

## *Discourse of Sadguru Sri Nannagaru at Sri Nannagaru Ashram 24th February 2005 at Arunachala*

Only one devoid of body consciousness (the sense that I am not the body) will attain the worldless state. It is only the one that has reached the worldless state that realises the Self.

One has to come out of pride. Sankaracharya said; pride of wealth, beauty, education, status, or the thinking of oneself greater than the rest is all maya. Ramakrishna said that this is all leela (divine play). Bhagavan Maharshi held there is no maya, no leela and that you were never born. The Self is birthless, but as you do not know that you are the Self or Atman, you think you are born.



The Lord said in the Bhagavad Gita, that there is a pit that can never get filled and that pit is desire. When there is sorrow, we reject it because there is no sorrow in our true nature. But we welcome happiness because that is our true Self. So, if there is any kind of sorrow it means we are bound by attachment.

There will be two or three entrances to a house that we can use to enter. Similarly, we have many ways to realise the Self. Our way is Arunachala. God has shown this door for us. Even if we get angry and leave Arunachala, someday we will have to return because this is our entry.

After doing sadhana for sometime, many of us do not want to listen to what God says. But we want God to listen to what we say. When there is 'two' there is confusion – in oneness there is peace. Whether we love Him or not, God remains the same. Because our minds are polluted, we are unable to love him, but are unaware of this and so think we do not have God's Grace.

That which is seen is the world. The seer is the mind. Both are not true. A man asked Bhagavan, 'The world looks so real, how do you say it is unreal?' Bhagavan said, 'There are vasanas (tendencies) of the mind and it is these vasanas which make the world appear real. Get rid of the tendencies and then show me where the world comes from.'

God is beyond the senses and cannot be attained by them. For example the sun looks very small to our eyes, but it is in fact much larger than the earth. So, how far is what we see true? When even this fact about the sun is not true, how can we perceive God with our senses?

If you say you don't like a person try to find the reason behind it. We don't have feelings towards a stranger. We get the feeling that we don't like someone because we were hurt by something or by some act. Actually we like the person, but since our ego was hurt, the feeling has become negative. If we analyse the situation, we find that it is liking that leads to dislike. When our peace is disturbed and we become restless, we should first analyse the cause and then try to eliminate it. It is by Grace that we recognise these negative feelings and try to eliminate the source.

Some people, although they don't respect anyone, like to be respected by everyone. The Guru sometimes creates incidents which bring sorrow, like making someone abuse him. If analysed, we can see that the reason for the sorrow is the unfulfilled desire to be respected. After

understanding the reason we should then try coming out of it. By Grace our weakness is shown to us and also removed.

Teaching is the highest service. It is easy to construct a building worth millions, but it's not easy to bring a person out of sorrow. If, by words we try to bring a person out of ignorance, then it is also a part of sadhana. If our talking or preaching is not helpful in realising the Truth, then instead of wasting time in talking its better to count hair on a sheep's body!

When there is no happiness or peace in our lives what is the use of many possessions? If we haven't done good deeds in our past lives, we will not have the desire or even be interested in listening about the Truth. What is the use of having ears when there is no interest in listening about the Truth or the Self?

**Question:** How do we come out of individual consciousness which makes us think we are the body and mind? How do we overcome this?

**Answer:** Arunachala has brought you here for this purpose and will guide from within. He is a huge power and even if you leave Him, He will not leave you. He can make you overcome within no time. But as we are not fit or ripe enough He has to prepare us slowly and gradually.

A man said to Bhagavan, 'I want truth-realisation'. Bhagavan nodded. The man said, 'I want it now'. Bhagavan didn't reply. The man kept asking. After sometime Bhagavan seriously said to him, 'I am ready to give it, are you ready to receive it?' The man fell silent.

Similarly Vivekananda pestered Ramakrishna Paramahansa for realisation. So, one day, Ramakrishna put his foot on Vivekananda's forehead. At the moment Vivekananda was starting to lose body consciousness, he began to get anxious and worried, so started shouting, 'My mother, my mother, who will take care of my mother?' (By then he had lost his father).

It is said in the Upanishads, there is nothing whatsoever outside you. All is in the heart (spiritual heart), but there is a covering over it. Unless the covering (ego) is removed, happiness cannot be experienced. But because we think the covering is precious and valuable like gold – we find it difficult to remove. But dung is more useful than the ego because at least dung can be used as manure in the fields. If you are brave, strong, dispassionate and pure enough you can get rid of the ego and realise the Self.

A scholar gives meaning in the same way as a dictionary, but scholarship, education, children or wealth is not responsible for realisation. Lord Krishna said, 'Forget about realisation, you will not even understand the meaning of my words, unless you have my Grace.' It is not possible to even take a biscuit from a child's hand unless he is willing. Similarly, one can't get realisation without His Grace. Whatever you do, do it to please him and not your ego.

A hundred rupees is not in one rupee. But there is one rupee in a hundred rupees. Similarly, after enlightenment everything will come to you. The entertainment we get out of watching a movie or television is like one rupee, but enlightenment is like having a hundred rupees – it is not devoid of anything – it is complete happiness and fulfilment.

To overcome the body, mind and intellect you need not sweat and struggle. It is enough to have constant remembrance of God. Love Him as much as you love your children or grandchildren.

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