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- ❁ No small incident in this creation can happen without God's Knowledge. Therefore if you surrender to God, the sorrow will subside.
- ❁ Winning the internal demons is much more difficult than winning the external demons. The external demons can be killed with bombs but not the internal demons. The internal demons are the root cause of rebirth. Desire and Anger represent the internal demons. They originate from the Rajas. Bad habits, bad practices and rebirth originate from Rajas. As long as the Rajas prevails, desire and anger are inevitable.
- ❁ The physical body is always followed by its shadow. None can stop it. Similarly as long as the ego and body consciousness prevail, the mental disturbance follows your foot steps and accompanies you irrespective of the no. of times you may take birth.
- ❁ The Lord said in the Gita: 'The senses are much greater than the physical body. Mind is greater than the senses. The thinking faculty is greater than the mind and the Supreme Consciousness is greater than the thinking faculty.' The Lord implied: Comparatively each of them is deeper than the other ie the senses are deeper than the physical body. The mind is deeper than the senses. The Supreme Self is deeper than the mind. Unless one reaches such depth, the Self is not revealed.
- ❁ Without practicing Sattva, one cannot conquer the internal demons. Anything has to come naturally. That which comes artificially cannot be sustained. If I make effort and toil hard to speak these words (pertaining to Self), it implies that I don't have any Self related experience. If I am able to speak naturally and effortlessly, only then you can listen and experience the Peace. If I get the feeling of having made effort, you will not experience Peace rather my efforts will become remnant.

🌸 Bhagavan said: “Get rid of Ignorance in order to experience the Supreme Knowledge. Get rid of the gross in order to experience the Supreme Consciousness. Get rid of the Non Self in order to experience the Self.” You are unable to get rid of the Non Self. As long as the body and mind remain unconquered, the Supreme Self cannot be experienced. Birth and death become inevitable till then. It is only referred to as Samsara.

🌸 Supreme Consciousness implies ‘I am that I am’. If you think: ‘I am like this or I am like that; I am inferior or I am superior etc.,’ it represents the Non Self. It is false. As long as you get identified with the Non Self, rebirth becomes inevitable however great you may be. None can escape the mental disturbance unless they stop identifying with the thought ‘I am the body’. The mind has to get released from desire and anger. When the mind gets released from them, only then it gets merged into the Supreme Consciousness which is much deeper than the desire and anger.

🌸 The mind cannot get introverted without sense control and self control.

🌸 A devotee asked Bhagavan: “Why did God create this world? Why is this world visible?” Bhagavan replied: “There is someone inside you who poses this question. God has made this creation to know the questioner.” Then the devotee again asked: “Know Thyself. Is this what you imply?” Bhagavan replied: “Ask the ‘I’ which wants to Know Thyself. Why do you ask me?”

🌸 Except Supreme Consciousness, everything else is an illusion. Sattva doesn’t become natural as long as you cling to this illusion. You don’t possess Sattva but enact as if possessing it. By enacting thus, the world can be deceived but not God. Sattva should become your nature. Only

then it can become natural. The Lord said in the Gita: “You can get released from the desire and anger only when Sattva becomes natural.”

🌸 Valmiki said: “Lord Rama resembles a mirror.” Daily after taking bath you look at your face in the mirror to find whether it looks pretty or not. You wipe out the dust and apply powder to the face if required. Here Valmiki says: Look at your reflection in the mirror called Rama. Compare your attributes with that of Rama. If there is a difference in attributes, try to get rid of your attributes and habituate Rama’s attributes. You will then get liberated.

🌸 If you become anxious after having spoken something, if you get disturbed after having done something with the physical body, if you become restless after getting a thought in the mind, it implies that you lack Sattva. Having done a good deed, don’t get excited. Though externally a deed may seem to be good, it cannot reform you when it begets anxiety and excitement. Your thought word and deed should not incite excitement. If they do so, they will increase the Rajas. When the Rajas gets enhanced the desire and anger cannot be transcended.

🌸 Though you may possess innumerable friends, relatives, immense power and authority, countless wealth and all the favourable circumstances of the world, the Bliss experienced through controlled senses and controlled mind cannot be experienced through friends, relatives or favourable circumstances.

🌸 Everyone has their own physical body, mind and attributes. It is all delusion (Maya). Great deeds may be done through the physical body; great thoughts may occur in the mind. But everything is lost in the process of time. Those who experience the Truth existing in everyone’s Heart, they alone enjoy the True Bliss. Any other achievement is lost in

the process of time. You may construct a big college. It is as false as the physical body, mind and the world. You may gain merit through it. The result of Merit or Sin incurred in one period is experienced in another period. But everything is lost in the process of time. Supreme Consciousness is most simple, steady and pure. Turn your mind towards the Supreme Consciousness.

❖ Don't get jealous of anyone because jealousy cannot introvert the mind. If you want spiritual advancement, don't get jealous of anyone. If you become jealous, disturbance becomes inevitable while alive and the darker worlds become imminent after death.

❖ Neither Pandavas nor Kauravas were as charitable as Karna. Duryodhana and Karna were very good friends. Once, Duryodhana became jealous of Karna. He passed a decree which stated: "If anyone seeks charity, don't send them to Karna but bring them here first." Therefore anyone who sought charity was brought to Duryodhana accordingly and Duryodhana satisfied their needs and sent them back. Once a poor Brahmin approached Duryodhana in rainy season and asked: "I am habituated to perform yagnas and yagas. I need some dry twigs for this purpose." Duryodhana replied: "I am helpless and cannot provide them as all the twigs got drenched due to heavy rains." Then the Brahmin approached Karna seeking dry twigs. But even Karna had the same problem ie all the twigs he possessed were drenched due to rain. Look at the difference between the natural habits (ie part of one's nature) and the cultivated habits. Karna ordered: "Demolish my house and give him the wood obtained from it." This news spread to Duryodhana. It awakened him. Then Duryodhana told Karna: "I could not think like you. You alone own the attribute of giving. It is not possible for me. I became jealous of you but we are incomparable in

that aspect. Being charitable is your natural attribute. Therefore you could think in that manner. Mine is a cultivated attribute. Therefore I could not think in that angle. As far as charity is concerned, I am matchless compared to your glory.” It is unbelievable that Duryodhana became jealous of Karna because both of them were very good friends. I have narrated this story to caution you all that the spiritual aspirants must be very careful.

 You may presume that you don't have any desires. But desires do exist in the subtlest of the subtle form. Guru ensures that you will vomit out your desires, flaws and ignorance. It is because Guru is aware that you cannot reach His state without doing so.

 The childhood days pass away in innocence. The youthful days pass away in lust and anger. In old age, you sit and cry contemplating upon the past affairs. If you cannot perform spiritual practices and cannot overcome lust and anger while being youth, how can you afford to perform spiritual practices and try to attain liberation in the old age when you are ready to reach the burial ground? The Lord stated: “Having resigned your body to lust and anger in the youthful days, why are you trying to hand it over to Me in the old age? You want me to eat a rotten fruit!”

 Bheeshma was very brave and also possessed a very large heart. He knew very well as to what is right and what is wrong. Bheeshma said: “In spite of possessing such discrimination, I am fighting against Pandavas to fulfill my promise made to Duryodhana.” It was all Bheeshma's destiny. Therefore the elders state that one gets relatives according to their destiny. As you are already born, the relatives cannot be changed now. Whether they are good or bad, it is all due to your

destiny. However you have the freedom to choose good friends. Therefore exercise your discrimination and be careful in choosing your friends.

 The born ones keep dying and the dead ones continue getting rebirth. This vicious circle of birth and death will continue as long as you get identified with the Supreme Consciousness in the same manner as you currently identify with the body and mind.

 Ganapathy Sastry garu said: “Oh! Bhagavan. You are an expert in cooking dishes. You have learnt another form of cooking which seems to be very dangerous. Many devotees are visiting you. You seem to be very innocent from their perspective. You talk to them very casually like ‘Have you taken your food? Or When did you come here? etc., But without their knowledge you cut down their ego into pieces, fry it in a pan and serve those dishes to Lord Arunachala. This is your work, Oh! Ramaneswara. We are able to see only the external dishes that you have cooked but are unable to acknowledge how many egos have been cooked and served as a dish to Lord Arunachala.”

 Whatever is referred to as ‘I’ is being considered as true and natural. You must first fundamentally understand that it is not true. Only then you will try to get rid of it.

 A scholar asked Bhagavan: “Is it true that this small thought called ‘I am the body’ comprises of so many confusions and turmoil? Is it comprised of branches like merit-sin, fortune-misfortune, birth-death, destiny etc.,?” Bhagavan replied: “The banyan seed looks to be very small. However such a small seed comprises of a big banyan tree, its leaves, branches etc., similarly the thought ‘I am the body’ contains all this turmoil.” But this thought is false. Throughout the life you make effort

to satisfy it. This is only referred to as Maya (delusion). The Lord said in the Gita: “Without taking refuge in Me, without listening, understanding and digesting My words, this invincible Maya cannot be transcended.” This false ‘i’ won’t allow you to trust the words of the Lord. The reason being it is artificial and unnatural. Hence how can it trust the natural one ie the Supreme Self?

Most of the spiritual aspirants commit this mistake: ‘They grieve over their past. Thinking of their future, they forget their present. All this is not needed. Try to find out the purpose of this birth. But don’t try to imagine about the future births. It is a delusion created by the mind. The future births are as false as the current birth. Don’t get elated if the external circumstances are favourable and don’t get dejected if they are adverse. Seek the Kingdom of God within your Heart and enter the same. Whatever is needed will be looked after by God. You need not make a special effort in that direction. Without getting rid of the tendencies that bring in rebirth, without burning them down into ashes, why are you concerned about the future bodies and future births? The tendencies that are root cause of the current birth will bring in future births too.

Is it sufficient if you possess the Sattvic attribute? Is it enough if you habituate the same? No. Sattva should become natural. As charity is the natural attribute of Karna, Sattva should become your natural attribute.

There were two parrot sisters. One of them was caressed by a thief and another was caressed by a Sage. A king started for a hunt and reached the place of the thief. The thief was inside his house. However the parrot was kept outside. On looking at the king, the parrot shouted: ‘He

has come. Catch him and Kick him.’ Later the king reached the hermitage of the sage where the second parrot was being caressed. On seeing the king, the parrot said: ‘Welcome Sir. Please sit down. My Master will come in few minutes.’ All this difference is due to their companionship. It is the same even with the human beings. They make progress or get ruined only due to their friendships. If the friends are good, the bad people turn out to be good. If the friends are bad, the good people turn out to be bad.

 Enhance your discrimination and dispassion. Stop worrying about future births. Even if you get further births, all of them are false. Try to find out the Truth within the Heart. Don't waste your time. Even if you are eligible to get several births as per the destiny, remember that a small ignited matchstick is enough to burn down the entire bundle of grass. Similarly Self Knowledge can burn down your entire destiny. Such is the glory of Self Knowledge.

 A person is always followed by his shadow. Similarly you will be followed by mental disturbance as long as the ego prevails. Your service is worth 10 paise but expect 90 paise worth of publicity in return. The merit derived from your service is very meager but desiring publicity will enhance the ego and direct you towards the hell. The politicians publicize for the sake of votes but why are the devotees concerned with publicity? Before victory, the politicians approach you with the promise to serve. However after victory, they consider themselves to be your Masters. Suppose a politician becomes a minister, though he may not speak out externally, within himself He presumes thus: ‘I have become great. I have gained a lot of authority.’ Dasaratha announced to Kausalya: ‘I have decided to coronate Rama tomorrow as the King of Ayodhya.’ Having heard this, Rama did not say: ‘I am going to become

the King'. Rather He told Kausalya: 'I have to perform my duty from tomorrow'. Duty is not equivalent to authority. Duty is different from authority.

- 🌸 Birth and death are 100% related to the physical body. The physical body's birth-death and the mind's anxiety are being imposed onto the Supreme Consciousness. As long as the identification with the body prevails, inspite of being the deathless spirit, you keep thinking that you are being subject to birth and death. One who thinks 'I am the body' - He alone is Narakasura. Crucify that demon.
- 🌸 The state of 'I am' alone is true. One who presumes 'I am like this' or 'I am like that' is 100% false. Birth and death are inevitable as long as the body consciousness prevails. It is the distorted form of Maya which increases the ego sense.
- 🌸 I am not going to accept if you sit at home and declare that you are going to die. My sole aim is to get rid of that thought. The purpose of all my preaching is to annihilate that thought along with its root.