

The Advaitic Preachings
of Sadguru Sri Nannagaru

Who is this I?

Compiled from the speeches of
Sadguru Sri Nannagaru



Once I gave the book 'Who am I?' to a devotee. After a few days, I asked his opinion on the book. The devotee replied: 'It resembles idly without sambhar.' Though initially 'Who am I?' may seem to be very dry, one should read it repeatedly till they digest it. 'Who am I?' represents the text which has emerged from Bhagavan's direct experience without reference to any scriptures. – Sadguru Sri Nannagaru

An Introduction to 'WHO AM I?'

It is a Universal fact that I always exist. I certainly cannot doubt my existence in the waking state. I approve of my existence even in the dreams. I do exist even in the deep sleep for if I really don't exist, I cannot return back to the waking state. Moreover I also sometimes say: 'I have slept peacefully', which depicts the awareness of my existence even in deep sleep. In the waking state, I recognize a world of forms of which I identify myself with one. I am neither the physical body nor the mind. If I were either of them, they must exist even in the deep sleep. But both the body and mind vanish in the deep sleep. Moreover, it has also been scientifically proved that the dreams are of very short duration. Hence I don't know where I exist in deep sleep. But I do exist. If I

were body, even dead body must be able to speak. Whenever I refer to the mind, I say: 'My mind', which implies that the mind belongs to me and I am not the mind. Hence comes the question 'WHO AM I?'

The Upanishads say: "THOU ART THAT" which means that there is nothing like 'I' or 'YOU' or 'WE' but only one real Self which is eternal love, eternal peace, egoless and immortal. Knowledge, Existence and Bliss are the attributes of the Self. The world exists only after we exist. We approve of the world's existence because we are able to see it. Hence the world is a thought, which is nothing but the mind. Mind is a bundle of thoughts that arise to the first thought called ego. The Self cannot be experienced without the complete destruction of the ego. Man undergoes all sufferings only

due to his wrong identification with body or mind. Everyone in this world is striving for happiness, the very nature of Self. We do have a glimpse of Self every day. When we are about to wake up from sleep, at first there exists unconsciousness, then comes the light of Consciousness and after that comes the 'I' thought with which the world consciousness floods in.

We should do Self-enquiry and find out the source of the ego. Ego is a tiny projection of the Self and has to ultimately reach its source. It is only after attaining Self Realization, we recognize that ego has been the cause of suffering as well as the ego had been the sufferer.



The body bound 'i' thought brings the other thoughts:



A lawyer devotee asked: 'There is so much unrest, misery in this world, why has God created all this misery'?

Bhagavan Ramana replied, 'The misery and unrest which you say is appearing to whom? To the false 'i', which is absent in deep sleep. In deep sleep there is no 'I', no world, and no misery. After the advent of 'I', misery, happiness etc come. All such feelings are thoughts which are as unreal as the false 'i'.

Mind is collection of thoughts or impressions. I thought is the core of all these impressions which is identified with the body. To this body bound 'i', the body supplies fuel. If one can snap the identification between the 'I' thought and the body, the 'I' thought is destroyed without anything to feed on.

The root thought emerges first in spiritual heart, which is storehouse of our tendencies, desires, etc carried forward from previous births. We are answerable to our bad tendencies in subsequent births. After waking, the 'I' thought travels fast from the heart and identifies with the body, colour, caste, etc. The thought that one's complexion is white, black etc comes to this I thought. This primary I thought is the devil which gobbles one.

The body bound 'i' does not belong to the body or consciousness. We cannot neglect it, thinking it is absent, as the misery caused is obvious. We cannot see it clearly, as in deep sleep, it is not visible. Once, one's true nature is revealed, this body bound 'i' loosens its grip. Circumambulating trees does not destroy this root I, but only leaves sweat as residue. This body bound 'i' causes the highest misery, than misery caused by any living person.

When the corpse is burnt in graveyard, body's journey ends, but the 'I's journey does not. The individual 'i' cannot exist without a body and starts looking for a new body and after entering a new body, it identifies itself with that body. It starts experiencing the body as itself and finds itself dying with the death of

the body. The individual 'i' carries innumerable bodies.

The feeling: 'I am the body' is the greatest sin. There is no body boundedness in deep sleep. In waking, the 'I' thought comes first and gets identified with the body. This starts all the problems. Though one is not the body, one commits sin for the sake of the body. Thinking of one's welfare all the time, hating others, nurturing revenge, all this is done due to identification with the body. One wants credit for the work done. If there is no body bounded 'i', there is no craving for credit for the work.

The body bound 'i', is the obstruction for liberation. Bhagavan says, 'Leave alone Bhakti, enquiry. Let alone, liberation from individual 'i'. The awareness that the 'i' which

you adore, and for which you have conflict with all, is the sole obstruction in the path of liberation, is absent. You are adoring and living for that which is polluting you. Keep aside the individual 'i'.



Bhagavan says, 'Presence of water brings bubbles. The same way body bound I thought brings other thoughts'.

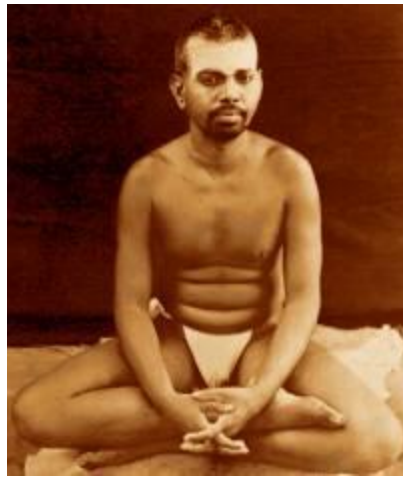
Ego is an eclipse that obstructs one in reaching the Truth:

Ego is limiting oneself to the body which is body bound 'i'. Ego is an eclipse. After the eclipse leaves the moon, it shines. The same way, once ego leaves, one shines. Me and Mine are eclipses engulfing one. Coming out of these gives peace and through these, others benefit and their level of Consciousness increases.

Ego is the snake with rajo, tama and sattva gunas as its hood, which obstructs one reaching the truth in the heart. With asceticism and discrimination, one has to kill this snake with the help of holy company and practicing right deeds. This process should be relentless. One cannot be healthy in the presence of a disease. The same way, presence of ego and attributes obstructs dawning of peace. One wants

realization without leaving ego, the same way one does not want rice in the plate reduced but want the child to become chubby. To destroy ego, Guru's grace is needed.

Ego does not have a form of its own, but occupies a form causing rebirths. Ego is to be removed to come out of misery. This is done by cutting its food supply; the same way to destroy a body, its food is cut. Ego feasts on form and name. Increasing the ego feels good but tracing it back is difficult while reaching one's heart. Moving away from one's true form requires one to take innumerable births and do practice to reach one's true dwelling. As long as one has ego, do not expect liberation though belonging to a particular religion or caste, being a male or female.



'If God is present, why is he not visible?', a devotee asked Bhagavan. Bhagavan said, 'I thought or body bound I is the curtain blocking the vision. It is not caused by anyone. Unless I is destroyed, realization is not possible. Till you think you are the mind, you will not like to kill the mind. Mind is limited, consciousness has no limitations. Unless the limited mind is destroyed, unlimited consciousness cannot be experienced. Once this mind perishes, bliss present in the heart reaches the brain, the same way rivers flow during floods'.

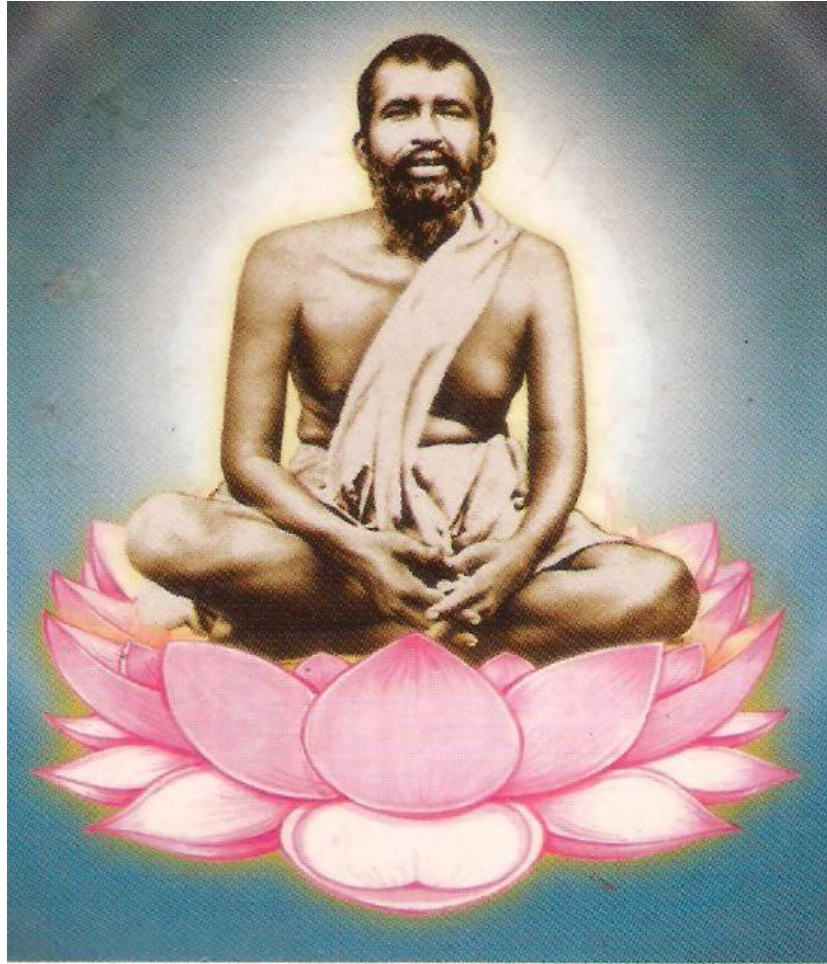
Ego is the source of distress:

The poison present in snake is not dangerous for the snake, but its bite kills. The same way, though God is embodiment of illusion, illusion does not affect him. It has the ignorant in its grip, which is revealed as root I, mind. Our mind is like an intoxicated monkey. The mind is the underlying source, seeing through the eyes and listening with ears. If it is in union with the heart, there is nothing to see or hear, as there is nothing apart from one.

One feels a particular reason causes suffering, which is not true, as it is caused by body bound 'i'. One who has transcended body bound 'i', is not affected by any cause, even if one's offspring does not heed to their advice.

Misery is not outside, but inside, in the form of ego. One may feel happy temporarily, which is not real. This implies hardships have been postponed. Only realization of truth removes misery. Salvation is the goal of mankind. Salvation is liberation from imaginary I.

Body bound 'i', is primary thought or ego sense. Without this primary thought, other thoughts do not come. The ego brings blood pressure, fatigue, unpleasantness. Ego is the reason for all the clashes in families, villages and countries. Though one is not the body, identifying it as oneself, establishes relationships with other forms or bodies. The same leads to misery when other forms face hardships. When someone dies, others who are ready to die lament; which is caused due to body boundedness.



Sri Ramakrishna said, 'Ego is like one's domestic dog'. The imaginary 'i', holds onto a form and name till one dies. In egoless state, there is no form, no world, no god, which is to be experienced.

Lust cannot be overcome without
transcending body bound 'i':

The primary I thought leads to body bound 'i', God, heaven/hell, good and bad deeds. Transcending this I, leads to realization of universal I, which is the state 'I am'. In this state, peace, bliss, reigns; this is not experienced by imagination. This state is to be experienced. Thinking otherwise is our ignorance. One is influenced by any happening, till one is rid of body bound 'i'. One talks and works after getting a thought, which comes from prime thought 'I am the body'.

Body bound 'i' is caused due to attachment and lust. These lead to other sins. Satisfying one's wants one after another leads to ignorance. According to Bhagavan, till one is enlightened, lust does not leave anyone and

this lust increases the body bound 'i' as lust craves for the body. The mind cannot be real as it is present in waking state and not in deep sleep (sushupti). The 'I', which is body bound, thinks that it took its birth when the body was born and die when the body dies. But this I is not the real I, which is to be realized. Till this becomes a living experience, one cannot escape carrying bodies and lust, anger, etc Catch hold of this I. God said he shines in the heart as Self (universal I). This 'I' is all inclusive. Once, this unlimited I is experienced, individuality ceases and bliss dawns.

The Exploits of Ego:

Ego does not want to get destroyed. Ego says, 'if you want me to do good deeds or go to heaven, I will. Don't question me, spare me'. If ego is questioned, it loses its existence; hence ego does not like to be queried. The one, who is questioning ego, does so due to the grace of god. One's mind believes that God resides in temple, but not in the heart. Going to the temple will not harm the mind, but going near the god residing in the heart destroys the mind altogether. Hence, mind does not want to go near the heart. The ego present inside catches hold of one thing and leaves some other thing at a time. This is illustrated by a person changing a political party to satisfy his ego, but not for the welfare of the political party. If one's mother in law's behaviour is favourable

to one's ego, she is named a good mother in law. Likes or dislikes are according to one's false I. Who is this I?

When others die, we are not affected emotionally, but when our near ones die, our grief is uncontrollable. This is attachment, which is the ultimate sin. When one is criticized, it cannot be digested easily, but one wants to be glorified as good. All these problems are for ego, not for Consciousness. Till one is identified with the limited, the unlimited does not reveal itself. The limited identification leads to the thoughts I, you, world, life/death, etc. Though everything is non dual, God has created duality in the mind, thus leading one to believe the non-existent as real and the Truth as imaginary. Non duality leads to death of wants, dislike etc. If one's child

errors, one tries to teach him what is right, if others do mistakes, a big issue is made. This is the quality of mind.

One worships God to satisfy their needs, but not to remove the ego sense. Selfless work satisfies ego sense. Selfish work need not be taken into consideration. Helping others without expecting benefit, doing good deeds, brings satisfaction and happiness to the ego, not to the Truth present inside. This is understood by a little examination.

One's soul is revealed as body bound I, which after enquiry, is seen as imaginary. This body bound 'i' seems so real in one's experience that effort is made to glorify the same. Mankind is not trying to come out of ignorance which is to be understood clearly.

One lives for glorification of ego. These are illustrated by politicians, who leave the party, if not given any position within the party. For them, ego is more important than the welfare of the country or party. The entire creation is after this I. The thought, that 'one is doing recitation, meditation etc to get enlightened and others are ignorant', caused by one's ego is not good. Sadhana (Performance of Spiritual practices) is to remove these thoughts, not increase them. Catching hold of one's ego is difficult as it takes various forms.

Delight or Distress supply fuel to the ego:

Delight /distress of mind supplies fuel to ego, the same way, water nourishes a tree. Stop nourishing the mind. Never react to praise/abuse. This slowly reduces the strength of the mind. Proper understanding is essential rather than doing something. Unless one develops devotion, love to God, the 'I' thought does not leave its grip.

Exaltation leads to delight, criticizing to sorrow, though one is not the body. With ego, work done begets pleasures, but is extinguished once it is enjoyed, just like buying a ticket to cinema, does not allow one to see the cinema again and again. If one can come out of likes/dislikes and be balanced, then one can enjoy pure bliss, though being in the body.

There is no wisdom greater than perceiving the limitations of pain and pleasures.

While being flattered, if one can remain balanced internally and not get carried away, but truly feel he is only an instrument in the creator's hands, only then he is entitled to God's Compassion. One working without expectations, does not feel pleased for getting awarded or displeased for not getting results. Such work has good results and the person's mind is purified.

Cut down the food supply to ego:

If body does not get food for 40 days, it dies. The same way, I which is identified with body should be made to fast without food supply, then it dies and rebirth stops. Praise brings happiness and abuse brings misery, all such feelings supply food to the false 'i'. The sense organs supply necessary food to the false 'i', which should be reduced.

Cut the supply of food to ego using the help of worship, recitation. As ego cannot survive without form, having ego brings rebirths. Working for ego brings entanglement not liberation. One's speech and work should be dedicated to God not to glorify ego. The presence of lid obstructs one from seeing the rice present inside the pot. The same way, ego obstructs the vision of God present in the

heart. Remove this lid called ego to reveal the truth inside.

The distractions which attract one increase the ignorance and ego. During cyclone, breeze moves very fast, the same way ego catches one very quickly. One has to arrest its speed first, rather than killing it. Use intelligence, discrimination, devotion and energy and devote them to reduce the speed of the ego.

Ego brings rebirth and death. Do not glorify ego, then ego dies as its food supply is cut short. God says one is not ego, hence do not follow ego. Assuming ego as oneself is not revealing God present in the heart. Listen to God and follow his advice but do not adopt the words of ego.

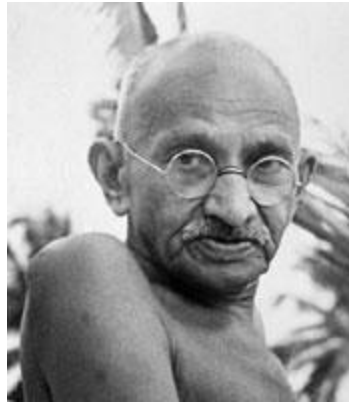
Mind is the cause of all the distress. For one who is identified with mind, praise/abuse, poverty/affluence seem real. One should talk/work if needed, without I thought, to reduce its effect and escape distress. Do not delight on favourable conditions and do not distress on unfavourable situation. This leads to destruction of ego. 'I thought' is ego, attachment and I thought tries to get liberated from the same. While doing one's allotted work, be introverted and exhaust the mind.

Do not delight on favourable situations, supplying fuel to the ego. Once this fuel stops, ego dies and realization dawns thereby getting freedom from body bound 'i'. Separate the 'I', which says it achieved something. Involve this body bound 'i', in one's sadhana for its ultimate destruction.



A doctor asked Sri Nannagaru, 'When a patient says, my treatment is very good, I am pleased and when they say due to my bad treatment, their son died, I am unhappy. How do I come out of these feelings'? Sri Nannagaru said, 'The 'I', who is undergoing all these feeling seems real to you. Till you come out of this false 'i', likes and dislikes do not leave one. As you find this I as God, you do not want to get rid of this false 'i'. When one is being abused or praised, do not get alarmed. If one can think inwardly, then the knowledge that there is no loss comes and there is no reaction to praise and abuse.'

Doer-ship brings hardships and is the cause of sorrow:



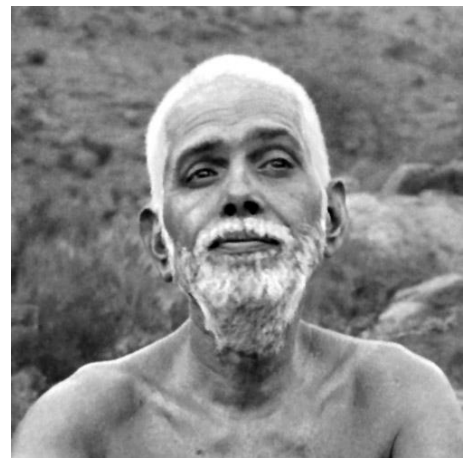
In Madras, a landlord gave one lakh rupees to Mahatma Gandhi and asked him if he was happy about it. Then Mahatma replied, 'I shall be happy if you can sacrifice the 'I' in you which thinks this intelligence, this money is mine. Till that 'I' is sacrificed, peace and bliss cannot be known. All the wealth belongs to God. You do not own anything. You give his wealth to God and think you are donating. Get rid of that I and mend your wrong doings'.

Do not attribute qualities of eternity to non eternal things like body. One has a body but the body is not one. There are various happenings in one's life for which one is not the doer. But doer-ship makes them think it is happening due to their effort. This is ignorance. If one is bestowed with wealth, use it to help others which purify the mind and in turn eradicate doer-ship. Eradication of doer-ship helps one in realizing the Truth.

Ahamkara (ego) leads to doer-ship. God does not have doer-ship. Any destruction done without doer-ship does not have any effect. We are, but puppets in the hands of creator, forgetting which, leads to ignorance. This can be understood only by God's grace. Though we are one with Narayana, we feel, we are different from God, which leads to doer-ship

and misery. No one can fool God. One, who realizes that everything is happening according to God's will, will be out of misery. Doer-ship brings misery. We do idol worship with this body bound 'i', the idol is as true as body bound 'i'. Reducing doer-ship helps in splitting the mind.

A devotee asked, 'Whatever deeds, whether good or bad are done by God's influence, then why are we subject to unhappiness?' Bhagavan said, 'Though in



reality God is responsible for all actions, you have not yet experienced the same and feel you are the doer. Doer-ship brings hardships'. All such thoughts are caused due to Rajo guna, leading to distress.

Work does not bring any unhappiness. Distress lies in doer-ship. Work done without identification with name, form leads to purification of mind, ultimately leading to Peace, Bliss.

Sri Ramakrishna said, 'All happenings are due to Ishwara. Individual believes he is the cause, but in reality, God is the cause. The one, who can understand this, can experience bliss as it is without batting an eyelid. Ishwara is all pervading, constituting the world and its beings. Include the world and its beings to realize God'.



Good deeds done with doer-ship only beget pleasures and not liberation:

When one performs good deeds, he gets benefit for the same. That should not be the goal. Even this will pass. The danger lies in the fact, that when one is used to glorification of one's ego, they get carried away by the same, thus supplying fuel to one's ego. If one has truly performed good deeds, they beget the benefit in the form of pleasures, which also passes and the person alone remains. Whatever is not real has to pass, cannot remain eternally. Are the ones performing good deeds realized? This is the question arising. As long as one does any good deed with doer-ship, it is done for earning fame and popularity. As long as a deed (good or bad) is done with body bound 'i', one begets the results in the form of pleasure or pain and

one is in ignorance, but the good deeds done repeatedly, will bring about such a frame of mind which wants to get rid of body bound 'i'.

The question: 'Who Am I' is needed to persecute the doer-ship:

The perception 'I am', is not wrong, the wrong identification with objects is ignorance. Be as you are. The ego sense will be reduced by impersonal behaviour. Doer-ship increases ego sense. Till one gets rid of doer-ship, Consciousness does not reveal itself. Any work is done by God, but individual 'i' thinks it is responsible for all the work. This thought is caused due to ignorance and persecutes one. To get released from this, 'Who am I?' enquiry is needed.

Identification with the body breeds misery:

Everyone has a body, but one is not the body. If one's body is beautiful, let it be, do not think 'I am beautiful'. Leave the 'I' alone. There is no connection between the Self and the body. But one thinks body is everything, one is the body and body is the Self. This is ego. Till wrong identification is present, the real I will not be revealed. In Gita it is said, there is no awareness for the insentient and there is no inertness for the Self.

Once a body takes birth, it is christened a name, which identifies the body. This identification should stop; otherwise one cannot progress in their spiritual practices, even an inch internally. Do not attribute the qualities of mind and body to the Self.

Why should one suffer doer-ship, when doer-ship is not present in Self?

This is caused, as one identifies himself with the body. Till the dawn of Self realization, this identification with the body and doer-ship does not end. Enquire as to where this doer-ship starts; else cycle of rebirth does not leave one.

When one's body dies, one experiences it as death. This is not true. The shrewdness of mind is needed here. After body dies, one does not die. But one feels he will be no more, hence the fear of death. This, in turn brings misery. To get rid of misery, one clue is to get rid of the identification with one's body and one's name.

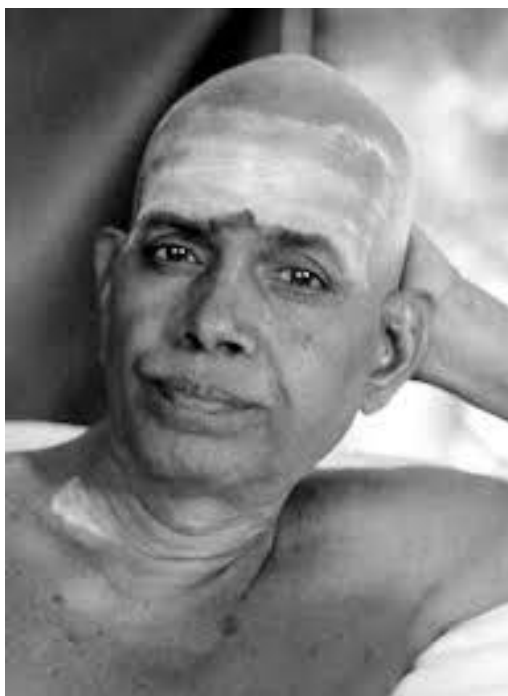
The 'I' identifies with body, senses and instances and is not pure. A realized being, identifies with the deathless spirit, whereas the ignorant with the body, mind and intellect. One is the spirit, hence there is nothing like knowing the undying spirit. Sensibility lies in discarding things associated with false 'i'.

'I am married' or 'I am a recluse' are but thoughts arising out of identification with the body:

A grihasta feels, it is difficult to bear the burdens of life, Sanyasi, who is in ochre robes, waits to be worshipped, Brahmachari claims his celibacy. But, all these three have body bound 'i', which unless transcended, does not liberate. Bhagavan used to treat everyone equally, whether it was a hermit or a householder. Recluse and householder both identify

themselves with their clothes and body. The ideas by the householder, 'I am married, I am not married etc', all are thoughts. The idea by a hermit, 'I am a recluse', is also a thought. Reality is beyond all this. Is one's mind getting annihilated or not, is more important than the clothes one wears, saffron (Sanyasin) or otherwise (grihasta). Mind does not get ripped as easily as a cloth, as mind is a collection of one's tendencies over thousands of births.

A devotee asked, 'Primary thought is to be sent to its source. Should I practice the same at home or am I required to go to Kaasi, Rameshwaram, etc to practice the same'? Bhagavan said, 'Escaping from work does not liberate one. Keep aside the 'I' thought and perform one's work as God's work. Body's presence is not important but the surging of



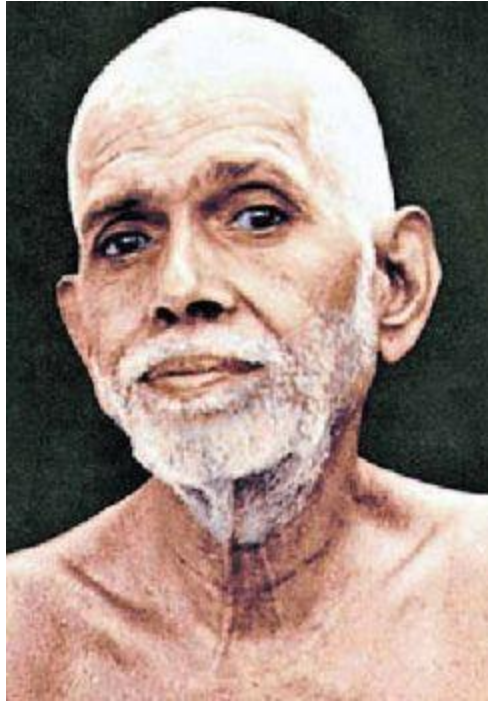
mind towards the heart is more important. When one's mind is contemplating Arunachala, keep the hands busy with work. Then the work is done with more skill as mind is clearer. Once this practice is adopted continuously, attitude towards one's family changes. They are looked upon as god sent, not one's own. Then the pressure on the mind decreases and mind is introverted. Then doer-ship is reduced naturally.

If the quiescence of mind remains undisturbed even while in the society, only then it represents the correct state:

Duality exists everywhere in mankind, colours, instances etc. There is an underlying oneness/Consciousness which is to be observed and experienced. The heart is always in communion. In deep sleep, there is no duality. Underlying Consciousness is one. One should be aware in all situations, as consciousness is the source of creation. Till the dawn of Consciousness, one cannot escape the vicious circle of births/deaths and individual 'i'. Duality comprises of fear, dislike, craving etc. Non duality is experiencing oneness with the creation, thus removing fear, dislike. To enter God's dwelling, one has to do work without doer-ship. Solitude leads to an illusion that one

is peaceful whereas coming in contact with the society makes them realize the futility of solitude. This is not correct state of mind. One should maintain quiescence of mind without getting disturbed even while in the society. Disturbance indicates duality.

For a seed to become a plant, air, water, etc are needed. The same way, to overcome the mind and its tendencies, the five senses are needed. There is nothing called a world apart from the five senses. Worldliness is caused, as one is rooted to the body and mind. One's relations, the five senses, the world, all add to the hope and anticipation caused by worldliness.



Bhagavan said, 'You keep saying I, I. Who is this I? This question arises because you are identifying yourself with things you are not and are not identifying with the truth. You are identifying with the body and the mind that you are not. Till this wrong identification ceases, truth cannot be realized.' Do not leave the query 'who am I' till one is experiencing thoughts, desires and ignorance.

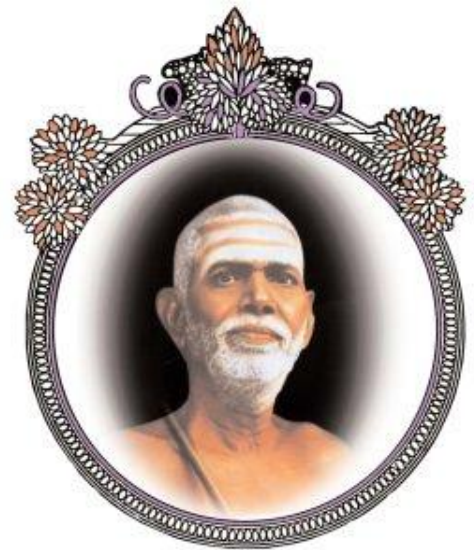
In the deep sleep, the ego hides in its source:

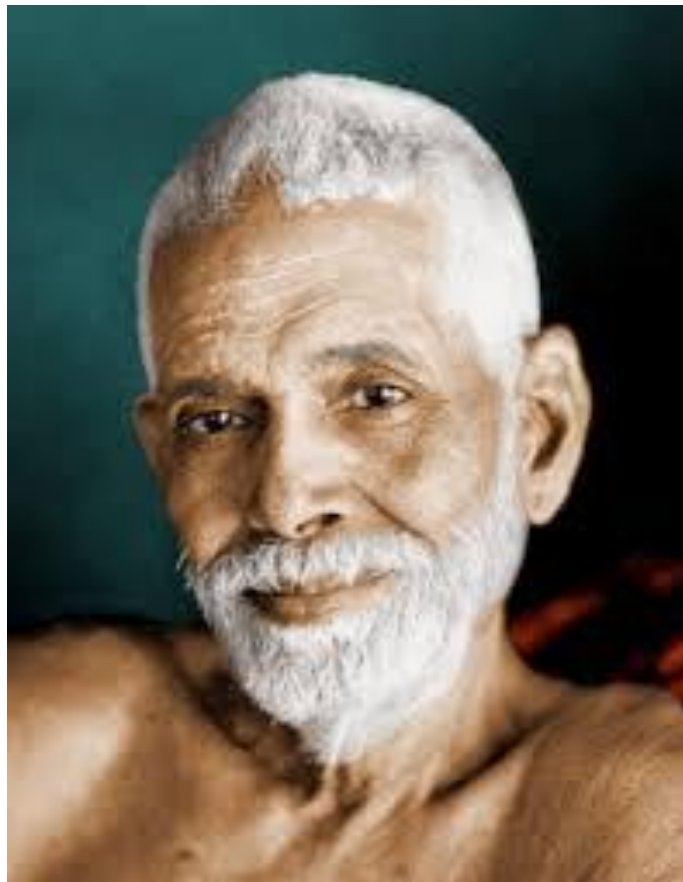
Sound sleep in the night brings energy to the mind and the body. In sleep, ego hides in its source, hence one gets the energy after a good night sleep.

After waking from deep sleep, the 'I' thought occupies the mind. This body bound 'I' brings out illusions like world, God, good and bad deeds. Unless this body bound 'I' subsides, other thoughts do not subside. Unless its cause is rooted out, body bound 'I' and its impressions do not die. In deep sleep, world does not exist. In waking state, after the advent of mind, world which exists in mind, appears. Hence, without the destruction of mind, world does not disappear.

Sri Bhagavan says, 'The 'I' absent in deep sleep, holds onto body on waking and the feeling 'me, mine' arises. Then ideas like world, God, happiness or misery appear. If this body bound 'I' is removed, all other thoughts disappear'.

To a query by a devotee, 'What will happen once I die? What was my previous birth? What will be my next birth?', Bhagavan said, 'What happened to all these queries in deep sleep? Are you absent in deep sleep? The mind, to which all these doubts arise is absent in deep sleep. In waking state, after the advent of mind, all these troubles arise. Keep this mind aside, then struggles cease.'





Bhagavan says, 'In deep sleep, there is no perception of god, wealth, man/woman, mind, body, good/bad deeds etc, but one is present. Catch hold of this I. God's another form is being; 'I am'. This being should be perceived as the real I, which puts a stop to all suffering. All the teaching is to reach that ultimate goal'.

Except Brahman everything is created by the mind:

Do not waste time on thoughts like 'where did we come from? Where will we go after death'? Do we exist? If yes, ponder about the existence. The 'I', 'I', which is uttered any number of times is decorated as it seems real. As it is decorated it does not want to die. As 'I' seems real, effort is not made to destroy it. Once its futility is realized, effort is made to destroy it. In spiritual practice, destroying the mind should be the goal. Except truth, except Brahman, everything is created by the mind.

We feel this life is so real and all the happenings are true. But nothing is happening. This birth and death is unreal. Except Brahman, everything is the creation of mind. When the Absolute Truth is experienced, the futility of

mind and its creation will be experienced. Hence mind should be sublimed. Our life should be simple. One should reduce 'doer-ship'.

'I thought is in the body, world is outside me, God is in Vaikunta etc'; All these thoughts are due to ignorance. I, God, world, all these three should be amalgamated as one, to experience the true bliss. Bhagavan said, 'God, Individual, etc is the creation of the mind', leading to the conflict 'how can God be imaginary'? It is common sense to observe that in deep sleep, there is no God, mind, body, creation, etc. With the advent of mind in waking state, all these appear, and are as real as the mind. Without the merit of previous births, oneness does not descend.

One's relatives, friends, foes, situations, the world etc are as real as the imaginary I. This primary I thought makes unreal seem real. This primary thought creates the false visions and hence misery. Destruction of mind destroys the visions and transcends the limitations.

If 'I' is present, everything seems real. Finding the source of this 'I' is true enquiry. When mind is present, everything seems real; God, society, you and I. Till the mind is destroyed, illusions created by mind do not leave one. In the presence of root I, seer and seen are different, thinker and thoughts differ. One should realize that the thinker is the culprit.

Shivoham
Shivoham



In the Gita, where ever Krishna refers to Himself, He is referring to the real 'I':



Science is the result of mind, whereas Bhagavad Gita was told by God who has no (body, mind, intellect BMI) complex. He is the one who has no identification with his body, mind and intellect and is the form of Ultimate Consciousness. Everyone has an 'I' including the scientist and a devotee.



There are two different I's. One is the eternal 'I', the other is false 'i'. Lord Krishna asks one to love Him, meditate on Him .The I he is referring to, is the real I which is boundless.' Work for me, live for me. Imaginary I should not be the goal, take me as the ultimate goal. Do my duty, loving and chanting my name. Before the last breath leaves the body, you shall merge in Me'; these are the words of God.

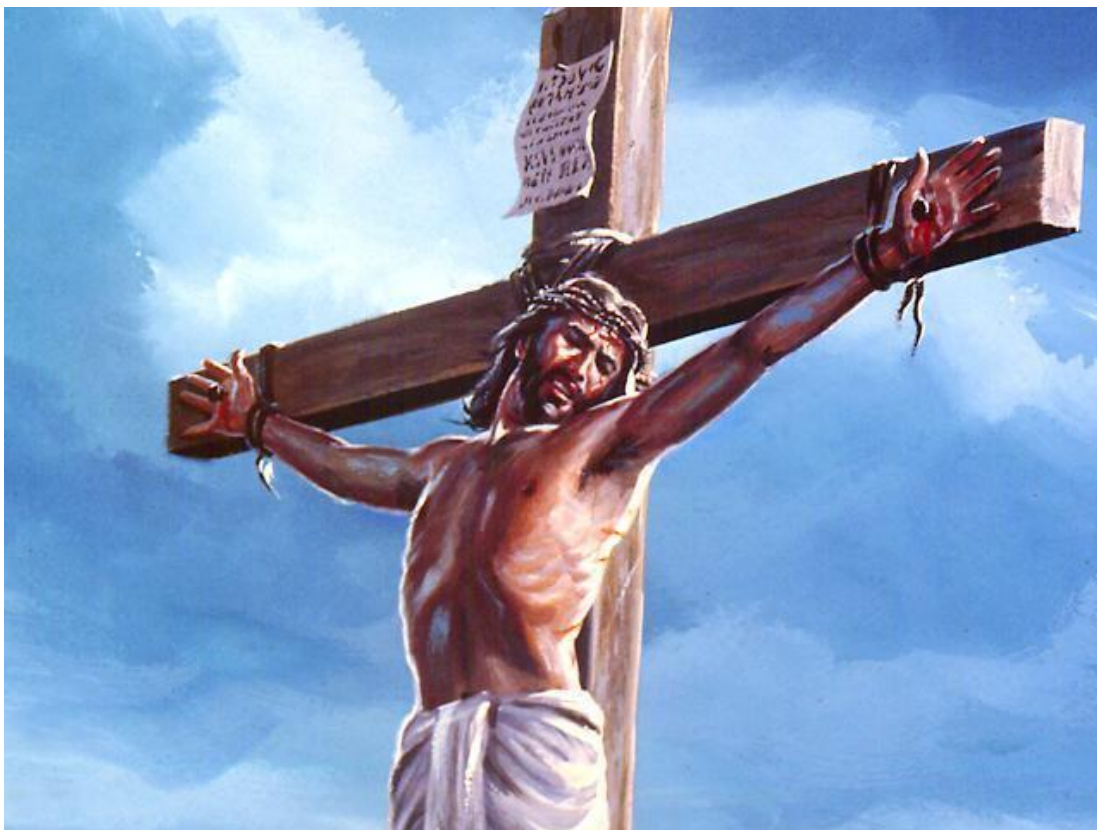
I AM THAT I AM:



Bhagavan said, 'Till you identify yourself with things you are not, you are a criminal. Once you experience yourself as the true Self, you become immortal. You existed in your childhood, in your adulthood, after death, in health, in unhealth, in favourable or unfavourable circumstances. 'I am' alone is real, everything else is unreal'.

Real 'I' has no limitations, no boundaries, no time. It is bodiless. The one who is experiencing this true I finds Arunachala everywhere, finds peace, bliss everywhere. That heart experiences void which is rid of false 'i', and where false 'i' is burnt. This is ultimate state. The false 'i', when it gets merged in its source, the bliss present in the heart is felt, and then there is no name and form binding one. Then agitation and unhappiness is not felt and then there is no awareness of God as well.

Birth, death, happiness and misery, all are dreams. 'I am like this, I am like that', such thoughts take one away from their true nature and cause unhappiness. 'I am' is only real. Identifying with anything else is unreal and takes one away from the source.

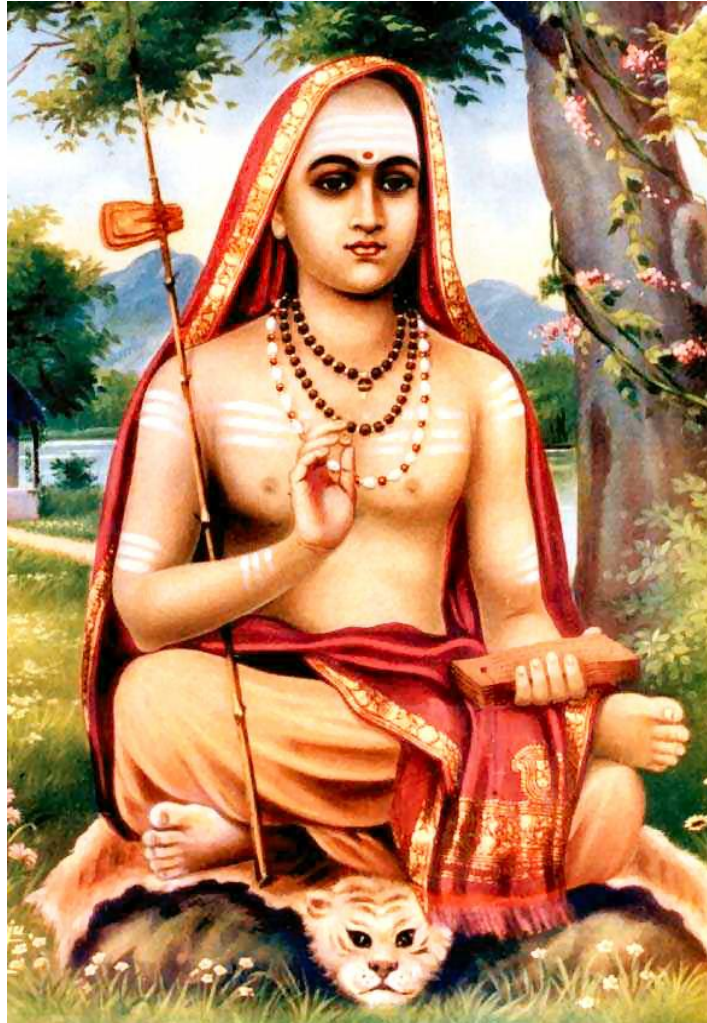


While being crucified Jesus said, 'I was wrong in assuming that you have forgotten me, o Lord! After realizing you, I found out that my father and me are one'. Now, Jesus became immortal. Once body bound I was crucified, Jesus realized that father (Self) and son (Jesus) are one. Yehova is not any individual, but the experience, 'I am'. Till one realizes this 'I am', body bound I entangles one.

The 'I' mentioned in Bible is not the false 'i', but the true I which has no rebirth. It is not limited to the world and is eternally free and happy. 'I AM THAT I AM', is the teaching of Bible. This I is not the 'I' referred by you and me but the Real I. This I is not connected to the false 'i'. The 'I' referred by one is the false 'i', limited to the body, mind, senses and which takes rebirth. This wrong 'i' brings wrong thinking and wrong identification which has no freedom and no happiness. There is a clear distinction between the false 'i' and true I in the Bible which should be captured by one.

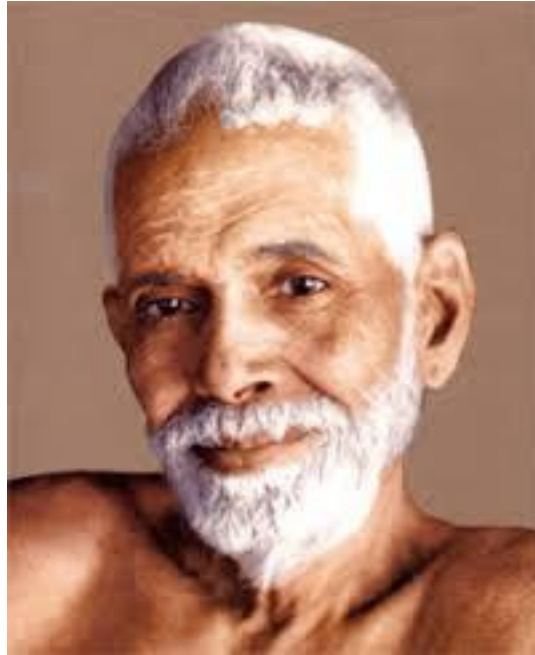


'I am that I am' describes God completely. It is the correct definition of God.



Sri Adi Shankara said: “I am the Un-divided essence of Consciousness.”

YOU ARE THAT:



Bhagavan said, 'you are not the mind, which is a collection of various thoughts and tendencies'. There is only Brahman always, which appears as individual, God etc, even before the advent of body, after its death etc. We all think that our body exists now and it would not exist after our death. But Bhagavan Ramana says that our body doesn't exist even

now. It implies that the body exists only for that 'I', which cries after death. There is no body for the real 'I'. Real 'I' is bodiless, mindless, world less, godless and thoughtless. Everything is, only but a thought to the false 'i'. You only have the real 'I' in your deep sleep. Even when you are asleep, there is an 'I' that witnesses everything. It is called the real 'I'. It doesn't think that it possesses a body. It doesn't think of gods. Does anyone think of God in their deep sleep? No. The existence of the Real 'I' is independent of: the body, the world, happiness and sorrows, gains and losses, births and deaths, the mind and its tendencies. That which exists even when the body, mind and GOD does not exist, 'YOU ARE THAT'. This is irrespective of whether you are aware of the same or not. If you are aware, you are liberated else you are

bound and chased by sorrow in each and every birth just as a person is followed by his shadow.

Bhagavan said, 'You and I do not exist. You think I am tall, I am fair, I am a woman, I am a man, etc. All these thoughts come after the advent of the body. If such unwanted thoughts arise, then you have to do practices to get rid of the same. You are the imperishable Self, whether you realize or not; if realized, you are benefitted else you are at a loss. Owning something which you are not and thinking you have achieved the impossible, such thoughts increase your ignorance. Without God's grace, you cannot achieve anything'.



In Mahabharatha, when Yudhishthara was asked by Yaksha: "What is the most surprising thing in this world?" Yudhishthara replied: "Though one sees many corpses in their lifetime, one thinks they are immortal." When this topic was brought to the attention of Bhagavan Ramana, Bhagavan said: "Truth is eternal and You are the Truth. Hence you presume that you will live forever."

When the false 'i' is destroyed, the real 'I' enjoys itself:

The 'I' we refer to is the false 'i', body bound 'i', ego-based 'i'. One says I, I. This I is the imaginary 'i', body bound 'i', not true I. This body bound 'i' has originated from true I. Its relationship is like relationship between the bubble and the ocean. If bubble bursts, it

becomes water in the ocean. The same way, if primary 'i' is destroyed, one does not die but becomes Self and enjoys Bliss. One feels he cannot enjoy life if individual 'i' is destroyed. This primary 'i' is a thought which gets subdued along with other thoughts in deep sleep. In waking state, one should practice to get rid of this false 'i' to realize the truth, which is not a thought. This realization does not remove or lessen one's pleasures. *The Truth enjoys the Truth.* Then one need not eat sweets, watch movies for enjoyment. This Bliss after realization is not annoying or irritating but it is fresh and independent. Stop living in the imaginary world and get the bliss to know its value.



Great Seers on 'Who am I?' :



Once, Rama knocked the door of Vasishtha. Then Vashishta did not come out but asked: "Who is it?" Rama replied: "I (have come)." Vashishta again asked: "Who is that 'I'?" Rama replied: "I am Dasaratha's son, Rama." Vashishta said: "You can reply thus when I ask your name or Father's name. But you were saying 'I'. *Who is that 'I' which says 'I'?*" Then Rama went back and performed intense penance and practically experienced the essence of 'I'.



King Janaka said, 'Got hold of the thief by penance. This imaginary 'i' is the one who is obstructing the peace, happiness present in the heart. As I know this thief now, I will not stop till I get rid of him'.



When anyone asked Buddha regarding the life after death, he replied: "If you do a little self enquiry, you can realize that the one, whom you consider would travel after death, doesn't exist even now."



Sri Ramakrishna Paramahansa said, 'If one keeps peeling the onion layer by layer, does the onion remain? The same way, each thought should be separated, with the awareness, 'I am not this thought'; then there is no individual 'i', as this I is a bundle of thoughts'.



Bhagavan says, 'You say it is difficult to seek Self, then seek the one who is searching for the Self. You do worship, recitation etc., to reach Vaikunta or Kailash. Instead find out who is that I going to Vaikunta and Kailash, which is enquiry method. You say you are bearing the fruits of your karma when you face hardships, who is facing hardships? Enquire. Is God undergoing karma? No. The body bound 'i' has to undergo karma, Enquire this I, to know that it does not exist'.

The benefits of enquiring 'Who am I?'

As body is bound by prarabdha(destiny), do not identify with the body and leave the body to its prarabdha. Then bad prarabdha does not bring misery and good prarabdha, pleasure. Getting rid of the body bound 'i', which imagines, it is undergoing prarabdha, is the essence of Ramana's teaching. The body bound 'i', does not leave one even after innumerable births without probing. 'Who am I' destroys body bound I while being in the body. Without doing enquiry, recitation, meditation, despair does not leave one even after many births.

The book, 'Who am I?' by Bhagavan is gold; It is to be befriended, understood to get the full benefit. A fort cannot be conquered unless the enemies are routed out, one by one. The same way, the tendencies present in the

heart are to be eradicated one by one, by enquiring the source of these tendencies to get realization. Even a single tendency will cause rebirth.

The Enquiry 'Who am I?' is like elephant's goad to the mind, as mind does not cease without control. Without ceasing of mind, realization of Truth is not possible. Whatever is in our hands, we do, but God's grace is needed ultimately for truth realization. Don't get alarmed after getting innumerable desires or tendencies. A big blade of glass is weak against a match stick, the same way all these desires and tendencies weaken against 'Who am I?'

Enquiring the body bound 'i', helps one in getting rid of the qualities, pleasure and objects associated along with body bound 'i'. Fuller uses a stick to help him in burning the corpse

totally. The stick which helps in burning the corpse also gets burnt. The same way, enquiry 'Who am I?' helps in burning the tendencies entangling us, and in the end this root thought also gets destroyed. After all these tendencies get destroyed, the eternal truth present inside is revealed.

'Who am I?' enquiry helps one in dis-identifying with things one is not and in merging with the reality. 'Who am I?' takes one inside the heart, to one's true dwelling. Leaving this query brings back one's mind to external distractions. Wealth helps one in going on pilgrimages, but to travel inside, where truth resides, where God resides, one's education, wealth, honour does not help. Only 'Who am I?' probing makes one inward bound.

Selfless work, with awareness, leads to liberation from body bound 'i'. In 'Who am I?' text, Sri Bhagavan Ramana said, 'We are so ignorant, that in some cases, a person travelling by train, carries his load on his head, thinking it will burden the train, if kept on the floor of the train'. Whatever Ishwara destines happens, irrespective of our doer-ship. Leave doer-ship, then Narayana is revealed as truth.

All Bhagavan devotees should read 'Who am I?', text regularly. Some devotees were telling to Bhagavan, 'We have read 'who am I' many times. How many times more, are we supposed to read'? Bhagavan said, 'Unless you digest the book completely, you have to keep on reading, the same way you eat food daily to sustain life. Life is nothing, but repetition'.

Each and every sentence in the literature 'Who am I?', helps us in experiencing our real nature. This book has no references from other books or scriptures. It is as perennial as river Ganga and is written based on direct experiences of Sri Bhagavan. Bhagavan's word is final authority.

Aids for 'Who am I?':

The enquiry, 'Who am I?' does not appeal to all. It appeals to the wise, kind hearted, to the ones who perform good deeds and to those who have progressed in their spiritual practices. To the question, 'you say God is one, existing as omnipresent in the heart. Is probing the only method of knowing Him or do you recommend any other method? Bhagavan replied, 'yes, only questioning leads to ultimate wisdom. Other

methods are equally important as accessories. Food control, Holy Company, Silence etc., all these help in disciplining and purifying the mind. Such a mind becomes eligible for doing enquiry'.

For the enquiry, 'Who am I?', sattva guna is needed which is got by food control, intake of bland food (satvika) and holy company. All these make the mind astute for sadhana. Mere reading of scriptures does not help. Food being taken and words spoken should be minimal. One should be astute and shrewd in one's sadhana. Food control, holy company, speech control and sleep control helps in enquiring 'Who am I?'. Once understanding starts, it is not difficult to enquire.

WHO AM I?

When one wakes into wakefulness from deep sleep, the 'I' thought arises and gets identified with the body. To this 'I', other thoughts come. Without the 'I' thought, other thoughts do not arise. That is the primary thought which is also called individual, mind etc. Thoughts do not arise in the body or in bliss. That, which is being revealed as individual 'i', gets these thoughts: 'I am a Collector or Minister', etc., such thoughts identify a person with his profession, increasing the ego. This practice is common, being identified with one's body, profession, nature etc. What is that, which is identifying itself? That, which is revealing itself as I, is the primary thought which identifies with these thoughts. To that primary thought, world, God, individual, other worlds, all are real. Coming to and going

from this world is also real. All these notions are as real as the prime thought. The 'I', which is in our perception is false 'i'. This false 'i' keeps brooding about various issues like future births, good and bad deeds, loss, gain etc. These thoughts are as unreal as the false 'i'. The first thought arising in one is 'I'. It is the root thought. To this I thought, other emotions like fear, anger, liking, etc arise. If you can find the real nature of your 'I', that is enlightenment, lest it is ignorance. Bhagavan's blessing to mankind is the query, 'Who am I'?

For the question, 'What is the practice to be adopted in enquiry method'? Bhagavan replied, 'finding the root of ego is the practice in enquiry method. For the primary 'i' thought, other thoughts like anger, attachment, hatred etc attach. Unless these attachments and

aversions are reduced, travelling towards the heart is not possible. When you get a thought, query who is getting the thought. You will get an answer I am getting these thoughts. This I is the root thought and is subdued in deep sleep. These thoughts come to imaginary 'i', not the real I. As it is unreal, it is not present in deep sleep. The body does not proclaim I, the true I never says I, I. In deep sleep, where other thoughts are subdued, one is present as Self, Consciousness. The source of primary thought is inside one, but is not part of the physical body. If it had been present in the body, the 'I' thought should die with the death of the body.

Bhagavan said, 'The world which is present since many ages never proclaimed its existence, but you say the world exists. In deep sleep, world and body does not exist in your

experience. In case, you are the body, then in deep sleep, body consciousness should not cease. Body consciousness brings the world. Mind brings body consciousness. Enquire this mind, which is the soul. If its source is revealed, you become God. Your mind, world and body all are shadows, why do you fear them?

One should ask, 'What is this I?', to control one's mind, and to traverse inwards, where there is happiness and peace. Who am I, is the axe which helps in cutting the tree called ignorance. Question the thoughts which entangle one, as 'to whom are these thoughts coming'? To the answer, 'These thoughts come to I', enquire further as to 'Who is this I'? One keeps asking 'who are you'? Frequently, the same way ask oneself, 'Who am I'? Query this I further to reach the source. While enquiring

‘Who am I?’, it will be revealed as mind. Enquiring further, 'What is this mind'? it merges in the source. Once the source of primary ‘i’ thought is revealed, the body bound ‘i’ moves from the inanimate towards the Universal I, which has no limitations or identifications.

By reflecting inward, as to which is the thought, to which other thoughts are coming, all these thoughts get subdued. By again reflecting, what is this ‘I’, which gets all other thoughts, the other thoughts get diminished. The ‘I’ thought merges into the source, resulting in the elimination of I thought. One does not die with the elimination of I thought, but the universal I gets revealed which is Brahman.

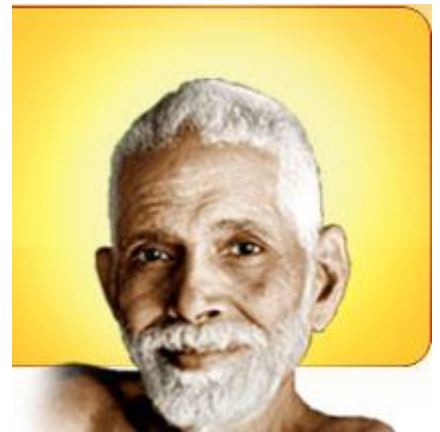
Bhagavan said: ' The existential truth resides where the false 'i' and its associated likes-dislikes, temper gets destroyed. After body's death, you are sending this I to the abode of Vishnu. Destroying this I which you decorate is liberation. You want to practice keeping this false 'i' intact, instead find the source of this false 'i' which is the true practice. You say, you want to know God and know the true nature of the Self, which is good. But keep questioning who is this I who wants to know'.

I thought comes from the heart which is followed by other thoughts (mind). Mind brings the body awareness. Without existential truth, there is no I thought. Without I thought, there is no mind. Mind is followed by body, followed by the world. The 'I', 'I' which emerges in the mind, should be moulded as 'Who am I?', which

controls the mind and sends the mind to its core.

There is no ignorance apart from body bound 'i'. This body bound 'i' is like castle of playing cards. Enquire this I, till castle breaks down. Only God, Brahman exists. But our experience says only we exist. Enquire 'who is this, who says I, I', then the truth that this I does not exist, is experienced. When one is in despair, irritation, ask oneself, 'who is undergoing despair/irritation'? Then the answer 'it comes to I', comes. Next search should be 'Who is this I'? Any thought comes after I thought, hence follow I thought. Do not decorate, honour this I thought. Then, without any other way, it goes back to its source and gets destroyed.

Bhagavan says, 'The solution to all your problems is to see who has it.' You may have many hardships based on family and society. Find out who has all these hardships. Is it the body? No. Then who is getting the problems? The I. Question this I. Once this wrong 'i' is destroyed, the problems coming to this false 'i' is also destroyed. The bliss present inside is obstructed by none but body bound I present inside. Instead of thinking about the world, enquire the source of this I and how it comes. This I is absent in deep sleep. One should avoid worldliness and instead turn inwards and query source of false 'i'. Then one prospers in this birth. Instead of being outward bound, turn the mind inward, then its nature is understood.



The question 'Who is this I' is clearer than 'Who am I':

The body, misery, birth, death, all these are thoughts which are sorrowful. Thoughts take one away from their original nature and form. 'Who am I?', query does not mean what is the caste? It means who is this I? Truth is one, body bound 'i' is imaginary which does not exist in deep sleep.

'Who am I?' helps in the control of mind. The mind is projected as I, which is annihilated by enquiring. That, which is revealed as I should be questioned 'Who is this I?' which is more clear than 'Who am I?' This querying helps in introversion. Bhagavan says, 'Question the nature of mind. Ask the mind 'you are with me since many births and you are the reason for my misery'? 'Who are you'? This questioning

annihilates the mind. An annihilated mind experiences bliss'.

Who is this I? Inert body does not have the power to say I. Consciousness does not say I. The 'I' takes birth in between the body and Consciousness. Though one's source is in the heart, it is searched in scriptures. One has to find the source of I in the heart. Guru, scriptures show us the way by their instructions. One should understand the same with awareness, and start looking in the heart. Enquiry should happen internally as source is inside. The world, scriptures are present externally.

Find the one who does the sadhana:

Bhagavan says, 'You say I do worship, chanting, pilgrimage. Who is that I who is doing worship, chanting, pilgrimage. The true devotee keeps this I aside to realize Truth. Till you are associated with this false 'i', you cannot escape the cycle of rebirth and death'.

Body bound 'i' is present when one does worship, recitation, chanting etc. All these bring tranquility and holiness to the mind. But till the one who does all these is rectified, realization does not dawn. If individual 'i' is totally destroyed, residual truth is revealed as Universal 'I', which is independent of time and body. Hence realized souls find themselves timeless and bodiless. Bhagavan said, 'You imagine the imaginary I as real, hence you are not doing sadhana (performing spiritual

practices) to get rid of this I as you feel, you will die after its destruction. You are trapping everyone, but not this I. Trap this I, enquire this I'. The one who says 'I', 'I' does the sadhana, worship, recitation, and enquiry. All these are needed as long as the one, saying I is present. Once it is destroyed, all these practices are not needed. Hence finding the one who is doing all these sadhanas is needed.

Root out the root I:

After waking from deep sleep, body bound 'i', which is in the heart, starts moving towards the head and gets identified with the body, with the same speed as the sunlight reaching earth at break of dawn. Unless the identification with a particular body and particular name is stopped, one's despair does not end. The root thought comes out as anger, misery, birth, attachment, etc and can be destroyed by changes internally, but not by any outside actions.

Bhagavan says, 'Everything exists for this root I, God, good and bad deeds, world, birth/death. In the absence of root I, everything exists as a part of oneself'. Identify with Ultimate Truth, the same way identification is with body and mind. This leads to Truth

realization. When one is watching a movie, problems at house are forgotten; the same way when one is doing recitation, mind is sublimed, hiding unrest, misery. 'The depression, unrest, misery, annoyance, depression etc all are part of the prime thought, which is caused due to body bound 'i'. Until this body bound 'i' is rooted out completely, complete bliss cannot be experienced, though temporary peace may appear due to meditation', says Bhagavan.

While in Arunachala, Suramma asked Bhagavan to bless her with enlightenment, Bhagavan said, 'Get rid of the 'I', you are identified with, the remainder is enlightenment, bliss, peace'.

Get rid of 'I and mine':



When Buddha was asked, 'How to get happiness'? Buddha replied, 'Happiness cannot be got, as you are that'. The devotee asked further, 'If I am happiness, why am I not experiencing the same'? Buddha said, 'You should get rid of 'I and mine' thoughts first. It is easy to cut the stem and leaves of a tree, but

difficult to remove the root. The same way 'I am the body' is the root thought. I thought brings about mine thought. These thoughts are imaginary. If one can transcend the 'I and mine', the happiness and bliss can be experienced. Hence get rid of I and mine thoughts. Because you think this body is yours, you start liking the body. If you realize you are not the body, you will not have any desire for this body. This is to be understood first'.

'The body concept is also a thought. You are not the body which takes birth, but you are unborn spirit'. This is the essence of Ramana's teaching. Though one did not take birth, because of body bound 'i', one gets the idea of rebirth. One should get rid of two obstacles 'me and mine'.

One talks and does work after getting I thought. The entire creation is happening due to I thought. Catch hold of the culprit 'I' and query it. One need not travel anywhere or give work to their hands and legs. Sit in the same place and keep asking 'Who is this I'? Unhappiness is caused due to various reasons, but the main reason is the presence of 'mine thought'. One being as the body or the mind or the ego is not the correct state. Being as the undying spirit is the correct state which is also called as 'samadhi state'.

Don't get upset when dear ones face misery and don't get elated when their situation is good. This 'me and mine' thoughts are the obstructions in knowing one's real nature. I, mine, thoughts occupy the mind, which are illusions created by God. Everything

belongs to God, based on one's prarabdha (destiny), some fortune is allocated. One is helpless, caught in this 'me and mine' thoughts. Let one think that everything belongs to God, including the praise/abuse. This leads to detachment from one's body and craving for God increases. Introvert the mind by getting rid of attachment, as introverted mind is essential for Self realization.

Differentiate the Primary thought from the other thoughts:

One should separate the thoughts coming to primary thought. Once the difference between the primary thought and other thoughts is clear, thoughts associated with primary thought reduce and primary thought starts moving towards its source. Then truth is revealed. When doctor is performing a surgery, he avoids all the nerves to reach the nerve he should cut, with diligence. In case a wrong nerve is cut, it is dangerous for the patient. The same way, one should put effort to know the difference between the primary I thought and its associated thoughts. Then it is easy to destroy the primary thought. Everything seems real in the presence of primary thought, else it loses its grip and nothing seems real.

Enquiry leads to Eternal Bliss:

One says he is not well either in the body or mind. When one says, 'my mind', it indicates mind is separate from one. Find out the one who says 'my mind, my body'. If this I is realized, one is in eternal happiness and can come out of circle of birth and death.

The bliss desired by one is present in deep sleep, but is absent in waking. The man is same in both the states; deep sleep and waking. Find out the one who is obstructing the bliss in waking state. Use subtle mind to enquire and get rid of this I. The body bound 'i' (ego), is the obstruction. Getting rid of this body bound 'i' helps one in experiencing the same bliss present in deep sleep, in waking state. Enquiry helps in getting rid of ego. Ego does not belong to inert body or Self. Enquiry helps in realizing

the bliss which is equivalent to the amount of water in an ocean.

Though one does not know the source of I, I thought is predominant. One should take the help of I thought to send it backwards, to know the source, the same way a dog reaches its master with its scent. Once it sees its source, I thought is destroyed. One does not disappear by destruction of I thought. Narayana present in Vaikuntam, Siva present in kailasam is in our heart, behind one's mind, behind I thought. Hence introverting the mind reveals Narayana.

Enquiry is the essence of penance:



Leaving the body bound I is real sacrifice, penance. Bhagavan said, 'The feeling I have a body and I am the body is the sin and it leads to unhappiness'. When asked 'What is Penance'? by Ganapati muni, Bhagavan responded slowly with compassion, 'One has to enquire and contemplate incessantly, from where the 'I thought, the I notion' comes, then the imaginary 'i' merges in the source. This is Penance'.

The vicious circle of birth and death is inevitable until the mind settles down in its source:

Bhagavan said, 'Mind is an amalgamation of root thought and other thoughts. It is not independent as it needs a form and name. After the death of the body, it is in search of a new body, which is named rebirth. After rebirth, surroundings, body, friends and family change but the ego is same. Your thoughts, imaginations, thinking, depend on your previous tendencies. Hence, in the presence of ego all these seem real, without ego, they are powerless '.

When the mind is rooted in this body bound 'i', if we can distance ourselves from the nature and qualities of this mind, the journey of Jiva (Individual soul) stops. Jiva, whose journey

does not stop after the death of the body, can be arrested in the 'Self' if body bound qualities are rooted out by being strongly established in Self. Such Jiva travels inward, towards the heart and finds himself spread everywhere. He finds everything as a part of himself. This is the nature of Self, Brahman.

The 'I', one refers to, is the Jiva, who travels after the body's death. Understanding the nature of the Jiva will stop the travel of the Jiva, i.e no more rebirths, says Buddha. Unless the source of the Jiva, the source of ego is understood, infusion of bodies does not stop.

Spiritual Heart is the core, the source:

Heart is the core, the source. Realization has to happen in the heart. Any experience has to happen in the heart. Heart is the essence of life. Without body, there is no world; without mind, there is no body; without heart, there is no mind. One should befriend the mind and make it understand that peace or happiness is found internally not externally and introvert the mind. The source of the mind is the heart and it exuberates in the brain. If one can make the mind stay in the heart longer, its agitation decreases and it slowly melts.

The source of the 'I', thought is the spiritual heart. A devotee asked, 'What is heart'?

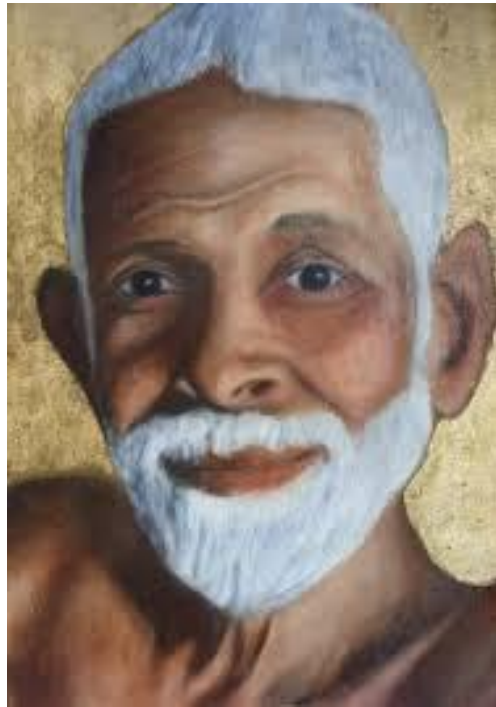
Bhagavan replied, 'It is the place of your origin, where you dwell and where you have to again merge'. Devaraja Mudaliar asked, 'Are we supposed to imagine the heart'?

Bhagavan said, 'Do not imagine or believe in the heart'.

The conversation continues.

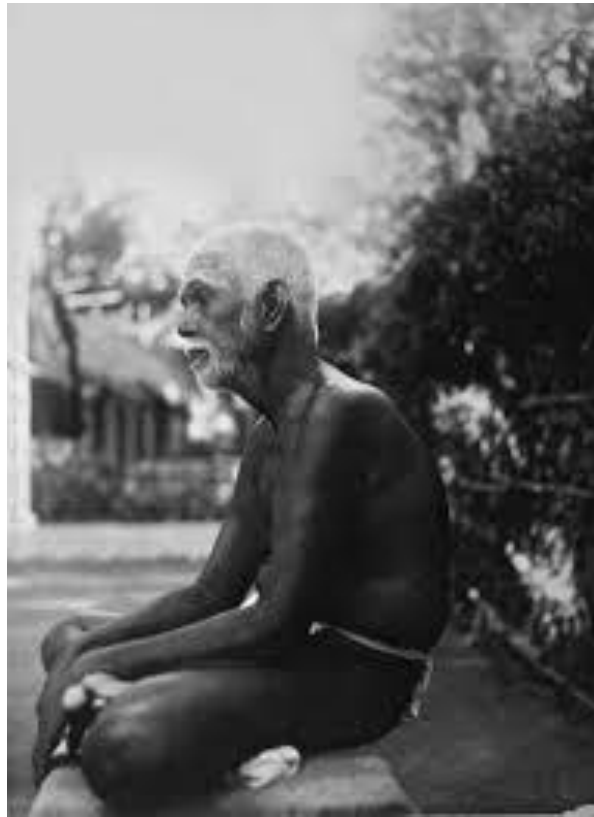
Mudaliar, 'Without imagination, how do we reach the heart'?

Bhagavan, 'Leave the unknown alone, catch hold of the 'I', which is in your experience, and travel backwards to get merged in the heart. The heart is the source of individual 'i', also called God, Consciousness, Self, etc'.



Devotee's question, 'God said that he resides in everyone's heart. Where is this spiritual heart'?

Bhagavan's reply, 'The source of I thought is the heart. That is not part of the physical body. God saves your desires, notions and resolves, in order to make you undergo the same experience in successive births, the same way a miser saves his money. As you assume you are the body, spiritual heart is shown as the centre or the core '.



A devotee asked Bhagavan, 'I want to know God, what is the route I should follow'?

Bhagavan said, 'Go back the way you came'. Bhagavan implied, if mind can be made to travel backwards, it travels back to its source that is the heart. Then mind is destroyed and the truth is revealed.

Amrutha naadi connects the head and heart:

Where ever we go, to Arunachala or Kaasi, our mind is always with us. The mind, which consists of root thought and its associated thoughts, is to be attended first. The mind originates in the heart, moves to the head, and travels back and forth. Heart is place of bliss and the head is place of distress. There is a microscopic tube that runs from the heart to the head which is known as amrutha nadi. While waking from deep sleep, the 'I', thought travels through this nadi from heart to head. In deep sleep, the 'I', thought goes into its source. Sadhana, is nothing but making one's mind one pointed and pure, as the heart, in the wakeful state, so that one experiences the same bliss present in deep sleep (in wakefulness).

Enquiry leads the mind into its source:

For a question, 'where should I stay'? Bhagavan said, 'Stay in the source of root thought'. Trapping one's mind in the cave of the heart weakens the mind resulting in its destruction. Then Truth and Bliss present in the heart is revealed as one's true form.

After waking from deep sleep, the 'I', thought comes, then body, world, profession, god, appear. The individual I rises from the heart and gets identified with the body leading one to the feeling, he is the body. Once body awareness starts, world appears and thoughts about the one who created the world originates. Hence, all these thoughts come after I thought. If individual I thought gets merged in its source, then god, world, are revealed as part of real or universal I. One experiences non-

dualism. Source of the mind, if revealed, reveals the bliss. One need not look for the bliss outside.

Bhagavan said, 'You have an 'I' thought. If you want to help yourself, enquire this I thought relentlessly. The source of I is the spiritual heart, not the physical one. It is present on the right side of the chest. The resolutions, thoughts are stored in spiritual heart. If you are suffering from jealousy, this thought is stored by God in spiritual heart, the same way miser stores money. We are answerable to this thought in our succeeding births.' Spiritual heart is the place where the 'I', thought merges before going from wakefulness into deep sleep. In deep sleep, mind is in the source (heart), where there is no name, form, god, world etc. In waking state, mind travels to

the brain and becomes the cause of all miseries and rebirths. I, anger, desire, all are thoughts in the mind. I thought gets the thoughts like anger, desire etc. Enquire the root I getting these other thoughts, then I gets merged in the heart .The birth of 'who am I' is inside. Once body bound 'i' reaches its source, the other thoughts coming to this I, also stop. The body does not enquire, Truth does not enquire, but the body bound 'i' present in between the Truth and the inert body does the enquiry. Its enquiry leads to its destruction, which is sadhana. Even a big pumpkin is a dwarf near a knife. The search 'Who am I?' is like the knife. By reflecting, who is getting all these thoughts, it will be revealed as I, the primary thought. Repeated questioning 'Who am I?', results in the 'I', thought merging into the source, and in

its elimination. One does not die with the elimination of I thought, but comes out of hallucination. Then, Narayana reveals himself as one's true nature. When one has become one with Brahman, the things created by false 'i' have no significance.

Retrace the false 'i' and keep it rooted in its source:

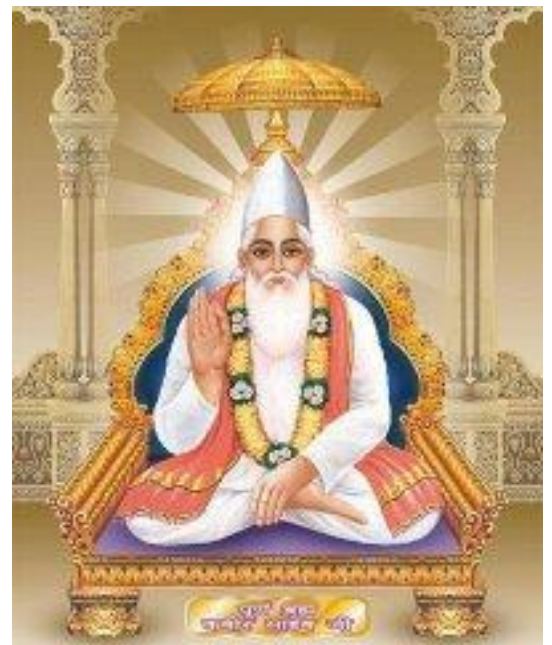
Bhagavan's words on illusion: 'A housefly, moving around a lamp, gets stuck inside the lamp, if there is a small hole in the lamp. It feels trapped inside the lamp and cannot come out through the same hole. The root thought, like the fly, moves from the heart and gets stuck in the head. If one can retrace it and send it back to the heart, either through meditation or dhyana, one gets liberated and transcends the

mind into bliss, ecstasy where there is no rebirth'. Bhagavan says, 'the false I, binding other thoughts, rises in the heart. It should be retraced. This is not possible without satva guna and tolerance'.

The Truth is in our heart. Introvert the mind a little. The false 'i', travelling inwards, merges in the source, once it comes in contact with the real I. Then it is the final birth and all reactions cease. The mind should be kept rooted in the heart as long as possible. Then material thoughts weaken, name or form ceases. When the mind is in the heart, its food supply (in the form of name and form) stops. The mind which dwells in the heart gradually and regularly helps in getting out of rebirths. The false 'i' gets destroyed in the heart, not the head, leading to revelation of true I. False 'i' is

bound by limitations of place and time. Universal I is boundless, eternal, non dual, considerate. It is non material, blissful and is one's true form, which when realized, reveals the ocean of bliss and peace in the heart.

Sant Kabir said, 'Fish in the water is not thirsty. Same way, one who resides in their heart will not know unhappiness'. Till the Truth in the heart is realized, the unreal body, senses, mind, world and pleasures seem very much real. Till false 'i' prevails, taking innumerable births is unavoidable. Hence, one should get rid of the false 'i'.





There is no mind to control if the Truth is realized:

Death brings fear as one feels they will be no more after the death of the body. Body bound 'i'(Jiva) suffers the death of the body. Bhagavan asked us to merge the Jiva in Ultimate Consciousness in 'Who am I?'. Bhagavan further said, 'In Advaita, there is nothing to merge as everything is one, in union. There is no Jiva to merge. Jiva appears to be real, but if it is real, where has it gone? As it is imaginary, it is destroyed by enquiry'.

Sri Gowdapada was asked, 'You say there is no Jiva, it is imaginary; then why all this misery'? Sri Gowdapada said, 'There is no Jiva. Because you think it is real, you are in misery. There is Consciousness alone. Since it is not in your experience, it appears as the world, the



ego, name and form. If mind is free from impurities, the residue left is peace, bliss'. If one can understand this truth, one can rule the world. Before leaving the world, the tendencies connected with the world vanish. Though rope is not a snake, as long as it appears like a snake, fear does not leave one. Self alone exists. But as long as it appears as ego, fear and misery do not leave one.

Once a lawyer was saying to Bhagavan, 'All Scriptures say, your mind is the hurdle to your ultimate peace and happiness. Eliminate this mind.' How do we go about eliminating our mind'?

Bhagavan said ' If there exists a mind, it can be eliminated. But it doesn't exist'.

This is the essence of Sri Ramana's teaching.

The conversation continued,

Devotee: 'But you are asking us to do Recitation, Dhyanam etc'

Bhagavan : 'As you are saying mind exists, I am asking you . I am not forcing you. You are saying you will carry axe, knives etc to eliminate the mind. But there is nothing to be eliminated.'

Bhagavan repeatedly said, 'Once, ones real nature is realized, one perceives mind as unreal. 'Courage, gratitude, service', all these qualities are in mind. *There is no mind to control, once the Truth is realized*'.

The most important thing to remember is 'Truth only exists. Truth cannot be without existence and nothing but the Truth exists. These are beyond mind. Once the Truth which exists as it is, is experienced, one can experience oneness/non duality'. Without this experience, different names and forms seem very real, which leads to attachment and sin. Duality leads to anger, lust etc. 'Death/rebirth, misery/happiness, profit/loss', such thoughts are in mind; You are not that mind, but undying spirit'.

Look at yourself and then at world:

Bhagavan said, 'The world is mocking at us. When we examine the world, the world in return asks, who is the one examining me? We do not have an answer. You are thinking of taking this I to Vaikunta or Kailasa after the death of the body, but none is thinking of getting rid of this imaginary, formless ego. This is illusion. Ego does not have a form of its own, but clings to a form. Ego is the devil, get rid of the devil. When situation is conducive and when you have a body, do the necessary practice today and now. Don't be lethargic, mind one's own business and do enquiry seriously and tediously'.

Bhagavan said, 'Look at yourself and then the world. There are diversities, good, bad etc in the world. Looking at Self first and then the

world, removes the disparities, and you are not attracted to the world. Looking at the world as it is leads one to hardships'.

There is someone in the body who is looking at the world. One should not look at the world but look at the one who is seeing the world. These words are to be taken seriously by those who want to progress further in spiritual practices. Once the process starts, the one looking at the world starts traversing backwards and moves towards the source. After merging in the source, he is destroyed and eternal peace remains.

Birth or death seems to be true as long as one does not awaken into Bliss:

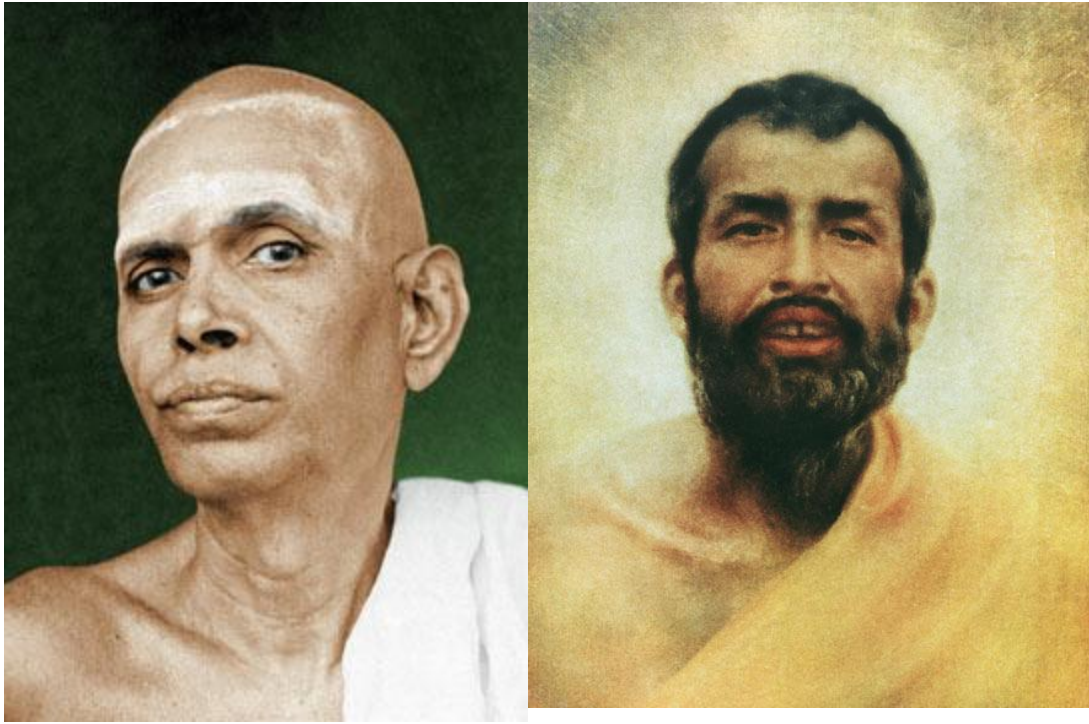
The births, deaths, incidents happening in this creation are not absolute truths. Death in a dream is smaller dream, in waking it is bigger dream. Both are unreal. Sri Adi Shankara said, 'To come out of attachment and ignorance, see the happenings and persons in waking state as a dream. Do not get entangled'. The world is nothing but a projection of one's mind. In dreams, one feels, one has travelled by train, aeroplane etc to Kaasi, which seems very real. The death/rebirth, friendship or enmity all are in the mind, not outside. Sri Adi Shankara said, 'Everything happens in the mind'. Waking into wakefulness from bad dream, helps in realizing that it was a dream, not real. The same way, awakening into bliss, helps in realizing the fact that birth/death etc is unreal.

The essence of Truth Realization:

Mankind yearns for happiness, not God. No man wants misery or death, as there is no misery or death in his true nature. Everyone wants to be eternal. Until the Truth shining in the heart is realized, unreal appears as real. Till this is realized, one may imagine the unreal as the real and real as unreal which is not true. Unless Truth is experienced, imagination is inevitable. Realization helps in experiencing that pure consciousness is responsible for all actions and the individual 'i' is only an instrument. One cannot remain balanced in elation/insult due to body bound 'i'. Reaching one's true dwelling is Jnana. Experiencing one's true nature is wisdom. Without this realization, there is no peace and happiness. Only a truth realized soul is in real bliss.

'Moksha' means liberation; liberation from body bound 'i', not from body. One is free from any of the body bound thought in deep sleep. The same disentanglement from body and its associated thoughts leads to realization of wisdom. If one has to cut a tree completely, roots are to be uprooted and not the stem or branches. The same way, the root thought has to be destroyed completely from its root for one to realize truth and get freedom from future births.

One keeps saying I, I. Before one's body dies, if this I dies, Self is realized. The one, who dies while living and takes rebirth, realizes the Self. 'Before death, transcend death to know the Self', said Bhagavan. One who is subject to God's grace gets such a wisdom and state where there is no difference between the living



or death of the body. This is Self realization. Jnana is the probing of oneself. Constant probing leads to enlightenment. If one can surrender one's mind to Ishwara, God reveals his true form/nature, which is liberation or salvation. When asked, 'What is wisdom'? Sri Ramakrishna explained, 'We keep saying I, I. The knowledge that this is not the true I, is wisdom'.

The world, God, individual I, all are reflections of Brahman (Universal Consciousness). After experiencing the union, separateness with world and God ceases; this is 'Advaita'. An introverted mind experiences humanity, flora/fauna all as a part of Consciousness. Realized wisdom does not lie in knowing about the future or the past, but in remaining as the Truth.

Real birth and death is connected with the body bound 'i' and not with the body:

Devotion, enquiry helps one to affix mind in heart, thus leading to destruction of mind. Bhagavan says, 'How many more birthdays will you celebrate, in how many more births. On one's birthday at least, instead of enquiring the reason for the body's origin and the relation between one and the body, all are decorating their bodies,

awaiting praises'. Destruction of mind is true birth, dawning of truth as it is, is real birth. Real birth and death is connected with the mind and not with the body. All your effort should be directed towards destruction of mind. Increasing boundary of one's affection destroys the individual mind, the same way blowing air inside a bubble breaks it'.

The nature of body bound 'i' is to make one outward bound with the help of the sense organs and once the body gets old, it waits for a new body. Hence one has to try to kill body bound 'i', while being in the body. Then, successive births stop. While being in body, one should achieve the state where there is no difference between life and death. That should be life's aim. One realizes the Truth, when one dies, while still in the body and takes rebirth in the same body.

Experience the deep sleep state in the waking state:

Our complexions, nature, forms etc differ but Truth present in Heart is One. Mind has impurities, Heart is pure. Though body, mind differs, Heart is the same. In deep sleep, mind is in the Heart where all are one. In the Heart there are no foes, no friends, no anger, no fear, and no desire. In deep sleep, you get unidentified with the things you are not, like relatives, friends, the body, the world, God. No one says he is dead in deep sleep. Is one not present in deep sleep? Yes, one is present in deep sleep, in peace and bliss. This peace and bliss present in deep sleep should be experienced in waking state (when one is still alive). This state liberates one.

We keep on saying I, I. This I is also a thought. To this 'I', thought, other thoughts arise. One has to do sadhana to separate this root 'I' thought from the other thoughts. One has to hold on to this 'I' thought and try sending it into its source, i.e. the Heart. Then the 'I' thought dissolves and bliss is revealed as 'awareness'.

We should be constantly hearing discourses on awareness. This awareness is present in all the 3 states: deep sleep, dream and wakefulness. When one experiences this awareness, that is last birth for the individual and he need not carry bodies in future. Sri Dattatreya said, 'Awareness in deep sleep, where there is no world, no body consciousness, leads to termination of future births'. One's identification with the eternal truth should be as natural as identification with the body. Then one realizes the Truth.

Enquiry visa-vis Surrender

There are two methods for Self realization; enquiry, surrender.

Enquiry is wisdom, Surrender is devotion. Based on the tendencies of previous births, appropriate path is chosen. With enquiry, the source of the mind is traced with individual effort. In devotion, the belief is that one should surrender to the supreme energy governing all. One is in surrender if he feels god's will is his will. Even surrender leads to destruction of individual mind. Surrender is the realization, 'One is not different from God'. One takes credit for the work done by God. There is no individual apart from God, this realization removes distress. When one feels he is apart from God, that is individuality, ego and sadhana is to be done to remove this thought. To

overcome the difficulties in one's sadhana caused by attachment/hate, one should surrender oneself to God. Crucifying one's ego and doer-ship and its associated imaginations, thoughts lead to eternal bliss.

To the primary I thought, other thoughts arise. If a ball falls from the hand, it has to fall down as there is no support. The same way, if the thoughts coming to primary I thought is stopped, primary thought loses its support and starts retreating back. In devotion, mind is made to concentrate on form and name of one's liking, then thoughts coming to the mind reduce. In enquiry method, name and form are not needed. Enquiring the 'I', thought reduces the other thoughts coming to this I thought and makes the 'I', thought retreat back to its source. Both in devotion and enquiry, thoughts coming

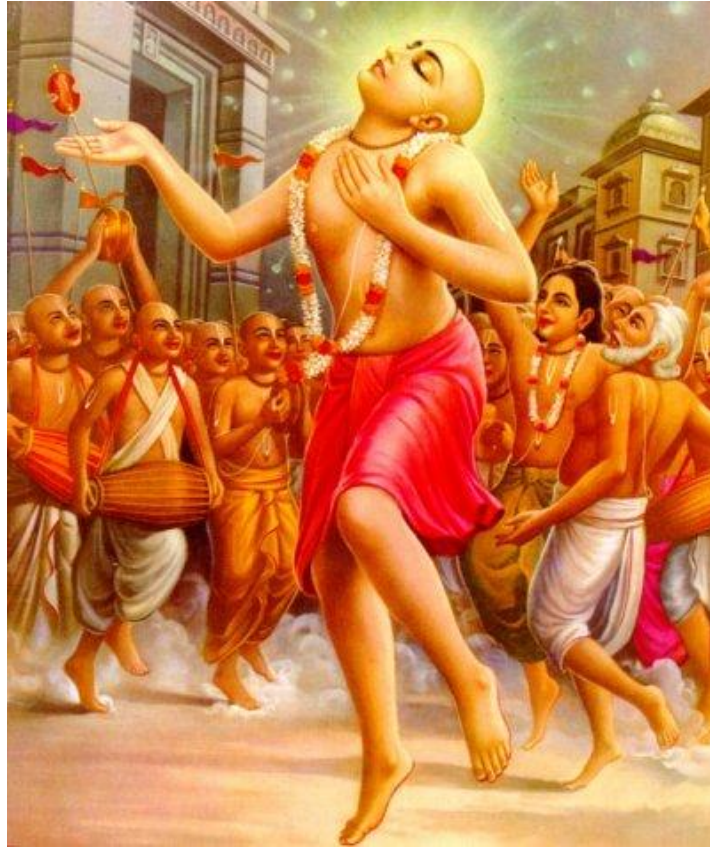
to the primary 'i' thought stop. Root thought starts internally and one should be able to see its source. Once primary thought is able to see its source, it gets destroyed and Truth present in the source is revealed as Consciousness.

One does not believe, trust God due to ignorance and absence of holy deeds. One may not know existence of God, but one can experience the individual 'i'. Knowing this false 'i' leads to knowing of God or Truth, which is enquiry method. Without realizing this false 'i', God cannot be realized even in innumerable births. Realization is getting rid of the 'I', which travels even after the death of inert body. Bhagavan says, 'for those who doubt the existence of supreme power, enquiry method is suitable, some are naturally trusting; for them surrender is appropriate'.

Self Realization is not difficult:

Ganapatimuni once said to Bhagavan, 'it is easy to ride a cycle forward but very difficult to go back. I can easily go to heaven and report what Indra is doing, but find it very difficult to send this I thought back to its source'. Bhagavan replied 'seri, seri' (It's O.K, O.K). To the question, 'Is Self realization difficult?', Bhagavan replied, 'Your thought that it is difficult is the big obstacle.' This negative thinking that realization is difficult and one cannot get it easily is the obstacle. With this frame of mind, one cannot travel inwards. Awareness should descend after sadhana, which is not the case for many, as the required devotion and dedication are not there. We are unable to experience that state. Without his grace, it is not possible.

Effort is needed to eradicate the body bound 'i':



Once, Sri Krishna Chaitanya was plucking flowers to decorate the idol of Lord Krishna. A boy, after taking Sri Chaitanya's permission, started helping him in plucking flowers. When Sri Chaitanya asked the boy who he was, the boy

said, 'Vedanta says one is Self, not the body; but you are asking me, who am I. I feel I am the body, what should my reply be?' Sri Chaitanya continued, 'What you are speaking pleasantly is the Truth. What they said, that one is Self, is also right. As it is not yet in your experience, your answer that you are the body is also right. The flowers which we are using have not blossomed in a day. It required tedious procedure of planting the tree, watering daily. The same way, effort is needed to remove the body bound 'i', along with the grace of God. During this sadhana, be in the company of holy people and utilize your time in contemplation of Truth. Then Self realization is possible in this birth'.



Death can be transcended and welcomed, when the Truth present in the heart is realized and one is aware that, though the body dies, one does not die. Then the fear of death dies. All the misery in this world is in doer-ship. Is one real? No. But as the thought, 'that one is real', is present, it is to be removed by sadhana. All the lives in this creation are a result of God's resolve. God's will, cannot be avoided, as only He is real. The idea that we are apart from God and can achieve our goal individually should be overcome with sadhana.

In deep sleep, mind dwells in its source i.e. heart without your awareness. Using discrimination, shrewdness of the mind and consciously, one should strive to send the mind in the heart in waking state. Bhagavan was not moved by emotions but gave importance to

reason. When asked, 'Where does God reside?', Bhagavan said, 'God resides in the source of the I thought and allots specified karma based on one's prarabdha (destiny). The source of I thought is God's dwelling. That is spiritual heart'. Incessant sadhana is to be done to send I thought into the source, as we have to face many diversions in the process. Even a single diversion is enough to stop us from reaching the goal.

The body bound 'i' cannot be completely annihilated without God's & Guru's Grace

It is said that Lord Krishna slayed Narakasura. The one who experiences body as himself is Narakasura. Without God's grace, any practice done, cannot get rid of body bound 'i'. This body bound 'i' should be crucified, the same way Jesus was crucified. When one is holding an object intact, pulling it is difficult. The same way ego is holding the body strongly. Coming out of the grip of the ego is difficult. Circumambulating temples, pilgrimage, holy dip in rivers does not help one to overcome the ego. Scriptures say, the Grace of the realized, helps one to overcome the ego.

One has forgotten God residing in the heart and has become a slave to I thought originating in the mind. Who is this I? One

should pray to God to keep his feet on the 'I' thought to send it to the source. Ask the 'I', 'who are you'? Ask the 'I', what is the relation between you and the body? Why have you left the God present in the Heart? How long is it since you left God? Why should you separate from God?' Keep on questioning this 'I' to send it to the source and destroy it. For this one's intelligence, practice is not sufficient. Plead god to keep his feet on this I to destroy it.

The mind which is outward bound cannot be bound inward without God's Compassion. One's past tendencies do not allow the mind to remain in the heart longer and devotion is needed here. Devotion is not easy without Guru's and God's Grace.

Only with Bhagavan's Grace, this I loses its grip and gets dissolved in its source. In the book 'The Marital garland of Letters' Bhagavan said, 'Just reciting your name, has removed ignorance and bestowed peace'. This implies, Guru's grace is more powerful than all the sadhanas, all the knowlege and all the scriptures. One word, one look, one touch is enough.

We have to be content with Guru's blessing, as he is all knowing. He knows what is best for all, as he has transcended the mind. Hence surrender to one's Guru. Guru's compassion is as quick as batting of an eyelid in bringing the experience of bliss, consciousness. Guru's grace is more powerful than all the meditations put together.

Arunachala, the annihilator of the ego:

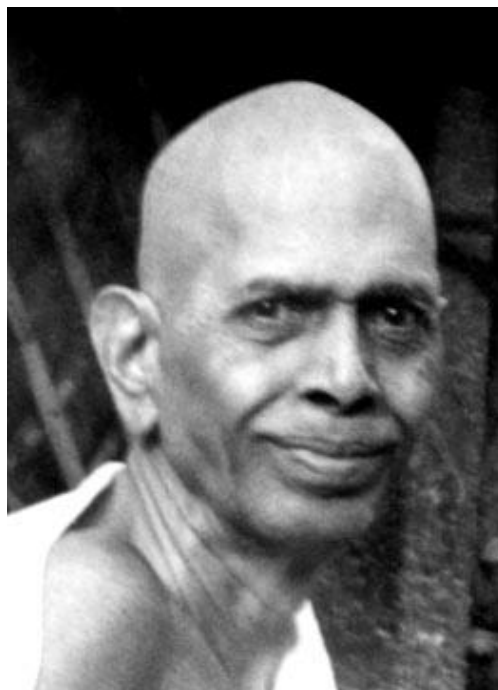


Ego less state implies losing oneself, which is not experienced till the mind is extinguished. Any place of worship has its own significance. 'Arunachala' is one such place, which releases man from individuality and ego sense. Arunchala hill has a name 'the hill that kills our ego, not the body'. Arunachala's work is to detach our true nature from body bound 'i' without the slightest pain.

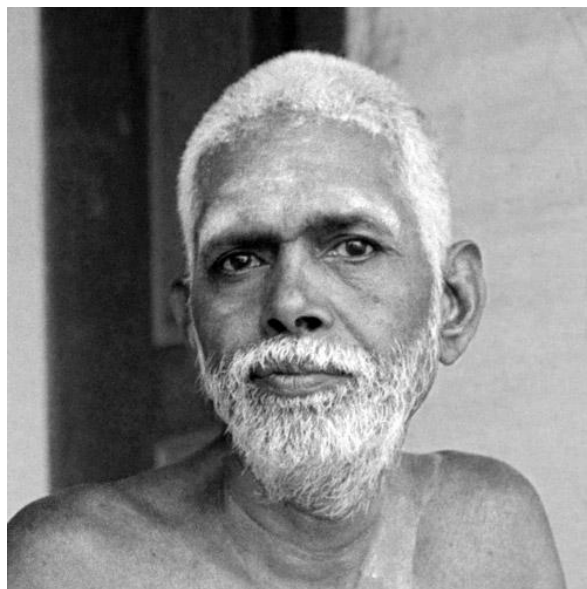


Bhagavan said, 'Constant remembrance of Arunachala leads to liberation of ego. Everyone has an I. Preliminary sadhana should be done to reduce the usage of I. God does not reside in Kailash or Vaikunta, but resides in the source of 'root thought'. Remembrance of Arunachala steals the body bound 'i' without one's knowledge, thus getting more benefit for less effort.

Bhagavan Ramana, the Ideal Jnani:



Bhagavan takes us directly, without any intermediaries, into the core of the heart, which is the warehouse of Bliss. Bhagavan's teaching is not based on beliefs. Bhagavan re-established the path of Knowledge (Jnana marga) which was in oblivion, the same way they rebuild a temple which is in ruins.



Ramana's teaching implies, 'whatever sadhana is done, whether enquiry or surrender, the result should be, liberation from body bound i'. Ramana Maharishi always takes us towards I. Once, Ganapati muni was saying, 'Bhagavan, the minute we are in your presence, you release the brahmaastram 'Who am I?' You do not differentiate between the learned and the ignorant'. Bhagavan said, 'Are you implying that I should lie to the ignorant and speak the truth to the learned. This is not the question of knowledge, but the Truth'.

The death experience of Bhagavan Ramana:

Did Bhagavan realize the Self due to his death experience? Bhagavan had transcended death and felt the presence of I strongly even when the body was dying. His death experience is a divine secret.

In the year 1896, on 16th of July, sitting in the house of his uncle, Ramana was writing the imposition for the mistakes made in the English grammar. Then we don't know which GOD showered His Grace. It is a secret among gods. The Peace and Bliss for which the entire mankind is craving for, the Perfection for which all the spiritual aspirants are making efforts, Ramana experienced that in a single instance through death experience. How could Ramana experience such state cannot be perceived by the human mind. It is a secret among gods. The

death experience lasted for 25 minutes approximately. Ramana was all alone at that point of time. We identify ourselves with the body and the mind. Ramana lost the identification with both the body and mind suddenly. Whether it is Upanishads or Bhagavan, what everyone says is that the 'i', should die. Does it imply that you should die? No. The 'i' which identifies itself with the body should die. Bhagavan naturally lost all the identification with his body and mind. Body has the defect called birth and death. Mind has the defect called wandering. All such defects relating to body and mind that are the cause of bondage vanished away for Ramana. He started identifying Himself with the Self ever present within. Ramana experienced that he is the Self and what we all try to attain is not separate

from him. Just as we identify ourselves with the body, Ramana started identifying himself with the Self. It is not an imagination. The body expired. It is a no mind state. But still Ramana was alive. Ramana thought thus: "When I am body itself, how come I am still alive when the body has expired?" That which is deathless, where there exists Complete and Limitless Bliss and Peace, such Self has been experienced by Ramana as Himself through this death experience. He became a Jnani suddenly. Later whenever the tigers or lions came to him, He never experienced fear because nothing existed separate for Him. One thinks one dies with the death of the body due to identification with the body. When Bhagavan had death experience, he thought 'I should die with the death of the body. But I find myself alive. This I seems to be

different, not identified with my body'. Then, Bhagavan became one with the deathless, immortal. While undergoing death experience, Bhagavan had the experience 'I am'.

It is said, Lord Rama brought bow and arrow, lord Krishna brought wheel and Bhagavan brought the enquiry 'Who am I?' Query the one asking questions. God resides in the source of the mind. Turn the mind inward and send it backwards. If mind stays in the heart naturally, it is destroyed and self prevails. Bhagavan said: "Go to the place where the 'I', thought originated, means go back to the heart, where the 'I', thought originated."

Annihilating the 'i' is the very goal of Jnani:

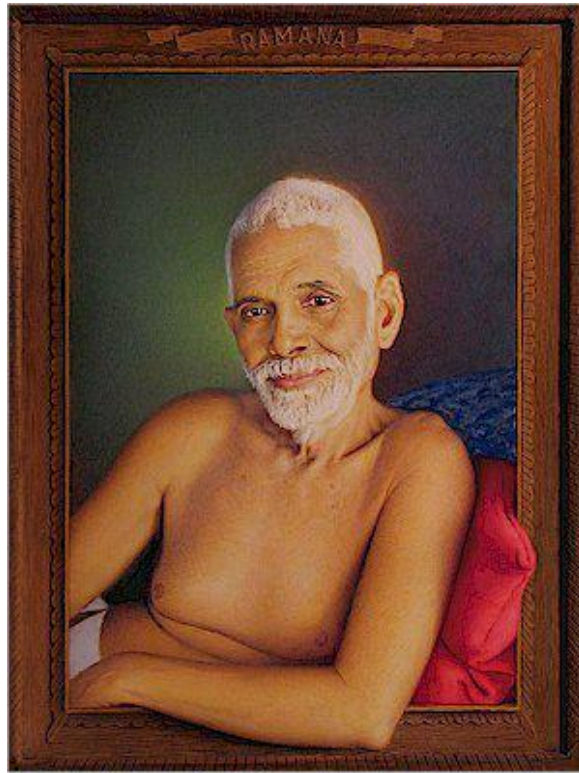
One can transcend death, when deathless spirit (Truth) is experienced, thus removing fear of death. When anyone said, 'we have not brought any offerings, as is the custom', Bhagavan said, 'Don't say that, you have brought your 'i' with you'. The purpose of Bhagavan's birth is to annihilate this 'i'.

A Devotee said: ' I have been initiated into a mantra by a guru. I have requested him to grant me the fruits of Japa and meditation'. Bhagavan replied: 'Your Guru is considerate. He is consuming the interest leaving the Principal alone. The Guru present here, (referring to himself) is very dangerous. He consumes the principal as well as the interest. He consumes the Japa as well as the Japi (meditator), thus leaving no scope for rebirth'.

A Jnani is most impersonal:

Some want ownership for any help extended to others, though in reality it was not performed by them. A realized person extends help to everyone, but does not claim ownership for the same, as there are no others for them. Bhagavan is the personification of impersonal and egoless behaviour, which is proved by many illustrations.

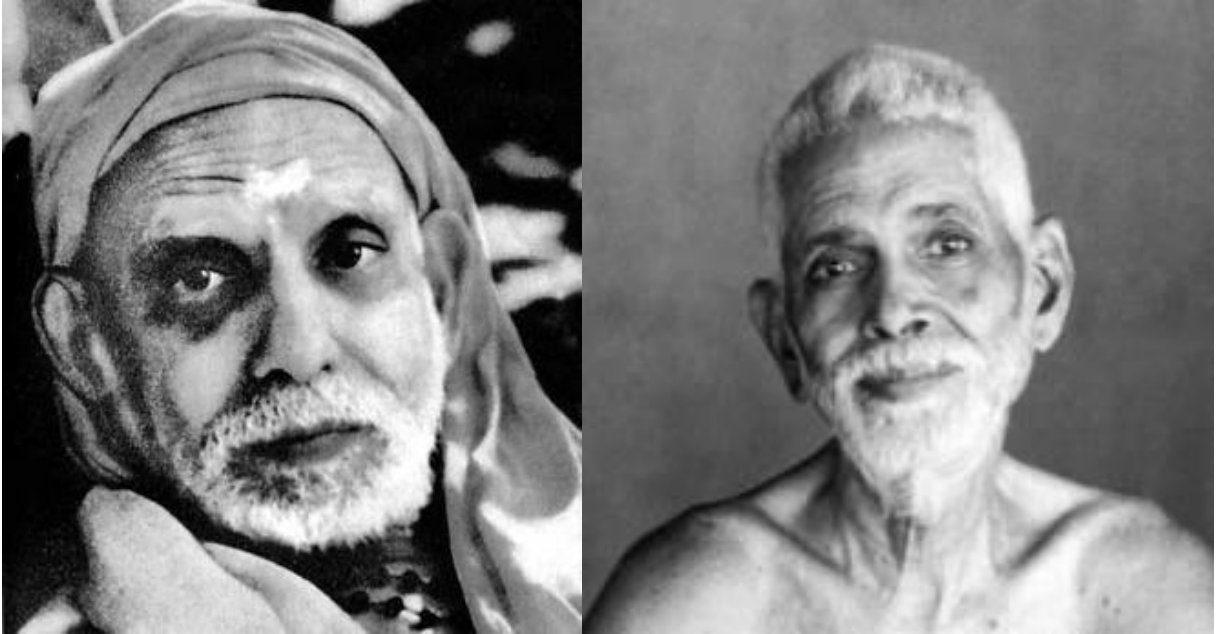
Once a devotee said, 'Bhagavan, I came to Arunachala because of you'; to which Bhagavan said ' You are saying, you came here because of me, which power dragged me here?' Bhagavan continued, ' The same power which brought me here, also brought you here to Arunachala. The same God who liberated me, will grant you liberation'.



Once, a devotee said: “Bhagavan, I have come here to see you.” Bhagavan replied: “No, you have come here so that I can see you.”

Once a devotee said: “Bhagavan, I need your Grace.” Bhagavan replied: “If you have the Grace of Arunachala, it is equivalent to having my Grace.”

There are no others for a Jnani:



There is no difference between two realized souls. As they have crossed the limitations of the nature, they are one. Truth alone exists. There is nothing apart from it. This appears as the different forms which are imaginary. A realized person sees himself in everyone and everyone as a part of himself. Duality does not exist for him. To realize Truth, grace of one

enlightened being is sufficient. When Paramacharya was asked, whether he met Ramana Maharishi in person, he replied, 'When one is in communion with the other, where is the need for meeting in person', implying that truth is one, not separate.

Bhagavan once remarked splendidly, 'If I am in ignorance, I don't have anything to say, if I am blessed with realization, then I don't have 'others' to say anything to'. In the name of social service, one should not increase one's ego.

The work of a Jnani:

Association with realized souls and great souls is good as spiritual practices happen automatically. The power of a realized soul enters devotee's heart in silence and secrecy. Realized person does his work in silence without pomp. The devotee does not even know he is being purified, which happens within. Bhagavan says, 'Wisdom cannot be given from outside, but has to happen within'.

The realized beings do their work without speech, vision, touch, in silence. Their teaching is in silence; if the silence is not understood then they speak. Speech of a realized person purifies the surroundings as well as the world by spreading everywhere. As long as sun shines, rivers flow, realized beings words remain eternal as their speech is from

their heart. Their speech, silence, is grace, which is very powerful. Their presence silences mind, which emits lot of energy purifying the surroundings.

Worshipping a realized soul reaches God as he is other form of God. Seeing a realized soul makes the devotee getting a resolve to reach the same realized state as realized soul. Seeing a realized soul also removes the weaknesses one by one from the devotee.

Bhagavan said, 'Become a realized soul. Do not try to become his friend or relative. Mental contact is important. They help you in realization and take you to the depths of the heart. Doubting person perishes. Have true faith in God'.

Instances of Sri Bhagavan's Grace

Once Sri Bhagavan was begging for food in front a house, where some men were playing cards. They asked Bhagavan to leave, but the woman inside asked Bhagavan to stay. In the meantime, Bhagavan was looking at them, but not telling them anything. After a month, those men stopped playing cards as their desire to play cards was removed by Bhagavan. That is the power of a realized soul.

Siva Prakasam Pillai's (the author of the book Who am I?) wife died. He asked Bhagavan whether he should marry again. Bhagavan did not reply, though he stayed in the ashram for four days. Bhagavan wanted to elevate his thinking faculty from inside, not just give some solace in the form of words. That is the work of realized souls. Gradually Pillai lost his interest in re-marriage.

Pure mind is not different from Supreme Self:

The great Acharya said, 'Individual is not different from God. He is the reflection of God, as only God is present, residing in our heart. An introverted mind doing meditation can experience this awareness'. The mind is the reflection of Self, whose qualities are to be read and recollected continually, then the mind becomes cool, pure. The mind which becomes as pure as the Self shining in the heart, will merge in the Universal Bliss. Though the scriptures say one is not the body, not the mind, but the Self; till mind is impure, one is identified with his mind. Thinking alone, that one is not the mind, does not purify the mind. Only the one whose mind is purified and one who is pure at heart finds himself disentangled with his mind and body and experiences his true nature.

Few pre-requisites for attaining purity of mind to tread the path of Knowledge:



Practice austerities: To go deeper in one's sadhana, obstacles like lust, anger are to be removed. This is penance, which if done continuously, takes one into the depths of one's heart, as it is the path for realization. Bheeshma said, 'To know your real nature, penance and other austerities are to be practiced regularly'.



Listen to the glory of Self relentlessly: If one has to progress in Sadhana, Rishi's words are to be taken as authority, and are to be repeatedly heard and remembered, as the words are not different from the Rishi.



Be impersonal: When work is being done, results should appear and the person should not be seen. One's speech should be impersonal, behaviour should be intelligent, usage of I should be less, thus cutting food supply to ego.



Be Sincere: One's thought, speech and action should be one and the same. Then one is in union with Brahman. Impurities in mind are obstacles for the liberation from one's name and form.



Mind your own business: Mankind is not unique. Each one behaves according to his nature, personality; changing this is difficult as it is the nature of mind. Do not blame nature

for rain, take umbrella instead, do not blame the pathway for thorns, wear footwear instead. Sadhana should not involve interference, i.e. mind one's own business. Living truthfully and with total bliss, irrespective of external situations, lead to culmination of future births.



Identify the worthlessness of mind: 'I am the body' thought, is the primary sin. This should be annihilated, without adding fuel to this thought. If mind remains as precious as gold, one does not want to lose it; treat it as valueless, then efforts will be made to transcend it. Do not assume this body as oneself, the same way one does not assume the car as oneself.



Be Dispassionate: If one is dispassionate to all forms, all names, all objects then gross body disintegrates. Presence of desire brings about subtle body, and in turn, the gross body. Primary I thought is the obstacle in realization of self. Use dispassion to cut this I thought the same way an axe is used to cut a tree.



Bear Insult, Bear Injury: Befriend the mind, bear insults, bear injury and carry on one's work with a balanced mind. Physical harm done will be forgotten quickly, whereas mental abuse is remembered forever as spiritual strength is less.



Don't glorify the ego: One's reciting, meditation should progress to reduce body bound 'i'. Any thought, good or bad, takes one away from their real nature. We may not be able to practice severe austerities, we should be at least careful not to glorify the body bound 'i'. While conversing, the usage of I should be reduced, then the speech is adorable and is grasped by the heart.



Possess good intentions: One rooted in body bound 'i' works, talks for his ego, not for God's grace. While doing work, the intention is more important than the work. God sees the intention and nature of mind (individual or universal) behind any work done, word spoken, resolve taken.



Get rid of differentiation: One should serve others, as if they are helping themselves. Whatever is being done should be done with awareness of God and not with the 'I did' feeling. The feeling, all are different, has to change.



Be wise: Be safe, do not wait for misery. Observe the mankind and their hardships. Find out the reason for the same and do not get involved in such hardships. Then you can pass on, safely without distress.



Befriend the mind: Without disciplining the mind, it cannot be directed towards its source. Befriend one's mind, to transcend the mind. For this, impersonal behaviour, non doer-ship helps.



Enjoy your Sadhana: One's sadhana should involve the 'I' thought. One's tendencies are the result of clinging to past thoughts, impressions, habits. One derives pleasure while enjoying one's tendencies. If one can derive the same pleasure while meditating on God, the past impressions leave us.



Be Righteous: The mind, which is in the preparation of the Ultimate Truth, should be trained in worship, japa, meditation etc. The work allotted to them must be done with dedication. One should conduct themselves righteously. Righteousness leads to enlightenment.



Be Humble and Tolerant: Tolerance, humility is needed at all times, for one who is in the path of realization. While doing sadhana, many obstacles come. Tolerance helps in overcoming these obstacles and increasing the strength of heart.



Give up doer-ship: Remembering, giving coffee for hundred years, is the characteristic of ego. It is better not to give coffee, rather than remembering it forever, increasing doer-ship.



Don't desire recognition: Glorification of one's ego should not be wished for, unless coming naturally. The wise never take credit for the work done, only ego wants ownership for the works done'.



Do not yield to praise or abuse: One is Self.

Getting attached to praise or abuse supplies food to false 'i'. This is Bhagavan's teaching. Instead find one's true nature. Riches, education, honour, if got, should be used for good cause, otherwise false 'i' increases.



Be Detached: When one is being troubled by either relatives or non-relatives just pose a question, 'What is the actual relation between them and me'? Then the mind cools down and the problems diminish. That is the merit of enquiry method. Once body boundedness is gone, there are no relationships left.



Enjoy your destiny: Enjoy your destiny as you enjoy eating porridge.

A Word of Caution:

Devotees have conflict with Advaitas in the matter of God. Devotees say everything is God, whereas Advaitas argue, everything is one Self, which has danger of slight arrogance.

The Visions of God are not Absolute truths but only relative truths. All misery is present in the root thought. This first thought comes from the same source (heart), where God said he resides as omnipresent. Without experiencing the source of this primary thought, if one says he had a vision of God, that is not true, but an extension of mind. The visions in mind are as unreal as the mind. All these are not absolute or universal truths but relative or subjective truths. Truth resides in the source of the prime thought. Hence this primary or the first thought should be made to traverse

backwards into its source. Once it experiences its source, the primary thought dies. Then Narayana reveals himself as one's true nature. Until the source of I is realized, the vision of God, and God given gifts, if realized, are not absolute truths, but limited truths, equivalent to a dream. Therefore do not get contended on having visions of God but perform self enquiry and find out the source of the false 'i'.

Banyan and Peepul are big trees, which grow from a small seed. Creation is the tree developed from a seed called I. There is no work or practice greater than burning this I into ashes. Then the peace present in deep sleep is experienced in waking state, and ultimate peace, bliss, happiness reigns. When the mind merges in the heart, this peace is attained. An abased mind is dangerous, in the sense it exuberates anytime

and it gives one the impression, realization is very near at hand. Hence, destruction of mind is important. All want to go to Kailasa and Vaikunta. It is required here, to see, who is the one wanting to go to those places after death. Getting released from these tendencies is salvation.

When one is doing recitation or meditation, I thought seems suppressed, but it is not destroyed. Once the thought emerges, one should keep questioning it diligently. If this is stopped, unnecessary thoughts come. One should hunt the primary I thought continuously, the same way a hunter hunts an animal. That is true enquiry. Till root thought reaches its source and gets destroyed, one should not stop enquiry. A small residue of root thought brings about rebirths. Hence, caution is to be practiced here.



A Short Prayer:

Source: Internet

Where the riotous rest and are lulled into soft
slumber,

Where speech conceals into Silence and
thought flows into its fountain-head,

Where this gigantic ego drops to a point,

Vanishes and lo emerges as the Infinite one,

Where the atom and the Universe, the soul and
the over-soul, unite in one eternal luminous
Being,

There O Self of Self, Let me awake.

