

Sadguru Sri Nannagaru's Discourse at Chinchinada , 16-Oct-1996

(Courtesy: Sri Ramana Bhaskara)

*Anapekshaha shuchirdhaksha udhaseeno gathavyadhaha
sarvarambha parithyagi yo madbhakthaha same priyaha*

Vasudevaswamy is expounding the qualities of devotees in the above Sloka. He enlists the way in which devotees are to lead their lives to earn Sri Krishna's love. 'Anapeksha', implies living without expectation. One should work in peace, not expecting results. Fruits of a work done without expectation does not bind one. The reward one gets due to expectation, results in misery and entanglement. 'Shuchihi', means 'shining with purity'. One enjoys pointing out the fault in others, and not in introverting the mind and pinpointing their own faults. Sri Ramakrishna said, 'pointing out the faults in others continuously pollutes the mind', which does not help them in any way. Time passes, waiting for none. One's mind, speech and body are to be pure. The conversation should be such, which helps in pacifying others, reducing their misery and increasing their level of consciousness.

Keeping the mind, speech and action, faultless, and daily prayer helps in gaining purity of mind. Purification of mind is to be given priority over cleaning one's clothes and body. The purified mind helps one more than one's friends, in times of distress. 'Dhakshaha', refers to 'skill'. Seeing the almighty in one's work and doing the duty with proper and combined skill, makes the devotee dear to God. Any work done should be an offering to God and should be done with totality, fitness and skill.

"Udhaseeno": 'Absence of Prejudice'.

All are to be loved, respected equally without prejudice while giving discourse. Some get affected easily for minor reasons and cannot think rationally. Devotee is one who lives without prejudice, without self pitying and who guards his mind with the utmost discretion, as a goldsmith gives to gold. To him, Sri Krishna dwelling in the heart is revealed.

'Gathavyadhaha'. Stop worrying. Thinking about the past and worrying about the future does not help in progress. Only the present is in one's hands, which is to be utilised to the maximum. God is all knowing and all pervading. Atma/soul is immortal, all pervading, which resides in one's heart. To experience the 'atma', the qualities enumerated above are to be practised. Small worries are to be left aside, not exaggerated to know devotion and salvation.

'Sarvarambho parityagi' means getting rid of selfish work and doing work for the grace of God. All cannot do worship, yagnas and yagas. Leave it to those who can afford the same. Whatever work, though small, is allotted, do it with love and devotion. The work, though small, if useful for others is dear to God, unlike the work done for fame, which carries misery, not God's grace, with it. Do not work with selfishness, jealousy and hatred.

Sri Acharya says, 'Do not go near those activities which damage one's mind, as they give false hope and belief towards one's body. Treat them as poison. It is futile to brood about perishable body all the time. One should be compassionate and joyful, not tearful, passing this distress to others as well. God resides in compassionate hearts. Though one may not be able to help others in distress, do not enjoy their distress. Do not insult those who are poor in studies, status, etc. Never criticise others as one has to face the same situation in the successive births. Apart from intelligence, compassion, tolerance, forbearance, calmness are to be developed to experience the creator dwelling in the inner core of the heart.

Do not get carried away by temporary fame, develop insight into future. One's spiritual progress should not be hampered by likes/dislikes. The lord says, as long as one's breath is alive, do not leave penance, sharing etc. A sadhaka and realised person, both should not leave these. Penance helps sadhaka in attaining purity and in the case of the realised, it sets an example for his followers as one likes to follow the footsteps of those who have walked the path of self realization before. The practice of developing good qualities which help in realization of the self are to be cherished and those which hamper these are to be treated as poison.

When Sri Bhagavan was asked, 'Why are we not understanding your teachings, though it is told with the utmost love and tolerance'?

Bhagavan replied, 'One's past tendencies, if strong, stand in the way of understanding'.

Without complete eradication of these tendencies, truth is not revealed. Though God repeatedly asks us to listen to him, the past tendencies try to rid one's mind of these resolutions.

Intelligence, tact alone are not sufficient for this eradication. Flow of tendencies is very strong. Control of mind alone is not sufficient. One should not stop the effort to eradicate these tendencies as its flow and grip is very strong and getting rid of it is difficult.

Eradication of the tendencies alone will reveal the truth shining in the heart for which Guru's grace, God's grace and holy company are needed.

Just repeating the mono syllable peace, peace will not grant peace to one. One's likes/dislikes, lust/anger are to be distanced and an outgoing mind which is ready to point out the fault in others is to be brought back and introverted to find one's own faults, weaknesses etc. Pointing out others faults is waste of one's energy and time. It does not help.

Once one's weakness is found out, effort should be made to conquer the same, then peace will dawn and the eternal kingdom of bliss can be realised.

One who is walking the path of liberation should leave his body to its prarabdha(destiny,predestination). One who has surrendered to almighty and experiences everything as his will will leave his body to destiny. Do not pamper the body.

Lord Krishna said, 'I will take the burden of those who constantly think of me and exercise my principles'. Being aware of the body constantly brings its associated attachments and entanglements with it and one forgets Shiva. Entanglement with the body does not allow the craving for liberation to the mind. Detachment alone can lead to immortality. Developing sattwa guna (goodness/purity) as the trait of one's disposition/character helps one in clearing the path for liberation.

Sri Acharya said, 'Loving one in return for their love is not considered superior. Love should be without any reason. The same way wishing well for all, at all times without any favour is considered one of the divine qualities, one has to nurture. Do not look for any reason to love or wishing well, as they are considered means of attaining divinity'.

Creation is creator's beauty and any work is owned by the creator, though the mind attaches doership to the same due to ignorance in previous births. To eradicate doership, enquiring 'who am I' helps. Heart is the dwelling of the almighty. But the "I" thought leaves the heart and originates in the head/mind and leads to misery and distress, whose force cannot be contained by one. Increasing the sphere of one's awareness to include this primary "I" thought helps one in enquiring the source of this primary "I" and reverting it back to its source. Constantly be in communion with this "I" thought and ask 'Why did you leave the heart and the dwelling of God? What relationship exists between you and the body? How long have you been separated from your source and what is the need for the separation?' Such queries sends

the primary thought back to its place of origin. This thought originates from the same source where body bound I originates. Pray to God to bless one in getting rid of this primary thought. For this one's intelligence and practise alone does not suffice, God's and guru's grace are also needed.

Chant Guru's/God's name constantly and choose the path of one's liking. All paths lead to liberation and God. Purification and cleansing is the ultimate goal. The insentient body increases doership and craves for praise and fame. The body cover is the reason for doership. The things which increase one's selfish nature and anger should be left alone. Fear should not be the reason for any work. Do not scare others and do not get scared by others. Distrusting God's words implies fault in the mind. To know, should be the constant inspiration and thought, then self shining truth will be realised. One with goodness and purity in the heart are blessed and shall realise God and transcend the limitations of the nature. For such, everything and anything is home. They are at home in any part of the globe and the limitations do not bind them.