and we feel happy about it. But Buddha after attained Samadhi state he thought - "They have waited for me many days and they left". With supernatural power, he came to know the place where they left, and went to Saranath. When he went to share his experience, they thought "We thought we got rid of him and came here and he again arrived here too". When we listen to these kinds of words we get angry, and we develop hatred towards them, and we refrain from talking to them. But Buddha after listening to these words also he was in Nirvikara (Reaction less) state, because the reacted mind is absent there. Even if they insulted him, he was in peace, preached them and also made them reach that state, he is Buddha.

When body was born it was predestined on where it should be, what it should work, and when it should attain death. This is all fixed. For what purpose your body is brought onto earth, God makes you to complete the task irrespective of your will. You are not independent, even if you like or don't like, your body has to accomplish the task. Sadhana or Practices are to, not to bind this body to the work. Don't think with your intelligence you got fame or achieved something.

When you are talking to someone, or when you are looking at someone, or when you are doing business with anyone, don't forget the beloved person Narayana is in your heart. If you cultivate dislike on anyone, it implies you dislike Narayana. If there is likeness on something, then automatically you dislike the other things. If body is taken birth onto earth, it implies you've got an opportunity to realize the self. Don't misuse this opportunity. If you pass time by talking useless things, then new tendencies arise thereby ego increases. Hence, do your duty and remaining time use it for your sadhana. Animals find happiness by experiencing worldly things. If we also divert our mind onto worldly pleasures, it implies we are human beings in the form of animals, this is said by Swami Vivekananda. By Prarabdha, you might attain profit or loss, respect or disrespect. If God makes you experience any hard circumstances don't get tensed. If you are able to bear these hard circumstances then he would later reward you. If you are tensed before itself, you would miss the gift.

By changing the bodies we don't become good people or we don't attain divine wealth. Even if bodies change, the good qualities and bad qualities remain same. In this body itself we should try to become good. When your relative visits your home and if you make coffee by burning

rupee notes, it is as same as human beings enjoying worldly pleasure by taking birth onto earth. Without any attachment with worldly people or worldly pleasures, he would push you to ocean of bliss, this avatar is Bhagavan. Externally even if you have many pleasures or wealth but if you don't have happiness, everything is futile. Until reaching the state of bliss the body keeps taking birth. To reach that state Bhagavan was born.

Many say why Krishna has to talk with gals or ladies, what work he has with them? Krishna means Lord, bodiless, even if he has body, he is equal to bodiless. God doesn't take birth but it seems to us that he has taken birth. If body exists, lady or man comes into picture; if body doesn't exist there is no meaning for lady or man. We are not looking in this perception, since we are bound to this body. Since we have body we are also looking him as body. There is only one thing and that is Brahman, and that appears as world. Hence through Brahman, world is seen. Sometimes we think rope as snake. If you see rope as rope then you can see the snake is seen through rope. When you reach Brahman state, world is seen through Brahman, but you would realize this is not true. The false interpretation is because of Maya. Maya is not in hands of human beings, it is in the hands of God. Hence, if you hold to God's feet you would come out of Maya. When there is no Maya then you can see as it is, till then Maya doesn't leave you.

Many people asked if I ever saw when Bhagavan was in body. With this body I haven't seen him, but with previous body I have seen him in Virupaksha caves. Even if births change, the relationship continues. Until we reach the state of Bhagavan, he will follow us birth after birth and hence he is Guru.

Devotee asked - It seems your body might not live for more time, if you are not here who would shower grace on us?

Bhagavan - "Does this body shower grace? Even when body exists, the body doesn't shower grace, and how the death body can shower grace? Whoever that showers grace has no death."

If Bhagavan's body is died, don't think the relationship ceases, since he is not body. Even if the body dies, the relationship continues. Today remember one sentence by Bhagavan, don't give importance to mind at all because you are not mind. It is mind that creates all perceptions, hence forth don't consider mind. But still we are carrying mind on our shoulders and travelling. At least after this body is died the mind doesn't leave, it comes along with us. Without realizing self, nobody is an obstacle; your mind itself is an obstacle.

We are all doing mistake, we think if we have a thought the work will be accomplished and we think without thought the desire doesn't fulfill. Go to your home and think once "without our thought, or desire the work will be accomplished".

Sometimes without your thought or desire the work will be accomplished then where are you?

Without your thought who is doing? It is Lord, God. Irrespective of your desire or interest you are a thing in his hands. Even if you don't like, it happens according to his thought, it doesn't happen because of your thought. For what purpose this body is bound to do that happens accordingly. Bhagavan suggested a technique here, don't be attached with the duty you are doing. Don't listen if someone praises or accuses or criticizes you. Leave the attachment with body, it will do its duty accordingly and will die. Some people think, I am the greatest among all people, because you like to be respected, that is very bad habit. The goal of sadhana is to lessen the attachment with the body.

Don't praise or accuse yourself. Mentally or physically we shouldn't be violent towards others. It is said, Rama has as patience as earth. The state by which it is attained by doing penance it is obtained by just reading Ramayana; such is the greatness of Rama. If you don't have patience all practices will be futile. If you start your sadhana or practice sincerely your household people will become your enemies. Enemies start at home for the person who is in search of truth. You are saying even if we read many sastras, control of senses is important. But even after knowing what is sense control, without controlling senses if we still search for it in sastras what is the use? This was asked by Bhagavan.

Control of senses is as difficult as making efforts to pack air. You need practice and dispassion. With tendencies of previous births your mind might divert to external pleasures, you should look where it goes and should bring it back to its source.

In Vinayaka's temple if you observe there will be a rat. It would keenly observe the body of Vinayaka. Vinayaka doesn't listen to rat, in fact rat listens every word uttered by Vinayaka. This implies mind should listen whatever you say, but you shouldn't listen whatever mind says. If mind listens to whatever you said, then and there you mind gets buried. Rat generally doesn't stay steady but near Vinayaka it stays steady and looks at him. If your mind is also like this, your concentration would help to prepare for self-realization. By pouring ghee we can't stop fire, by pouring more and more ghee the fire burns with high flame. Similarly, by satisfying desires you can't be victorious on desires. In the words you talk, the work you do, there shouldn't be individuality. If there is individuality then you will be more and more into ignorance. Body takes birth, becomes old and it dies. Many diseases, reactions arise. When you attain old age, household people don't take care of you, they will scold you. Until you finish all experiences, desires, insults you wouldn't die. Hence recognize your weaknesses.

Mind, word and work should always be in harmony. Do your duty but don't be curious. These are qualities of evolved souls, and you should acquire by practice. If you are in search of truth, by curiosity and practice you shall attain all these qualities, you needn't struggle much. Where body is present, your mind should also be present. Don't do over friendships, be normal. Every man should stay alone for some time, if you are alone you will understand your mind.

Keep your mind in purity always. If there is no dust on mirror then you can see your face clearly,

similarly if your mind is pure then you can see the thing in your heart too. Whatever situations you might face, be balanced on all circumstances. Develop devotion and love towards God. Don't desire anything. Devotion or love shouldn't be like business. When prarabdha makes you face hard circumstances you might feel there isn't any God, your devotion shouldn't be like that. Always it should be steady among all circumstances. You should do your duty but doer shouldn't appear. Bhagavan said grind your names and forms. Names and forms make you bind to the body. If you lose your attachment with your names, forms, then you will fall onto the lap of God.

Grind your names and forms that is sadhana. Eat as much as the body needs. Our body is our Guru. You are thinking what you are eating should be pure, but what comes out from your mouth shouldn't it be pure? The words should be as pure as foods that you intake. There should be a heart while you speak. Think 10 times before you speak a sentence. The words that you speak should bring good but not bad. You should be careful in the thoughts you get, the words you speak and the deeds that you do. Whoever deity you like, Ramana, Rama Krishna, Rama, or Krishna, whichever deity your mind withstands, do chant that name, meditate his form, later when you become pure you needn't desire for self-realization. It will by itself come to you.

LOVE TO YOU PEACE TO YOU  
THANKS TO ALL

Courtesy: Greeshma Myneni, [www.srinannagarusatsang.com](http://www.srinannagarusatsang.com)