

## *Discourse of Sadguru Sri Nannagaru 19th December 2002 at Tadinada*

My dear Kiths & Kins in Self,

Many people here are asking me to impart mantras. Those who repeat mantras must try to notice the place from where the sound of the mantra starts. Then the mind will get dissolved in the heart from where the mantra starts. Everybody has the thought 'I'. If we search for the point from where this 'I' emanates, then also the mind reaches the heart and dissolves itself. Bhagavan taught this Truth to Sri Kavyakantha Ganapathi Sastri.



The body is proving to disease and the mind likewise is prone to tension. One who has not mind has neither agitation nor tension, usually we advise not to hurt others. But Sri Krishna the lord tells his dear disciple Arjuna not to hurt himself. Those who identify themselves with the body are hurting themselves all the time. Now we think quite naturally that we are the body. But till we can feel as naturally that we are not the body but the Self(soul) we continue to hurt ourselves.

As a Jnani has realized the Supreme Truth he never tortures himself. Our bodies and the names and forms of

these bodies may be diferent but the inherent. Truth in all of us is one and the same. Until this Truth is realized we continue to torture ourselves as well as others.

By the repitition of the mantra we achieve concentration. But the mind is as alive as ever. When the mind finds out its own source it loses itself. A snake subdued is dangerous but a dead snake is not dangerous. Some people fast one full day and eat double the quantity, the next day. This is the way of the subdued mind. God has advised us for our own good to control the senses and the mind.

Those who are suffering from indigestion should avoid oily food and condiments. Fried food is also to be avoided. Eat only that much that you can digest. God Krishna tells us to be moderate in food intake and activities. Unnecessary friendship and gossip are niether useful to the society not us. People will degenerate by such habits.

A Jnani and an Ajnani may sit side by side. The outward appearances may look like alike but the inner grain is entirely different. We remember great souls and God to get ourselves purified. If we bow to the good and hundred times we must bow to the evil a thousand times

because we will be learning a thousand things from the evil. We do not get benefited by getting unduly agitated. How long can we be angry? We must ultimately be changed in the heart. Both the good and the evil help us to change our attitudes. Hence, we have to bow to both of them. Sri Krishna tells us to get rid of attachments and hatred. But how are we to proceed to get rid of them? Only remembrance of God is the sure path for this. These doubles, raga and dwesha' (likes & dislikes) can be subdued by giving due respect to our Soul, elders and Gurus. The Supreme also resides in our hearts comes in the form of our Guru to enlighten us. When we realize the immortal Self by surrendering to the Guru we come out of darkness into full daylight and get illuminated.

Everybody is afraid of death. Because we are losing this body and can no more see this place, Tadinada or us in it. Analyze - what does it matter whether we see them or not?

Sankara Says 'we adorn a bullock with some beads. Whether the beads are in its neck or have fallen down the bullock does not bother about'. In the same way a Jnani is not concerned with having or leaving a body. Krishna warns us about the value of time, which is far more valuable than money, fame or power. When death is eminent God will not wait even a moment more. If we lose in business, at some time or other we can pick it up. But one moment lost is an irretrievable loss. So, either repeat mantra or have satsanga (society of holy people). Hear their teaching when we go on hearing about the higher consciousness (chaitanya) we come too long to get it. The truth within you is birth less and deathless. You are that many people glorify worship of Gods, japa and other austerities. But they do not tell us about the Self as they know it not.

There are two things called Vidya and Avidya (knowledge and ignorance). The misunderstanding, which makes one think that this perishable body is Self is called Avidya or ignorance and vidya is that which knows that which always is, is the Truth. Guru is one who lead us from Avidya to Vidya. When you have leisure study Gita or the 'Talks of Bhagavan' or Ramana Bhaskara one should not be inattentive towards this study. Is it sufficient if we study; is it enough if we hear about God? These are the questions that people usually pore. If it cannot be understood by just hearing, do you think you can understand without even hearing? There is peace and bliss in our hearts. So please do not make it sour and bitter make your hearts sweet by removing the sourness and bitterness. The bliss that Bhagavan attained will also be yours. But we must make this attainment our goal we must target for the permanent bliss, not the impermanent joys of world. Everything is God and effected by Him. So, if sorrow affects us find out the cause and remove it and there will no more and sorrow.

The primal cause is God himself. Somebody asked me who the cause of God is? There is not cause for God. The causeless cause is God. He who wants Liberation does not feel that anyone outside is his enemy. His own desires and his own attachments and hatreds are his enemies. One is material wealth and the other is spiritual wealth. To acquire even material wealth is difficult, but much more difficult is to acquire spiritual wealth. To acquire this wealth we have to control our sense and minds. If we work keeping the mind steady in the heart we will be enlightened. If we are peaceful and happy the world around will also be the same. The world will be peaceful and joyful if we are peaceful within ourselves. If we are sweet in the heart the world also will be sweet.

Swami Ramathirtha says - 'we want reformers, and reformers but not reformers of the world. We want reformers of themselves'. Recently one gentleman read a book by Bhagavan and commended that he had not changed anyone. Even nobody has changed you can change yourself. Can't you? Chandrababu Naidu says he will live and work for others. If he does that he himself will better himself, because he is one of those for whom he works. Self-betterment is betterment of the world.

Madness is of the thousand varieties. Leaders say we work for good of people. But we do not see any people around them. They cry out that people are not recognizing them. It is very funny to hear them. If we read news papers we will understand how ignorance is dancing in various garbs.

Why all people not have same desires? According to the tendencies of the previous birth one likes to have power, wealth or fame. Only the few have the longing for the Self-realization and for nothing else. 'O Arjuna, open your eyes to the state to which nothing agitates you, either pleasure or pain', says the Lord. All of you try to attain the state. Some are trying and some have attained. Some work for Money, some for fame. In those vast congregations only a handful try sincerely for the Self.

If there are 5 vacancies, hundred are called for interview. If none fits the job another hundred will be called. Likewise amongst hundred trying for Self-knowledge one may get it. Otherwise they have to put more effort.

Each person got a body. So long as we feel body is mine and my name is such, we cannot get real happiness in the heart. If somebody derides us new feel unhappy if we are not identified in name and form, we are not disturbed. We remain as before.

If you want to perform worship and austerities, go ahead. You will get some merit and will be reborn to enjoy the fruit of merit. This is not the point. Try to understand the subject. We are dealing with it. If one does self-less service one's heart gets purified. Then we can understand the words of God. Otherwise even if he sits near to you, you can't cognize him.

What happens when one dies? Where we go after? These people ask often. Bhagavan says 'wherefrom you have come to the body? Why don't you ask this question?' Ignorant question starts with identification of body. Well if we does what does it matter? All of us want to continue in this body forever. Because we do exist always, we do not want to die. We must die easily as drinking a glass of water & without suffering. All these things arise due to body identity and the body should die anyhow.

Leave this point alone. What & who are we now? Analyze this fact. You will find that ego is the root cause for troubles. Go beyond and be in bliss & everlasting peace. Are the pleasures we enjoy are real happiness? No. We lead a slave's life. Today's friendships turn hatred in few days. This slavery unavoidable if we depend upon others for our happiness, and someday-sorly pain and sorrow will result. This dependence bring rebirth. It is dangerous to depend on others for our happiness. We will whirl on the wheel of birth and death and unable to get out of it.

There some people who run for gossip as soon as they finished their lunch. Their minds are already spoiled. These people go out and spoil other minds. In Truth there is nothing out side in the world to enjoy. We imagine there is something, which gives us pleasure in the out side. What is seen is always a dream. We want to see and hear what we ourselves think well or bad.

Birth and death are related only to the body. They do not touch even a whit of the consciousness within. That is quire powerful and strong. You who do not love that can't be enlightened. You make fast friendship with ignorance and love it extremely and just talk superficially bought-getting knowledge of the Self. So you will be burning yourself with ignorant thought till you get to know your true being. You must respect knowledge, make true friendship with it; get the grace of the God.

All these are not taught in the schools and colleges. They teach to fill our stomach. Praglada says 'we must study and study until we get real immortal knowledge.' There are many fields of knowledge, but am the knowledge of the Self' says Krishna.

He who depends on the joy of the Self gets illuminated. Till then we are all just slaves, nothing else. Till this bond of ignorance breaks you will be thinking you are the body, which you are not. You will not stop torturing yourself. If you afflicted by pain or sorrow first find the cause. You need not become tense. This is not submitting a thesis for doctorate. We must analyze our self. Is there something called mind? Why are we agitated? What is mind? It is aggregate of some desires and thoughts. If we find some qualities in other as that is the sign of ignorance. Instead look at the consciousness we will become that.

Return good for evil. Return love for jealousy says Jesus that is not to uplift others but you. Then you will reach the cave of the heart. Worshipping me is not what you should do, if you can't change your heart. Unless there is total change of our attitude this worship and sadhana become a mere pastimes. If we can look at the consciousness in others our own level of consciousness increases. If we look at the outer aspects our thoughts get polluted instead of purification. If I concentrate on looking at all qualities manifest in you and not at the inner consciousness that is the sure sign of my ignorance. But I don't see qualities but consciousness, since jnani is the consciousness itself.



The innermost of all thoughts is the ego. It makes you think that you are the body. That ego brings about all troubles. If we go on reflecting all thoughts we cannot get rid of this ego. Ego does not mean anger. It is like serpent. It gets identified with the body The Lord; the master is in our hearts. He must come out and give us peace and bliss. When we want to bring him out the ego serpent, stifles the thought and in our ignorance we identify with this serpent, the Satan. Hence we do not try to get rid of it. The Lord in our hearts must someday come out in His Grace and swallows this ego. Till then we can't get out of its clutches by our own effort. When we are trying to overcome this ego we get the grace of the Lord, and He removes the ego.

There is no clarity of mind, sight and speech in some people. They look at everything in a lazy, incomprehensible way. The clarity and knowledge in the mind shines through the eyes. There is no difference between subtlety and grossness.

The subtle manifests itself in the gross. If there is clarity in our thoughts it manifests in our speech also. When we are ourselves not clear in our minds, what can we teach others? We should not start speeches without this clarity and it is better to keep quiet rather than speak in ignorance.

The mind should not be used too much. Some people scold others very much and in long run it becomes a bad habit. Serve others if you can. Otherwise keep quiet. Do not try to do something unnecessary if you could not do useful. It is like breaking down a house because you can't construct one. Such egoistic actions throw us into dark regions. God is witnessing every thing in his creation. When one who dislikes us starts calumniating us we had better understand that they don't like us and keep quiet. It is but natural.

What is natural is always the same but the unnatural takes the form of different emotions. Suppose you have a desire. If it is obstructed in its fulfillment you get angry. Anger brings on fear. 'How can you be happy with holding this chain of reactions, Arjuna' asks Krishna.

Man rather an ungrateful creature. He doesn't feel grateful to the good as well as the bad. He wants to be happy with wife & children. If he has to take care of his parents his desires gets obstructed in many ways. If does not look after them he is afraid of public censure. Some mother's cater to the children's likes and dislikes in cooking and sacrifice their own comforts. Parents sacrifice many things for the children. Children may not show due respect for their sacrifices. But some wait for death of their parents to enjoy everything unimpeded. If we can't grateful to those who sacrificed for us how can we grateful towards those, whom done mischief to us.

Let us try to better us by attaining huminity and get the knowledge of the Self by discarding identity with our bodies. Towards this end let us be grateful to both good and the evil. Rig-veda say's O Lord may I have only those thoughts which make me turn inward'. We act according to our thoughts. Good ones bring good actions and words. Goodness help to get Self-knowledge. Love the good and increase the goodness. Stop mere wasteful talk and do real good to all. Work with love. If you can't love, where is goodness and knowledge? See good in all.

Because there is differentiated attitude in the mind we see differences in the world. As long as the mind exists we can't but see diversity outside. When the mind dies we can be one with all, forgetting all differences. Swami Rama Tirtha says, we have rain in the morning, hot sun in the afternoon and cold in the evening everyday. In the same way the three qualities, satwa, Rajas and Tamas alternate in us in every moment.

It is a sign of gross ignorance. If we think that world, the God and we are different entities. But in Truth all are one in the heart. Due to this innate oneness we can understand each other's attitudes. But do not concentrate on them. Look towards the Self. Do not break your head about the past. Do not build castles in the air about the future. Be in the present. He who says God is not and God is Is are both ignorant. You declare that you are. Find out who you are and you will know the God.

In your natural state you are not unhappy but you are unhappy in unnatural state. When the cause of unhappiness removed you are happy in your natural state. The thought of death and where we go after are arise when we think we are body. If this body disappears and another appears that is also a thought only. Only when you are released from thought you will be peaceful. That is the natural state, where there is no thought of 'I'. That is liberation.

If you have headache and are relieved of it, you come back to normal health. Same way if devoid of body-identity we are in deep-sleep state even in our waking state. That is our natural state. The thought of death and where we go after are arise when we think we are body. If this body disappears and another appears that is also a thought only. Only when you are released from thought you will be peaceful. That is the natural state, where there is no thought of 'I'. That is liberation.

If you have headache and are relieved of it, you come back to normal health. Same way if devoid of body-identity we are in deep-sleep state even in our waking state. That is our natural state. That which is true always remains. But unreal is temporary and also unnatural state.

Bhagavan tells us 'whatever we are, if the mind dies you are peaceful and happy. You are always the same, when you were not born, or born or die'. But we can know this Truth only when the mind is dissolved. Unless we know this we do not have the peace. Whichever the path you follow and get rid of this body-identify, good thoughts rise and bad ones not raise. As you go on reducing the evil thoughts you will get elevating thoughts. This is in your own hands, not in pachayate(court) settlements.

Bhagavan says the root of this tree of samsara is the basic thought 'I'. To remove this devotion, good deeds, meditation, and other paths are prescribed. Even if we are in the vanaprastha as long as this false 'I' is not rooted out all the wordly thoughts continue to rise. There is no compromise. So there is no other way, but to get away in to the heart.

Guru will not leave us alone. Life after life he will chase us to the realization. If someone explains clearly we comment his speech. The point is he has spoken ill or well, did the speech made you to go inside and eradicate the original ignorance 'I'? Are you trying atleast to eradicate? If you just start, God will do the rest for you. Just act as if you do some sadhana, God will take up the work and finish it.

In book 'Who am I' Bhagavan asks us to root out the 'I' and 'Ekanma panchangam' tells us there is nothing like an 'I' thought. It is a fallacy, illusion. There is no birth of 'I'. If you not remove it, you can't realize Truth.

Bhagavan asks us, 'are there so many suns? The sun is only one and is reflected in water in the pots, Wells, Rivers. Likewise we are thinking that we are different. But when the identity of the mind with the mind is lost the remaining is just one and one only. In the same way the differential attitude of good and bad is in our tendencies. When this is removed everything is one and the same.

All differences are in our tendencies not in Self. When we transcend them there is silence, eternal silence. Hence do not be elated just because you have taken a human birth, but make some effort to do some sadhana. Do not give up the attitude of equality. 'Be a yogi'.

Anger, desire, and jealousy are distorted qualities. To get rid of them by the remembrance of God is the only way. We cover our Self with sheet called ego. The ego does not have any business except to keep down under foot the knowledge that is in us. Because when that knowledge rise up ego has to die. So, neither goes away nor lets knowledge become effulgent. Whatever comes in the way of getting knowledge should be removed like a thorny bush. You can become a Buddha's kith and kin or Buddha himself. Buddha aska, 'if a thorn enters your foot, do you start enquiring what it is and whence it has come or will you simply remove it? In the same way see if there is any ignorance in you and remove it and your job will be over.

Until you experience God you are as good as zero. If you start searching where it really is one day or other you will find the Self. The Self is in the heart. Merge in it. Turn your vision within. Control word, thought and senses. That is sadhana. Krishna says that God is in every heart. Well it is not enough we hear it. You have to learn to behold him there. If you can have this vision of God in your heart, sorrow exists no more. The original thought vanishes. Then your sadhana is not to find him out. You must learn to behold Him there. This is the only sadhana. No sorrow or pain will touch you then. This Satan ego tells you to do many things, have Tulsi plant, go round and round, do fasts, austerities, bathe in the holy rivers, and so on and so forth. Hence you must hit the snack on the head.

The ego has only one aim that knowledge not to rise up because then it has to vacate. So it tries its best not to let the knowledge out. Bhagavan says, 'O Arunachala! What is this Satan before you?' Whatever yoga you practice, whoever your Guru is, you can't get realization unless sahasrara is pure. So, ego tries its level best to prevent this purification. Bhagavan exhorts us not to think of anything that is not Self. Hence do not give scope to thoughts other than the thought of Self.

Thank you all!

Love to all! Bliss to all! Peace to all!!!

Ohm Shandhi! Shandhi!! Shandhi.hi!!!

Courtesy: Raman