

Om Sri Naanna Paramaathmane Namaha

Sri Nannagaru's Words of Grace

16 September 1984

One gentleman asked me - I would like to honour you, tell me how I can pay my respects to you. He did not ask this in jest or to make fun; he asked this very sincerely.

Garlanding a person is not real honour. Honour and dishonour are related to the material world. Because we are linked to / we relate to the material world through our mind, we perceive honour as something great and dishonour as something low.

So I told him, you can honour me only if you understand the words that I say exactly in the same spirit and sense that I utter them. If you receive my words in their proper sense without twisting them; if the words that come from my heart are taken in the same spirit and feeling in my heart; that means you are honouring and respecting me. There are no other specific ways to honour me. Your garlands, your obeisance (joining palms in respect) are only external expressions, and these will not bring honour.



If you don't have the heart and mind to accept my words, if you don't have the intellect and the capacity to understand my words, then you cannot honour me with any of your outward behaviours. All the external expressions and acts of honour like garlanding, paying respects by bowing and folding hands have come from the past traditions and culture.

What is really valuable is an understanding mind; and it is difficult to obtain it in this life. Having an understanding heart is not as easy as I say it. Without that you cannot understand the qualities of a person or the words he says, that is why an understanding heart is necessary.

The basic fact is, we strongly believe that there is something in Vaikunta (abode of Lord Vishnu) and Kailasa (abode of Lord Siva), and we will attain it after death; and what we want to attain is not here now and that there is nothing readily available to attain now. We believe we will get salvation only in Vaikunta or Kailasa or Deviloka (abode of Mother Goddess) and for that we have to make effort and do things in this life. As long as you follow this line of thinking, even if you come to me and listen to my words for 100 years, you will not understand the truth.

Whatever you are expecting to achieve after death in Vaikunta and Kailasa, that is available **here and now**. You must first come to that conclusion and conviction; and all other matters can be considered

after that. Unless you take a firm stand and develop firm faith that salvation is **here and now**, you will not be able to grasp this. If you cannot grasp this with your intellect, then cultivate faith. Your mind may not have the capacity to grasp what I am saying, at least have faith.

Whatever you want to achieve and gain after death is present even now and here. It is present in this moment in our heart and you should firmly believe this. There is no question of compromise so don't try to compromise. You should develop a strong faith. You want to gain something somewhere, but it is available right now.

We talk of pollution and contamination in the environment. Sometimes bad smells caused by pollution are carried and spread by the winds. The pollution in the atmosphere can be removed by spending huge amounts of money and with the help of science and technology. Our struggle here is, we are not able to understand the truth because of the contamination in our mind (consciousness). Just as pollution in environment causes foul odours and ill-health, our ego and related bad tendencies are polluting our mind and preventing us from experiencing the divinity within us.

The Divine Truth is shining directly and openly and even a 1000 Suns in the sky cannot equal it. The sun that you see in the sky and that you pray to is only physical matter. Atma / Divine Soul within you is a dynamic presence. So why is that which is shining directly in our heart is not known to us? It



is because of the pollution in the mind, contamination or sin or lust or jealousy, whatever you may call it, something is wrong there. If you can't see the sun, then some clouds must have come in the way. Sun is definitely greater than the clouds and the cloud is so small in comparison, yet it can block the sun from our vision. Similarly, Atma /Divine Truth is shining clearly even when

we are not aware of it. Compared to The Divinity, the ego, lust etc. are trivial matters; but these are able to pollute our mind and make us ignorant of the Divine Presence. If there is pollution in the outside world, we can try to eliminate it with the aid of science and technology. But how can we eliminate the pollutants inside us?

The point to note here is, even when your inner consciousness is polluted with negative tendencies, the Truth is still there. The sole aim of all austerities and spiritual practices is to eliminate the ego and related bad tendencies.

All of us want to attain supreme knowledge/Jnana. Lord Vasudeva said in the Bhagavat Gita, only the Jnani (realised soul) will attain (reach) me and become one with me. About all other spiritual seekers (sadhakas) he said various things like – they are my friends, I am close to them, I love them etc. Only in the case of a Jnani he said he will become one with me (“The sage is myself”). That is the final word – like the supreme court judgement, it has no further appeal!

Everything that you learn is not truth. All the people sitting here are of the same age. The age of your physical bodies may be different, but all of us came into the creation at the same time. We think we are old or young because of the differences in the physical age of the body.



Intelligence is not a small thing. Intelligence is gained out of experience; and does not come simply, just like that out of the air. Some people say, my son has no intelligence. How is it possible to get intelligence without some experience in life?

You may notice a 20 year old person behaving with maturity and

intelligence and the understanding of a 60 year old; while a 60 year old person may not have the maturity of even a 20 year old. It means that even though a person has led life for 60 years, he has not experienced life enough to gain maturity and intelligence; while a 20 year old may have gone through many experiences in that short time to develop maturity and intelligence.

We need to check if all that we learnt is right or wrong. Over all the years of our lives, we have been reading scriptures, books on varied subjects; we have been learning something or the other from our teachers and in schools – is that right learning or wrong learning? If you claim that you have been taught that 6 plus 4 is 11, and so the right answer is 11, is that correct? You may have been taught in school that $6+4=11$, but it is not a fact. Everything that we learn is not truth.

It is said in one Upanishad (ancient Hindu scripture) “You are neither this body nor this mind, immortal self you are”. But what we have learnt is – this body is I, this mind is I, these sense are I, this ego is I, and we keep going around this body. Since our childhood, we have been conditioned to believe this and we remained limited to the body, mind, ego and senses. Our personality has been constrained by these.

Even the statement generally made that we should find and know the Divine Self (Atma) is not correct. When you talk about finding the Atma, duality has already set in – there is one that has to be found and there is another that will find it. Though it is wrong, this statement is used in the general sense to try to explain the concept in spiritual terms.

So we have learnt that the body is the “I” and this mind is the “I” and that we get thoughts are the “I”. Our ego is in our experience but the Divine Soul is not within our experience. What is not experienced does not belong to us. Just because you have learnt that you are the ego, it does not become the truth. How can wrong learning become right learning? We should first get freedom from all that we have learnt in the past, we should be released for all our past learning.

We have learnt that immortality can be attained in Vaikunta and Kailasa; that liberation comes after death of the body; and that we should make effort while in this body to achieve this. If liberation is only in Viakunta and Kailasa, it means liberation and Immortality does not exist now. You have kept death as a boundary between yourself and liberation; and you think that something exists beyond that boundary and you have to cross it to achieve that. For a liberated/realised soul, there are no such boundaries. For example, I am wearing this shirt; if I take off the shirt and set it aside, has my personality changed? Listen carefully, don't get confused. I am the same person with my shirt and

without my shirt. In the same manner, for a realised soul there is no difference between having a physical body and having no body. In whatever state he is, there is no change in the Jnani.

Why am I saying that there is wrong learning in us? Some of you tell me that your family members are going through hardships. Some others say that their people are doing well in life. All these are false statements. Happiness and sorrow are both false. In reality, we are all dream figures. We see many things in a dream and we take many bodies in a dream. Everything that we see, every manifestation is a dream.

We believe that whatever we enjoy with our senses is happiness; and if we do not get the desired object for that enjoyment, it is sorrow. Both are false. Jnani (realised soul) is not tempted by both these because his nature is peace. Jnani is neither attracted by happiness nor is he repulsed by sorrow. He is above all these things. Atma (Divine Soul) within us is the embodiment of peace and only peace is real for Jnani. Happiness and sorrow are unreal, they are only thought. I am enjoying or I am suffering, I am a hermit or I am householder – all these are thoughts.

Our doctor from Pandalapaka travels 80 miles to come to Jinnuru. If he has travelled 80 miles to reach Jinnuru, he has to again drive back 80 miles to return home. He cannot just travel 40 miles, only half the distance, and wonder why he has not reached home yet.



Similarly, we have travelled far into the material world abandoning our True Self (Atma), now we have to travel the same distance and with a lot of effort, to return. We have been enjoying sensual pleasures identifying ourselves with the material world and moved away from our True Self - **but It is right here!** We have travelled long with our thoughts, now we have to pull back our thoughts and return from the material world travelling all

that same distance again to come back to the Atma (True Self). You think that you are enjoying comforts and pleasures, but it only appears to be so. You are not realising that you are getting further away from your True Self (Atma).

Gautama Buddha is a king and ruler of a large kingdom. He had everything in this world for enjoyment. He had no wants in the outside material world. So can't he enjoy the pleasures of the world? He had no need to work for a living. His father gave him everything without asking – he built 3 mansions for his son's comfort, one for each season, summer, rainy, and winter. Though Gautama Buddha had everything within his reach, he had no desire for worldly pleasures and his detachment came from within – that is real detachment and renouncement (vairagya).

The detachment that comes when the objects of enjoyment are beyond your reach is not real. Simply if you can't get coffee for a while, you will think you can do without it, but when you get it after an hour or so, all that detachment is gone! Some people have desires and the detachment that comes from disappointment because these desires are not fulfilled is not real vairagya. It is temporary and lasts a few minutes or a few hours! The detachment that comes from disappointment is not real vairagya and will not last. Only that vairagya which arises from wisdom

sustains and long standing and that is the real standard. However, most people in this world get temporary vairagya only caused by their disappointments.

You don't have to do much, no struggles are required, just keep your mind in observation on every little thing. How do we know that our mind is in focus and in observation? If your mind is wandering without your control, that means your observation has stopped and you have failed. If your mind is functioning within your awareness, it means it is focussed and in observation.

Some people shout and scream all the time at home. That means there is something wrong in them - it could be anger, jealousy, hatred etc. directed at the family members or someone outside – otherwise they would not scream and shout.

The body needs energy to do any work. If you want to carry a bucket of water, if you walk, even to stand or sit, you need energy, and without that you cannot do even these small things. Some people say that they have lot of troubles both at home and outside and they are unable to bear them. That is because they don't have enough energy or capacity to handle these.

It is difficult to get rid of any habit. Our Chief Minister, NTR, was advised by the doctors not to lift his hand up often while talking. He knows that lifting hand often is bad for his health, but it is a habit he acquired as a film actor. So he had difficulty stopping himself and had to be reminded all the time. We are all slaves to our habits and cannot curb them easily.



Suppose there is ignorance/ego inside me – if all the people sitting here decide to harm me, the harm and trouble they can cause will be hardly one percent of the harm that my own ignorance can do to me. However, if I am a realised soul and have wisdom, no one in this world can do more good than the wisdom and realisation within me.

We use some wrong words and sounds in our daily language. The love that is exhibited in cinemas and in the world is not actually love – it is a false notion. What we think as love, are only thoughts and feeling and they bring attachment. The love that is described in our scriptures is the Ultimate Truth that is within us and it brings strength. Because of your ignorance, you think that the feeling that comes in form of thoughts is love, but that only brings attachment. Real love is the Truth within us and it gives strength.

The conclusion to reach here is that the body needs strength. The strength that is required for the body comes from our food, from vitamins we consume. We also need mental strength to face all our troubles and tribulations, and this comes from surrender and submitting to God's Will (saranagati). Mental strength develops by surrendering to the True Self, to the Divine within you, just as body gains strength from food. When you have developed mental strength through surrender, you can easily face all the difficulties in your daily life. But have you really surrendered to the Will of God; if

you really did this question will not arise. After entering into spiritual life, we should not entertain any doubts.

Our heart, mind and speech – if all these three are in 3 different states and directions, it is an indication of sin. It shows that there is sin in us. For a person without sin, the same thing that is in the heart will be in his mind and also on his tongue. Nobody will accept if they are told that there is sin in them. So you must be your own judges. What is God and who is a mortal, think on your own. No one will accept another's judgement on them, so try to find for yourself if there sin in you or not. The difference is – in a person with sin that which is there in his heart, his mind, his intellect and his mouth is different while in a person without sin all three will be in the same plane and state.

Just one disease in a small part of the body is enough to cause pain and suffering, you don't need every disease in the entire body. Whether you get a headache or a knee pain, the pain is the same. One bad quality is enough for losing awareness of the Eternal Truth in you. Any one quality, be it jealousy, anger, selfishness, is sufficient. Just one bad tendency that is in you, even in the slightest form, can stop you from knowing the Truth.

By understanding the subject that I am explaining to you, you are not doing me a favour but you are helping yourself. If I am asking you to understand my words, what is it that I gain? Nothing! Whether you know it or not, the words that I speak are helping you to get closer to realisation and to grasp your True Self, so you are helping yourself! It may appear as if you are doing me a favour. It is pure logic; you should try to understand. The words may be mine, but they are helping you to find your True Self, so the benefit is yours!



The difference between false love and true love – true love gives strength while false love bring weakness and attachment.

Most people are afraid that if thoughts are stopped, work will not be done. More than us and our own plans, God's planning is greater. The real planner is God. You see pictures on the screen at a cinema. You see these images of persons acting on the screen, but the director will not be visible. Similarly, we are puppets acting under the direction of God. He arranges everything. Suppose you do me some injustice, it means that I am destined to experience some troubles in my fate (prarabdha). He will use your body to cause me trouble. He uses our bodies as puppets. If I understand this, will I have any anger or hatred or jealousy towards you? I have to meet my fate through you and so He arranged you as a means to give me my due.

The strength of the hero is highlighted because of the villain. If there was no Ravana, the greatness of Lord Rama will not be known. If there was no Kamsa, Lord Krishna's greatness will not be known. The chief minister, NTR, was advised bed rest by the doctors. But then Bhaskar Rao provoked his

emotions. In an ordinary situation, NTR would have stayed in bed, but Bhaskar Rao's provocation made him disregard the fate of his body; and his mind got detached from the bodily pain. For this he should be grateful to Bhaskar Rao because he indirectly brought out the strengths in him.

Annapurnamma (late?) came into my dreams. She looked like an English girl; and I could not recognise her. She said, don't you recognize me, I am Annapurna. This is a dream and it need not surprise us.

Why are we afraid of death, and what do we lose when we die? It is because of attachment –the persons and things that you see daily are not seen anymore. If you have no attraction or attachment for anything in the world, you will not be afraid of death. You don't even the reason for your fear of death! If you keep repeating endlessly that Rama's wife is Sita, will you get realisation or wisdom (Jnana)? Why don't you think practically? You keep going back to the scriptures, or you discuss about what will happen after death. What is the use of such a life? This is year 1984, month of September and the date today is 16th and we are all sitting here, this is the present. Why are you ignoring the present? We either discuss the scriptures or talk about our status after death; and you are not getting a chance to think about yourself - this is illusion and there is no delusion other than this. You are not able to face yourself, you are afraid, why? Delusion is nothing but not being able to think for yourself about yourself.



You must analyse for yourself, and if you really do that the subject will be clear to you in this second.

Listen to my words – Most people say that we working hard and making a lot of effort. Any work that you do with desire, even if is good work, will not reveal the right path to you. Actions performed with desire will bind you and don't let you see the way.

Did you ever try to find out the Truth about yourself? If you are disturbed and have no peace, did you question the reason for this – why is this disturbance coming, from where is it coming and what is the cause? If you have money, it will give you comforts and worldly pleasure but it cannot give peace that comes from your True Self (Atma). Money can do only what it is capable of doing, but from where can it bring you peace? Suppose you are highly educated, you may give big lectures, you may get PhDs, and you may receive a lot of felicitations and awards, but will you get peace? To the criticism about taking inanimate idols of God out in procession, Bernard Show responded saying, when all the corrupted and dishonest rulers are being taken in procession why not God, is He any more bad than them?

You should not compare yourself with others and think you are lesser or more than them. Both inferiority complex and superiority complex are equally bad. Look at Lord Hanuman – he has a strong body and supreme strength, he is well educated, he is an expert in grammar. His grammar was perfect; he knew what to say and when; and where exactly a comma or a fullstop should be placed. He knew what words should be used first. Hanuman had both physical strength and strong intellect. With all these great qualities he still remained humble. We don't any of these strengths but we don't

have humility. Did you think of this anytime? When you read the Ramayana (story of Lord Rama), did such thoughts occur to you? If not, what is the benefit of reading the Ramayana then? Only some amount of time has been spent reading that is all. Remember one thing, a person without humility will never get self realisation.



Though he uses simple words he speaks meaningfully.

When he saw Sita and returned to meet Lord Rama and inform him, he said I saw and then he said Sita. He was careful not to say Sita first, just in case it caused agitation to Lord Rama worrying that he did not find her even while uttering the word. See how intelligent he is and that is the quality of an expert in grammar.

We come back here again – we are Atma ourselves, yet we are trying find Atma. Who is this who wants to find Atma and who thinks it cannot be found? Are there so many Atmas? Because you think you don't know where Atma is, you say that you are trying to find it. Did you try to find the one who thinks so? It is again our ego which is telling us to find Atma.

Dear brothers and sisters, we all believe that we are in bondage, so we desire freedom or salvation. Note this point, if bondage is real where can it go away? Can we destroy it? You must resolve this - is bondage truth or false? If it is true it cannot be eliminated. Only an untruth can be eliminated. For example, we are now in Jinnuru, but if we think we are in Kodavilli it is a false notion. Because it is false, it will go away when corrected. Think carefully, because the wrong notions you have are false, they will go away when you are guided by the Guru or by God. It is the untruth and false beliefs that bring bondage, but truth does not bind a person. If truth brings bondage there is no use in finding the truth. Sandhana is of no use here unless you find the right clue. We are Atma, and we are already in liberation, then why are we still seeking liberation? We are ignoring this question and this subject, and wandering away proclaiming Rama is great, Krishna is great, Ramana is great etc. We are wandering aimlessly without using our intellect to understand the truth.

Some people are poor and have no wealth themselves, but they go about claiming wealthy people as their relatives. There is desire for money inside them, so they keep remembering the cousin who has 300 acres all the time. That cousin will give nothing nor will this person take anything. The point to note here is - instead of wasting time remembering rich relatives, why not make effort to earn a few rupees yourself. Instead of trying to earn something for yourself, if you keep repeating that your cousin 300 acres, will he give you any of this acres? Why are we wasting time like this?

We believe that we are in bondage, if bondage is true how can we eliminate it? Think about it before you come back next Sunday. If bondage is true it should bring happiness and not sorrow. Sorrow arises from the untruth and false. If truth brings sorrow, what is use of such a truth to us?

If anyone came to Ramana Maharshi and told him about the happenings and issues in Delhi or Washington or Moscow, Ramana would ask that person if he had the power to resolve those issues. He would say, if you have the power and capacity to resolve the issues in the world you can devote

time for that, otherwise why waste time. You are not able solve your personal problems and your family problems. Why do you spend all the time thinking about the problems in Delhi or elsewhere; you are only killing time!

Lord Krishna said in the Gita, the physical world is impermanent, temporary and full of sorrows. He did not say the world that we see is a temple (an abode of peace), he called it a sorrowful place. The world brings sorrow because it is unreal. Sorrow comes from the unreal and does not come from the truth. Krishna described this vast and huge world using two adjectives – impermanent and unreal, so it is a place of sorrow. Atma (Divine self) is true and the world is untrue. If the world is true it will bring peace and not sorrow.

One person told Bhagavan that he is working towards bettering the world. Bhagavan asked him if the world came and asked him to make it better. The secret is – an Indira Gandhi, a Socrates, you or me - no one can uplift the world. To whatever extent you can purify yourself, to that extent world will become a better place. You cannot help the world in any other way. Without purifying yourself, if you try to do good for the world, it will not be possible and world will never get better.

You may wonder how the world is benefitted by a Jnani (realised soul) who is not seen doing any work. Someone asked

Bhagavan this question; you are just sitting and not doing any work. Bhagavan said when the fan is rotating fast, the leaves of the fan become invisible due to the speed. There is breeze but the leaves of the fan can't be seen, that does not mean that the fan is not rotating. The work of a Jnani is like that, it is not apparent and visible to our eye.



An ajnani (ignorant person) wishes that everyone should recognize his good deeds. But a Jnani will have no such thoughts because he does not see you as separate from him. So there is no question of expecting recognition. An ajnani sees others and thinks of others, and in the dictionary of a Jnani the word “others” does not exist.

The subject here is - we believe that we are now in bondage, so we say that we want liberation. Even when you are asking for liberation, you are already in that state. If that is not true, then we would never get liberation. If we are not in the liberated state already, then that liberation is not true.

If you have some status or some powers, you will receive the benefits and the comforts that come with them, but they cannot bring you peace. Your status and powers will not have the capability to bring peace to you.

I will tell you a secret, keep it in your heart; whether in this life or another life, a person who has sensual desires will end up with disease. Every desire will lead to disease and our desires are not allowing us to attain self realisation (Jnana). The fear of death is also caused by our desires.

An old man in one of the villages here (in Bhimavaram) knew he would die soon. He was hurrying everyone to sell the grain and get a good bargain. Can he take away the money with him – it is just emotion! Ramakrishna Paramahansa used to say, there are some people who are completely bound to the world (baddha jeevulu). Even if you tried to polish them (like cleaning a fish on a stone) they will not be liberated.

The laundry man hits the clothes against the washing stone. He has no anger for the clothes and he is not trying to destroy them. He is only trying to clean them. When God puts a person to the test and brings lot of troubles, His intention is to purify and make this person better and to do good to him; the intention is not to destroy.

The purpose of these Sunday meetings is to help you towards liberation; but you should not have any suffering in the process. You must try to realise the truth but I don't like to see you go through suffering or pain in any form. No austerities are required, like standing on one foot and meditating, abstaining from food, standing in fire or on the road etc. You should not have even that much exertion required for cooking. To eat food you must get a plate, you must cook rice and a curry, and even to drink water you have to get a tumbler. I don't want you go through even that much effort.

Does water ever feel thirst?
Water does not know what thirst means, similarly a Jnani does not know what suffering or sorrow means. Just as water does not experience thirst, a Jnani does not experience sorrow.

You should have no tension even while sitting here. You must sit here just as comfortably as you sit at home. Don't be tense when you are here. Even to make coffee, you need coffee

powder, milk and flame underneath to prepare it. Nothing is required to sit here and to try to understand and get realisation. There is no need to worry or suffer.

We think that meditation is something very great. But even that is duality; that is also creation. If there is only one existence and you are Atma yourself, what is it that you will meditate upon?

Don't waste time on pomp and splendour, because this separates us from our True Self. You have to become simple and natural, then realisation will come to you. Just be simple and natural that is all that is required. Realisation will be attracted to you and will automatically come and **rest/fall** on you.

You may ask that in all the scriptures, old texts, puranas and bible so many kinds of austerities and spiritual practices are mentioned; and how can we ignore them. All these practices have been prescribed to help you come out of the fantasy and illusions that you have created for yourself. (If I am getting excited that means my thinking is poor. When our thinking is less, we get agitated.) I am not denying whatever is stated in the books. All these spiritual practices are aimed at getting freedom from our imagination and fantasy that we ourselves created.



Fantasy will disappear but reality will remain. Apply logic and think; even if you repeatedly meditate on the fantasy that you created, you cannot make it truth. What is the purpose of sadhana (spiritual practice)? Can your sadhana replace the truth with the untruths? Is your sadhana so great that it has the power to overthrow even the truth? Can it pull out the Atma that is within you; can it change the truth to false? Your sadhana should burn away whatever you have created? Sadhana has no purpose other than releasing from your own fantasy, and burn away all that you created for yourself.

If you try to recollect what Nannagaru said today, after going home, you will not find anything. I did not tell you any stories.

Try to recollect what I said after going home and you won't find anything. If I told you that Sita's brother-in-law is Laxmana, you will repeat it after going home. But



what can you do now; you cannot repeat what I said when you return home.

Whether is truth or false, what will you benefit from it? Jinnuru has a population of 6 thousand; if I don't know this fact, what will I loose? Why don't you think about this? We are wasting our time, money, energy and intelligence, and all our life on matters that are not important, and not a priority. We will be left with nothing but dust and chaff at the end of our lives. Most of you are 60 or 70 years old. Turn back and look at your lives. If we try to find what we achieved in all these 70 years, you will find nothing that is noteworthy!

Courtesy: Baby garu, Hyderabad