

## *Discourse of Sadguru Sri Nannagaru* *13 September 2009 at Jinnuru*

My dear soul mates,

We are not preaching these speeches for time pass, you all have to be reach state of bliss, and happiness, until and unless you experience that happiness you cant avoid to take rebirths. Our Guru Acharya in the context of Vivekachudamani he told the person without relationship with senses,mind,body and world only he would attain such blissful state, wherever he might be, whatever he might be even if he doesn't have any followers, he always swings in the state of happiness and such person is more powerful person. Every person likes his body. You love your parents, and similarly your parents love you this love is not true. You think if you give gold, money and assets they will look after you, these are all jealous actions, similarly the world is also same. In the Bible it is said "I am always there", such state has to be reached. We are thinking we exist now, then why are you thinking we dont exist after we die? The truth exists before and after death also. As you can experience the body, senses, and mind you are unable to experience the truth. The truth always exists. In your deep sleep, there is no body, no mind, no god, you dont experience anything but you exist, and also you are happy, such state is to be attained. The goal of all our practices is to attain such state.



All say withdraw the attachment or affection from all people, but towards Mahatmas, good people dont withdraw attachment, this is said in Bhagvatam. If you are not attached with good people and Mahatmas you will lose something precious. By not being attached and affectionate to the holy people, there is nothing that they lose, but for us it is very useful. When you are near to jasmine tree, even though if you dont want to smell, the fragrance oozes similarly when you are with good and holy people unknowingly their vibrations will be on you, and you would realise what is in their heart, it is also in our heart the zeal to know or realize in our heart intensifies, this is said in Bhagvatam.If there is a candle that is glowing, with the help of this candle we can make many other candles glow, if there isnt a candle which is glowing how can you make an effort to glow other candles? By acquaintance with the Mahatmas without your practice, you will get peace and happiness. Some

people are very selfish, cruel by nature, with those people in course of time you are left with sorrow and distress. So always dont leave Mahatmas company, if necessary increase your attachment and affection with Mahatmas, you will become pure.

Bhagavan always used to love "To Be", nothing led to amazement or surprise for him even if it was good or bad. For him the main purpose was that the body came to experience prarabdha(actions or karma). If it is good karma, your life goes happily, if it is bad karma, your life ends up sorrowfully. We cant stop either of those actions. After experiencing all prarabdha or karma the body dies. There is nothing to be surprised. To think it happened this manner or that manner it is just pain to our mouth. Bhagavan said by prarabdha the body will act and die, even if we are worried we cant stop what is going to happen. If there is a thing that is not going to happen, even if we struggle to make it happen it wouldnt happen. So Bhagavan said "To Be" is the best solution. For this Bhagavan gave an example,for the happiness of Ravan and to prevent him from Death many people tried their best. Ravan approaches Maricha to wear a disguise, then Maricha replies - "To bring sita to you, you approached me you are doing wrong, you dont understand the fact that Rama is not a human being he is God in the form of human. You are a King, and we should seek your happiness, by bringing sita to you, you will not be happy. Not only you the whole lanka will also get ruined.Please dont bother about sita." then Ravan will leave. When you are working or doing friendship with anyone you should seek their happiness. When you dont seek the happiness of your friends then how can it be friendship? It is not friendship it is enmity. Surpanaka intensifies Ravan's anger by saying Sita should be in your kingdom. So Ravan again goes to Maricha, he tells him the same words. When Ravan first approahed Maricha he was in purity in nature(satva guna) so he listened his words and left, but when he latter approaches him he is in destructive nature so he doesnt listen to his words and says I will not leave you if you dont obey my words, I will kill you. Maricha thinks with intelligence, "if I wear a disguise of deer I will die in hands of Rama or else I will die in hands of Ravan". So instead of dying in hands of a fool or demon he thinks it is wise to die in hands of a god or sage. We are also the same, when we are in purity in nature we listen and we practice but when we are in destructive nature we dont listen to anyone, or it doesn't even go to your mind. Vibishan also said the same thing to Ravan, when destiny is so strong we fail in listening to anyone, not only to Ravana but also it applies to any of our lives. How Ravana left all the good words we also leave the good words because the destiny overcomes the good words.

If a man is transformed into purity, the words that he speak and the work does he do would be so sweet, beautiful and pleasant, even if we want to describe through words it wouldnt be possible. This person can do all actions and karma as the normal human being does, but behind all actions lies the peace and happiness. Sri Rama says these words when he saw Hanuman, Oh Hanuman! how purified soul you are! if the inner heart is so purified why it would be impossible to attain blissful happiness. There are some people who move their hands and legs while talking, but their eyes and mind are full of hatred. It is said, some people even though experience poverty in their lives, their mind is full of richness and happiness. Even though if there is poverty in your house, but if your mind is filled with richness then you would always think for the welfare of the others.

These practices are all to divert your mind to inside your heart. In deep sleep naturally your mind falls into heart no additional practices are needed.If you keep your mind in your heart then it melts. We are in deep sleep only when mind falls into heart. In deep sleep without any effort, naturally your mind stays in your heart. Similarly without any efforts the mind should fall into heart during the wakeup state. In that state there is no mind, the truth reveals in that state. Do pranayama, be with holy company, do work without any expectation, be devoted to guru, by all these practices, the mind slowly reaches into satva(good) state when your mind reaches that state, your tendencies automatically vanish. Even if you have one tendency your mind comes out.When mind is in your head it blows up, but when your mind is in heart it melts, that is the difference. For the mind to be stable in deep sleep no effort is needed.But for the mind to be stable in wakeup state we need practice or effort. As you do practice, the mind goes into heart and comes out. Effort is needed until your mind stays in your heart without your practice. Till then sadhana or practice is necessary. To operate any person, all preparations are made to



that person before we send the person to operation theater, then the doctor performs the operation as required. The outer guru help is to push your mind inside. Real guru is in your heart only. when your mind is inside then the real guru performs operation as necessary. For the doctor to operate he should reach the patient, without patient doctor cant operate on anything. The outer guru's duty is to bring your mind to inner guru. When your mind is in inner guru's hands he would cut down the mind and gives his form that is GURU. The inner guru will take a form and comes as outer guru. He will walk with you, he will talk with you, he will ask about your welfare. The goal behind all these actions is to push your mind into heart, all the other actions are temporary and dream stuff. As long as there is this world, the humans would take birth and die. If you dont know yourself, and if you dont reform yourself, then how will you reform the world? This is maya. The person who was looking into the world before you took birth the same person would look into this world even after your death. Who are you to reform this world? To this world there is a God, he would rule this world. If you are reformed, the fellow human beings will also take an example of you and a thought would come into them to change. We neednt instruct a person to do good. If you do good, automatically the other person would take an example and would feel to change. Please dont leave attachment and affection towards Mahatmas and good people. If you leave the company of good people, suddenly your good behaviour would vanish. For all the people who have faith in god there is no death. If you have 100% faith in your guru, after your death if you take rebirth this faith would bring you to guru. Hence for the people who have immense faith in guru there is no death. Your devotion, love and faith should be long lasting. All the people who dont have devotion, always think to insult the people who have devotion. If your devotion is not long lasting, then because of the insult, your devotion would vanish. If your devotion is not long lasting because of worldly circumstances, your devotion wipes away. Guru doesnt leave you by just teaching. He would thrive hard to take you to the state where he is in. Dont worry if you are being insulted. There will be some kind of persons who would wait for an incident to always insult you, that is the behaviour of bad people or faithless people. Even you might die, but your devotion and faith towards god shouldnt degrade.

According to your prarabdha you would get happiness or sorrow. When you get happiness dont overwhelm when you experience sorrow dont go into depression. Even if you are respected or not respected, dont take this into your mind. You should try always for your mind to be same in all states. Even if good days or bad days come into our lives, there is no guarantee that they stay always the same. These are all not real. Your good luck is maya and bad luck is maya. All wealth is god's, according to your prarabdha he assigns some to you. Once he would give, once he would take, these are all dream stuff, dont carry this stuff into your minds. If you are attached with these actions your mind would come out but it wouldn't go inside. Until and unless your mind goes inside you wouldn't be part of bliss. Oh Arunachala ! I am in the fist of ego, if you cant make me bring out of this fist of ego, who can bring me out?, this is possible only to you. Bhagavan once said, please bring me out of this fist of ego. Some people think this body is everything, bhagavan said to remove that feeling.

Now I will explain about memories and habits. I always have a habit to wear a watch everyday, but I forgot to wear today, even then I am looking at my hand to see the time. Similarly, on this earth we will leave for some years, after death we will think where did this body go? once we realize that body wouldn't come back, and we dont have any relationship between me and body, we stop wandering about the body. Rama said Hanuma you are a humble being, your inner heart is so pure, it is so peaceful. When your inner self is so pure, why wouldn't be possible to achieve unlimited bliss or self realization. He didnt say you would get realization, he said with so pure inner self why wouldn't be possible? Even if you say I dont want realization it would come to you irrespective of your desire. Whatever we are thinking as I, that I is not us, Without attachment to body, mind, and senses there is one I in the heart. That is real I. When you die they will take your body to the graveyard and they will burn your body. If your body dies you should die, but you wouldn't die, because you are not the person you are dying. Irrespective of your existence of your body there is something in heart which exists all the time. Even if you die it doesnt die. These are not just normal sentences, or you can learn from some books etc. These words go into your mind only with guru's grace. With death experience, he went to the state where there is no attachment with death. Teaching should be not like the regular education that the teachers teach, the ideal teaching should be like how the mother brings her child onto her lap and teaches. This was told in sastras.

LOVE TO YOU PEACE TO YOU

THANKS TO ALL

Courtesy: Greeshma Myneni