

Discourse of Sadguru Sri Nannagaru 23 Sep 2009 at Hyderabad

My dear soul mates,

In our heart there is a blissful state, this is not a temporary state. Our body is temporary, and it will die. Sometime prior the body did not exist, presently we feel the body exists, and after some years the body doesn't exist. One interval of time has bought this body onto earth; the same time would take this body. "I am in the form of time", this was said by Lord in Gita. It is predestined on what should happen in what period of time, we don't have any power to stop the things that would take place. Every hour is predestined, what is going to happen in this hour will happen, by our mere wish the things that would happen in this hour wouldn't change. We don't have any power or right to change a second. Life is not a flower garden. We might face many difficulties; we might face many unlucky circumstances. Today we might have wealth and health; tomorrow we might end up in poverty. We can't predict what is going to happen in future. We can't stop what is going to happen, so let it come, and we have to face every situation. Many things happen against our will, we have to take all things positively. We should never take things negatively.



One of the devotee asked Bhagavan - "Lord said - I exist in every heart as super soul, if he really exists, then I should be able to see him, why I am unable to see him?" Bhagavan replied as - "Come out of the wrong thinking, wrong habits, even after that if you are unable to experience the bliss in your heart, then ask me this question again". Leave about the common people, even the intellectual and genius people also have started searching for inner self in sastras. Sastras said "Self

is in your heart". We stopped searching in correct place and rather we are searching in wrong place. As we prolong to search in sastras we might get materialistic knowledge but supreme knowledge or supreme happiness cannot be attained. To start any business you might need money, but to acquire supreme knowledge we don't need money. The zeal to know is enough. This is explained by Jesus here - "Ask, you shall get. Knock, it shall open." Our effort should be sincere. If you want to know the supreme knowledge, for all these actions devotional support is absolutely necessary.

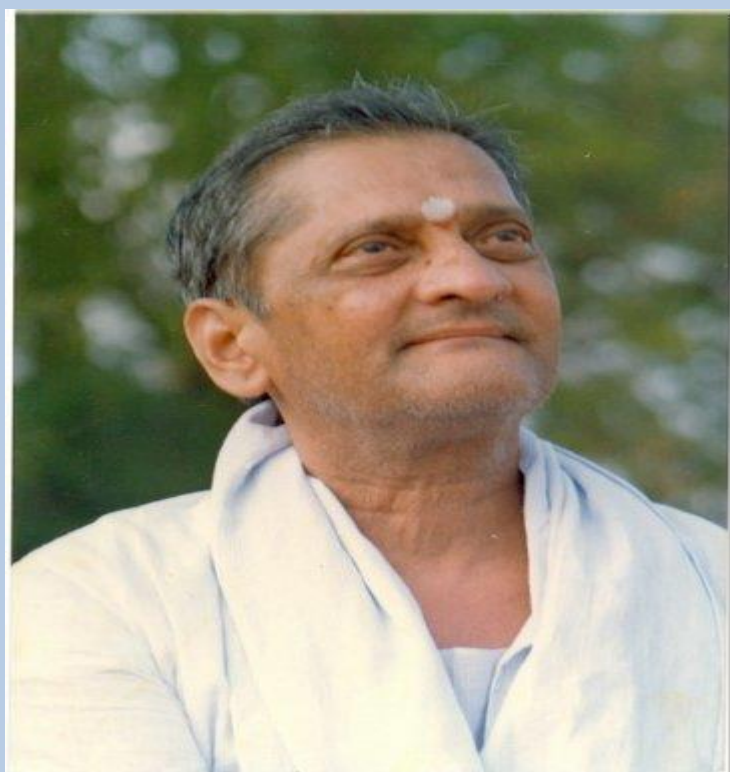
When you listen to spiritual words or when you see good actions, that is not enough. We should more and more remember and practice those words. By doing all these actions our mind will slowly fall into heart. When it is in heart, the mind is destroyed; there you would experience the real blissful state. Remembrance would make you reach that state. We shouldn't forget remembrance, by remembering and practicing, you will slowly experience the happiness and bliss in your heart, and then your mind doesn't move onto worldly matters. If you offer fresh grass and dry grass to the cow, the cow doesn't move to dry grass at all. Similarly, when you start receiving the happiness and blissfulness from your heart our mind wouldn't wander on worldly happiness. We are wandering for happiness in movies, friends, marriages, TV. Every man does an action for happiness, but he doesn't know where the real happiness lies. Ramanacharya said "There is no wrong having a desire for happiness, but you are searching happiness in market. Happiness is not outside; it is in your heart. Search inside, even if you don't find today, you will definitely find in near future". With Discrimination, and dispassion towards sensual objects move inside, do your sadhana or practice sincerely. Your practice might taste unpleasant at the beginning, as you move inside; you will feel the sweetness and it will be very useful to you. To know how to talk or how to behave, we need to have discrimination and intelligence. Such person can live happily even if he doesn't have money or if he doesn't have knowledge. In future, we can live without wealth or knowledge but if we don't have discrimination or intelligence we can't live happily in this world. You might be very rich, but if you don't have intelligence this world will not allow you to live happily, that is the nature of the world. If you don't have subtle intellect the world will cheat you. You are earning money for your children, you are spending so much money on your children's education, these all actions are good, but along with this education, intelligence should also be cultivated. If you are unable to cultivate the intelligence or common sense along with their education, all these degrees that they acquire are waste, they can't live happily.

Holy company is very important for us. In the presence of holy company, the zeal to reach the blissful state increases. Einstein once said - "if required cross the borders of earth for holy company". By doing more and more practice we might not go one inch inside, but if there is grace of guru he would pull you from inside. Outside guru will push you; inside guru will pull you towards him. Outside guru becomes close to you, he himself makes you love him, by this love he would shower grace on you. If there is grace of guru, we are done. By our practice we might travel certain extent but later he has to pull you towards your heart from inside. By nothing we can fulfill the gratitude towards guru. Gratitude towards guru is fulfilled by listening to guru's words, understanding his words, remembering his words, putting his words into practice, and reaching the state of guru. If you are getting sorrow, if you are depressed, it implies he is making you taste the sorrowful state. He would make you think, why I am getting so much sorrow? He will also make you understand that this sorrow, unhappiness is not real. Without the help of our practice, sadhana suddenly he would push you into heart that is 'Guru'.

We are all afraid of death because we think this is truth or real. We think we don't exist if we die; this very thought brings fear in you. This fear doesn't go by mere practice; along with practice understanding is also necessary. By understanding you can discriminate between the things which are deathless and the things which die. You will also set the goal as to reach the deathless state. Instead of chanting and meditation, importance should be given to constant remembrance and understanding of words. The great acharya, by mere teaching he used to take you inside. He used to teach by being that, so there was clarity in his teaching. He doesn't have to teach us by words, but with mere grace on us he is preaching us. It is said that without words, by looking into Buddha's face one would realize the self. By looking into his face, we can see happiness, bliss, in his face, this will become our inspiration, so our zeal to reach that state automatically increases, and this is also obtained by his grace. If we have something we can give, if we don't have anything how can we give? Buddha doesn't have anything but happiness, bliss and peace; this is everlasting and doesn't degrade at all. His love is such that,

with less investment we would obtain more profit. He might make us do practice, but his efforts to inspire us can't be expressed, such is the greatness. To make us awaken, his grace is enough.

It is not easy task to kill or lose your mind. To lose your mind is killing yourself. Do we feel happy killing ourselves? NO. To lose your mind we might do many practices, but it is not actually dead. It might appear there is no mind, but mind exists normally and some point of time it would again blow up. Wherever you might go there is nothing other than emotions. As long as we have emotions we can't avoid wandering of mind. You might think, I don't have any emotions, I am a very good person, the very next moment he would make you experience that there are still feelings or emotions in your mind and they are not gone. He will shake your emotions or feelings. He might put you into the gap of door and push you hard, and then what you wish might not come true. You might think why is this happening to me? He will then bring out mud that is in your mind to your intelligence. He will make you realize that there is lot of mud in my mind; I have to clean and overcome this mud. By knowing the disease surgery begins. What exists in guru's heart also exists in our heart. The difference is Guru knows what exists in his heart, but we don't know what exists in our heart. The obstacles are our weaknesses and habits. Guru will shake your weaknesses, make you realize what are the weaknesses that cause you pain and then he would do surgery to remove those weaknesses. He will put maximum effort for you to get out of these weaknesses. He will also create circumstances where you would be insulted from the people whom you like most. Without patience, your heart doesn't deepen. To realize the inner self your heart should be pure. To purify your heart you should reduce the attachment with your body. Our sadhana should be in such a manner that our attachment to the body doesn't increase by our talks or by our actions. With our actions, talks, we are increasing our attachment to body, name and form. Hence forth, we should be careful while talking. We have to think and analyze whether we are talking necessarily or unnecessarily. Guru's work is to purify our heart. We are searching for happiness outside, but Guru makes you realize the real happiness and bliss is in your heart. He would make you move internally. Some people are selfish, some people along with selfishness they have cruelty also, it is dangerous to be in company of those people. By being friends with those kinds of people we will be left with sorrow and distress. They will show you hell now itself. You should be careful and intellectual while choosing your friends.



The answers that are answered by Ramana are fundamental. Without intoxication, he will do surgery. Doing practice or sadhana is also pain, but without causing you pain he would make you travel long distances, because this is not scientific knowledge it is by self experience he will teach you. Whenever someone asked question, Ramana wouldn't say give me some time, he used to answer promptly, this is divine action. Once a devotee forced Bhagavan saying - "I want self realization now itself". Bhagavan replied -"If I give now, can you bear or accept it?" Hence Guru operates slowly. He will bring out one after other weakness and make you purified. Without removing tendencies we can't be purified. If you still have tendencies after being in Samadhi, it wouldn't

last long because the tendencies will bring you out. Before you die, the tendencies will wander around you. The tendency which you like most at the time of your death would bring you rebirth. You might think or say that I would chant God's name when I leave this body but you can't chant or remember his name at the time of your death, because we don't like or have faith in God. Only for time pass we are remembering God, but our interests and desires are different and they are rooted so strong in your mind. These all arise when you die, mind suddenly attracts our desires and interests at the time of death. So, until and unless all tendencies are removed we can't believe it, because even if we realize the inner self for a moment it doesn't last long.

Palani Swami used to be like a shadow of Ramana. He used to be always with bhagavan. He is a great dispassionate saint. It is hard to attain victory over God's Maya. When it was four days before death he suffered with high fever. Some devotees brought mangoes for him and gave it to him. He loves mangoes. He dint put them aside, but he cleaned the mango and was ready to eat. At the same time, Ramanaswamy arrived. Being a big saint by himself, after seeing Ramanaswamy he hid the mango. Bhagavan was acting like as if he doesn't know anything. He sat beside Palaniswamy and asked how is your fever etc., and then said I can smell mango here. Palaniswamy lied and said "There isn't a mango here". The desire to eat mango made him to lie. Bhagavan said - "you are saying there is no mango, then how can I smell mango here?" He went to the place where he hid mango, and took the mango and sat in front of him. Without giving a piece to Palaniswamy, he ate the entire mango and thrown away the seed. If we say don't eat, it dint seem like he would stop eating, hence Bhagavan ate full mango and left, that is 'Guru'. He will look into your weaknesses that are troubling you, he will remove them and at last with his hands he gave Moksha. After coming out of this ignorance we should think at last we came out but until then we shouldn't believe this mind, it will play all sort of tricks. Guru with his teaching will bring maturity to your mind. If you are not getting matured, he will create some instances to bring maturity. To make you awaken in your heart he will create those instances, but that is not life, these are all created by 'Guru'. Hence, if we have guru's grace everything is with us. Some think this spiritual knowledge will help you after you die, it is not like that. When your body is on earth, happy and sorrow moments come according to your destiny. Even if you are in hard circumstances or in sorrow by having this eternal knowledge you will always swing in happiness and bliss and peace. If you think this will be useful after death and it isn't useful now, it implies you don't have proper understanding. If you have money in your bank you can withdraw the money whenever needed, similarly the knowledge acquired will be useful when you have to face hard circumstances. Between any hard circumstances this knowledge would help you. Lord had said in Gita about what actions we have to do and what actions we shouldn't do. We should do as per his advice, we shouldn't argue he said to do this, why shouldn't we do this? Arguments are unnecessary for us. If these questions arise in your mind it implies there is no surrender in you. You should have living faith towards 'Guru'. He exists in our heart and he observes every single thought we get, we should answer them. Hence when you talk, when you act be careful. Carelessness, disinterest is not good. By only faith you will realize self.

LOVE TO YOU PEACE TO YOU

THANKS TO ALL

Courtesy: Greeshma Myneni