

Discourse of Sri Nannagaru Guru Poornima, 2013

Om Namo Vasudevaya, Shivayya Namah, Shivayya Namah, Om Namah Shivayya.

Today we have assembled here on the occasion of Vyasa Purnima. The full moon day in the Hindu month of Ashad (June-July) is observed as Guru Poornima. All Hindus are indebted to this ancient saint who gave the world the Mahabharata, Srimad Bhagawata, four Vedas (Rig-Veda, Yajurveda, Samaveda and Atharvaveda), and compiled the 18 Puranas (ancient Hindu texts eulogizing various deities, primarily the divine Trimurti God in Hinduism through divine stories).

On this auspicious day of Guru Purnima, Bhagawan Vyasa took a human form. Vyasa was known as Bala Narayana. He is known as Veda Vyasa because He segregated and wrote the Vedas for better understanding of the common man.

Vyasayo Narayano Hari! It is said that Lord Vishnu Himself assumed the form of Vyasa Bhagawan. Maharishi Valmiki and Veda Vyasa are two great people to whom we are totally indebted to. They gave the world immense treasure like Vedas, Ramayana and Bhagawatham.

I have an incident to share. Recently a few educated people in Jinnuru asked me a question. As Valmiki could not read and write, how is it true that he himself wrote the great Hindu epic Ramayana? Or did someone else write the great epic, and Sage Valmiki added His name? What is your opinion? I did not reply back.

The British started many colleges and universities here in our country. And today people think that education is just what is learnt in these



institutions. This education system gives you a degree.

In earlier days, a Gurukul system was in place. Here the Guru would impart teaching to his disciples. The disciples would in turn take up different tasks such as collecting firewood, cleaning the Gurukul. They were imparted knowledge on various sciences, but meditation and self-control played a major role in teaching.

Today, meditation is not a branch of study in any university or school. Meditation is beyond any education learnt today. Meditation will rein in the senses and control the mind. The general perception is that the great sage Valmiki does not have education. But meditation gave him supreme knowledge,



and that is how he authored the great epic Ramayana. So, there is no great education than meditation, as this will give a person foresight and better thoughts. This sadly lacks in the present education system.

Maharishi means the person who has experienced the soul or God. This real truth is eternal. Valmiki though had no formal education; he was gifted with this supreme knowledge. A few are gifted with great knowledge. It is given by God. Sage Valmiki was one such person gifted with great knowledge. Again Ravindranath Tagore and William Shakespeare also had no formal education. Look at the great works they have produced. Shakespeare used to help on the sets of plays when he was a young boy. He went on to become great poet and a play writer.

Veda Vyasa said with firm conviction that: "What is not available in India is not available in the entire world." He could speak with such authority because he

analysed the essence of Bharata Dharma. Here dharma does mean charity. But Bharat Dharma means one must never try to hurt or cause unhappiness to others even if they have hurt you in some way. The entire essence of Vedas is Brahma Sutras.

India is a great place. It gave birth to great people. Practice and follow the path of dharma, this is called Nitya Dharma means every day conduct of each one's duty that is in accordance with the path of righteousness.

Today, Boppana Aruna released a book on Lord Buddha (Buddha Darshanam). Buddha's teachings guide a person spiritually. Buddha is generally not worshipped in the same process as other deities are worshipped. Buddha was born into a Hindu family. Gautama (Buddha's childhood name) was born to king Suddodhana. He was born under a tree. He left the body also under a tree. Buddha has no death as

He conquered death while He was alive.



Anand (Buddha's disciple) asked Buddha what must be done to Buddha's body after death. The answer of Buddha will remain forever as golden words. He said Anand "this village (which is near Sarnath) has a burial ground. You must bury this body in that burial ground. You must not give this body any preferential treatment. "

But Anand protested and said there has been no person in this world who has done such immense work like Buddha. At this answer, Buddha reprimanded Anand. Buddha asked Anand not to be judgmental in his opinion but to look at world history. He asked Anand not to get emotional and entangle himself in

worldly matters. "Do not be in a hurry to reply. Think well and then reply." He strictly told Anand not to attach any importance to the body of Buddha.

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Swami Vivekananda had a great regard for Buddha and His teachings. Vivekananda felt a deep emotional bond with Buddha. Swamiji saw in Buddha the perfect embodiment of India's ancient wisdom and virtues, and so he repeatedly presented Buddha to western audiences as an example of India's spiritual ideal.

Buddham saranam gacchami

Dharmmam saranam gacchami

Sangham saranam gacchami

Buddham saranam gacchami - Buddha means enlightenment. Make this enlightenment your goal of life.

Dharmmam saranam gacchami implies each one has to follow the path of dharma (righteousness). Do not waste your time on this earth. Each moment lost is one step towards death. You do not realize that you are nearing death because of maya (delusion).

Sangham saranam gacchami implies associate yourselves with great people who have renounced worldly pleasures. Sangham here specifically does not mean society. It means company of holy men must be preferred, and avoid wasting time with people who are worldly-wise.

In any tricky or difficult situation, do leave the path of righteousness. If this is practiced, then one cannot go wrong in conduct, and importantly will be at peace.

The money that is earned does not accompany us after death. One must be pure and remain poor even if you have riches. Your heart must be pure and no amount of wealth amassed must make you haughty and proud. In fact, you must be humble in your behavior.



Buddha was born as a prince. He renounced all the riches and name, and took hold of a begging bowl. Buddha's teachings reflect His life. Emperor Asoka was so inspired by the teachings of Buddha that he made immense efforts to spread them across the world. Asoka's wife was very angry with Him. She cut the original tree under which Gautama Buddha attained enlightenment.

In this sloka from Bhagawad Gita, Bhagawan has given a clear view of the four yogas.

*mat-karma-kṛn mat-paramo
mad-bhaktah saṅga-varjitah
nirvairah sarva-bhūteṣu
yaḥ sa mām eti pāṇḍava (11-55)*

Here Sri Krishna tells Arjuna that a person comes to Him only if his devotion towards God is pure, has no desire and who constantly engages in work with no desire on the result, and the goal of life is to reach Me.



Today, everyone wants recognition, fame and happiness. This is a delusion. All this recognition, happiness, unhappiness is part of nature. In whatever caste or house you are born one cannot attain the supreme knowledge without crossing over the tendencies of nature. Nature of Prakriti is composed of the three gunas which are tendencies or modes of operation, known as sattva (goodness), rajas (passion), and tamas (darkness).

“Make Me your goal. Hold Me tight.”



In the sloka, the lord says that one must do the work allotted and please Him. But today most of you want to satisfy your ego. Hence most of you are prepared to do any work that will satisfy your ego. Each one of you can examine this point once you go back home. Analyse each and every work you do. A person who can do work without thinking about his ego is due to the merit of the past births. One must have the grace of god to achieve this.

Bhagawan tells Arjuna that “you make me your goal. Hold me tight.” Here is a practical example: We all visit Venkateshwara Swamy temple. We think an auspicious sight of Lord Venkateshwara will satisfy all our desires. Then this is a business. If we really have a great fondness for Venkateshwara Swamy, we would never even think this way.

Next time when you visit Lord Venkateshwara Swamy, analyse this statement yourselves. We must crave and work for His blessings but not pray to satisfy desires.

The problems or difficulty that you face is to make you competent to overcome your shortcomings. You must maintain equilibrium or strike a right balance in times of difficulty.

Depending on your past fruits your body will take its path. Leave the result of past actions (committed in previous birth or in this birth) and continue to work towards your goal. The lord exists in all hearts. Arjun made Krishna his Saradhi (charioteer). Similarly, even if you make Sri Krishna your charioteer, your life will be good and better.



Bhagawan says be my devotee. Think about me. , says bhagawan. Without making efforts to be near God one cannot realize liberation of life. If you begun loving god in your heart then the mind will slowly become gain intentness. The wavery nature of the mind will gradually decrease. Think of my form and repeat my name always, says Bhagawan. This will help in control of the mind. The lord says if you really love me then keep the mind aside. Desires, anger, attachment and aversion must be removed like dust from the mind. These have to give way to achieve your goal of life.

Make immense efforts to come out of worldly attachment. Do whatever duty is allotted to you. Doing work is our job but the outcome of work is not in our hands. Do not develop more and more attachment towards the world. Limit it. Do whatever you can but do not go overboard. God is always there. Before you were born the world existed and it exists even after you die. So, never think you will bring about a great change in the world. First bring about a change in yourself. Without power, knowledge, and spirit of service, you can never bring about a change in anyone. You can give ample opportunities for others to develop, but you can never force them to change. The urge for a change has to come from within. And yes, even the urge to know about the supreme self has to come from within.

Do not make enemies in society. Act normal and never have any enemies. Even if others think that you are a rebel, never mind carry on your work. Then the mind's wavery nature will come down. Friends, enemies are all a part of nature. Without winning over them you cannot gain knowledge. If you adopt

the path of non-violence, even a ferocious animal will not harm you. Near Bhagawan Ramana Maharishi, cheetahs, tigers and other wild animals used to come, but never did they harm him. He never ran away when he saw them.

Krishna says: O Pandava, if you practice these aspects then you will reach your goal.

Once must try to practice the traits of a person who has realized God. One must never develop negative thoughts in the mind as the mind will be polluted. Be a friend with the mind but not an enemy. Tame the mind. As you move along the tide in water so must you move with the thoughts in the mind. Then the mind will become one with God.

As you lock a person in the house, similarly push your mind into the heart and lock it securely. Here lord Krishna gives us a secret. Even if you do not aspire to get fruit out of your work you still get it. You cannot stop this. If you do think about the fruit of your actions then the wandering of the mind will stop.

Forget about the fruits of labour and keeping working that is the secret. If we work with desire and ego then the body will get tired quickly. If work is considered to be a devotional service, then there is no question of getting tired.



For the gunas (qualities of nature) to be expressed we require a body. For example, even if there is electricity without a bulb there is no light. Similarly, if the qualities of nature in our mind have to be expressed then it requires a body. So long as there is a mind there will be a body. Until you attain a complete destruction of the mind, one cannot attain liberation from the cycle of birth and death.

There are a few people who claim to be busy to do any form of spiritual practice. Bhagawan says do not depend on others to feed you. Take up work that is not beyond your capacity and give Me the time you have on hands. He is not asking for your money or your respect. Try to learn more about Me. Many have favorite gods. You will have their grace. But ultimately only you can make all efforts to bring about a reform in you. Do not wait for something to come and fall on your head to bring about a reform in you. Learn to work hard and lead your life.

“You get a body when you need,
and when there is no need you do not get a body.”

Look at the beautiful expression that Buddha gave. You get a body when you need, and when there is no need you do not get a body. Under the grab of delusion you think that without a body we are nothing, so indirectly you are asking for a rebirth. Even if there is no body we continue to live. This fact we are unable to notice. We generally do not believe the words of Bhagawan, but are ready to believe the words of people who spread misinformation. So you are not ready to believe in one real thing that really exists but have great belief in things that do not really exist. Attachment is the biggest disease. Because of attachment the mind gets spoilt. Once you are free from attachment, then the mind is no longer wavery.

Do you have fear someone asked Buddha. He said he had nothing to fear in this world. That means he had complete dispassion. Because of fear the body and the mind get affected. There is a secret burden that cannot be removed with hands in the body. To remove this burden one need to spend time on spiritual practice. The secret burden can be thrown out through timely action along with the grace of god. This secret burden has to be extinguished completely for one to have no rebirths.

When you are on the verge of dying do think you are dying as you will be seized with great fear. Among all the fears, fear of death is the greatest. Since he perceives that once this body is dead then he is no more. But even after the body dies we are alive. This aspect he is unable to realize. I am not there is not the truth. This is a supposition. In life everything is a supposition. This trait must be reduced. You associate with this body and claim that this body is yours. But in truth who is telling this, it is the mind. As long as the mind is not destroyed with the body one has rebirths. Once you realize this and begun practicing you reach a stage where there is no death. Then there is no rebirth.

Einstein was a genius. He said in the world there are many attractions. Einstein discussed how man can overcome the clutches of these attractions. He said to be free from attractions one must learn to see unity in this diversity. Once this is achieved then you fail to notice differences in the society.

*anasritah karma-phalam
karyam karma karoti yah
sa sannyasi ca yogi ca
na niragnir na cakriyah (6 – 1)*



Lord Krishna tells Arjuna that one must not aspire for the fruits of work. If you begin to think about the fruits of the actions then the interest in the work may decrease and the mind gets agitated. God has allotted a specific for each body. When you do any work for your mother you will proclaim that you did a favour/service to your mother. No what you

have done is your duty. How can you call it a selfless work when you think you have done a favour? God tells us to perform our duty. Never imitate just because someone have told you something. God has given a work for each and every body politics, business and more. Do your allotted work. If someone has made a gain do not aspire to do the same. You may fail, and land up losing everything. A person who aspires for no fruits of each and every action is a true yogi; he is a sanyasi (seeker of god). You must retire from service but you must not retire from your work.

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Lord Krishna says abandonment of sacrificial fire carries no meaning as a true seeker of God is supposed to burn all desires, attachments in the pyre of Agni. The path of karma yoga demands our indulgence in day-to-day activities of life even while meditating on God Almighty.

Bhagawan says the process to burn your desires, rein in the senses and clean the mind is called agnihotrakarma. Meditation and tapas helps the mind turn inwards. Mind has to turn inwards for one to realize the truth. One keeps pondering over defects that exist in the mind. Why do you ponder over such defects, the ultimate truth is full of glow and has no defects. If you ponder over defects you are only making them strong. So always think about god and not the defects you have. If you always think about your final goal, then the weak thoughts will gradually reduce.

Einstein said the common thing among you me and everyone is the unit. Until and unless the mind does not release itself from the thing it clings the most, one cannot come out from variety. When the body dies we think death has come. This is because of ignorance. The sense of birth and death are taking place in the sleep of ignorance. Once has to wake from the sleep of ignorance and realize that all this is false. For example when speaking you refer your native town as “my jinnuru”. This is uttered ease. Similarly if you can realize your inner self with such ease then there is no difference between your country and my country, yours and mine.

One devotee told Bhagawan when he was about to die that he was leaving everything and going away. Where can I go? There must be a place from me to go, said Bhagawan. The one who pervades everywhere has no going and coming.

The mind has been with us for a very long time.

The friendship between the body and the mind has increased.

To break this alliance is tough. You know you are ignorant.

So, pool in all your resources to break this friendship.

Do not think ponder over your ignorance. It is just a waste of time.

Happiness and unhappiness is all the state of the mind. All the dust is in the mind. As long as the mind is there, there will be Ashanti (no peace). To keep the mind aside is no easy task. The mind has been with us for a very long time.



The friendship between the body and the mind has increased. To break this alliance is tough. You know you are ignorant. So, pool in all your resources to break this friendship. Do not think ponder over your ignorance. It is just a waste of time.

The mind requires a body. After death it cannot select a place and body for a rebirth. Only god has the choice and will to give a body. It is god alone who gives you a designation. Under the guise of ego you claim to have got the designation. Buddha not once did he claim to be a prince after he renounced his kingdom. One must analyse the weakness of the mind and make efforts to remove them. Then your mental health will improve. To attain the supreme truth, the health of both mind and body is important. Give a lot of importance to agnihotrakarma. Throughout your life develop good qualities and be more and more inclined towards the qualities that please god. This is agnihotrakarma. Do not leave this path.

Courtesy: A devotee