

Discourse of Sadguru SriNannagaru 29th July 2012 at Jinnuru

Ramakrishna Paramahansa used to sing a few songs when he was young. Here is a song that he used to sing.

Listen O son, repeat O son!
Govinda is guru, guru is Govinda!
Listen O son, repeat O son!
This body, mind and world are Govinda!
Realize this O son!
Even life is Govinda.
I (Ramakrishna) am not bound by the world
I am not a part of this world.
I have a body like you, but I am not a part of the world
Even when I am in this world, I am equal to not being in this world.
You realize what you are,
Stay in the company of good and leave bad people
Leave your bad thoughts and embrace good thoughts
Listen O son, repeat O son!
Govinda is guru, guru is Govinda!
Do not be afraid,
All fear is lost in satsang (company of the holy)
Follow the path of devotion to become good.

Ramakrishna Paramahansa used to sing this song in his village, Kamarpukur. I remembered this song and sang here. His songs had no music directors to set music. He used to keep singing such songs.



In a meeting at Hyderabad, I mentioned that Sri Ramakrishna Paramahansa was a naked spiritual person. There are many spiritual people in India, but Ramakrishna is a naked spiritual person. A professor who has been associated with Ramakrishna Math and Ramakrishna Paramahansa's teachings heard my talk. Later, he came up and said, "I have read so many teachings. But no one ever mentioned about naked spirituality. You are the first person to use this word." The professor taught English at the Osmania University, Hyderabad.

Ramakrishna was not a deceit, neither was he street smart or worldly wise. He used to do various acts to make others understand his thoughts. Once, four women had come to visit Sri Ramakrishna. At once he went and sat in midst of them. The women were abashed but did not go away. He then explained: "When you came in you sat close to each other. But when I came and sat in midst of you, you moved and sat far. This is because you see my beard and think that I am a man. But for me this body itself does not exist." Through this example, Ramakrishna demonstrated that he was above sexes. Though he lived in this world, he never had any association with his body or the world around.

According to the Bhagawad Gita, once the body takes birth death is imminent. It is the imperishable glow called Chaitanyam inside each one of us that has no birth or death. The person who has given you breath will also remove it when the body is ready to leave the world. The unborn baby in the mother's womb does not breathe. But when the baby comes into this world it begins to breathe. Therefore, for every person the first and last breath is done by God. When a person is nearing his death, he is not aware of it. Similarly, even the first breath taken by a baby is not known. In Bhagawad Gita, the Lord says if you think about me in the last breath, you will verily come to Me.

It is of no use if one remembers God about 10 minutes or a few minutes before dying and then the thoughts getting distracted away from God. Such a person will not go to God. Though you are aware of God, but you cannot think about Him in the last breath. This is because the mind is crowded with worldly thoughts. These worldly thoughts are so powerful that they will pull your thoughts away from God just before death. Even if you have spent the entire life in various good deeds and rituals, it is important to just remember Him in the last breath.

For this only the path of devotion is enough to keep the mind fixed on HIM in the last breath. Even powerful thoughts which are as hard as big rocks will break into pieces when you adopt the path of bhakthi, and thus make you remember HIM in the last breath. Do not be afraid that you have such worldly thoughts. You can get over these worldly thoughts if you constantly associate with people who think about your welfare. The company of such holy people will put you on the path of bhakthi. When you throw a huge branch into river Godavari, it remains there. But when there is a flood, the same branch is carried away. Similarly, the company of the holy will make the mind always remember HIM.

This is required as the thought about God has to be strong at the last moment.

One must master the art of dying. You must have the art to associate with that which has no birth or death in your heart. All the distractions are in the mind. How many ever rats are there in the house, they will be burnt when the house catches fire. Similarly, these distractions will be burnt when the mind is engulfed with thoughts on God.

We must have a good health for a healthy mind. Mind and body cannot be separated. The one that is inside (Chaitanyam) requires no body. For a healthy body, we must be very careful with food. Remember what you eat has to come out. If the food is unhealthy then it poisons the stomach and can lead to a lot of discomfort. Always eat healthy.

Chaitnamyam has no age and death. It is always uniform. It is devoid of uneasiness. As the sun does not know what darkness is, there is no death for Chaitanyam as it is there always. This has to be experienced as it cannot be caught by words and actions. The good and bad are in the mind. Friendship might turn a good person into a bad person. Even the books that we have read have an impact on the mind. Our current President of India used to walk seven miles to reach school. The moment he became a minister he got a high school in the village. His daughter said that he would monitor their reading habits too. The good and bad are because of thinking. It is the thinking that makes it so.

But the good thing inside you will not change. Learning to die means that you must make all efforts to be associated with the thing (Chaitanyam) that has no death but not with the body that will die. One has to learn this, and it comes from practice.

If there is a bad habit, then one must make an attempt not to repeat the habit. Instead of thinking how to control it, do not lose time in thinking why you possess such a habit. Make all efforts to throw it out of your system. Once you stop repeating the habit it will subside. It is like having a stomach pain and thinking why it has come. You must visit a doctor and take medicines to cure it rather than thinking why you have the pain.

You look at yourself with your own eyes. Others cannot do this for you. Only you can track your thoughts. Swami Vivekananda said when "I was young; I just wanted to be like others. But after meeting my guru, I believed that I have to realize the true 'me' and not live the life like others. All die, but I wanted realize that deathless state."

Swami Vivekananda's thoughts changed because of his association with Sri Ramakrishna Paramahansa.

Do not be afraid of death. Death is like throwing away torn clothes. A person who thinks he is dying will definitely have another life. This is because he has not deattached himself from the mind, and so he thinks he is dying. Do not be afraid of such thoughts now. Govinda will definitely help if you constantly think about HIM.

Chaitanyam cannot be wet by water, neither can it be burnt by fire or cut with a knife. The 'thing' that is not prevalent everywhere and is limited and seasonal is not the truth. But the real thing which has no bounds and is prevalent everywhere and that cannot be destroyed is the truth (Chaitanyam).

Ramakrishna Paramahmasa never encouraged loose talk. Many were afraid to talk to Ramakrishna because he was very specific in his speech. Once a gentleman came and began talking about the institution of marriage in the presence of Sri Ramakrishna. He said marriage is important as many die and again to fill the gap people are born. So, without the institution of marriage how can people come on the earth? For this Ramakrishna said "this society was there even before you were born and will be there even after you die. So, if you are interested in marrying go ahead and get married. Do not talk big and quote from great epics. You cannot live without marriage. For that you need not talk about society and God. He who has created the world will also know what course it has to take. You can leave now."

To know the soul, one must be a mahatma or a maharishi (a great sage). For it is not reachable to our senses and knowledge. One has to earn the required qualities to reach the soul. And again, it is not you but God who will decide when you are eligible to reach or know about the soul.

The soul will reveal itself only if it (God) decides to reach out. The soul will not reveal itself just because you belong to a family of great lineage or you are a great scholar. Each one must earn the qualities for the soul to reveal itself.

For instance, when you do your work you think about the goal. Just do the work and forget about the outcome. That is if the work has been done with outmost care, humility and without a thought about the outcome will have on you. Any work that is even the daily routine has to be performed in this way.

Do not crave for recognition. People are getting spoilt because they want recognition for even a small piece of work they do. Even if you have a lot of money, do not think that you are a rich man. A few people look extremely pleasing from outside, but they are completely spoilt from inside. They only think about themselves and are not bothered about others. It is like a basket of ripe juicy mangoes. These mangoes appear very delicious but are rotten from inside. Therefore, everything boils down to the point of how pure you are from inside. All the divine

beings and incarnations have come out from the ocean of unlimited happiness, which is the soul. The body is primarily a composition of five basic elements (space, air, fire, water and earth - known as "Pancha Bhuta"). The origin of which, according to the ancient Indian knowledge, is the Supreme Being.

Once the body dies it mixes with air, water, mud and fire. Even all the incarnations of God on this earth have followed the natural and moral principles that apply to all living beings. So, when Rama (in Ramayana) shed tears means it is because of the body and its composition of the primary elements of nature.

If you have read the Puranas one can understand this meaning even better. Therefore, only a great holy person can recognize another holy person, and an ordinary mortal cannot understand or identify a holy person. Additionally, we utter harsh words against a person. This is because we have failed to understand the other person. First understand and then speak.

Again, if Ramakrishna Paramahansa has realized the soul and we have not, then this does not mean that the soul is partial. One has to have the right to understand it. It is God who recognizes our right to qualify to know about the soul. Depending on our merit or qualification he grades us.

Jesus said: Can anyone prevent a lamp lit on a mountain from shedding its light? It is visible to one and all, as it cannot be contained.

Similarly, a person who has realized the soul cannot be contained, his aura will spread out. Jesus was recognized, and many began following Him throughout the world.

Ganapathi Sastry used to meet Ramana Bhagawan at Arunachalam. Bhagawan came to Arunachalam in 1896. People mistook Bhagawan to be a spoilt person. A few would advise him to look out for job instead just wasting time. He was addressed by different names. But it was only after Ganapathi Sastry met Him at Arunachalam, that the world came to know about Bhagawan. In fact, it was Ganapathi Sastry who addressed Bhagawan as "Maharishi". He came to be known as Bhagawan Ramana Maharishi. So, it is only a Mahatma who can identify another Mahatma.



In Bhagawad Gita, Arjuna represents the living beings (Jiva). Arjuna on the battlefield asks Krishna how living beings can come out from the clutches of material existence. These teachings of Krishna to Arjuna are for all of us. Krishna through Bhagawad Gita has taught how one can get rid of the cycle of births and death. But the teachings do not hold good for a Maharishi (such as Ramakrishna Bhagawan Ramana) as He is already immersed in the ocean of eternal happiness.

During my lectures in Jinnuru, someone commented “Nannagaru, why do you keep telling what Krishna told Arjuna in Bhagawad Gita. Why don't you just remove Arjuna from the conversation? Then there is no problem at all. All that is left is only Sri Krishna. Then there is no need for you to exercise your vocal chords so much.”

What the person meant was that people must try to eliminate all bonds between this body and the world. Here Arjuna is portrayed as a living being. So, when the living being detaches from the world and body, this leads to eternal happiness. If Arjuna is removed, then there is only God or Krishna.

In Ramayana (observe carefully), first Lord Rama walks followed by Sita and behind her is Lakshmana. He used to think I cannot see my beloved Lord as Sita is in the middle. But he never could ask Sita to move aside. He used to think “even though God is so close I cannot see Him.” Lakshmana had surrendered himself completely to the Lord. Sita reading Lakshmana's thoughts would occasionally move aside, so that Lakshmana could see the Lord unobstructed. Sita here in nothing but Maya (delusion). Maya is preventing Lakshmana from reaching the Lord.

Krishna tells Arjuna to work hard. As we are in the state of Arjuna, it applies to us. One cannot think of God and mediate 24 hours each day. So, Krishna advises one must have a mind to share joys and sorrows of others, as each one of us are a part of the society. Do not do any work for the sake of praise or recognition. If the work is done so, then one distances himself from God. Each task performed must bear fruit. Make others happy with your work. Then you will win God's grace. Sweet words aside use your hands also for the benefit of others.

In the battle of Mahabharata, Karna possessed a weapon to kill only Arjuna. Arjuna and Karna come face to face. Arjuna's charioteer is the Lord Himself. But even Krishna did not have the power to stop Karna's weapon aimed at Arjuna's neck. So, Krishna to protect Arjuna pushed the chariot two steps inside the earth. The weapon missed Arjuna's neck and managed to just carry away his crown. Similarly, if one has God's grace any difficulty can be sailed over smoothly.

Duryodhana liked Karna. Karna remained loyal to Duryodhana even during times of turmoil. Duryodhana had great faith in Karna. Duryodhana also had great warriors such as Bheeshma and Dronacharya. But he never trusted them even though they killed most of Pandava army. Both Bheeshma and Drona's hearts were with Krishna all the time.

Krishna says he did this to protect the Pandavas. Krishna never had any desire in doing so. He wanted to protect the good. So, Krishna pushed the chariot into the earth.

It is difficult to do work without any desire. But practising to work or perform any task without desire will stop you from taking birth again (punarjannma). What you are doing now (any work) will be the root for taking a life again after the death of this body. This can be eliminated if you can do work without desire. What you are reaping today or in this life is the result of your past actions.

So, all do your duty without any likes and dislikes. Sri Ramakrishna and Sarada used feed many people. But they never had any desire or expected something in return. When you do any task with a desire then the result is bondage. Again, seeking to gain recognition is a big disease. This disease will not reduce but will gain momentum as time runs by. If you have a house to live, money and food to eat, then immediately you will have a desire to be recognized or will want to have stature in the society.

If the work that you are doing is good, do not leave it but perform it with complete dedication. But never leave any task forcefully. For it will come back to you again. Instead complete the task with dedication and you will be free from it.

All have attachments and aversions. While working for person whom you like, the pace of the task is slow as you are happy to do it. But when you do some work for a person whom you do not like then work is done at a great speed as you are not happy doing it. You feel it is a burden. To be free from this world, control your reactions and excel in any work that you do. You need not think or do something big like Mahatma Gandhi. But you can evolve yourself by having no attachment and aversion for the task that you do. This applies to all the daily chores as well.

Again, even too much money changes a person. You may be a different person when you have four acres of land. Your thoughts and speech are different. But once you own 50 acres of land, then your speech and attitude change. Your needs also increase. Also, a few inherit property when someone dies. Suddenly, when they see the change in their fortunes there is a drastic change in their attitudes. Bhagawan Ramanarishi used say such people have 'paralysis of the mouth'. Money earned without any effort will bring about bad changes in the mind. It poisons the mind.

Do not get upset with any issue. All things have to move in a particular direction. KARAMANYAVADHIKARASTHE MAA PHALESHU KADACHANA
MAA KARMA PHALA HETUR BHURMA TE SANAGOSTVAKARMANI
(You have the right to work only
but never to its fruits.

Let not the fruits of action be your motive.

Nor let your attachment be to inaction.) {**Slokha 47, Bhagawad Gita Chapter 2**}

Bala Gangadhar Tilak, the maker of modern India, liked this sloka. Do the work in your hands. The result that has to come will come. The fruit of the work may be more or less as it depends on the grace of God. Therefore, do not leave the work on hand looking at the fruit. When you do a good deed never associate the 'I' with it. According to Upanishads, all this glory that you see is the Lord Himself. You are given a little part from this glory. Therefore, you are offering it back to the Lord if you do not associate with it or never aspire for the fruit of the action.

Here is an example. One person made an idol of Lord Ganesha with jaggery. In course of the prayers he had to offer some food to the Lord. So, he immediately nipped a piece of jaggery from the idol and offered it back to the Lord. We have to offer back what the Lord has given us. This 'I' spoils everyone. This 'I' is the root cause of problems. Remove this 'I', then there are no problems and there is no world.

In the ocean there are huge waves and there a bubbles too. Rama and Krishna are like the big waves in the ocean of eternal happiness. And we are the bubbles in that ocean.

We will speak about the primary qualities of nature (gunas) in other speeches. These primary qualities exist due to delusion. Let me tell you, before you criticize others look at yourself. Speak softly and sweetly. Have the sattva guna (purity of thought). Others must be happy with your work. Practise such behaviour; it will reduce all the attachments with this world and body.

Courtesy: Ambica Udaynarayan