

# Grace of Guru

Compilation from Discourses of Sri Nannagaru



K. Bharathi

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Sri Nannagaru**

**Compiled by: K. Bharathi  
Translation by: Vijaya Lakshmi**

**Sri Ramana Kshetram, Jinnuru**

## Compiler's Note

I have been associated with Sadguru Sri Nannagaru for thirty years. My parents were fortunate to have live darshan of Bhagavan Sri Ramana. Devotional programmes used to be held regularly, in my parental home at Poduru, during my childhood. In those days, many great souls had set foot in our home. This has inspired me towards the Spiritual path.

Either due to the result of good deeds from my past life or the result of services rendered by my parents; I have landed at the holy feet of Jinnuru Sri Nannagaru. I used to visit Sri Nannagaru in his home at every opportunity. I developed a keen interest in hearing Nannagaru's words, and would go wherever His discourses were held in the surrounding villages. Ever since my association with Nannagaru, the peace that I experienced in His presence cannot be described in words.

Sadguru Sri Nannagaru spoke about greatness of Guru during his discourse at a Lord Shiva temple in Sringavriksham about 20 years ago, which had a profound influence on me. Nannagaru said that a Sadguru will pursue the devotees who come to Him through various births/lives until they are liberated, just as a hunter chases an animal without giving up, until he

captures it; and even today these words still reverberate in my heart. That day I understood the greatness of Guru. Since then, for about fifteen years, I have made it a habit to note down Nannagaru's words, whenever he spoke about the Guru. I proposed to Nannagaru my intention of compiling these words into a book form. Sri Nannagaru blessed me saying that this would be fulfilled with God's Grace. With the blessings and grace of Sadguru, the words that came out of His Heart, have taken the form of the book "Sadguru Sri Nanna Hrudayam"; which gives me great happiness.

I sincerely hope that this book will quench the devotees' thirst for spiritual enlightenment; support their practices and efforts on the spiritual path; and help them to achieve total surrender to the Guru.

With prostrations to the lotus feet of Sri Nannagaru,

K. Bharati

## Foreword

Bhagavan Sri Ramana is the Supreme Light of Knowledge, given by the Sarveswara to this modern world. He came to the earth to lead the people from the darkness of Ignorance to the Light of Self-knowledge.

The easiest and direct spiritual path given by Him to the modern world is 'Self-Enquiry'.

He told the mature aspirants just to be still. That means He asked them to keep their attention on the Heart, undisturbed, without entertaining any thoughts in the mind. That is also called 'Self-attention' or 'Atma Dhyasa'.

To those who cannot control their thoughts, He taught the path of Self enquiry. This path is a direct path and it is easier than all the ancient Yoga's. It is suitable to each and every one.

These are the words of Paul Brunton about Sri Ramana; "Since that day, when I found Him absorbed in the mysterious trance of Samadhi, I have travelled in many lands, but my thoughts always turned towards Tiruvannamalai as the Muhammad turns his face during prayer to Mecca. I knew that somewhere in the wilderness of the world, there was a sacred place for me. Since that day, it has become a sacred place for many others who have never left Europe and America.

For at the Sage's feet, I picked up a spiritual torch and carried it to the waiting souls in the lands of the west. They welcomed the light with eagerness. There should be no virtue to be accredited to me for that, for whatsoever benefit has accrued to the western seekers comes from the torch, which was lit by the Maharshi Himself. I was only the unimportant link boy, the humble carrier.

If one has a proper understanding about Spirituality, Practice becomes easy. One can progress definitely. Sri Ramana taught Self-knowledge, not only through silence, but also by answering the questions, of the devotees. His disciples preserved them in the form of books.

Those devotees who were mature enough, attained Self-realization and spread Sri Ramana's Teaching throughout the world.

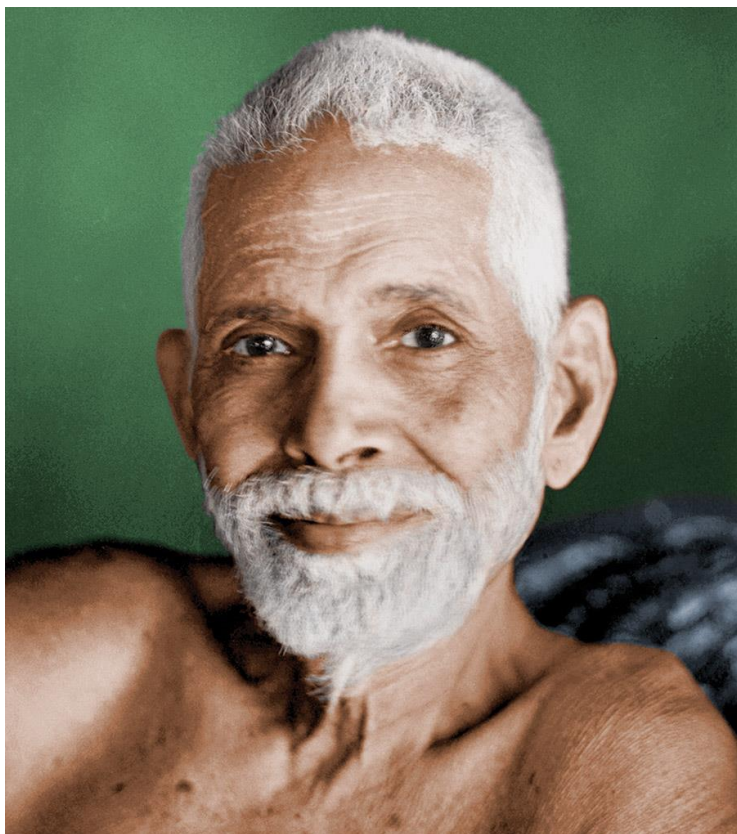
Sri Jinnuru Nannagaru who was connected to Sri Ramana in His previous Birth and who had a longstanding relationship with Sri Ramana was very fortunate. He dedicated His whole life for spreading the teaching of Sri Ramana. He was simple and modest. He was an embodiment of compassion, affection and Love.

Praising Him is not honouring Him. To put His teaching into practice sincerely is the only way through which we can honour Him.

This holy river of Ganga called 'Self-Enquiry', which was brought to this earth by Bhagavan Sri Ramana, becomes a perennial river by the efforts of these Mahatmas.

Salutations to those Mahatmas.

Vijaya Lakshmi



Bhagavan Sri Ramana Maharshi

Guru of Sri Nannagaru





Sadguru Sri Nannagaru



Velpuru Mouna Swami

*With deep gratitude for His blessing, which made the translation of this book into English possible*

## Quick Notes

1. Guru, Self and God are one. Guru means Self. Guru means Consciousness. Guru means God. There is no difference between Guru, Self and God.
2. Guru is the Self-Realized soul with the ability/energy to help others on their path of Self Realization.
3. When you worship God through Prayer, meditation, and Japa; God, out of love for you, takes a human body form and comes to you in the form of a Guru. He comes to you in a Human form because you identify with a body.
4. Don't think that self is someone else; don't think that Eswara is somebody else. It is the Divine Truth present in your heart that comes out to bless you in the form of a Guru. On seeing the Guru, our sins will be washed away.
5. When we find a Guru, we should not leave him. We should utilize the presence of the Guru, whenever available to us.
6. Bhagavan Sri Ramana said, "Just as a piece of flesh (or meat) caught in the jaws of a Tiger cannot be taken out, the one caught by the Grace of a Guru will never be abandoned. He will be saved!"

7. In this creation there is nothing that is equal to the Grace of the Guru.
8. Once a person falls within the Grace of the Guru, even if that person has to go through several rebirths, the Guru will not leave him until he is liberated. The Guru will not leave him, until he reaches the same state as the Guru. Those who receive Guru's Grace are like a piece of flesh caught in the jaws of a Tiger.
9. Brahman takes the form of a Guru and comes to teach us. Guru means Brahman in human form. He comes in that form to save us.
10. Great sages like Bhagavan Sri Ramana come to the earth taking a human form, only to save us from the ocean called Samsara and to bring us to the coast called 'Atma'. They are born with a purpose.
11. Eswara himself sends some great Guru's, who are equal to Him into this world. Their word is always based on Truth in all three mental states. So their word is equal to God. If one has the Grace of the Guru, it means he has the Grace of the Eswara. Guru and Eswara are one and the same.
12. One Glance of the Guru is enough to cleanse you. It will purify you. It is more powerful than bathing in

the holy rivers, worshipping idols and visiting holy places.

13. An elephant can be overcome only by a lion. Our ego is like an elephant. The glance of the Guru is like a lion. The elephant called the ego is shaken up and killed by lion i.e. the Glance of the Guru.
14. Once you are caught by the Grace of the Guru, He will follow you through thousands of lives until you are liberated. He will not leave you, until you are purified.
15. Who is Guru? The Sat (Divine Truth) in your heart, itself takes a body (wears hands and legs) and comes to you to bless you. By having mental contact with that Guru, you will be liberated. He will burn your ignorance. Once you are caught in the Guru's Grace, He will not leave you until you are liberated.
16. In the presence of the Guru, in the company of the Guru, with the aid of the Guru, the pure Sat (Truth) in your heart will be revealed to you. Guru gives you the Eye of knowledge i.e. the eye that can perceive knowledge. Guru turns your eyes towards the Truth.
17. By serving the Guru, you will be stabilized in the self; you will gain peace; you will gain self-knowledge.

18. The Guru is the Path. The Guru is the Goal. The Guru is your Japa. The Guru is your Meditation. The thing which you have to attain is also the Guru.
19. You should possess mental association with Guru. The association with the Guru releases you from bondage. Due to association with your Guru, your bondage will fall away.
20. Guru is the greatest relative to all of us. If you maintain mental association with Him, that will push your mind into the Heart. That is the spiritual benefit.
21. The Guru serves as a ship to help you cross the ocean of Samsara (worldly life). That ship takes you to the abode of peace.
22. Even if you listen to a number of speeches, read a large number of books, visit a number of holy places, bathe in a number of holy rivers, unless you have association with a great Guru, you cannot attain liberation. You cannot attain peace.
23. In the heart of the Guru there exists Kamadhenu, KalpaVruksha and Chintamanis (wish fulfilling Cow, Tree and Gems). All the holy rivers (holy destinations) are in His Heart. They will give you only what you ask for. But the Guru can grant you all the

wishes asked by you and those which are not asked as well.

24. The Grace of the Guru not only purifies you; the flow of His Grace will immerse you in peace.
25. The Guru is present in your Heart as the self. The Guru knows about all the obstacles to your realization. He knows how, where and when to remove them.
26. The glance of the Guru is Grace. The word of the Guru is Grace. The deeds of the Guru are Grace. If He talks with you that is Grace. If He doesn't talk to you that is also Grace. If He is silent, that is also Grace. Every deed of the Guru is Grace. Whatever the Guru does, is only to purify you. He is the real Guru.
27. Due to the company of the Guru, Sadhana (Practice) takes place in you without your knowledge. The company of the Guru is the best and greatest sadhana of all.
28. The Guru leads you to Self-Realization. He takes you to God who is in the depths of your Heart. He is the Guru.
29. Don't think that Guru is someone other than you. Don't think that Self is something other than you. Don't think that God is someone other than you.

The Divine Truth present in the Heart appears in the form of a Guru, to bless you.

30. If you have devotion towards your Guru, you will mature spiritually. You will ripen fully.
31. God comes in the form of the Guru and attracts you. With His grace, he will make you love Him.
32. If the Guru's Grace is on you, even if you are in the midst of several difficulties, He will take you to the goal called peace. He will not leave us till we reach the same state that He is in. By meditating upon the Guru, we will be purified.
33. Guru is consciousness. Jiva (mortal being) needs a Guru more than anything else.
34. Jiva's (Individual's) attention is turned outward due to his various habits. When Guru's glance falls on the jiva's mind, it gains strength, and he overcomes the external weaknesses with the help of the Guru.
35. We cannot find a Guru, unless we have earned merits from several past lives. Once we are linked with the Guru, he gives us clarity of thought and intelligence.
36. After listening to the Guru's teaching and imbibing it, we gain the strength to live with confidence and intelligence. Guru makes us self-dependent.
37. All the virtues in us are given by the Guru.



38. Before the Guru enters into our lives, the worldly matters and situations make our minds restless. After the Guru comes into our lives, he teaches us that all the material goals, pleasures and difficulties of life are unreal; and aids us in our spiritual practice leading to the Divine. It is only the Guru, who really loves us.
39. Getting a Guru is the result of merits earned from virtuous deeds in past lives. Guru should be visualized only as pure consciousness.
40. The Guru purifies the Jiva, who had been in delusion over many past lives. He gives peace and strength to the mortal being who is restless and weak and blesses him with a happy life. The Guru is beyond name and form. Jiva develops attachment for his own people (relatives) and swerves from the path of Dharma. The Guru gives him a Divine outlook and the intellect to see the same Divinity in everyone. That removes the fate brought over from several lives in a single instant.
41. We are blessed to have the company of the Guru. Whatever difficulties and losses we may have in our lives, the Guru gives us the maturity and discrimination to adjust to circumstances and move

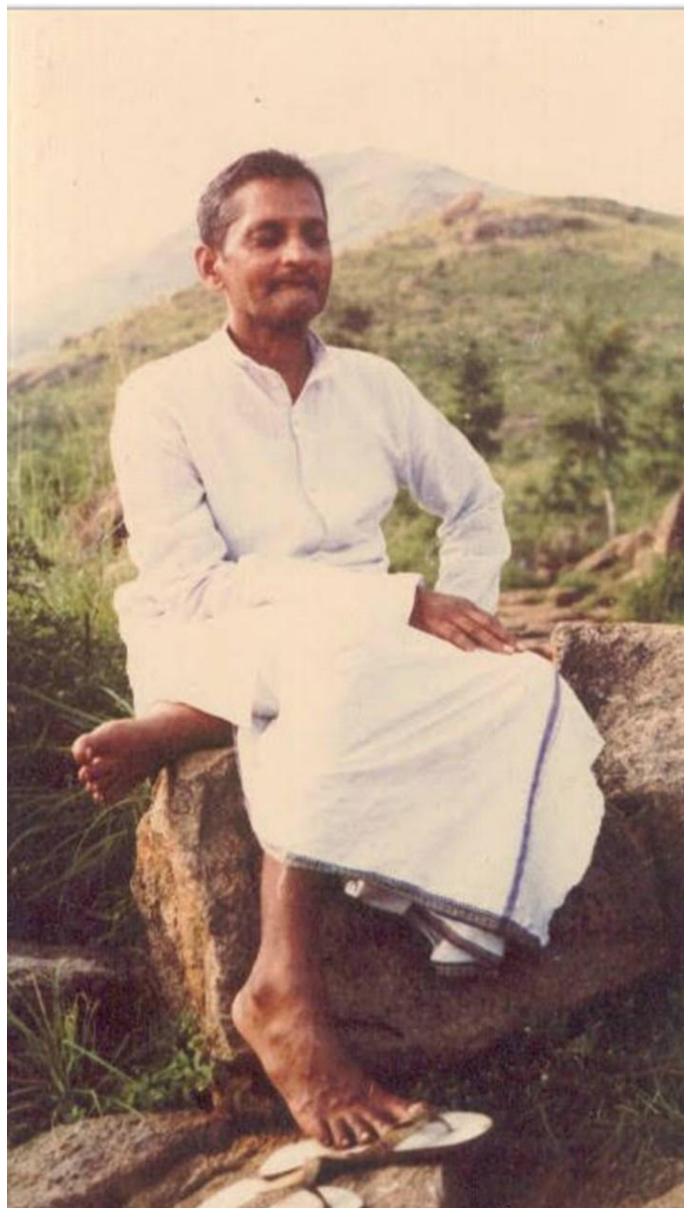
ahead. He will help us in our practice and efforts to get rid of doership.

42. The Guru shows great love and compassion for us. In the worldly life, some people may hate us. But Guru loves us because He identifies with the Truth. Since mortals don't have that identification, they cannot love everyone. If you adhere to the Brahman (pure consciousness) and cultivate Brahmadrishi (Divine Consciousness) the Guru can change this life into another life.
43. We should feel that the Guru is our wealth. We should see our family members as the Guru. We should feel that the birth and death are also the Guru. The mind should always be engaged in the thought of the Guru. We should think everything as the Guru.
44. We should know that Guru is greater and more important than our family, and this creation; and become fit to surrender completely to the Guru.
45. Whatever deficiencies we may have, the Guru will take care of them. (He rectifies them.)
46. The mind made us believe that our delusions, illusions, death, birth and ignorance are real and it held us in bondage. The Guru makes us realize the truth through his Teaching. When we develop a

liking for his teaching, the mind becomes peaceful. After that, it tries to stay away from ignorance (It is afraid to mingle with ignorance). All this is due to the Guru's Grace.

47. If an individual (Jiva) has a pure heart and pure intellect, the Guru will remove his bondage. After the Jiva obtains the Guru's Grace, life becomes very easy, (That is he remains equanimous in all kinds of situations.) The outward bound and gross mind of the Jiva is refined and internalized by the Guru.
48. Our adoration and respect for the Guru will increase, when we understand what we are receiving from Him. When we understand the kind of help and support that comes from the Guru, our love and respect for Him will increase and grow strong.
49. If your mind is unable to bear the force of outward circumstances, by praying to the Guru, you will receive His help and support.
50. If the Guru wants to give us knowledge, first He will remove all the impurities from our minds, and only then He will give us knowledge. The power (grace) of a self-realized soul (sage's) works, whether he is in a body or not (even after He drops the physical body)

51. When the food you eat is digested, you will feel hungry again. Similarly, when you can understand the Guru's Teaching, a longing for knowledge will develop within you.



## Grace of Guru

*Gurur Brahma, Gurur Vishnu,  
 Gurudevo Maheshwara  
 Gurur Sakshat Param Brahma  
 Tasmai Sri Gurve Namah*

Guru is Brahma, Guru is Vishnu and Guru is Siva. That means the work done by all these three will be done by the Guru alone. Guru means Self, consciousness and Brahman. The Guru can do the work of all the Gods and Goddesses. The divine consciousness within you is the real Guru. Guru means Grace. Guru, Eswara and Self are one and the same. There is only One (Divine Truth); and that One is Guru, which is present in your Heart. That Truth takes a human form with hands and legs and comes to you as the Guru. The Guru and the Self are not different. Guru identifies Himself with the Pure Consciousness in the body. Guru is Brahman that has come to bless us in human form.

The compassion of Eswara came in the form of the Guru. The principle which protects has come and not the part which punishes. The God within you comes to earth in the form of Guru.

Guru develops contact with you. He makes friendship with you. He does all these things in order to teach you about the 'Truth' and make its value known to you. By repeatedly teaching about it, he makes you absorb it. He detects the tendency, which is obstructing you in the path. He pulls it out and burns it off. By living as one among you, He makes you understand His Teaching. He gives the strength of attraction for the Truth and makes you realize your True Nature. Though you do not have any love for him, he sees to it that you develop love for Him. Guru means 'Grace of Eswara', 'Compassion of Eswara', 'The essence of Eswara'. The Grace of Eswara takes the form of the Guru. The 'Supreme Reality' has no name and form. It is omnipresent, but does not speak. In order to teach you, that essence comes in the form of a Guru.

If a loving glance from the spiritual eye of the compassionate Guru falls on you, it purifies you. Even visiting temples or other holy places in hundred births may not purify you, but a single glance from Him will purify you. The power of a sage is such!

All the benefit obtained from the moonlight, the holy waters of the Ganges and the KalpaVriksha (Wish fulfilling Tree) will come to you by just being in the company of the Guru. People worship idols, visit temples and bathe in the holy rivers in order to get

purified. All these may take many lives to purify you, but a single Glance of the Guru purifies you instantaneously.

Q : Can the disciple get self-realization through the Guru's grace, without any effort from his side?

A : Our tendencies subside in the presence of the sages. Your tendencies (vasanas) are the cause for your misery. Your deeds in the past births developed into these tendencies. Your mind turns outward and wanders due to these tendencies. The tendency which cannot be subdued by your intelligence and effort, subsides in the presence of the Guru. That means, a tendency has the strength of an elephant. An elephant is overcome only by a lion and not by other animals. The love and grace of Guru acts as a lion. In His presence, your tendency subsides, and you remain stable in a state of Samadhi. In the state of Samadhi, external consciousness is lost.

In the presence of pure and realized beings, the mind turns inwards. The ego subsides. The Sat (Divine Truth) inside the Heart is experienced. In order to stabilize in that state, practice is necessary. By holding on to that experience, we should stabilize in it.

In His presence, we come to know that there is something (Sat/Ultimate Truth), which is beyond our imagination. After you understand that, the Guru gives you the strength to stabilize in it. When you are



stabilized in the Heart and know the Truth, you will be liberated. The Guru acts as a Torch to make that Truth known to you. When you know that Truth; you come to know 'YOU ARE THAT'. You come to know that you have wasted your life until that time. The bond with the Guru will not be broken, even after we leave these bodies. Whatever life we may enter into, the Guru comes with us because He is in our Heart. He comes with us until we experience the Reality. The bond with Him will not be broken with this life. He will follow until we attain the same state that the Guru is in.

That can be compared to a piece of meat caught in the jaws of a tiger. So ordinary people need satsang; the company of a Guru or a Sage. If one can realize the Sat (Divine Truth) inside, one need not bother about names and forms. But when you cannot comprehend the Sat (Divine Truth) within you, it takes the form of a Guru. It is enough even if you can worship that form. By maintaining mental contact with Him, like the engine taking the coaches of the train along with it, He will lead you to liberation. Guru means Brahman (pure consciousness) in a form. You should not leave the Guru under any circumstances. If you develop an inner link with Him, He will burn your Ignorance. It will gradually shrivel and is destroyed. An object set on fire takes certain time to get burnt completely. So after a bond is formed between you and the Guru, it may take a few lives before you are liberated. You need not have any

doubts about it. You cannot imagine the nature of a Guru or a Sage. You confine yourself to a name and form, and these are in mind and you keep roaming around your mind and body. Guru is beyond duality. You cannot understand a Guru. He is beyond your intelligence, intellect and mind. In His presence, with His help, the Sat (Pure Consciousness) present in your Heart will be revealed to you. He will give you the Jnana Netra (spiritual vision). You may take any number of births, but you cannot cross the limitations of the body, mind and intellect. So you need the presence of the Guru. Guru is beyond the mind. He is immersed in peace. He dwells in the Heart. When you are in his presence, you need not ask Him for his Grace. He transmits Grace, peace, and happiness. In His presence, the effect of His vibrations will be upon you. Your mind will subside by itself, and Divine knowledge will come to you. You may serve the Guru. But you only will be benefited by it. You will be stabilized in the Self. The Guru turns your attention towards the Truth and gives you the strength to realize that Truth.

Guru is the path. Guru is dhyana (meditation). Guru is the goal. You should develop a spiritual bond with the Guru. If you can realize the Guru inside you or if you have a thorough understanding about the Guru, inside you, then, you can go anywhere. When you do not have a proper understanding about (the true Nature of) the Guru, you need the physical presence of the



Guru. It is better to have an inner bond with the Guru. The physical frame, the body is not important. The body is inert. The mind which says "I am this body" should be linked with the Guru. That link/bond severs your bondage. It pushes your mind into the Heart. When this mind is pushed into the Heart, when it dissolves in the Heart, when it loses its form (Thoughts are the form of the mind), it becomes the Heart. Then the Sat, the "Reality/Truth" present in the Heart will be experienced by you. (Here "you" means the Pure mind without thoughts). It reveals itself to you. Then you will become Immortal. (i.e. The "One" who experiences the Birth and Death will disappear forever.) You will be aware of the happiness in you and Yourself. If you do not have a clear understanding (don't have the experience of the Truth) then you need the presence of those sages, who are self-realized.

Sri Shankaracharya said, "The ship of satsang (holy company) is the only means in all the three worlds by which one can cross the ocean of Samsara." In order to come out of delusion, overcome the ego, and the circle of births and deaths; all this ocean can be crossed only with the help of the ship of Satsang.

This ship called "Guru's company" is the strongest, the most superior, and the most wonderful. It is a safe and secure means to cross the miseries of Life. It takes you to the abode of Peace. In order to take us from this

ocean of worldly life to the shore of peace and Liberty, a Guru is needed. The God (Eswara) Himself sends some Gurus, who are equal to Him into this world. They come to this world with a purpose. Their words are based on Truth. So those words will be valid forever. Their word itself is God. You have come to this world only to attain knowledge. Knowledge is the goal of your life. In order to remove the obstacles to jnana (which are in the form of tendencies), which make you become extroverted; Eswara has come down from Kailasa, in the form of a Guru. Guru helps us to overcome the tendencies that are the cause of rebirth. The Guru directs your mind towards the Heart. You just have to follow His instructions. Guru and God are not different. They are one and the same. If you have the Grace of the Guru, it means that you have the Grace of the God.

The purpose of Guru's teaching and his work is based on unifying all the energies that you possess – your mind, your actions, every strength/all the powers that you have - and to direct the stream of the unified energies within you. He moulds the external conditions in such way that your mind is turned inwards. He will make those to whom you are attached hurt you. He will do all the external and internal work. But your ego does not allow you to realize this. Your eyes are not yet opened to see Guru's work. When your dear ones criticize you, or mentally move away from you, then thinking starts within you. When the speed of the

outward going tendencies decreases, the mind begins to turn slightly inwards. Then the Guru, who is present inside observes this and pulls you inside.

He will not stop the pulling, until you attain His state i.e. SwaSwarupa. (the Self). He keeps pulling and releasing you for some time, to prepare you (qualify you) for self realization (Swarupa). This process of preparation takes some time; but He gives you the Swarupa in seconds. The period of preparation becomes a testing period for us. We think that God is giving us problems and making us suffer.

But the moment you experience Brahman, you will forget all that suffering. The external Guru pushes you inside and the internal Guru pulls you from inside. Until you are stabilized in the self, until you attain your 'Natural State', He will not leave you. Without the Grace of Guru, you will not know the value of His words.

We want to follow the Guru, but we don't want to get rid of our Ignorance. The Guru says, "If you want to follow me, you discard your ignorance. Unless you leave it, you cannot follow me. You have been identifying yourself with a form over many past lives. Now, you are finding it difficult to reach the Source which is formless.

The Guru comes to explain clearly and make you understand; to give you the intellectual ability to grasp; and to hold your hand and take you there. He comes to

remove your attention on names and forms. Start your journey in the path shown by the Guru. Grace comes by itself. If you move one step toward that path, Guru's Grace comes automatically

When you start having faith in the Guru, when begin to surrender to Him and believe in him, he sharpens you when the opportunity comes.

When you start your journey in that path surrender to God, He will use the opportunity to observe and monitor your Inner condition and starts His Teaching according to the maturity of your mind. He makes you realize the vanity and uselessness of the worldly life, and makes you travel towards the heart.

We can act only according to the will of God (Eswara). We can stand only where he tells us to stand. We should know that we are only puppets in His hands; and respect and obey God's Will without opposing and reacting. There are many kinds of qualities, desires and thoughts inside you; and these express themselves as different tendencies. It is your job to get rid of those impressions (Samskaras) one by one. You just have to start making effort to get rid of them, Guru's grace will come automatically to support you. You must first start to help yourself.

There is God. When the belief that Truth is present in our Heart wells up from the depths of the

Heart, and keeps rising and overflows into the brain; that faith brings with it a power. That power fights with the tendencies in you, pulls them out and burns them. You will attain self-knowledge, you will become a Guru! When you have strong faith in the Guru and in the words of the Guru, that power develops your strengths. It drags out the samskaras and burns them.

When a devotee told Bhagavan, that he had not yet found the Guru, Sri Bhagavan told him that, every person, who come to this earth should do two things and one of them was completed for him. That means, He indirectly told him, that He was his Guru. He never told anyone that "I am Guru". But He would work within and do whatever was needed for the disciple. But He never let anyone know that they benefited through Him. All the devotees of Sri Ramana were fortunate. All of them were like the pieces of meat caught in the jaws of a Tiger; the meat caught between the jaws of tiger will certainly go inside, it will never come out. When a devotee comes under the influence of Sri Ramana's Grace, whether he likes it or not, he will never be released even in rebirths until he becomes self-realized.

When you find the outer Guru, your work is half done. When the inner Guru captures you, the work will be completed. Finding the external Guru is the first part and to be caught by the internal Guru is the next part, because the inner Guru is Moksha (liberation) itself.





Though the inner Guru has no name and form, that inner Guru is the life of our life. He listens without the aid of the ears. He sees without eyes. He works without hands and walks without legs. You are not aware of your tendencies until they come into the brain. The inner Guru sees your tendencies while they are still in the heart. You cannot hide anything from Him. He stirs up our heart to bring out the tendencies which bring rebirth, and sends them into the brain.

Unless our Heart is free from all the tendencies, He will not use us as His instruments. Guru reveals Himself in that Heart, which is empty of all tendencies. External Guru helps you to be relieved from all those weaknesses present in you.

Whatever a person's caste or creed, whichever God he worships, the goal is the same. Until we reach that goal, we will experience unrest, misery, and incompleteness of some kind or other. We should focus our attention towards that Sat/Divine Truth. Except that all the remaining things are transient and disappear in the flow of time. Though the Guru sometimes grants our wishes, that is not His goal. He may grant some of our desires in order to strengthen our faith towards Him, to remove the impurities in our mind and purify it and to strengthen our devotion. But that is not His goal. This journey will not stop, till we realize the God within us.

If our attachment or delusion towards this body and mind is weakened /diluted, the (Sat) will manifest in that same moment. We are deluded by our mind (Individuality). If anybody praises us, we will be happy; if they criticize us, we will feel miserable. That delusion of the mind obstructs us from reaching the goal. The external Guru tries to remove this delusion through His teaching; and the internal Guru reduces the restless in the mind through His Grace. When the mind becomes fully mature, He draws it into Him and reveals His nature. That is the work of the Guru. Guru's grace is stronger and much more effective than all our efforts in the form of Puja, Japa, Dhyana, and Vicharana (worship, prayer, chanting, self-enquiry etc.

The sage, whose mind has subsided in the source, transmits waves of peace, light and energy in a steady flow. Those rays can purify you, develop you and make you self-realized, provided, your mind is open to receive them. If your mind is open to receive his Grace, it will subside; and helps you to attain the state that He is in. If you are able to grasp His teaching, that Reality, which remains still and motionless in the Heart, reveals itself to you. The silence of the Guru, and the peace that emanates from Him, gradually purify your mind. Your mind will become wise. He need not talk to you. He

need not give any speeches. His silence itself will purify you and make you wise.

In whatever form (Body) you are, in which ever world you are, His Grace will be upon you. Whether He talks to you or remains silent, whether He turns His face away from you, whether He sits or walks, everything is Grace. Every Act of His is Grace.

If you pray to Him that you want nothing except His Grace, you will get His Grace, and your wants also will be fulfilled along with it.

Once a devotee asked Sri Bhagawan about the nature of the Guru's Grace. Sri Bhagawan told him that Guru's grace is beyond the reach of the words, thoughts and imagination of a person. It is beyond the reach of the mind and intellect. The aim of the Guru's grace is to awaken the disciple from the sleep of ignorance. Even if a Guru punishes you, it is only to awaken you from the deep sleep called Ignorance.

Sometimes He may see you, sometimes He may talk to you, and sometimes He may pretend to be angry with you. Whoever feels that even the anger of the Guru is nothing but His Grace, that one is the real devotee. If you want knowledge, your devotion should be continuous, without any breaks. Wherever you are, whether you are in the kitchen or in the prayer room, whatever you are doing, whether you are working or

walking, your love and attention should always be directed towards that Truth that you are striving to attain.

You should have living faith; and the Guru slowly ripens your devotion. When your devotion is totally ripened, the God who is everywhere (Omnipresent God) reveals Himself to you in your Heart.

The Guru removes the bitterness in our mind and makes it sweet. He removes the layers in the mind, cleans, purifies and internalizes it. He then reveals Himself as the pure consciousness i.e. the Self inside the Heart.

The influence of a self-realized soul, a Maharshi, or a Guru enters silently and unnoticed into the Heart of the Devotee. They work silently without any noise. Even the devotee who is being helped by the Guru will not be aware of the support he gets. The devotee does not know that the Guru is residing in his heart and purifying it.

The company of the Sages, Maharshi's and other great people is beneficial; your sadhana (spiritual practice) progresses without your knowledge. The effort made by you in the form of Puja (worship), Japa (Repetition of a Mantra) and Dhyana (Meditation) is like a hand fan, when compared to the company of the Sages, which is like natural breeze. We don't need a

hand fan, when there is good natural breeze. When there is a strong wind, there is no need for a hand-held fan; holy company is like a natural breeze. To be in the company of the Sages is the greatest Sadhana. The Guru takes you to the state of Self Realization. He leads you to that place in your Heart, where there is God (Sat or Reality). That happens without your notice. You need not look for differences between one Sage and another; when they transcend the nature, all are the same.

Only a Sage is really happy in the world. After He experiences the Brahman, the waves of Peace will be flowing (emanating) from Him constantly, whether he sits, stands, talks or just sees. So the company of the Sages is beneficial.

Just see the greatness of the Guru! He gives you whatever you deserve without the need for any words, glance or touch. He gives it through His Silence. When you are not able to understand His silent message, then He speaks to you i.e. He explains it through words. Even the words of the Guru are His grace. When the Guru speaks a word, its effect will be on the whole world.

A Guru will have devotees and disciples. Likewise, there will be people, who do not like Him. Sri Bhagavan used to say about such people that they cannot see, even though they have eyes, they cannot hear, even though they have ears. If they are not fit enough and deserving, even if Parameswara comes and sits beside



them, they cannot recognize Him. Though the sea is full of water, if we take a pot to the sea, we can only bring home a pot full of water. Similarly, even if Almighty God (Parameswara) sits beside us, we will not get more than our due.

If the Guru speaks a word, it crosses villages, towns, rivers and Seas. It crosses even countries and spreads throughout the world. It spreads with a great force. It will be alive as long as there are Sun and the Moon, as long as there are mountains, and rivers flow. The tongue/ voice (word) of a Sage is in His Heart. His word is the essence of the Heart. Jesus said, "If you keep a lamp on a hill and wish that no one should see it, how is it possible?" Similarly, the words of a Sage cannot be stopped from being heard (spread all over the world).

When you do namaskar (obeisance) to a Guru, it is received by Eswara, because the Sage has attained the nature of Eswara (become one with Eswara). By worshipping and respecting the sage, one can earn punya (merits). When you see a Sage, a desire to become like Him rises in your Heart.

When you go and see a Sage (self realized soul), you will not return empty handed. An atheist becomes a theist. A theist becomes a devotee. A devotee becomes self-realized. So the darshan of a self-realized soul will always be beneficial to you. It will never be a waste.



All the sins, all the defects, all the hatred and all the weaknesses in you, will be removed one by one with the darshan of a Sage. They will be destroyed gradually, and you will be thoroughly purified.

Your body may be 70 or 80 years old. But the tendencies inside you may be millions of years old. They will remain deeply hidden in your Heart. The Guru pulls them out and burns them. Unless these tendencies are exposed, they cannot be burnt. The Guru does all this silently. He doesn't need any publicity. By visiting the Guru, all the weaknesses in you will be gradually reduced; you need not worry about them. Everything will be looked after, by the Guru. He will see that you are not disturbed by these worldly problems. If you are disturbed by them, you will forget your Goal. You need not look back in your journey. By staying focused on the goal before you, you can move forward on your journey. All your weaknesses will be destroyed through the Grace of the inner Guru.

If you are trying to know the Self within you, that is True Sadhana. The Self in your Heart will be observing this. You will need guidance in the process; and to meet the need for guidance, the Self which is present inside you, comes out in the form of a Guru. In whatever country you are and in whatever region you are, He attracts you and pulls you towards Him. He will generate that love for him inside you. He will pamper

you and try to convince you. He will treat you with love and affection.

He will appear in your dreams. He generates attraction towards Him, in you. He will inspire your intellect in such a way that it understands the value of His words. He reforms your intellect and makes it fit to absorb His teaching. External Guru will not be there all the time; He pushes your mind inside and goes away. The inner Guru pulls you inside and (manifests as Himself in you) gives you His Swarupa.

When we find a Guru, we should not leave Him. When we are in the presence of a Guru, we can understand the subject without much difficulty. That is why we should utilize the Guru's presence. We should never lose any opportunity to be in His presence.

One of the easy means, to know the Truth inside Heart is Satsang i.e. Holy Company. In holy company your delusion is gradually eliminated. If you live in the company of the pure souls, their vibrations will work upon you. Their influence will burn the tendencies inside you, which cause future births. Such is the effect of the company of the Sages. If you are not connected with a Guru or a Sage, you cannot get peace or attain liberation, even if you read a large number of books, listen to any number of speeches, take bath in holy rivers or visit a number of holy places.

You may do virtuous deeds and obtain Punya (Merit), you may read Scriptures and obtain Scholarship. All of them are only as true as your body. By just doing those things, your mind will not turn inside. Your mind should turn towards the Truth. If you do not have an inner bond with a Guru, your mind will not move towards your Heart.

Einstein said that one should go as far as the edge of the Earth in order to see a Sage/pure soul (to have the darshan of a Sage).

The Guru does not look for temporary benefits. He doesn't expect any respect from you. Your tendencies obstruct you from seeing the God, who is present in your Heart. The Guru helps you to destroy your tendencies. If there is effort from your side also, for the destruction of the tendencies, then you can receive more help from Him.

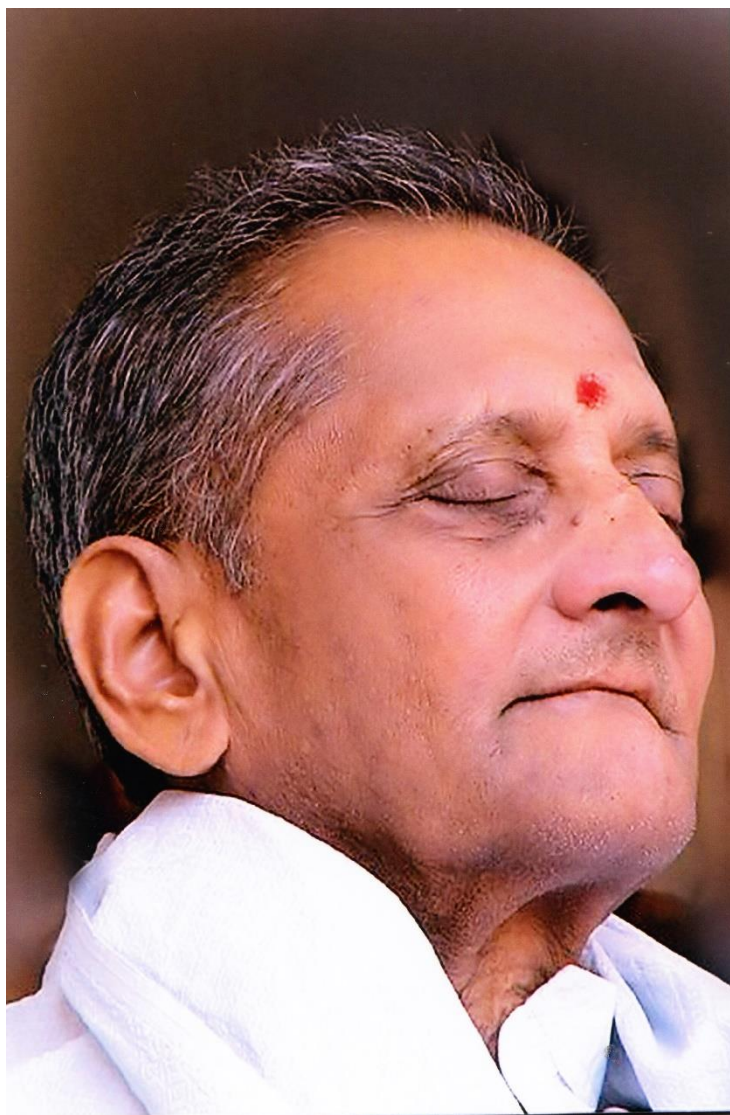
In olden days, great Rishis made great efforts for the destruction of their tendencies. They could get rid of their tendencies due to the great Sadhana done by them; that is why they became great souls. Otherwise they could not have become great Sages. When you make a sincere effort, that effort will transform into Grace. God will be observing the intention behind your effort; and He will help you in that direction. When you receive His help, that tendency will be removed.

God has no partiality. But those who are making a sincere effort will receive His Grace. Not only that, He will give them His Swarupa. If you have the Grace of the Guru, even though you are living amidst great difficulties, like the peace flowing between hills, you can reach your goal peacefully, says Bhagavan.

Every word of Sri Bhagavan is authentic. His words are His Grace. Those who know it are blessed. His words refine you from the root. If the Guru looks at you, its benefit may not be felt immediately. It may take even years to receive its benefit. But the glance of a Sage is His Grace. Very few people receive the result of it quickly. Others may receive it after a period of time. The only difference is the period of time. But it can never be ineffective.

Visiting a Sage, talking to Him and receiving his Glance will have their own effect. When you sit in the presence of a Sage, that atmosphere will be different. But it takes some time to recognize it.

The mind which does not subside even with a great effort, subsides easily in the presence of the Guru. The mind gets purified and becomes peaceful and stable in His presence. Even the Reality present inside will be revealed. In order to get stabilized in that state, some practice is needed. You will experience the taste of the Truth present in your Heart. You can then be stabilized in it.



The Guru never looks any one with aversion. He does not leave him until he cleanses and refines him. If you feel peaceful, that is due to His grace. You must meditate on the Guru to attain peace and acceptance. If you meditate upon the Guru in the Heart, you will be purified.

Sri Bhagavan said, "We should never forget the purpose for which we have come to this Earth. We should never forget why God has given these opportunities. Though we cannot get the experience of God, even the desire to get His Grace is also great. Even if we cannot get self-knowledge, even the desire to get it is great. If not for the virtuous deeds performed in the past, one cannot even get that desire.

The desire to know God arises due of two reasons. One of them is the virtuous deeds done by us in the past lives. The other one is His Grace. If not for them, the desire to experience the Self will not arise. Without using devotion for trivial matters, if your devotion is purely for devotion's sake, if you love God only for God's sake, if your love and devotion are directed only towards God, you will progress spiritually. If you obtain the holy company of a pure soul, you can reach the shore/goal even with minimum effort. You can come out of the bondage of worldly life. Don't panic; and don't entertain doubts whether you can get liberation or not. All of you will be liberated. In this world and in

this life itself, you can enjoy the greatest Happiness. Even the Gods will be jealous of you. You will find that peace here and now.

The Guru is not a body. That body does not give Grace. That which showers Grace has no need for a body. Even though the physical frame (body) disappears, you will receive the Grace. The course of fate may take several years, but His grace will enable you to experience it in seconds. If you are fated to experience pain for several years, He will see that it is completed in few hours.

Where is Parameswara (Supreme God)? The one who senses the presence of God in His own Heart will obtain Self-knowledge easily. He will become happy.

The one whose attention is always turned towards God present inside His Heart and who always listens to the 'AhamSphurana' ("I" awareness) in the Heart will mature faster. His mind ripens quickly, and He obtains Self-knowledge soon. But for the one, who thinks that the God is in Tirupathi or in Kailasa, it takes a long time to obtain Self-knowledge.

The words of the Guru are gold. One who purifies his mind (has a golden mind) will attain Self-knowledge faster than the one who has much gold in his house. That means, the one who takes up spiritual practice sincerely and whole heartedly will attain liberation

more quickly than the one who is interested in accumulating wealth. If you experience the Truth, words will fall away, and the mind disappears.

Once a devotee said to Sri Bhagavan, “I remember you and think of you on and off. I know that I am weak. I am not strong like you. I am weak both physically and spiritually. I am explaining so that you will understand my condition. I request you also to please remember me. Please don’t forget me. Don’t leave me. I need your Grace”.

Sri Bhagavan said, “You said that you remember me. It is not your ego that remembers. If you remember Guru, it is only due to Guru’s Grace. Unless there is Grace, it will not be possible for you to remember Him. If not for the Grace, Love and Compassion of the Guru, you cannot remember Him. Grace is always there. There is no single moment, where His Grace is absent.

If the external situations are favorable to you, you think, you have the Grace of the God. If the conditions are not favorable, you feel that God’s Grace is not upon you. When you have to face a difficulty or an unfavorable situation, do remember that it is only Guru’s Grace trying to remove some weakness or tendency from you. It is not because the Guru doesn’t like you. If you remember the Guru, that is the first step. It is the first step into the spiritual path. You need not ask Guru for anything. The Guru knows it. He knows all



your weaknesses and He knows how to bring you out of those weaknesses. “Your act of remembering me is the response inside you. That is the inspiration, that is the Self, that is the Grace, and that is the Guru”.

The desire to know the Truth in your Heart comes from the Grace of the Guru. Without that, there is no desire; He blesses you and gives the impetus from within.

“If you know me, you will be happy. If you know me, you will attain liberation”, says the inner voice in you. If you move one step towards Him, He will move nine steps towards you.

If you turn towards Him, that is to the Eswara present in the Heart, and if you go into the depths of your Heart for Him, He will come forward to receive you, and to merge you into Him.

Guru’s Grace works with such speed and force, His love comes with such intensity, such that even if there are no words externally, the peace, love and message from the Heart reaches you with an overwhelming force. Even if after you return home, it follows you. It acts/ works upon you every minute.

The power of the Guru’s silence works with so much energy, that you cannot escape from its effect. You cannot miss His teaching which comes through silence.

The message that comes from the Heart of the Guru follows you not only in this life but also in the next life. In whatever body you are, the Truth existing in your heart takes the form of the outer Guru and takes you forward in the spiritual path. After that Reality reveals itself to you, you come to know that, that Reality was within you all through your past lives; and only because you were unable to realize it, it took the form of the external Guru. You will realize that there is no difference between the internal Guru and the external Guru. If the fan rotates, its wings cannot be seen. So also, is the Grace of the Guru.

The Silence of Guru's teaching and the Peace, emanating from His silence will be heard even if the disciple is in another continent or in a far-off island. The power of the message sent through Silence of the Guru is so strong that neither time nor distance can stop it. It reaches you, in whichever corner of the world you are. In whichever corner of the earth, you may hide, it reaches you and liberates you. That is the greatness of the Guru.

If you keep a big vessel under rain, it will be filled after some time. If you keep it upside down, that is if you keep it in the inverted position, though there is a heavy rain, not even a drop will be collected in it. If you approach the Guru with an open heart, the Guru's Grace will shower on you. You will be inspired to do



Sadhana in the presence of the Guru. Your mind and intellect will be purified by it.

If you surrender to that Supreme power which rules the whole creation, you will not have any tension. You will not have any unrest. That Supreme Power, to which you surrender, gives you Liberation. It gives you immortality. That gives you great Peace. It will not leave you until you reach the Natural State. Whatever you do, you must surrender to God i.e. do everything with a feeling of surrender to God. The one to whom you surrender will look after the work. Never feel that, you do not have the grace of the Guru. Know that you don't have the capacity to recognize His Grace.

The Guru is our well-wisher. A well-wisher is not our relative. He is the one who looks after our welfare. A will wisher is one who wishes a great future for you. He is our closest relative. He is not related to this body. He is related to the soul. Even after the body dies, wherever the soul (jiva) is, wherever it travels, in which ever world it is, even if it takes another new body, the Guru looks after it. He will keep watch over the Jiva (soul), until the goal, i.e. the natural state, is reached. He takes the sole responsibility.

Once somebody said to Sri Bhagavan, "what is meant by the Grace of the Guru? How will it lead to Self - Realization? What is the nature of His love?"

Guru means Self. Though the color of the skin of one person may differ from that of the other person, though the qualities of one person differ from those of the other persons, though we belong to different castes, after the death of these bodies, irrespective of all the qualities mentioned above, one thing shines in all our Hearts independently. That is the real Guru. We may not be aware of it. But it is the real Guru.

That thing (which is Absolute Truth) will follow us through several lives, until It gives us Its Swarupa, i.e., till we attain the Natural State. Without the Grace of the Guru, man cannot come out of that vicious cycle of birth and death. That is why a Guru is needed. Some Sages and Maharshi's come to this earth to lead the mankind towards the goal. For them everything is Jnana (Absolute Truth). Wherever they look, it is Jnana; their laughter, their glances, their movements, their stillness, everything is Jnana. If they open their eyes, that is Jnana, and if they close them, that is also Jnana.

Saint Meerabai said, "Go to the Sages. Sit at their feet. Listen to their words attentively. After you go home, meditate on Their feet and contemplate on their words. Then you will become pure. The real Lord and the right goal will reveal itself to you.

If you try to remember God continuously, you will attain the state of meditation. If you keep on praying and meditating upon Him, the Grace of God takes a

physical form and comes to you with a name and form. That is the Guru. Till the soul (Jiva) reaches the place, where the ego rises, where the "I" thought rises, the Guru will be following you; i.e. till the jiva merges in its source, that is the Self, the Guru will follow you.

God Himself takes a human form and appears before the devotee. You like seeing, so that Truth takes a name and form and appears before you. It also talks to you. Every word of His is Grace and even His silence is Grace. We cannot grasp His teaching that comes out of His silence. We don't have the required purity, concentration or discrimination. That is why He teaches in silence and also talks to you. If we show the same affection that we have for material things towards God also, it is sufficient. So every word of the Guru is Grace and even His silence is grace.

The Guru will not leave your mind in a weak condition. He will strengthen it, and He will stabilize it. He will stay in your company until your mind becomes as still as a lamp in a place without wind. Then your mind will not be affected either by worldly things or by the incidents that occur due to fate. It will become either low or distracted. The Guru will take your mind to that state. He does not talk to you, just for the sake of passing time with you. Through His words, glance and company, he strengthens your mind and drives it into

We are still immature, and childlike in matters of spirituality. So, we forget the purpose of our life; the purpose for which we had come to this earth. If anyone gives us a chocolate (a petty object), then we forget the purpose of our life. Guru will never forget the purpose for which He came into this world. Don't lose faith in the consciousness inside you. See that your faith is not lost. The spirit, the source, from which we get peace and light is immortal.

The body is mortal. There is something in you, which is immortal. But that is not a part of your body. The Heart, from which all this creation and its activities arise, is your base and you are in that. The creation which you see has come from that Heart, which is your base. That Heart is none other than you (your own Self.)

The Guru is not a stranger. He resides in your Heart. He is your own Self. Please don't think that He is a stranger. Please don't forget that He is your own. Don't be deluded. The Divine state which humanity strives to achieve with great longing, the state which the saints and sages attained with great effort (Sadhana); the pure consciousness, which is present in your own Heart, comes to you, as your Guru, to make you attain that state.

By instructing your mind to be peaceful and stable, He drives the mind towards the Self, which is beyond it. Everything is the Guru. He is present everywhere and in all directions. Except the Guru i.e. Self, nothing else is there in this world.

He carries you to that natural state, from which the creation, sustenance and dissolution of this universe takes place. He makes you attain it in a moment. He makes you pure, so that you will not be affected by the material world.

The Guru's silence is his greatest eloquence. It is more profound than any other kind of instruction. There are so many kinds of instructions in this world. All of them have come (arise) from this silence. The silence cannot be compared to any words or deeds. Silence can be compared only to itself. There is nothing that is equal to or nobler than Silence.

If your mind is very pure, you can receive gold in that Silence. That is, you can understand His precious teaching coming through His Silence. All your practices are like kindergarten before Guru's silence. Words may not bring any change in your mind. But His Silence surely transforms your mind. It guides you towards God. It transforms your life itself. It shows you the correct direction. All this takes place automatically in the Silence of the Guru. The mind of the aspirant will be purified in the presence and in the Silence of the Guru.





His silence works with great speed. All this happens without the knowledge of the aspirant. The Guru's Silence takes us to a State of Immortality. There will be no breaks to the Silence of the Guru. It will be like a perennial river. You can compare Guru only with a Guru.

Wherever there is a Maharshi, wherever there is a Sage, wherever there is a Brahma Jnani or Avatara purusha, all the surroundings get purified. The earth on which His feet tread is purified. The water of the river in which He bathes is purified. That is the greatness of a Sage.

The names of sages who are pure and evolved will be remembered by humanity forever (as long as rivers flow on this earth); whether he is in a physical body or not. This is a naked/open Truth. The place and the surroundings in which He lived, will have a close link to the atmosphere related to Him (the impact of His presence). His presence will be felt closely in the place where he walked and lived, and by the people who lived in proximity to this physical body. There, the atmosphere remains peaceful and everything in that place will be beautiful.

The outward physical bodies are not the actual Gurus. Those forms appear only to lead you into that beautiful state. In the presence of the Guru, even if you are bound to the body and to this world, you will attain

the bodiless and world less state. Such is the power of the Guru. In the presence of the Guru, the force of His purity, bring peace and coolness not only to the living organisms, but also to the five elements.

Those who are in the net of a Guru will have a strong bond with the Guru. We have to tune our minds to His Grace. Then we can understand His love. It is our responsibility to tune our minds to His Grace. Then the Silence of the Guru touches the Heart of the disciple and makes him understand it. Guru's grace is very powerful. With the Guru's grace, you will become a maharshi (great sage). You will become a mahatma (great soul). He was not abandon the faithful until he takes them to the same state he is in.

Silence emanates from the source of the Guru's mind. If you also reach the source of your mind, you can understand His silence. Though we are in the proximity of the physical body of the Guru, we cannot understand Him (His real nature). He is in the source of His mind and we are moving around the mind (on the surface of the mind). How can we understand Him who is in the source, while we are roaming around the surface of the mind? The silence of the Guru is complete and perfect. It is perfection itself. You cannot grasp the inspiration and peace that come from a Guru, unless you are a seeker of the Truth, unless you are an aspirant and unless you are a devotee.

The Guru follows you but you cannot see it. He will not leave you until He takes you to the ocean of Bliss. Even if there is some evil nature in you (or certain bad habits in you), even if the society scorns you and disapproves your acts, the Guru will not leave you, until those qualities are removed from your mind and your mind is purified. Even though everyone else in the society dislikes you and abandons your company, the Guru will never leave you. If you are compassionate to others, He will be compassionate to you. If you are plain in your words i.e. if you are straight forward and sincere, then He will purify your mind and intellect, and makes the Truth reveal itself, to you. That is the duty of the Guru. You do not have to ask for it.

The Guru always remains in equanimity. He will not at all be disturbed. He will remain peaceful and stable in all the circumstances, whether they are favorable or unfavorable. He will remain unaffected, irrespective of whether He receives respect or insults. He will always remain firm in the Heart and He does not bother even if He has a body or not. He is not the physical body and he does not care whether the body is there or not. He remains in the awakened state. He never swerves from the state of 'Self-abidance'. He does not compromise with you in that matter, because He knows the Truth.

Vemana said that termites take birth and die in the dirt itself, without getting any benefit from their birth. Our lives also will be wasted like that, if we do not have the Grace of the Guru. To take birth as a human being and to be in the company of great people, sages and Gurus (that means to take refuge at their feet) and to be able to take up the spiritual path is a great fortune. (It can be obtained only due to the virtuous deeds done in the past births).

Whichever spiritual path you are following, the Guru will not disturb you. Whatever path you may follow, whether it is the path of Devotion (Bhakti), Meditation (Dhyana) or enquiry (Vicharana), he accompanies you.

Sri Bhagavan said, "Have we met here, without any relation between us in the past birth? That same relation will bring us together in future also. This was a promise from Him. The Guru will not leave you even in your future births. Whatever path you may follow, He accepts it. His aim is to make you realize the Truth. He follows you. You might be suffering due to certain tendencies in the past. He removes all those tendencies and He will destroy the memories related to that suffering. There will be no traces left of your coming and going from this earth.

The Self is the real Guru. The external Gurus directs you and shows you the path to reach the real Guru, who is in the form of the 'Self'. The Guru is the closest one to us. He is our nearest and dearest. He follows us, to make us attain that state, which He had attained. We should have full faith in Him. He accompanies us till we abide in the Heart. But your faith in Him should be stable. The external Gurus spread the spiritual teaching on the earth. The Guru has a responsibility and He knows fully well about it. He awakens the good qualities and wisdom in a person and inculcates an interest for spirituality in him. Your intelligence, discrimination, and virtues in you are in a dormant state. He awakens all those good qualities – your courage, discrimination and goodness.

The Guru in human form works to spread spiritual knowledge in society and to make people spiritually mature and wise.

The Guru is not an ordinary person. He sees your body, but He does not see your body as you. He sees your mind, but He does not see your mind as you. You are the Truth, which is present in you. But you are not aware of it. The external Guru, with his love, grace and power, burns away the causes of your ignorance. He burns away the impressions (samskaras) inside you that have come from innumerable past lives. Even in bad people also, He only sees the Self. He removes the bad



or evil qualities present in them, but He never criticizes them. He does not expect your mind to understand His Grace. Your unsteady mind cannot recognize His greatness. If your body and mind are peaceful at any time, know that it is due to Guru's Love for you. When His Grace showers upon you, your Heart, mind and body relax and become peaceful. (They will be free from any kind of tension.)

Guru relieves you from your ignorance, he saves you from the forest of your imaginations, ideas, thoughts, concepts, feelings, emotions etc., and leads you towards the Truth. No one else, except the Guru can bring you out of that forest. God Himself comes to the earth in the form of the Guru. His looks (glances), His words and His every movement is knowledge. He moves, talks and sees in order to make you realize the Truth,. Though He takes up a body, His words, His looks and His body are full of Bliss. Everything around him is Bliss. The sweetness in the Lord of Madhura (Lord Sri Krishna) took a form and came to the earth to save the mortals (jivas). In holy company all the exalted states will come to you. The benefits you get from the sun, the moon, the wind and from the Kalpavriksha (the wish fulfilling tree), can be obtained from the Guru alone. To do that, He takes a body. Everything about Him is sweet. Every act of His is sweet. He talks to the devotees and appears to bless them, but they do not know that He is



making an effort to merge them into Him. He completes the work without our knowledge.

Once a devotee asked Sri Bhagavan, how do we select or find a Guru. Sri Bhagavan told him that, there may be many great people, many maharshi's, mahatmas and yogis in this world. But that person, with whom your mind is tuned in Harmony, on whom your mind dwells with love and affection, and whose words have a lasting effect on you; be certain that he is your Guru.

A Guru will always be peaceful and happy. He will be patient, natural and quiet. His patience is as limitless as the earth that bears us. The person with such qualities is the Guru.

You will be attracted by a Guru, just as iron is attracted by a magnet. You cannot understand the real nature of the Guru. You cannot understand Him unless you know yourself. When you come to know that you are not the body and that you are the Self, then you will understand that your Guru had been following you over several lives to put you in the right path and reveal His real nature (give his Swarupa).

A realized soul has no work of His own. Whatever has to happen through His body, will happen naturally. Great kingdoms may arise through the presence of his body. Even if the Guru does not talk, millions of people

may be saved by Him. So developing and maintaining an inner bond with the Guru is important.

Who do you think is your Guru? He is the Soul of all souls; He is the mother of all mothers, He is the greatest relative of all your relatives, He is Sage of all sages. The location of your physical body is not important; but on whom does your mind dwell, that is important! It is your mind that should associate with the Guru and dissolve ultimately.

Bhagavan says that there is nothing in the three worlds, which is equal to holy company (satsang). Nothing can be compared to holy company. If you do not have holy company, then go in search of a Guru.

If you cannot find such a purified soul, even the effort of that search will internalize your mind. Though you cannot experience the Truth in your Heart immediately, when the desire to know arises in you, you will have the inner vision. That will lead you to Self-knowledge. Only when you have a sincere desire for Self-knowledge, you will recognize the value of a Guru. The aspirant should have devotion and respect for the Guru.

Ramakrishna Paramahansa says that some Gurus stay on the wall. They know and can see what exists on both sides of the wall (ignorance and self-realization), and they describe to the worldly people about the Truth

they have experienced on the other side. The Guru not only experiences the Truth but explains about it. In deep sleep, there is only pure consciousness and no mind. The Guru helps you to experience that pure consciousness even in the waking state through the dissolution of the ego. He turns your attention towards the Self. He helps you in all possible ways, to come out of ignorance and wrong knowledge.

The Grace of God (Eswara) comes out in the form of the Guru. A ripe mango consists of three parts - the external peel, the hard seed and pulp inside. This mango can be compared to God. But only the pulp in the mango comes in the form of a Guru. So there will be nothing but compassion in Him. If you do wrong, God may punish you, but Guru will never do so. If there are reasons to bring you punishment, he will relieve you from those reasons. That means the Guru is greater than God. God judges you i.e. He gives judgment based on your acts. But the Guru never gives any judgment. He only tries to relieve you from your body consciousness/ego. He never tries to judge you. God may punish you. The work of the Guru is to purify you, to teach you about the Truth and to remove those weaknesses which are obstructing you from experiencing the reality. He observes the bad qualities or the evil in you. He removes them even without your notice. That is the surgery done by the Guru. He will do

that surgery in such a way that you will not feel even the least pain.

He will not increase your hardships and difficulties in the name of Sadhana (practice). He gives you the needed strength to resist the temptations of the body, temptations of the scriptures and temptations of the world. When you succeed in controlling your mind, it turns inwards. Guru gives you the strength to obstruct the external inputs

When the external flow of the mind is obstructed, you become free from grief. He gives your mind the needed strength to overcome the innumerable temptations of the mind. He gives strength to your weak mind, turns it inwards and leads it towards the Sat present in the Heart.

Once a devotee asked Bhagavan, “Bhagavan! You say, that the silence of the Guru, enters into the Heart of the disciple, without even next person being aware of it. How is it possible?” Sri Bhagavan replied, “Silence is much more powerful than speech. Just as electricity passes through a wire, the power of Self flows through Silence.”

Silence is eloquence of speech. Just as water in a perennial river flows continuously, eloquence flows in silence. Some aspirants may not understand even after several years of His teaching. But His silence can make



them realize the Truth within a moment. If you hear the words of a sage, you will remember them again. Even the memory of that word purifies your mind.

Lord Dakshina Murthy taught only through silence. Because, the listeners were mature souls, they could understand His Teaching. In the presence of the Guru, whatever is needed will be done automatically. That is called Automatic Divine Action. That means a Jnani need not plan anything. Everything takes place by itself. Unless Eswara (God) comes to the earth in a physical form like Sri Rama or Sri Krishna, we will not be able to grasp His greatness.

Eswara came to the earth in the form of Sri Ramana, so we understand His greatness. If Eswara does not manifest in a body, we will not be able to grasp His greatness. Even if you visit realized souls in a casual manner, that is also good. Even if you touch fire casually, it burns you. That is its nature. Once a devotee asked Sri Bhagavan, "Is there a need for a Guru in physical form? Now that you have a body, we are able to experience your grace. Can't we experience your grace, in the absence of the physical body?" Bhagavan said, "This body does not love anyone. Whatever loves you, has no death. It is the body that dies."

The Guru is not the body that is seen. The bond with a Guru never breaks, even after he drops the physical body. If necessary, He takes another form for

you alone. It is immaterial who the Guru is. Your attention/mind should be fixed on the Guru. You should be reformed (purified). You should be able to experience the peace in your Heart. Your parents can give you food, clothing, gold etc. But they cannot make you enjoy the peace in your Heart. That is possible only to the Guru.

The silence of the Guru takes you to the place where God is present. So even the words of a sage are an interruption to His silence. In that flow of silence, in that flood of silence, words are like very minute dust particles. Silence is teaching in its fullest form. As long as He is in the body, you should respect it and honour it. After He leaves the body, i.e. after His physical frame disappears, He will be even more closer to our life, mind and soul. Never think that the Grace of the Guru does not exist. You must realize that you do not have the ability to recognize it; that you are not qualified yet. Whatever you want to achieve by going to the Himalayas, and doing penance, that Self-realization will come from the silence of Guru. Such is the power of the Guru. Just as you are able to clearly sense the touch of one hand on another hand, if you turn your attention inwards, you can feel the touch of the Guru's grace clearly. Guru's grace accompanies you until you get the samadhi state. It makes your mind more and more subtle. There is no misery to the one who is in the grace of the Guru. He will not be affected by love or hatred.

Sense organs will not trouble him. He will be like a burnt rope.

The Guru will not stop His work, whether you like it or not. For example, a child cries when his mother gives him a bath. But his mother does not stop; she gives him a bath and dresses him up. In the same way, the Guru squeezes you just as we squeeze a wet cloth. He squeezes you until all the tendencies in you are burnt. His aim is not to make you suffer. His aim is to raise you to a higher state of consciousness; and to take you into the Heart. You cannot obtain that wonderful state by your virtuous deeds, which comes by just being in the presence of a sage. That means holy company is much more powerful than the benefits of our virtuous deeds (sat karmas). In the company of a purified soul, you will gain more with the least effort. You need not worry that the realized soul is not looking at you or talking to you. All the seeing, touching and teaching take place in His silence. So His silence is more effective and powerful than his teaching. While His words may shake the darkness of ignorance in you, His Silence will cut through that darkness like a saw. The Guru's glance is like a heavy blow which has a long lasting effect.

That eye of wisdom follows you everywhere. It purifies you, if not in this birth at least in the next birth. That glance comes from the Inner eye (Jnana Netram). Those flames follow you, like the chakra (disc) of Vishnu,



until the ignorance in you is totally burnt. In which ever birth (life) you are, the glance of the Guru follows you and purifies you in all aspects and from all angles. Our thought, word and deed should be such that, they make us receptive. So you should mould your way of thinking and your way of speaking accordingly. Read only such books that will aid your spiritual maturity. Then you will ripen like a mango! When you ripen inside and outside and attain maturity, there will be no more bitterness inside you. Then you will become fit for self-experience. Till that point, the silence of the Guru will follow you.

When a sage speaks, it is actually the Truth that speaks. When He walks, it is the Truth that walks. The sage looks at the Truth in your Heart. It is the Divine Truth that works through His body.

Whether He is manifested or not, God is present. If you cannot identify yourself with the unmanifest, identify yourself with the manifest God. When that Truth takes a form and comes to you (as the Guru), take refuge in Him. Though you do not know the Truth, He knows it. If you serve Him and maintain an internal bond with Him, He will carry you to the unmanifest Brahman. Just as a cat carries its offspring along with it, the Guru carries you towards the unmanifest.

Due to the defect in your eye, you are not able to see the Truth. But you think that it does not exist. So the Guru comes to you to make you aware of this. If you

show compassion towards the people in the society, the Guru shows compassion to you. He is omniscient. He knows everything. Whatever you do and whatever you speak should have a touch of compassion. Then you need not pray for the grace of God. Eswara (God) will be observing the compassion in your acts. He will show compassion towards you.

All the sages come to this earth to awaken us to the Truth. When an oil lamp is about to go out, some people pour oil into it to make it burn continuously. Likewise, when the light of wisdom is about to become extinct, the sages and other great people come to the earth to light it up and make it glow continuously. They leave the earth after their work is over. They will not have any personal work on this earth. The welfare of the world is their welfare. They do not have any personal happiness or misery. Just as we identify with our bodies and our family members, they identify themselves with the whole creation.

Some devotees pray to God like this; “Oh! God! I am unable to come out of these love and hate, likes and dislikes, on my own; my strength is not sufficient. I cannot come out of this without your Grace.” They know that they cannot come out of these worldly bonds without His Grace and slowly develop their devotion. When you surrender yourself to God (Eswara), He takes a form and comes to you, in order to purify you and



bless you. If you are sincere in your devotion, He takes up a physical form because He needs a mouth/voice to teach you. He comes as your own Guru and teaches you.

The Eswara, whom you worshipped; for whose sake you did japa (repetition of God's name), dhyana (meditation) and pradkshina (circumambulation) and for whom you built temples; melts in your devotion, and though He does not need a body, He takes a name and form and comes to you as your Guru. Though your life was defective in the previous births, when He comes to you as your Guru, He repeatedly teaches you about the Truth and merges you in it. He makes you know Your Self. Until now you were identifying yourself with the body and mind. The Guru removes your identification with the body and makes you realize that you are the Truth, which is in your Heart. All through your life, your attachment is focused on your mind and ego. He destroys that from its roots and makes you identify yourself with the Truth in your Heart. Sri Krishna said in Bhagavath Gita that the fruits of your devotion and worship will be returned to you without fail; and he gives this promise with great assurance. If you are not able to receive His Grace in this birth, he waits for some more births and makes you deserving of His Grace. He follows you like your shadow, and will not leave you until He gives you His swarupa. Your effort will not be wasted. If you do not experience the Self, even after a

lot of effort, your effort will not be wasted. The work of the Guru is to take you into the Heart. Who is there in that Heart? You are there! How? You are there as the Self, as the Knowledge, as Vaikunta! He will not rest until He takes you there. Then you will realize the Self. He is the real Guru!

Ramana Swamy said, until now you thought that the Guru was somewhere else, but after finding that Truth within you, you will realize that He is within your own Heart. You believed that Narayana is in Vaikuntam, but He is in your own Heart. After experiencing the Truth, you will know that He is much closer to you than your own body, mind and intellect. You will also realize the inner Guru appeared as the external Guru to bring you that experience. What more is needed? How much more clarity is required in teaching? Here, Sri Bhagavan is teaching you as if you are L.K.G. students. Once Sri Bhagavan's friend Rangan said to Him, "You should bring the rice. You should bring all the provisions. You only should cook food and you only should serve it in a plate." To that Sri Bhagavan said, "Yes, I will do all that and serve the food in a plate. Not only that, I will also mix the food on the plate and put it into your mouth, but you should swallow it. If you just swallow it, it will be enough." That is the Love of the Guru! Sri Bhagavan used to say, "If there was no bond in the past, could we meet here? Won't this bond make us meet again somewhere else?" (How could we meet here without

any relation between us in the past; and will not this relationship bring us together again in future somewhere else?)

If you sit in the presence of the Guru and listen to His words attentively, even if you are physically ill, all the unrest will be removed from the mind and it will be filled with peace. That is the grace of the Guru. The state that you hope to attain in Vaikunta in some distant future will be conferred on you by your Guru right now. See how supreme His words are! He will be leading you in the path, where you will realize you are not the body, even if you have a body. You will realize you are That Thing, which is beyond what is seen and felt. You will remain as That, even if your body is alive or dead, and even if the world is seen or not. Your Guru grants That State to you, here itself, through His Grace.

The devotees love the Guru. But the Guru's love for the devotee's is much greater than that. Just as you love and care for your own body, He looks after the body of the devotee as if it is his own body. The Guru is greater than Siva. The juice in sugar cane is more valuable than the sugarcane. If God is sugar cane, Guru is sugar cane juice.

God may take into account all the sins and virtues of the souls (Jivas). But the Guru does not do that. Sri Ramakrishna praised a person for his goodness and kind-heartedness, when He was sitting with a group of

people. Then someone said to Him that the person praised by Him was a drunkard. Then Sri Rama Krishna replied that, it might be true, but he was a kindhearted person, and His own love (Sri Rama Krishna's love) would free him from that habit. That is the nature of the Guru. If there are any defects in the disciple, the Guru rectifies them. God may punish him, but the Guru refines him, without giving any punishment. Now you can see, who is greater – Guru or God! God only gives your due - the results of your virtuous deeds and sins. He is the ordainer of your fate. But the Guru is not like that. If Siva is God, then the qualities of affection and compassion in Siva are the Guru.

The Guru never judges you. He will find out the factor which is driving your mind outwards and removes it. If you cannot control your body and mind, if you are unable to get rid of those tendencies and desires, which are making your mind turn outwards, then you must seek the company of Sages/purified souls. All the tendencies which are related to the body, mind and the world, will be destroyed in the company of Sages/realized souls. Nothing can be compared to the divine and powerful vibrations emanating from a realized soul, who had directly experienced the Truth. When you obtain the company of the pure souls, then you need not observe any austerities. The Guru will not leave us until we realize the Truth as our true Nature. Sri Bhagavan prays to Arunachala to remove all the bad

qualities from the Jiva, fill him with good qualities and take him into His fold.

Shining as my Guru's form,  
My evils do destroy  
And virtuous makes me,  
Arunachala!

- Aksharamanamala, Verse 19

Bhagavan is indirectly saying that Guru is necessary. Though He had no external Guru, Bhagavan prays to Arunachala, to guide Him as the Guru and to liberate Him, in order to make us understand the importance of the Guru.

The duality in you, tells you that, you need an external Guru. That which tells you this is your Ego, the unreal 'I'. Then the Jiva starts his search. The Divine Self present in his Heart, sympathizes saying, the jiva does not realize that I am already present in his Heart. I am there at the source of that unreal 'I' and Ego rises only from me. Because it identifies itself with the body, it searches for another Guru. With this, the Divine Self feels a great compassion for us and takes up a human form and comes to us as the Guru.

Though the Guru sits as though he is innocent and appears like a human being, He teaches only about the Self, the Truth, the Knowledge and the Reality. Because





He is the Truth, He is Self Realization and He is Brahman, He teaches only about that.

After being in His Company for some time, you will see his body, hand and legs also as the Self. You will realize that His body is nothing but the Self. When He speaks about the Self, you will realize that His body itself is the Self.

Because the Guru is the Truth, He teaches you only about the Truth, because He is the Self He teaches you only about the Self. When He teaches you repeatedly about the Truth present in your Heart, your attention will turn inwards.

You will get the inner vision though you do not know it. The Guru teaches you, He creates an attraction for the teaching in you, He turns your attention inwards; and He does all that is needed. The real Guru helps to make your intellect subtle and refined.

Sri Dakshinamurthy is the Guru of the Gurus. He sits silently, that is, those with a subtle intellect and insight can grasp His instruction in that Silence. Those with gross intellect need teaching in words. So they need a Guru. His words, glance, touch and all His movements are the Self/Divine Spirit. His body itself is the Self.

When you see great souls, you are attracted to them, feel respect for them and you get realization by just looking at their face. Such people are adored by the world and respected as equal to God. This is because the Sages come to this earth to awaken the world to the True nature of God.

The Guru will not become angry, even if you do something wrong or do not follow His instruction. It is only to rectify your defects and to refine you that he travels with you. He not only forgives your mistakes, He shares your suffering and he follows you, until you attain His state. He does everything for you that cannot be done by your mother or father or other relatives. The Guru is personification of tolerance and mercy. To the Guru, the disciple appears like a lamb separated from its herd. So, He constantly tries to protect and bring peace and comfort. He never shows anger to the disciple. Even if He shows anger, it is only His Grace. It is only to rectify the mistakes of a disciple. Even God may neglect you, but the Guru will not leave you. He rectifies your mistakes and purifies you.

The Guru shows great love and affection towards you only to make you love Him. He generates an attraction for Him in you, and gives you a taste of His love. He does all this, only to make you trust Him, follow His instructions and to reach the goal.

Ocean of mercy  
In the form of a mount  
Do have mercy on me,  
Arunachala!

- Aksharamanamala, Verse 17

So if you meditate on His form and repeat His name, even if you do not know the Truth, the Guru knows the Truth. He knows where the Goal is, and leads you there.

If, you trust the Guru, His grace will accelerate your progress and keeps you in a pure, peaceful and silent state. But you must have atleast a little faith in Him.

If you remember the Guru and meditate upon His feet continuously, your spiritual level improves, though you may not notice it. You should have love and affection for the Guru. Your attention should be focused on Him. That is important. All this is duality. But this will lead you towards non-duality. Only in the state of non-duality, you will experience Bliss and Immortality.

Your love towards your Guru should be like the love of Uddhava towards Sri Krishna. Sri Krishna knows the Heart of Uddhava and Uddhava knows the Heart of Sri Krishna. Those two Hearts merged into one. You should have such devotion towards your Guru. Then you need not desire for Liberation. It comes by itself. Sri

Krishna Chaitanya says to Krishna, “Oh! Krishna! It is immaterial whether we have a body or not. Even if this body dies, my devotion towards you must not be lost. Whether this body is alive or not, the soul inside it should take refuge at your feet for ever. It doesn’t matter, whether this body is alive or dead. If my mind does not take refuge at your feet, then what is the use of this body? My mind should always take refuge at your feet. That is what I want!”

“Krishna! I want to have such love towards you, in which my bones melt/get dissolved completely without any residue. Kindly bless me with such love that melts the bones. I want You and You alone. I do not want the worlds created by You. They are unreal. You are omnipresent and you reside in the heart. You are my master. If I do not know your real nature, then I will be attracted by these worlds. These are only your creation and they are in You.” You should have such devotion towards your Guru.

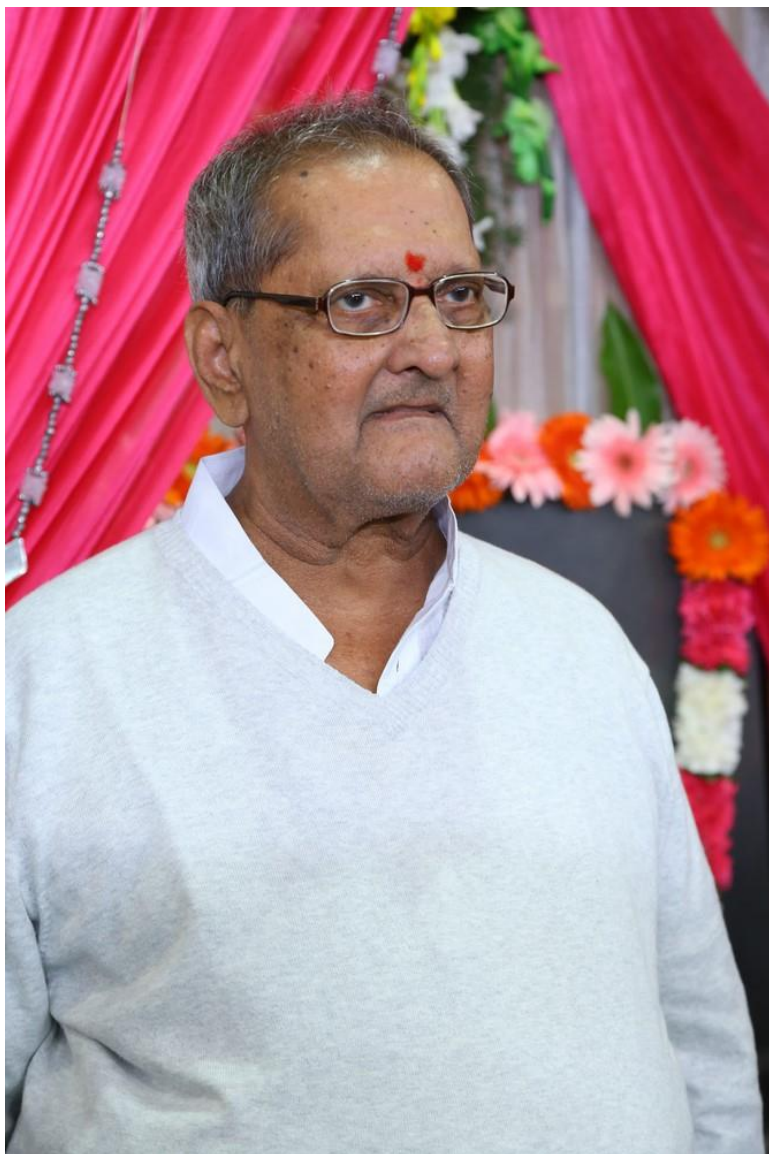
A Self-realized soul is not just one who has experienced the Self and the bliss of the Self. A person who asks for nothing else except God is also equal to a self-realized soul/Sage. He too should be respected equally. Such a person, who has a desire only for God and not for any other thing and who wants only the experience of God is also equal to a realized soul. That is the nature of a true devotee. If you love your Guru and

meditate upon Him, your spiritual status will improve automatically.

The Guru is the only person, who desires the welfare of all. He is our well-wisher. He is our real friend. If you have loads of miseries, do not be agitated. If you surrender to Him, He will transform your load of misery into a load of Bliss.

He is omniscient. Leave all your burdens on the Guru. If you have any worries that you cannot handle, stop worrying. He will take over your worries. No need to fear that your worry will be unattended. If necessary, He will take over your worry. You should reach that state (of total trust in Him).

If you keep worrying about your problems, then He will not think about them. Your devotion should mature to a level, where you surrender to him such that he takes over your worries. That is devotion; that is realization; that is surrender. He is everything. You may think about the Guru for hours together. But if the Guru directs His attention towards you, even for a second, that will transform your life. Wherever you are physically, if you remember the Guru, if you love Him and respect Him, the Truth which is inside you, will reveal itself to you suddenly due to His Grace. You will realize your True Nature The only purpose of the Guru's company is to realize the Truth. In their holy company and by conversing with them, the Brahman/Truth that



is unmanifest will be revealed to us. Some Gurus remain silent. When one remains as the Self, there is no need for words. They are stable in the Self; and that itself is sufficient. You will be blessed with a great wealth of knowledge. Guru's work is to enable you to perceive that light of knowledge.

Guru is that Divine Spirit, to attain which you are making an effort and trying to purify yourself, through prayer, meditation, and rituals, One word or one glance from that Divine Spirit is enough; through that He turns your attention inwards and tries to remove your identification with the body and mind. He will do one more thing. He will make those people, whom you like most, to dislike you or scorn you. Otherwise, you will carry them in your heart, and there will be no place left for anything else. He will make them berate you and relieve you from that burden of attachment. You will not give up that burden until you are hurt by them.

He will be waiting for the chance to remove (make you throw out) your ignorance, by creating difficult situations (situations that can be likened to the pain of being flattened behind a door). He watches over you, and at the appropriate time, He removes your body consciousness. He keeps track of your progress and maturity and guides you from inside.

You have five sense organs, but He will provide you with a sixth sense organ also. You will develop



foresight with His Grace. Sometimes the Guru ignores you; if you happen to encounter Him while walking on a street, He avoids talking to you and goes ahead as if he does not know you. Whatever the Guru does, whether He talks to you or not, whether He looks at you or not, if you know that He does all that only to purify your mind, then you are blessed.

Even the silence of the Guru teaches you. It clears your doubts. He reduces your attachment towards your body gradually. You think that the Guru is not doing any work. He works silently without any commotion.

Your identification with the body is very strong; and He chases you until it is removed. Your Guru is such a person. Treat Him as your close relative. That is enough.

The dhobi (washerman) washes clothes, by beating them against a stone to remove the dirt. Similarly, your Guru also gives many blows to our mind to clean it and to purify it.

No book can describe the Grace of the Guru. Who can describe the silence of the Guru or the power of the Guru? It is beyond words and it cannot be described in words. Guru is the Self. His silence flows uninterruptedly. That is the flow of language which does not need any words. Nothing can obstruct the Silence; rivers, seas, hills, and mountains cannot stop the flow of

Silence. The presence of the Guru, the company of the Guru is great. Remember one thing; wherever your body is, your attention should be on Him. You should always remember Him.

If your surrender to the Guru sincerely, you will be flooded by His Grace and Love; and His compassion overwhelms you. It will remove all your difficulties, miseries and losses. When His Grace floods upon you, none of these difficulties or miseries will affect you. You will remain untouched by them. So the help of the Guru is needed.

Without the Grace of the Guru, you cannot gain liberation (Moksha Lakshmi – Goddess of the Wealth called Liberation). Liberation is always in his lap (within his grasp and hold). Liberation comes only those chosen by the Guru. You will get everything with Guru's grace. Never forget your Guru. Always remember Him. That is also a Sadhana.

A devotee asked Bhagavan about Guru's grace, what is it like and how does it direct one towards self-realization? Bhagavan said that the real Guru is inside you as the Self.

At first man worships God for the fulfillment of his desires, and not for God's sake. Generally, a devotee does not ask for wisdom or dispassion. In his worldly life, he will have many financial problems and desires.

So he prays to God to solve those problems and to grant his wishes. At one stage, he realizes the uselessness of the worldly objects and prays for God Himself. It may take several lifetimes to reach this stage.

After enjoying the worldly pleasures for some time, if you are in the company of the Guru and if you perform virtuous deeds, you will realize that you are wasting your time in worldly matters created by God, without paying any attention either to the Self or to God. Then due to the Grace of the God, your attention turns towards Him.

At home you are always worrying and weeping for something or the other. If you weep for God instead, He will come to you in the form of your Guru. As long as you crave for worldly things, God will not come to you as Guru. Only when you stop craving for worldly objects and seek God, He comes to you in the form of the Guru out of compassion.

Guru's Grace is such that, it will strengthen your mind. The devotee then lives happily without depending on anyone. He blesses you so that you are peaceful and happy without external support. What more is needed! In whatever circumstances you are, whether they are favorable or unfavorable; and even if you have to face difficulties, losses, defeat or insult; he will mould and strengthen your mind in such a way that you will remain peaceful and calm without being affected by them. You

will not even be conscious that you are in the midst of difficulties.

Who can give you this state, other than the Guru? He will transform all your misery into comfort. Only the Guru can do that. Whatever maturity and purity you may attain through meditation or Japa (recitation of Mantras), Guru can grant that to you with His compassion. What can you achieve by soiling our body with different practices? He can give you that exalted state without the least effort from your end (even the clothes on your body will not be disturbed).

That you would ever experience such wonderful peace in your life was beyond your imagination; saying this you will look within yourself in ecstatic wonder. Such a state will be given to you, by the Guru. We generally expect to gain peace and happiness in Heaven (Vaikunta) after death. But you can never even imagine that peace can be experienced when you are in this body, and moving in this world made up of the five elements, and when you are moving amidst friends and enemies, and among people who insult and hurt you. The Guru grants you such a wondrous peace.

Neither the pleasures enjoyed in the Vaikunta (Land of Hari) nor those enjoyed in Kailasa (Land of Siva) are comparable to the Bliss enjoyed by experiencing one's own Self. The Guru grants you such a state. He decorates you with self-knowledge. He protects you just



as the eye lid protects an eye. The true Guru is inside you. But we are not aware that He is within us. You search for Him outside, so He comes out taking a form to remove your wrong perception that He is outside. The Guru does the internal work inside you, and the external work outside. But you do not know the fact that both of one. He veils that fact.

One cannot obtain Self-Knowledge, until the ego and mind are destroyed. Though the body dies, that Jiva (ego) does not die. When the mind is destroyed then the Jiva (ego) will die. Unless that Jiva (ego) dies, one cannot attain Self-knowledge. So even after the death of the physical body, the Jiva (ego) continues its journey. The Guru looks after it. Though we do not know the address of the Guru, He knows our address. He comes to us, to reform us, and to liberate us. If you dislike Him, He will ensure that you are attracted to Him. He talks to you to develop a relationship with you, even though He has no need for it. As long as you have an attachment towards the body, as long as you are limiting yourself to the body, and you are limiting your existence to the body, He will keep following you in a human body.

When you reach such a state, where there is no need for an external Guru, then He will not come to you in a name and form. He will bless you from inside. He takes you into the Heart. When you are strongly

attached to a body, He will come to you with a name and form for your sake, even though He does not need a body. Such is His compassion for you!

He does not need a body, because, even though He is in a body, He knows that He is not that body. But as long as you need an external Guru, He comes to you with a body. He removes your identification with ignorance. He reduces your attachment for the worldly objects. He turns your attention towards the Self. Until you realize that there is nothing except the Self, and until you experience oneness with the Self, He will follow you.

In some context, Bhagavan declared that a person, who comes to this gate and surrenders himself but wanders away, has to return to this gate to be liberated. He should return to the same place (Guru) even after several births. Even if a person dislikes this place and leaves this gate; and goes to other places; liberation is not possible until he returns to this gate. You imagine that the Guru has the same qualities as those you have. Because you feel that you are the body, you think that the Guru is also a body. If you have such qualities like jealousy and anger etc., you think that the Guru has also those qualities. This is because, we see in others, what we have in ourselves. Unless that quality is in us, we cannot see it in others.

In deep sleep, our mind subsides in the Self (i.e. the inner Guru). He, who can help us to merge our mind and life force in the Self even in the waking state, is our real Guru. If you can attain the state of deep sleep even in the waking stage, Self-realization will come up to your threshold and take you into it.

Even though we forget the purpose of our life, the Guru will not forget it. All of us forgot the purpose of our lives. If there is any fault in you, don't think that the Guru does not know about it. The Guru remains as a witness in you. He does not make fun of you. He does not insult you. He tries to bring you out of those weaknesses. He waits for the chance to remove those weaknesses and decorate you with self-knowledge. During surgery, the patient is given anesthesia before the surgeon puts the knife on you. Likewise, the Guru performs surgery on you at an appropriate time to remove the qualities such as ego, attachment, tendencies (Rajas and Tamas) etc. He does this naturally without giving you any pain.

A Sadguru leads you from a narrow path to a broader path, from a small lane to a highway. He does not leave you there, but leads you on the path of self-knowledge.

The Guru gives you clarity of thought. He gives you the needed courage and sharp intellect to do



Sadhana (Practice). He leads you to the Truth which is present in your Heart.

If the Guru transmits His Grace to you, no one can obstruct it. Nothing is impossible when you have the grace of Eswara (God). Since He is the Lord of this creation, and has all the powers, everything is possible for Him.

Sri Bhagavan says, “Wherever you are, in whatever circumstances you are, whether the situation is favorable to you or unfavorable, whether you are lucky or unlucky, if the mind remains balanced and does not lose courage; then, that state is given to you by the Guru. Wherever you are, in which ever times you are, you will never lose peace or courage. You will never lose your faith in Eswara. The Guru grants that state to you”.

The Sarveswara (Almighty God) who is omnipresent is our Lord and our master. He is the master of the five elements. Nothing happens in the creation without His notice. So He takes the form of Guru to give us the right instruction.

He teaches us, gives us courage and supports us at all times and under all circumstances. He never abandons us. God is the shelter for the devotee. The one, who has full faith in God will have no fear. God make his devotee fearless.

The devotee need not hold the hand of God. God Himself holds the hand of the devotee and takes him forward. How? Just as a river in full spate carries away even elephants easily by the force of the flood; so even God carries away the devotee easily. Where? To the goal!

There may be obstructions to your inner journey (in your sadhana). Qualities such as likes, dislikes, anger etc., your sins and the defects in your intellect may become the obstacles in your path. When the Guru is trying to push you into the Heart, these will cause hindrances. The past tendencies (tendencies developed from past habits) create a “traffic jam”. The Guru clears the “traffic jam” by removing these obstacles. He makes you put in a little effort, but He Himself, removes all those rocks and clears the obstacles in the path; i.e. He makes you feel that you are doing some Sadhana (Practice) and pushes you into the Heart.

The Guru tells you to touch a rock; when you just keep your hand on it, He Himself pushes it and you think that you had pushed the rock yourself. He asks you just to put your hand on the rock to push it away from the track. But will it be possible for us to push it? The tendencies coming from the many past births are the huge rocks, obstructing the path. They have been accumulated from many past births. He generates a desire in us to get rid of those past tendencies. He asks



you to touch them, but He Himself completes the action of pushing them away, while you think you did it. In this process, He makes you realize the Self.

Though He is pushing away those rocks, He makes you feel that you are doing it yourself. This is because, He does not need recognition for the support you are receiving from Him. If he wants credits, he is not a Guru.

He helps you to stand on your feet, even if the whole world turns against you. You will wonder at your courage. Previously you might have been a coward and afraid of even a cat. But now, you can face even a tiger without any fear.

He, who takes a coward into a fearless state is the Guru. To whom else can we bow down, if not to Him who tries to dispel the darkness from our Heart? He pulls out the huge rocks (obstacles in the form of tendencies and impressions) and clears the path. He dispels the darkness from the Heart with His compassion. So, we should be grateful, to Him. We should worship Him and we should meditate upon Him and recite His name.

Sometimes we will be immersed in an indescribable, unimaginable ocean of Peace and Bliss. We think that we experienced that state due to our own Sadhana (Practice). The Guru makes us feel so. He who

realizes that this experience came from the Grace of the Guru, is blessed.

Sometimes, when we are immersed in the ocean of Bliss, we feel that, we had done a lot of Sadhana (effort/practice) and as a result of it we got that experience. We feel that we had reached the Heart cave, i.e. our own abode due to our own effort. We forget that it is due to the Grace of our Guru, that we reached that state. But the Guru never expects any acknowledgement or gratitude from our side.

If you have any interests or hobbies, He will not tell you to stay away from them or get rid of them. He makes you to come out of them naturally, without your knowledge.

The Guru never instructs you on how to behave or how to act. He makes you act in the right way and leads you along the path. He doesn't need any words to guide you. If there is any tendency in you, which is obstructing your path, He will not wait till it reaches the Sahasrara (into your brain). Because He is omnipresent, He observes that tendency, which is blocking the path. The Guru doesn't tell you that a particular tendency is blocking your path. He recognizes it, pulls it out, burns it and clears the path. Thus, He leads you to your own abode.

To lead you to your own abode means, to liberate you from the bondage (which you had created for yourself). Liberation is your real abode. He will not leave you till you reach your own abode. You may have to face many difficulties on the way. But He sees to it that you will not suffer by them. He leads you there by holding your hand.

The Reality will reveal itself to you, if your ego is destroyed, and if your mind is dissolved. He does all that is necessary without rest, to make you reach that goal. He does not tell you anything, but He works continuously for your welfare. He does not need any rest.

Every moment He will be leading you towards the goal. The Guru means pure consciousness. Why does it need any rest? Whatever you may think about Him, He will continue His work.

We are passing through a state of a long sleep called Ignorance that consists of pleasures and pain. His aim is to awaken us from that long sleep of ignorance into the Truth. He knows whatever work He has to do, when He has to do that, and how to do it. He does it in the proper time. He needs no rest. He keeps going with His work that flows continuously.

The Guru does not awaken just one or two persons but several devotees from that sleep of

ignorance. He never retires from His work. That is His main duty.

The Ocean inside you is not an ocean of salt or milk. It is an ocean of peace, an ocean of Bliss. He observes all your weaknesses and sins that are obstructing you from immersing yourself in that Ocean of Bliss. Even if they are in a large measure, he never despairs. He works indefatigably. The power of His Grace is so great, that He pulls out all the defects in you and burns them. He helps you to swim in the ocean of Bliss. He is the Guru. All the work that the Gods and Goddesses put together do, is done by the Guru alone. During your meditation and prayer, you will know your Guru intuitively. He helps the Jivas (mortals) to overcome lust and to overcome time.

There may be men, who are great scholars, who may be very rich and who may be very famous. But they cannot attain Self-Realization without the grace of the Guru. When it is Guru Himself who exists as the Self in you; how can you reach Him without His Grace?

Who is the Guru? He is your inner Self. He is the divine light inside you. If you have a little devotion, He helps you to ripen the bud of that devotion. He helps you to reduce your feeling of individuality, to make you reach the egoless state at all times. Until now we thought that Bliss is present elsewhere. But Guru has taken a body in order to bless the Devotee. As He came

from the ocean of Bliss, His body is also made up of Bliss. So we feel happy when we see Him.

To bless the devotee, the Bliss itself, took the form of a Human body. Therefore, the body of the Guru is also Bliss. Until now we are told that Bliss is in the Self. There is Bliss in the Guru's form.

The Guru makes you see Him in certain living organisms. Wherever you turn, you will see the Guru. He ripens you like that. He makes you see the Guru everywhere. Guru's Grace works from inside you.

Those who have eyes can see, who have ears can hear, who have the ability to grasp, can grasp. Sri Bhagavan says, "Even though the Guru is before them, some people cannot see even though they have eyes, they cannot hear His words even if they have ears, they cannot understand Him. You should be deserving in order to identify Him and understand Him!"

If we do not have devotion for God but if we are pining for it, the Guru will grant it. As long as you have weaknesses in you, you need the help of the Guru.

A devotee once asked Sri Bhagavan, "There is Truth in my Heart, but I am not able to realize it. Can you help me?"

Sri Bhagavan said, "You need not ask the Guru for His help. As long as there is a desire in you to get Self





Realization, you need the Guru. Actually, the Truth in your Heart itself is your Guru”.

You may think that you are different from the Guru. (i.e. you are apart from Him). In the first stage, the Guru will be observing your feelings. In order to remove that duality, He talks with you and moves with you. All these writings, talks, and discourses are to release you from duality and to bring you to a state of non-duality.

A devotee asked Sri Bhagavan, is your Grace upon me? Sri Bhagavan told him that Grace will always be there. If you are fit enough, you can understand its nature. Guru’s Grace is always there. You must see for yourself whether you are fit enough to grasp it. The devotee asked how to recognize it, and Bhagavan said that he would know through his devotion for the Guru.

You may or may not be able to grasp it through your thoughts. The Guru plays some tricks sometimes. We feel that our Guru might have forgotten us; that is why we do not remember Him. We wonder where he went away. He makes us feel that the mind is becoming restless and there is no peace. He plays these tricks to make us pine for His grace and then hugs us close to His Heart. One who knows this is blessed.

Never feel that there is no grace, just because you are unable to recognize it. He reveals the Truth; and He

makes you understand that there is nothing except the Truth. He makes you experience that fact. When you experience Truth, you will come out of the wrong perception that Guru is somewhere far away. You come to know that the Guru is none other than the Self present in you. All this happens due to the grace of the Guru.

In the beginning you will start praying to the Guru with the perception that Guru is apart from you. He then makes you conscious of the Truth within you. He makes you pine for that Truth. He follows you till you experience it.

Bhagavan advises us to find the Guru; not to leave Him; to take refuge in Him; and to serve Him. If you keep serving Him and listening to Him, you will come to understand the purpose of your life and the root cause of your misery. After you understand that, He will remove that cause. He does that without your knowledge. Then the bond with misery and the vicious circle of life and death will be broken. As you go on serving the Guru, you will get to know the cause for your misery; he will show that to your mind. He will not stop with that. He relieves you from that cause.

Bhagavan admits that the Guru can save you and rectify any wrong that you commit towards God. If you are fated to suffer the adverse result of your actions for several years, the Guru will make you experience it for a

few seconds and relieves you from it. If God gives you a punishment for 10 years, the Guru makes you to experience it in ten days and frees you from it. If God curses you, the Guru will make you experience its effect for a few hours and relieves you of it.

Some great souls say that if we do anything wrong towards the Guru, even God cannot save us from its effect. They tell us this to reveal the greatness of the Guru.

Whether we know it or not, the Grace of the Guru is upon every one of us. He who knows it is fortunate. The virtuous person knows it; but the ignorant will not know it. Therefore 'Guru' means one who dispels the darkness inside you.

Sometimes you will feel restless. Then you will feel that the Guru has left your hand. His effort is to first bring to your notice and make you understand the extent of your restlessness, its concentration or denseness, and the number of lifetimes it may take to get rid of it; and He then relieves you of it.

He gives you the needed energy and devotion to relieve you of the restlessness, to free you from the misery and from the vicious cycle of birth and death. The thought to get rid of your ignorance comes only from Guru's Grace. He will free you from ignorance. He

helps you to abide in the Self. Everything is the Guru. Guru is everything, Guru is all.

Sometimes you will be in great despair thinking that you cannot attain Self-Realization even after a thousand births. Your Guru brings to your notice all those tendencies that are hidden in your mind, gives you the urge to get rid of them and then finally removes them.

There will be a pleasant and peaceful atmosphere where great souls, great Gurus and Sages reside. Sweet and blissful are the moments spent in the presence of the Guru. Our thoughts revolve around food and clothes; but we never think about the words we hear. If you listen to good words you will see the light inside you. If you listen to bad words, darkness prevails in you. In the atmosphere where great souls are present, your mind gets transformed. In the presence of great souls, the tendencies hidden in your mind that are responsible for rebirth will subside and finally they will be destroyed.

Your mind gets purified and you will attain Samadhi state in this life itself. That Divine Spirit itself comes to you. It blesses you and merges you into itself (gives its Swarupam to you). The Guru makes you experience it. The Guru makes you experience the essence of His teaching. If you put in a little effort, you can make it your own experience. You can get a direct

experience of the Truth. Until then the Guru follows you.

If you go to Hell, the Guru also accompanies you. He will change that hell into Heaven. That is the greatness of the Guru. The Guru is our real and only well-wisher. He loves us much more than we love ourselves. So surrender to such Guru without any reservations. If you love your Guru, you will become perfect. God imprisons you in Maya (delusion and ignorance); the Guru liberates you from that Maya (delusion). The form of the Guru is enough to refine you. Meditate on the Guru, until the 'body-mind consciousness' is destroyed in you. When the ego is destroyed you can attain the state of the Guru.

The Guru will not leave you till you attain His state. If you constantly meditate upon the Guru your 'body-mind consciousness' will be lost and your attention turns towards the Self. When you abide in the Self, You will experience the peace and bliss, which are experienced by your Guru. Until you reach that state of Pure Bliss and Peace, the Guru will follow you. That is the greatness of the Guru. So surrender to the Guru without any reservations.

Surrender itself is the real prayer; it is a mighty prayer. If you lead life taking refuge in your Guru, you will progress spiritually. If you are unable to do Sadhana, at least take your body and leave it in the



presence of the Guru (stay in physical proximity of the Guru). Guru's vibrations will then work on you. Your attention will be drawn inwards. Then the real learning begins. That will take you into the Heart's cave. When you are unable to do any Sadhana, take that body (your body) and leave it near the Guru. Then you will get the result, which is obtained through various efforts such as worship, recitation of mantras, meditation, enquiry etc. You will get that by merely being with Him, in His presence.

Due to the company of the Guru, you will move closer to the Truth. You will develop passion and love for that Truth; and you will merge into it. Not only that, you will enjoy the bliss of liberation when you are still in the body. Desire the company of those people, in whose company you can get liberation.

Peace will be transmitted to the world, through the Guru. Many people get transformed due to His darshan. The Guru is a light to the earth.

The Self itself is in the form of the Guru. Do not miss this point. God is in that form. The Guru has nothing to give you except Grace. Even if He is cut into pieces, He will give you only Peace. That is the greatness of the Guru. Sri Krishna says, "the Guru gives you self-knowledge. What is purer than knowledge either in this world or in the next?"



When you approach a Guru, do so with Humility. Be attentive. Never be sarcastic in His presence. Earn His appreciation and approval, and with great humility get your doubts cleared and improve yourself. If you ask the Guru with great humility and attention, He will be pleased. He opens His heart and bestows knowledge upon you.

The main aim of the Guru is to bring you out of the vicious cycle of birth and death and to make you abide in the self. He does not waste time on gossip and trivial matters. He will guide you in your inward journey; He will remove all the obstacles in the path; He will not leave you till you go into the depths of your Heart and realize the Truth inside you. He accompanies you till you reach the goal. The Guru will not leave you until He hands you over to the Self inside the Heart. That is the nature of the Guru.

Even if you have to face adverse situations in worldly life, He gives you the needed inner strength and dispassion to overcome those difficulties. The Guru saves you from depression, and gives you the needed support and inward strength to face the difficulties.

A devotee said to Sri Bhagavan, “you are describing the nature of the Guru. I am extremely happy listening to your words. I am enjoying your words. I feel as if realization is already in my hands without any effort, and I am trying to imagine how wonderful it

would be to have the real experience. But I have one doubt. There are so many great souls in the world. How can I recognize my Guru among them? Please give me some clues to identify my Guru.”

Sri Bhagavan says, “If you do Japa or dhyana (constantly meditate and chant God’s name), continuously, you will be able to recognize your Guru through intuition. When you focus your attention inwards and mind is introverted, then you can identify your Guru intuitively.”

Though a person is a great scholar, though he has a great wealth, though he has great power, he cannot attain Self-Realization without the grace of the Guru. His interference/intervention is necessary at that point. Without His support, you cannot reach the goal. The ‘Truth’ or the ‘Reality’, which is present in the depths of your Heart is the Guru. The external Guru takes you to that internal Guru.

The external Guru had the experience of that Reality. He is that Reality. So Peace, Knowledge and Light flow from Him like the water which flows down a hill.

Once a devotee came to Sri Bhagavan; and sat in the presence of Sri Bhagavan for about half an hour. He said to Bhagavan, “I have come to you to ask something. But now I do not feel like asking anything. I just want to

look at you. Now I do not want to ask you anything. I am happy by just looking at you". That is the greatness of the Jnani (self-realized soul).

The Truth present inside you is the Guru. We receive gold from Him and we give Him clay. God Himself is present in you in the form of the Self. But you do not know this because of the veil of your ignorance, and you are unable to cut away that veil. So the Guru comes to your help to cut away the veil. The Guru is a great surgeon. He asks you to hold the scissors. But He does the work Himself. He is surgeon of surgeons!

Without the grace of the Guru, you cannot remove that veil. Your intelligence is of no use. Your efforts in the form of worship, recitation, meditation cannot remove it. How small is the Jiva, when compared to the creation! Unless you have the grace of the Guru, you cannot come out of ignorance. The Guru allows your devotion to develop and mature. After that Eswara appears to you as the Self.

In order to help you to see Him, as the 'Pure Consciousness' within you, and to prepare you, He takes a form and comes to you with his natural qualities, such as Bliss, Power and Knowledge. He just appears superficially as a human body. He comes only to lead you to the real Guru inside you. He takes all the bliss and strength from the inner Guru and comes to you in physical form.

The form of the Guru is peace. When you see Him, you will experience Peace and Bliss. You do not see a body with flesh and blood. You only experience Bliss on seeing Him. He gives you a taste of the Bliss to motivate you to seek the Bliss inside you. The Guru is taking you to the Almighty God (Sarveswara) present in the Heart. So the Guru is also equivalent to Sarveswara.

Perumal in his last days, says to Bhagavan, “Oh! Bhagavan! I have done a great deal of harm to you. I know that I will go to hell for that.” Then Bhagavan says to Perumal “I never remember the bad done by you. I will only remember your good deeds. If you go to hell, I too will come with you. I don’t need a heaven or liberation that has no place for you. I will also go to hell for your sake.”

There is no Guru without compassion. He is ready to go to hell for the sake of one devotee! The bond with the Guru will never be broken until ignorance is destroyed, until the mind is dissolved, and the devotee obtains self-knowledge.

If we regret that we are unable to understand the greatness of the Guru and yearn for devotion towards Him; then He Himself gives us devotion. Compassion is not a quality of the Guru; it is His nature. You think that you remember Bhagavan. But the memory of Sri Bhagavan is also Bhagavan.



Eswara is much more powerful than you. He is wiser than you. You know only the present time. But He knows the past, present and future. So why worry!

There are many types of spiritual practices (Sadhana). Bhagavan says that holy company is greater than any other Sadhana. To live in the company of pure souls is a great Sadhana. Your mind gets dissolved by it. Your ego will be destroyed. Your 'body consciousness' will be lost. Holy company is the greatest and unique Sadhana. It reduces the attachment with all that is not you. We are usually immersed in ignorance. There will be many ups and downs (imperfections) in the mind. All these will be reduced in holy company naturally and normally. If you seek holy company, if you seek company of people who have yogic power/spiritual strength, who are self-realized, and who practice peace; then that is also a great Sadhana.

You undertake many types of spiritual practices (sadhanas), such as Japa, Meditation and selfless service (Nishkama Karma). Holy company is also one of the means to subdue the mind. If you try to be in holy company constantly, the tendencies which would cause future births will weaken and fade away. God will send you into a family, where the atmosphere is conducive to spiritual pursuit, in future birth.

Bhagavan says that the company of the Mahatmas is sufficient, what more do you need! It is not easy to

obtain their company. Everything comes in that holy company; including desire for self-realization. They not only buy the cloth for you; they also get the dress made according to your measurements and help you to wear them (such is the extent of their support).

The light of Knowledge shines in the sages (pure souls); and they take you to that light. If your devotion towards a Sage (realized soul) is stable; you don't need to talk to Him. By just looking at His eyes or His face, you will obtain realization. That is the greatness of a sage. The sage does not tell you that He will do good to you. But good things will happen to you through Him. He does not tell that He is bringing transformation in your mind. By coming to Him, an atheist will become a theist. A theist will become a devotee. A devotee will become self-realized. In that way, a sage purifies your mind and increases the level of maturity in you. This will be done by Him naturally.

He will send vibrations of peace and energy into you without your knowledge. This process happens naturally in His presence. Thus if you are taken into the heart of a sage, if you qualify to receive His Grace, He will liberate you either in this birth or in a future birth. He will follow you, until you abide in the Self.

If you can connect with the God (Eswara) in your Heart, it is good. Otherwise you need the company of

the Sages (pure souls). At home, stay in solitude with the Self; but when you go out seek holy company. Then your mind will be dissolved.

Adi Shankara said, Holy Company is the best means to come out of the vicious cycle of birth and death and to come out of these worldly matters, and out of likes and dislikes.

Buddha says, take all the burning coal from your house and throw it in a canal. The canal will not catch fire but it will be put off. Similarly, if you bring all the impurities and imperfections in you before a realized soul, and leave them to Him, all that stuff will be burnt. Take all your non-sense to Him, and all that non-sense will be burnt. That is the greatness of the Guru and realized soul. A Sage will have all the patience and forbearance of mother earth.

God works through the mortals (Jivas). There will be many people around us. Some of them might praise us and some may insult us. He will observe whether we remain unaffected by praise and insults or not. In order to test our equanimity, Eswara uses some person or other, and works through them. He will make one person to praise us and another to insult us. But we do not know that Eswara is doing it.

If a person remains unaffected by praise and insult, Eswara showers His grace upon Him. He will



show him great compassion and then merge him into His Self. If a person reacts, Eswara sets that person aside and will send him to another birth.

Eswara creates many disturbances around the devotee. If the devotee remains in equanimity among all the distractions, Eswara will bring him out of the vicious cycle of birth and death. He will shower him with compassion and merge him into Himself. That is God!

There is a ship which can release you from the sea of names and forms, from disturbances, and from the cycle of life and death. The company of realized and pure souls is like a big ship. Just as a boat is used to cross a river, holy company is the boat that will help you to escape the flow of the cycle of birth and deaths. If we go to a great Sage, and if love arises in His Heart for us, then He will not look at our body; He does not look at our tendencies; He does not look at our mind or our senses. He is Brahman (Divine Spirit) and there is Brahman in our Heart also. So He directly looks at the Brahman in our Heart.

He looks into the depths of our Heart; with that our work is completed. He first makes us board the train, we may be delayed by an hour or two, but He will certainly take us into the kingdom of the Self.

We may do Japa for many eons (Yugas), we may perform many virtuous deeds. But the grace of a Sage

(great soul), sometimes a single glance of the Sage, is enough to complete our work, it will liberate us. We will be immersed in the ocean of Bliss; one touch of the divine being is enough. We cannot attain that state either through wealth or through scholarship.

In olden days aspirants used to approach the Guru and take refuge at His feet. They begged food in the streets, offered it first to the Guru and then they ate the remaining food. They were liberated by the Grace of the Guru. If we have money, we can buy cars or airplanes. But we cannot buy devotion.

If the disciple asks the Guru, any question, the Guru answers only that question. But if the Guru wants to tell the disciple anything it will flow out from Him like river. There is a difference! When the Guru's Heart overflows, words come out of Him spontaneously, that is teaching. Only an Acharya (teacher) can teach like that. That is possible only to an Acharya.

In olden days, the Acharyas not only taught the disciples, but if they had money, they gave food and shelter also to the disciples. This is because the teaching should not end there. The knowledge should be passed on to the future generations. The Guru in His Grace can liberate that disciple instantaneously; in less time than time required for a sitting person to stand.



If some terrorists blindfold us and leave us in the middle of a forest, we cannot return to our own home, unless somebody shows us the way. Likewise, when you are in a dark dense forest called ignorance, the only person who can help you to come out of the forest and lead you to your own home (the Heart) is the Guru.

Sometimes you may have to face miseries, but don't panic thinking that the Guru had left you. He will allow you think he left you without any address. Your difficulties did not come without His knowledge; His intention is not to leave you. Not knowing that He does all this in order to take us into His fold (lap), we blame Him. Even if we blame Him, He will not leave us. He takes us into His fold.

The Guru not only teaches you about knowledge, but also gives you knowledge. Guru and God are not different. It is not easy to have faith and devotion for the Guru, because we see Him before our eyes (We feel that He is an ordinary human being like us). But who else can save us that than the Guru?

Incarnations of God (Avatara Purushas) come to the earth only to bless people; they have no other work. It is difficult to develop mental contact with the Guru; it does not come without the merits of our virtuous deeds from the past. At first we think that we have some love Him and we are learning something from Him. But when

we reach the depths, we will know that this bond is not of this life but has come from the past many births.

The Guru observes us. He teaches us. If we do not listen to Him, He will pour knowledge forcibly down our throats (like putting a funnel in cattle's mouth forcibly pouring medicine into its throat). He will make you drink from the fountain of knowledge. He does not care for your feelings. If necessary, He follows you in the future births also until you reach the goal.

The Grace of the Guru is powerful. Sage Vasishta told Rama that though human effort is needed, it is negligible when compared to the Grace of the Guru. That is, if we take one step towards Eswara, He will take nine steps towards us to take us into his embrace. He is Guru!

Make whatever effort you can; but the flood of grace should come from the Guru. When that flood comes, all your weaknesses and imperfections will be washed away without your effort.

Guru's work is not visible outside. He is inside you. You cannot see Him. You do not know what is taking place inside you until you see the result. After seeing the result, we feel that we had blamed the Guru unnecessarily. He will put up with your blame and curses, to take you into the Heart.

We may give poison to the Guru with our hands, but He will give us nectar with his hands. Guru is the only person, who can give us self-knowledge. So we should not forget Him. Learning without a Guru is blind knowledge (has no value). Though a person has great wealth, he cannot come out of misery and unrest without Self-Knowledge. No one can come out of it. That is the gift of the Guru. He alone can give it.

For some people Guru is God. When we go to a Guru, He only teaches Self-knowledge; and we don't take it seriously. To make us understand His teaching and take it into our heart, He sends Grace from within. If we still cannot understand, He will come down further and explains in simple words. He not only teaches but also gives you the subtle intellect to understand His teaching.

The words spoken by the Guru will echo throughout the space; and are as far-reaching as the rays of the sun. Until you reach the Ultimate state in which the Guru is established, he will hold you and will not leave you, even if it takes many births and whether you are in good or bad circumstances.

Krishna revealed his Divine Manifestation (Viswarupa) to Arjuna because He willed it with His Grace and not because of Arjuna's virtuous deeds, rituals or austerities. That is Guru's Grace, and He is Guru!

Only the name and form of the Guru can take you into the Heart. We can do nothing; everything is done by the Guru. He bears our burden, and the only thing we have to do is to remember Him. Sri Krishna said that if you do not have the grace of Guru, all your efforts in this world would be a waste.

Rituals such as Yagnas and Yagas, donations, and virtuous deeds, cannot help us in controlling our good or bad thoughts. Only through the Grace of the Guru, we can be freed from those thoughts.

If a thought arises in us, it comes only from the Guru. We have to bear with it whether it is pleasant or unpleasant. That is, we should not react to it. Guru is aware of every thought that comes to us. If we observe the Guru at the source of the thought, we get peace and bliss from the Guru Himself. It is to look at the source of the thought, that you need wisdom and knowledge. You must use your discrimination for this purpose.

Nothing in this creation is yours. You should always remember Guru's words. Those words take us beyond misery and grief. It takes thousands of births to get rid of the ego; and even then one can get rid of it only through the Grace of the Guru.

You may perform a number of virtuous deeds such as Yagnas and Yagas, go on pilgrimages, build free shelters, and perform philanthropic and charitable acts;

however, you can obtain Self-Knowledge only by the Grace of the Guru.

Due to the various impurities present in us (self-limitation, distraction and body consciousness – three doshas: avaranadosha, vikshepadosha and maladosha), we are unable to understand Guru's Grace. Have you ever loved the Guru? Have you ever respected Him? You never love the Guru nor respect Him, but you expect to receive His grace in abundance. If you experience Peace anytime, that is due to the Grace of the Guru. Self-knowledge leads to liberation. Only Guru can make that possible. If you entertain any thoughts other than those pertaining to the Guru, you have to bear the consequences along with the interest (two-fold); good for good and bad for bad. All other thoughts other than the thoughts of the Guru will lead to re-birth. If you do not have self-confidence, you cannot get self-knowledge. Only Guru can help us to develop self-confidence.

The essence of the Guru or Eswara (God) comes out in the form of words. Someone asked a Guru, you say that nothing is true, then why do we suffer? The Guru replied, you think that which is false to be true; that is why you suffer."

To find a Guru means to be liberated. The purpose of Guru's teaching is to take you into a state where there will be no suffering. Sometimes we will be happy





because of good circumstances. That is not enough. Your suffering should be totally eliminated without any residue. Only then one is in true happiness. The purpose of Guru's teaching is to take you there. Guru should always be in your thoughts. You should surrender to Him. Only one thing (Sat) exists; that is the Guru. That itself appears as the world and the Jiva. There is nothing else.

The Guru gives you another life through Self realization. Then you need not be born again. That is Guru!

Guru is Truth; if you have that faith in Him, then you will be in happiness at the time of death. If your love and devotion to your Guru are true, then you will attain Divine Knowledge immediately.

If you have all the comforts in the world, you can live happily. But you will also be touched by suffering, when you encounter it. But if we are aware that we receive support in our brain and mind from our Guru, sorrow will not touch us. He will not allow suffering to touch us. He is Guru!

Our thoughts and ideas should be based on the Guru. We depend on pleasures, not knowing that it is the Guru who removes our unrest and tensions. Our Guru is not only aware of our unrest, suffering and tension; He is also aware of our hunger.

Guru's love for you will not reduce, even if you hit him with stones. He will accompany you even to the hell, and he will stay with you until you attain liberation. You will attain self-realization only through your association with the Guru. What happiness is there in rituals, ceremonies, your likes and your desires? All peace and happiness is in Guru's Grace.

He does not tell you to control your mind. He creates an atmosphere in which the mind automatically comes under control. As long as you stay fixed on the feet of the Guru, your mind does not wander in the world. If you leave His feet, you will fall under the influence of Maya (delusion).

If you suffer in your life, that suffering is not true and the one who suffers is also not true. So is the case with pleasure. The pleasure is not true and the one who experiences it is also not true. You do not even know that all this is a dream. Without the grace of the Guru, you will not know that this is a big dream.

Self-Knowledge results in liberation and that is permanent. Who will give it to you? Can your family or relatives give this to you? The Guru is the provider of Self-Knowledge.

When you see the Guru, you should remember the Supreme Consciousness / Divine Spirit. You should remember the Self. You should remember that, out of

compassion for you, the Self has come to you in the form of Guru. The Guru watches all your thoughts; He is the witness for all your thoughts.

Take refuge in the Guru. Hold his hand. If you serve Him and love Him, He will take care of finding the cause of your misery and removing it.

The love of the Guru is abundant and precious. It is belittling to compare Guru's love even to a mother's love. Even if you understand His love, it is enough to attain liberation.

Once a disciple asked Sri Bhagavan, "Why did you leave me?" Bhagavan replied, "The Grace which had brought you here is present even now. It will be there in the future. It will be there till the end. Even if you leave this body and take another birth, then also, it will be there. My Grace will be there, till you reach me." This assurance is equal to a confirmed and registered document. It will not change like the worldly document, which can be invalidated with changes in government. Without Guru's Grace, you cannot even remember Him. Such is the Grace of the Guru. If your surrender to the Guru is sincere and complete, your bodily destiny cannot affect you.

When Guru speaks, the Divine Self itself speaks. The three states i.e. the waking state, the dream state and the state of deep sleep are untrue. Guru has direct

experience about the falsehood of these states. When you are in the company of the Guru, He will help you to transcend these three states without any effort from your side. Then your mind merges in the ocean of peace at least temporarily. We are aware of these three states, but we do not know the fourth state (thuriya state which is beyond the three states). When He makes you transcend the three states, you can experience the peace of the fourth state. That is possible only to the Guru. You can experience an inexplicable peace in the presence of the Guru.

“Arunachala! If you send me away, after showing my defects and imperfections, how can you be a Guru? Show your compassion and destroy all the weaknesses in me and merge me into Yourself!” - Aksharamanamala

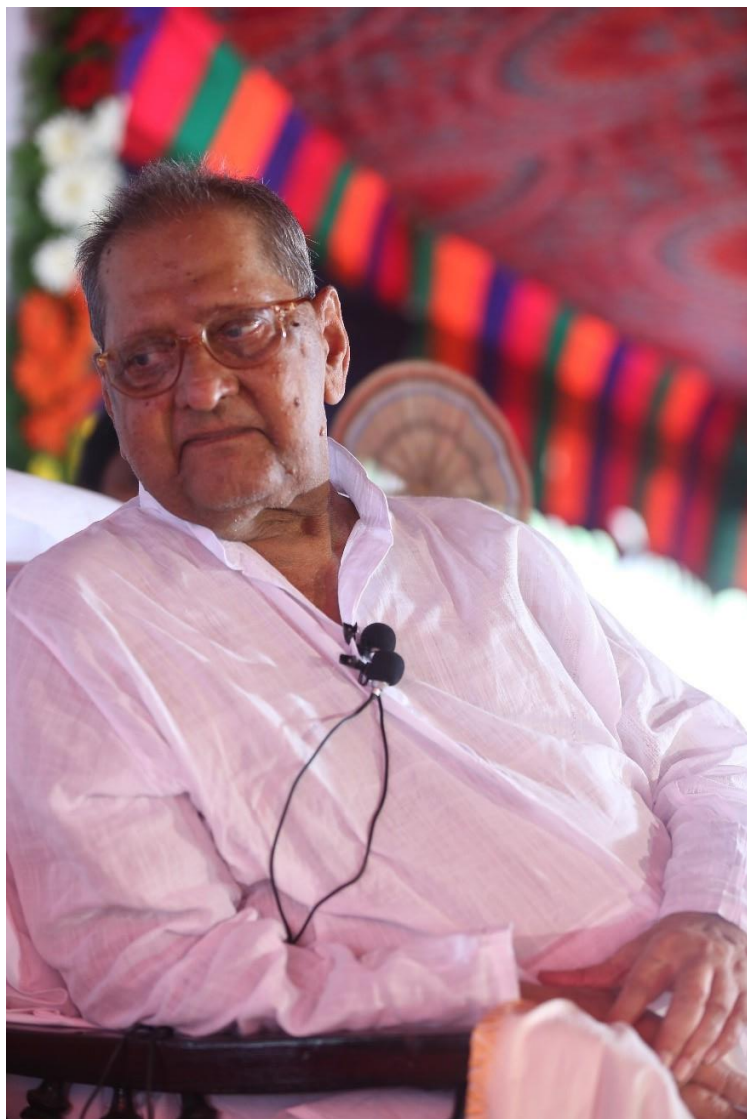
If your circumstances are not favorable to you, and if you do not surrender to the Guru, you will be touched by misery. However bad your destiny is, if you sincerely surrender to the Guru, then it will not affect you. Your mind remains peaceful even in the midst of the adverse situations. If you are unable to surrender to the Guru, you cannot handle it. If your devotion is true, the duality and ego which are in you will be destroyed without your effort. You should reciprocate the love and affection of the Guru in the same measure. The Guru will destroy all the tendencies in you, if you remember Him constantly and recite His name.

Even if you do not have name, fame, wealth, or scholarship, if you have love and affection for the Guru, you gain Self-Knowledge. If you get any worldly benefit, the peace obtained by it is temporary and remains with you for a few days. But the peace obtained from the Grace of the Guru is permanent. It transcends the body, mind, birth and death.

After Ramakrishna Paramahansa dropped His body, one of His disciples asked Vivekananda, "can our Guru take us to the goal or did He leave us in the middle?" Sri Vivekananda said, "That poor and illiterate Brahmin of Dakshineswar is my Guru. He is more than enough for me; my mind is in tune with His. Though He has no education or wealth, my mind is attracted to him and we are in harmony with each other. I have chosen Him as my Guru, and there is no compromise in this. You can go to another Guru if you prefer. I don't have any objection." Till his last day, Vivekananda had full faith in his Guru. Our faith should be stable and undisturbed.

In olden days some Gurus had sufficient wealth along with learning. To a worthy disciple, if he was poor, the Guru gave food and shelter. The Guru's house would resemble an orphanage.

Even if you are not very intelligent, if you have faith in your Guru's words, you will benefit more than the intelligent people. People can progress to some



extent depending on their intelligence and thoughts. But if they have faith in Guru's words, they can go very far.

You should always think of the Guru and constantly remember Him. You should do that until you are stabilized in your Natural state. You are naturally in 'body mind consciousness' now; just as naturally you should abide in the Heart and stabilize there. Guru is our well-wisher. We should have faith in Him. He is present in our Heart as the Self. If necessary, the Self takes up a form and comes to teach us. Guru's love is greater than any other love. Guru is another name for Grace. The Grace of the Guru follows us and makes us abide in the Self, in which ever birth/life we are.

The one who had realized the Self is the Guru. We will be attracted towards that Guru through whom we are destined to be liberated. His remembrance will bring us peace; and our sorrow will be eliminated. Our body may change i.e. we may take another birth, but the bond with the Guru will not break until we are stabilized in the Self. The Guru is God. The Guru is the Self. By remembering His form and reciting His name, we should transcend the names and forms.

You should return home immediately after listening to the words of the Guru (i.e, you should not get involved in worldly matters and discussions with others). You must practice the subject you heard in your



daily life. Then your mind becomes subtle and is purified; otherwise it will become gross/ dense. If you mould your life according to the subject, i.e. if you put the teaching into practice, you will progress spiritually without much effort. You will develop spiritually if you spend even one hour in the presence of the Guru rather than doing Sadhana/austerities for one day. The vibrations in his presence are beneficial. Rather than discussing worldly matters, if you talk about spiritual matters even casually, your wisdom and knowledge will develop.

In the flood of the Guru's grace, the huge rocks in the form of tendencies will be washed away. All this takes place based on your faith towards the Guru. Your faith in the Guru should be strong and constant like a perennial river. Then, even if you have enough tendencies to bring you a thousand more births; He will eliminate them before the death of this body. Even if one or two tendencies are left over, He will remove them at the time of your death, in order to avoid rebirth.

Never even think that you will not receive the grace of the Guru. When you receive His Grace, He does not look for any cause or reason to bestow it. He will remove all the hurdles that come in your way to reach Him. In the force of flood waters, high and low areas all get washed away. In the flood of His Grace, everything

will be washed away. If one is liberated after death, it is called 'Videha Mikthi'. Out of 100 marks, if 35 marks are needed to pass an exam, He will add one mark to your 34. That one mark is compassion!

Without taking refuge at the feet of the Guru, we cannot purify the mind and send it to its source i.e. without surrendering ourselves to the Guru, our mind cannot be dissolved.

A minute quantity of Guru's grace is more effective than reading millions of books. The worldly comforts you enjoy will turn your mind away from spirituality. They will put the veil of illusion before your eyes. They hinder your progress. The Guru removes that veil and ripens you, making you fit to receive His grace. When you are immersed in the Love and Grace of the Guru; your ego and your attachment to the body and the world will be destroyed, and knowledge arises and shines forth in you. If you have uncontrolled and overwhelming love for the Guru, your ego, attachments and ignorance will be washed away like little blades of grass in the strong current of a river.

After experiencing the Divine Truth, you will realize that the Guru, whom you thought to be somewhere outside, is actually present in your Heart and giving you guidance; and that He revealed your real

nature to you. When you experience the immortal Self (Sat), you will understand this.

Guru's Grace will make you a great soul and a sage (Maharshi). Guru is He, who will raise the disciple who has total faith in Him to the same exalted state that He abides in.

You should just have the same attachment for God (Eswara), which you have for worldly matters. He then takes up a form and come to you. In order to lead you to the Truth He talks with you, He looks at you, and walks with you and pushes you towards the Self in the Heart's cave.

He strengthens your weak mind; and accompanies it until reach you that state where the mind remains stable like the steady flame of a lamp in a windless place. That means neither worldly matters nor your bodily fate, can disturb or distract your mind. He will take your mind to that state. He will not talk to you just for the sake of talking. He will accompany you to those far off shores where the mind arises and flows. He strengthens your mind through His glances and words, and He drives it into its source in the Heart without your knowledge. Though you do not know the truth, the Guru knows it. Because you are accustomed to seeing and hearing words, he came to you with eyes and a mouth in physical form. Your body is mortal, but the spirit inside you is immortal. Do not loose faith in that

spirit. Your body dies but the deathless spirit is inside you. It is not a part of your body. Everything comes from your Heart. You are in that Heart. The Heart from which the whole creation arises; the Heart which is the base for everything; you are That! When you meditate upon the Guru continuously, you will be awakened into the Truth and you will realize that your Guru is within you.

The Guru will take your suffering as His own, and if you have tears of sorrow, He too cries with you. If you are happy, He will be happy. He never dictates anything to you. He makes you do the right things without telling you anything.

In His last days, a disciple called Latu served Sri Ramakrishna Paramahansa. One hour before He left the body, Sri Ramakrishna said to Latu, "Your service to my body is giving me a desire to living longer, and I do not want to die. Though the time has come to leave this body according to fate, I feel like fighting for some more time with this cancer. Seeing your service, I feel like feasting my eyes on you for some more time; I do not feel like leaving this body. In your service, I have forgotten even the pain of cancer."

Later Latu said, "I was not purified due to my Sadhana. I was purified by serving my Guru. I reached this higher and exalted state by serving my Guru". He had no education. But due his service to the Guru, he merged in the Guru. Sri Ramakrishna granted him a

boon and benediction. He assured Latu that even if he came to this earth 90 times, He will not be affected and touched by delusion (Maya).

A devotee said to Bhagavan, "After you leave this body, who will show us compassion and affection?" Bhagavan replied, "Even when this body exists, it is not this body that bestowed grace upon you. Even after this body disappears, the bond will continue. When the Grace of Guru is showered upon you, you will be completely caught up and submerged in it. You cannot even breathe. In that moment, even if Lord Vishnu comes and sits next to you, you do not want to see Him. In the peace that you experience, Lord Vishnu will be just a small bubble".

You have a Guru with a name and form. He is teaching you. With the help of the external Guru, jump over to the God inside you. If you have the conviction that God is inside you, then all the help comes through Him. The Guru is revealing His existence and brings it to your consciousness. You are not paying attention to it. He gives that remembrance to bring you that conviction. God came in the form of a Guru; don't you realize that you have to use this body to leap there? We can reach Him in the Heart through the face of the Guru; He tells us. When we are in the presence of the Guru, we can come to the conclusion that something

exists; and the Guru says that something is 'you'. He says that you are nothing but That!

If one has dispassion, the ego will loose existence; and the qualities of a Jiva (mortal) or ego will not remain. You have to die at some time or other. Do you want to retain your ego when you die or will you allow the Guru to destroy the ego with His hands? The Guru assures that He will put an end to your ego, even when you are alive; that is, he will eliminate the Jiva (ego/self).

If you feel happy, the Guru also feels happy. There are "others" in your happiness, but there will be no "others" in the Guru's happiness. He will make you to leap into that happiness, where there are no "others". Only with the help of the Guru, you can jump into the non-dual happiness. One should not be careless or lazy in the presence of the Guru. You cannot enter into the ocean of Bliss, by doing something in the presence of the Guru. That cannot be done by the mind. The Guru teaches you, how to enter into your Heart. He makes you experience the Truth present in the Heart. If you come into His fold, He will destroy your ego. God works through your body. The Guru says that He is working through your body, independent of your thoughts or words.

You should reach the conviction that only the Guru exists and you do not exist. Only then we will have

a longing for the Guru and we will cry and pine for Him. Why did Radha cry? She cried and pined for Him because she came to the conclusion that only Krishna exists. Even when you state that He does not exist, He will not bother; and though you have no longing for Him, He wants to merge you into Him totally. The Guru gives you good thoughts and feelings; and assures that He will protect you every moment. After listening to the Guru's words, if you contemplate upon them, your progress and gain will be 1000-fold. You do not know how the Guru is molding you. You will remember Him only if He wants you to. If you remember Him, you will progress. He will do whatever is needed when you are in His presence. He will take hold of your thoughts and show them to you to make you realize that He is present in your Heart as the Antaryami (inner presence/Self/ consciousness). First you have to come to the conclusion that He is the Antaryami. He is omnipresent, and only His Will, will be done.

If you accept His wish and will as your own, you need not do any other austerities (Japa, or Dhyana). He heartfully assures you that He would give you His swarupa (Self). You like to have emotions; but Guru likes to be above emotions. If you are prepared to give up your desires for Him, and if you accept His Will as your own and act according His wish, He gives you hundred percent assurance that He will give you His Swarupa (merge you in the Self)

There is nothing in this world for the Guru to enjoy. He feels happy by observing the behavior of the disciple. That is His only enjoyment. What objection have you got to surrender yourself to the Guru? It is enough if you have faith in your Guru; your work will be done.

We should be attentive to the words of the Guru. The word of Guru itself is God. That means they speak from their Hearts. Those words come from the Truth present in their Hearts. He knows what is good for us. If you embrace the teaching of the Guru, then you will be able to identify yourself with it. You should have faith in the Guru; you should have the urge to obey Him. When the Guru speaks good words, we should not leave them to the winds; instead you should imbibe His teaching and live according to it. This is the only way to honour and respect the Guru. You should preserve the noble thoughts, noble actions and noble words, coming from the Heart of the Guru very carefully, just as a miser hoards his money. You have to receive His words with a sincere heart and put them into practice. Only then you can consider yourself to be close to the Guru. You should preserve the name, form, teaching and life of the Guru in your Heart. This is because the Guru is greater than God.

Eswara (God) gives you punishment according to your destiny; you cannot avoid the blows of fate. The



Guru grants you courage and wisdom, and ensures that you do not suffer due to that punishment. Whatever God does based on your destiny, only He is capable of keeping your brain unaffected by the consequences of destiny (Prarabda). Though your prarabda (destiny) sweeps over you like a thunderstorm, He gives you the strength to bear it. Eswara is the administrator who will move your body from birth to death according to the rules of prarabda. But the Guru is not like that; though you have to face many difficulties and tortures according to your prarabda; He guards your mind from their effect and keeps you sweet and happy. If necessary, He will take your prarabda upon Himself. The Guru can throw a challenge to God/Eswara to send more problems to His devotees, because they are ready (prepared) to face them. God is the ordainer and the Guru is the savior.

Surrender your life to the Guru. You should listen to Guru's words and make them your own. You should be grateful to Him. You should have love and faith in Him. It is not important where your body is, but your attention should be on the Guru. If your mind is close to Him, it will be purified. What you eat or where you live is irrelevant. Even if you are in America, He will be observing your thoughts. If there are any defects in your thoughts, He will rectify them. We are like clay and He turns us into gold. He will not leave you until you attain Oneness and completeness.

We will attain jnana (Self knowledge) by just listening to some Gurus, without any need for Japa or Dhyana (further practices and austerities). If that does not happen, then you must contemplate on His words after going home. You should do so, until you abide in the Self; in your real nature. Guru's love is the greatest one of all loves. There are no ups and downs in it.

If you cannot see the Divine Presence (Antaryami) in the Hearts of all the people, then you have missed the Guru. If you can see the inner Divinity, your 'body mind consciousness' and fear will be eliminated. If you experience misery, it means that you have some attachment somewhere. If you can see the names and forms externally but fail to see the 'Inner Self' or 'Antaryami', then you have missed the Guru. Whatever we achieved is not because of our intelligence and efforts; but it is Guru's Grace.

Everything happens according to one's destiny until death of the body. But if you have Guru's grace, He makes you to pass through it easily. For example, during the war in Mahabharata, Arjuna was fighting with Karna. Karna released a weapon (Asthra) against Arjuna. The power of the weapon was such that death would be certain against whom it is aimed. But Arjuna's charioteer was God. When the weapon came close to Arjuna, Krishna stepped down hard on the chariot to lower it. Then the arrow struck Arjuna's head gear

(crown) rather than his head. In a similar manner, if you have Guru's grace, He will lessen the bad effects of your fate (karma).

Bhagavan advises us to be in Holy Company as far as possible. However, we stay close to the world and far away from the God. In order to be closer to God, we need Holy Company. There will be weakness and tendencies in us. These will not be destroyed even if the body is burnt. Only Holy Company can burn away the tendencies into ashes. It is enough even if you have mental contact and bonding with sages and great souls. In Holy Company, you will attain Liberation (Jivanmukthi), which is greater than worldly benefits. Jivanmukthi means, you will realize while you are still in the body, that you are not the body, and you are not bound by the body. You will know that you have a body but you are not that body. You will lose the 'body mind consciousness' and attain Self-consciousness. By the time of bodily death, if you are completely and naturally peaceful and happy, you will be freed from the cycle of births and deaths. You will not have to carry any more bodies.

Kabir gave a good explanation about Guru and disciple. The Guru is like a potter who beats the clay pot both inside and outside and gives it a perfect shape. The pot is the disciple. Similarly, the Guru also gives blows from inside and from outside, to drive away all the

impurities from your mind. There will be some pain in this process. He brings your weaknesses to your notice before removing them. He gives you training in that manner.

When the Guru is trying to take you to the same state that He is in, you may have to face many insults. He will create circumstances that will help to remove your weakness. You feel as if he is crushing you between two doors. Sometimes you may have to face some troubles and adverse situations. You may be disappointed and despair. You will then doubt the Guru. You may feel that you do not have Guru's Grace and that is why you are experiencing all those troubles. If we think that Guru's Grace is upon us when something good happens, and feel that we do not have His Grace when we face unfavorable conditions, then we cannot be called devotees.

Vedas, Upanishads, Gurus, Mahatmas and Maharshi's tell you strongly, that you are not the body. The great souls are speaking the truth. But we feel equally strongly that we are the body. That is due to the influence of Maya. The same Truth that is present in your heart, when you have the 'body mind consciousness', will be there in the heart, even when you lose that body mind consciousness.

The Guru does not give you anything new. He makes you reach That, which is always present in your

heart; and abide in That, which is already there in your Heart. That is the support given by Him and that is His important work. The work of the real Guru is to take you to a state free of suffering. His wish for you is that you should not have any sorrow under any circumstances. Whether He speaks to you, or showers His grace on you, His goal is to take to a sorrowless state.

Whether you make effort or not, whether you keep your eyes open or closed, in Guru's presence, the devotee experiences knowledge, peace, bliss and self-realization without any effort. If you sit even for a minute in the presence of a Guru, you will reap the benefit of doing penance for a hundred years.

**Note :-** The contents in this book are spoken by Sri Jinnuru Nannagaru, in small gatherings. In the conversations given in the book, the exact words of the speakers are not quoted. Only the meaning of their words is conveyed.

**Om Sri Nanna Paramaathmane Namaha!**

Samadhi of Saduguru Sri Nannagaru

