

THE DISCOURSES OF SADGURU SRI NANNAGARU

Mummudivaram April 17 2011

My dear soul mates,

Narayanam Parabrahmam Sarva Karana Karanam

This Mummudivaram village is very old. This temple in the village is also very old. Legends state that the Sun God himself set up the temple here.

Performing good deeds for the society is a noble cause. People do earn money. But spending money for good deeds is very difficult than earning money itself. So, all cannot strive for the welfare of the society. God has created some souls to live for others or to do *samaja* seva (social work). It is in the society that they see God (*Samaja* bhagavan). They see the same god as in the shrine in the society. These people are great because they utilize their bodies to liberate themselves.

Working for others is not a simple job. There are a few people who cannot think about helping others. They are termed as petty minded people. A person who has love towards the body cannot attain realization.

Social work can lead to liberation, which is achieved through selfless service and not craving for recognition. Both mind and senses are *reined*, which *leads* to *liberation* or *realization of the* soul, the real truth or supreme bliss. Such a person *is free from* the cycle of birth *and* death, as there is no difference between the soul *and* the body.

Therefore, to attain this no difference state a person has to face and overcome fear and sadness. Fear is caused mainly due to duality that both soul (atma) and body (jeeva) are different.

Despite the age of the body, tendencies of a person do not decrease or leave the body. They are difficult to be eliminated. Therefore, practice of meditation and chanting the name of the lord help in control of the mind. A gradual control over the mind will result in decrease of the tendencies associated with the body.

Tendencies or thoughts are difficult to gain control. Even when a person who is a few hours or minutes away from death, fails to get rid of his/her *tendencies*. Therefore, knowledge is required to differentiate between the truth and untruth,

that which is real and unreal. With the help **of our mind we have to discriminate** which work has been **assigned to us**.

A person asks Bhagawan: "there is so much unhappiness in this world. What is the reason for this?"

Bhagawan replies: The unhappiness is due to the body and the mind. We identify ourselves with this name and body. But for person without this discrimination, there is no unhappiness.

Each one of us has some element of unhappiness or the other. The irony is that we believe that some else is responsible for our unhappiness. That particular person or element is not allowing us to be happy. The point here is we have to realize that the happiness that we all long for is well within ourselves. It is not outside. Start looking or focus internally, instead of searching for happiness outside.

Happiness is not outside in the world. You believe it is out there because you identify yourself with the body. You identify this body and name as the soul, which is not true. Happiness and peace are not present in any worldly objects. It is all within you. The rest is all a delusion (manokalpitam).

It is a common tendency among all to think one person is good and the other is bad. Who are we to pass such judgments? It is the mind that creates such feelings. You have to restrain the mind and stop judging people. People who have a calm mind though being in midst of nasty people are great.

Here is another example. A few do not have peace when they are in their in-laws or mother's house. They feel very restless or as if they are sitting on a thorny bush. They keep complaining that in-laws or others are creating trouble. It is their nature. The trick here is if you can have a relaxed mind then one is at peace. Any external disturbance will not trouble you.

Another aspect is the ever changing rules of conduct (Neeti shastramu). These rules keep changing with the passage of time. Earlier, second marriage was considered an evil crime. Today, it is widely accepted. So, as times pass by, depending on the circumstances, the rules of conduct keep changing. Let the world change but the truth in you will never change.

Bhagawan said: The truth that is only one and never changes remains well within your heart. A person who realizes this has no world anymore. The person is at peace, and for such a person there is no dual existence.

Where there is duality there is fear and desires. Desires are a cause for unhappiness. If your desires are satisfied then you are happy, which in turn boosts your ego. On the other hand, if your desires are not satisfied then you have unbearable unhappiness. So limit your desires. As you take the body, the result of past actions do come along with it.

According to Bhagawan, the body is a lie. If you realize the body is a lie, then the question of working out the result of your past actions does not arise. Such a person has no fear, no unhappiness and no desires. Such a person will have no unhappiness even in great external disturbances.

Bhagawan says: There is no happiness in this world. It is well within you. You are searching for this everywhere but not where you have to look out for. Apart from within the heart there is no happiness elsewhere.

Discard the love for the body, appearance and self. You need to practice to perform any given task without having a desire on the outcome. It is only until you come out the love for your body that you will not realize the truth. (The world) Samsara means not a house, it is a representation of the cycle of life and births.

Learning to discriminate between the real and the non real is required to realize the truth that which eventually breaks you from the cycle of births and deaths.

Shankaracharya said: " I belong to none and no one is mine." If you understand this then there is no unhappiness.

But you fail to do this as you are steeped in self and welfare of your dear ones. You begun to feel unhappy when you're near ones fall sick. But when a neighbor falls sick, you do not possess the same feeling. Why? This is because you are more *concerned* about the welfare of your near and dear ones. This is due to darkness or ignorance in you. It is only until you come out of ignorance you will continue to have unhappiness. The effort to come out of ignorance is called practice (sadhana). Ignorance can be eliminated only through the grace of God or Ishwara and Guru. Until you have their grace, you can never come out of ignorance.

To eliminate ignorance and attain liberation, one need not wait until you die. You can attain the liberated state even before you die. You can attain this state even before you shed this body. And remain in the state after shedding the body.

The liberated state is realizing the truth within. There is nothing beautiful than the truth. Truth is beauty, beauty is truth. Once you realize the truth in you, the happiness and peace that you begin to enjoy will make even *devatas* jealous.

So instead spending your time in judging others and following the ever changing rules make the right effort to attain that supreme truth. This is the goal of your life.

Another requirement to attain the truth is while performing any work your conscience must be clean. Ramakrishna Paramahansa was popular because he *did* have any motive behind the deeds he performed and the words he uttered. You do a lot practice, but still you are unable to make any spiritual progress. Why? That is because you do not perform any act or deed with having a motive on the result. Our conscience must be clean. Perform any work by involving yourself completely and with a smile.

In Bhagawad Gita, Sri Krishna says: I like devotees who are not afraid of the world and the ones who do not scare the world. Such a devotee is very close and very dear to me.

You must derive happiness while doing any work. If you crib and cry while doing any work it is a burden. It can make you unhappy. One must keep in mind that God has given us a chance to perform some work. In this way, God is making us work out our faults and setting you on the path of realization. Look at a few who work relentlessly craving for no recognition. On the other hand, there are people who work for getting name and fame in the society. Any action or deed has to be done with a clear mind and in happiness. Remember all that you see is Ishwara's creation. It is He who has allotted you to do any work in your life span here. So, utilize this opportunity.

"Why should you sell these two ears to the world", asks Bhagawan. He believes that any news of the world will pollute the mind. People are happy to listen to many things about others and the world. But the same people are unhappy to listen to words on soul and liberation. Bhagawan says worldly talks increase the bad thoughts in the mind.

If your husband earns well, you possess all luxuries and there are no troubling issues in the house, then your mind is at peace. But how long will this peace last, it is temporary. Tomorrow if something goes wrong, there is an imbalance in your so called peace. Therefore, you should realize the happiness from external factors will not last long. The luxuries can leave you or you may leave the world and luxury. It won't take long. The real happiness is within you. Our ignorance makes us believe that the temporary happiness that we enjoy in this world is real. But actually you are leaving the gold in your heart and running after glass pieces that are available outside. These are not stable tickets.

Let me narrate an incident. Recently I visited a person's house. The husband had lost his wife. He showed the bungalow he had built. But was very unhappy that his wife did not live to see this! Change your thinking and start looking inwards, which will give you infinite joy.

Relangi Siddhanti said the house at Jinoor was dilapidated. He asked me to make repairs and rebuild it. But I did not contradict him there. Why? Because even if a building is built at Jinnur, I will not stay there and even if it is not there also I will not be there. Such temporary happiness is short listed.

Again you must be composed in your behavior. Do not go about telling everyone about the goodness of your husband. Too much of praise can bring a change in your husband. So, do not talk too much and loosen your poise. Importantly do not attach undue importance to the body. When this body is not there then where is your husband?

Realize that your vision's name is truth; your vision's name is bliss. In this world it is not available anywhere. It is well within you.

Bhagawan says "the acquired results of past actions which may be good or bad will not affect you if you do not associate yourself with the body." Why do have sorrows looking at this false world. That is because you are dream struck. Wake up and come out of this dream.

"More and more understanding is required", says Bhagawan. For any argument search for the cause or root of the issue that will help you understand better. Do not run away from the problems. Try to solve the problems. How long will you run away for they will definitely follow you in your next life also?

A small lamp will brighten a room that has been in darkness for more than 1000 years. Similarly, only a guru and god's grace can only give you happiness.

The world is like a tree. A few birds come eat the fruits and fly away. People sleep under its shade. But the tree has no feelings with its surroundings. This world also has nothing called good or bad. It is all the creation of the mind. The illusion is in the mind.

Believe it is God who is making you perform good and bad actions. Always remember he is the doer. This thought will bring in you happiness. If you gain the knowledge that you are not the doer of all the actions then can realize the inner truth. Bhagawan says that all thoughts are cause of sorrows. Bhagawan has put forth his experience as his teachings.

See when you are in deep sleep, you have no conscience of the outer world. The "I" is suppressed in this state. Once you are awake, you associate with your body and "I". So thoughts such as "I, me" bring sorrows as they lead us to the state of duality.

According to Bhagawan, all this is a lie once you believe that this body is not there. Remember Bhagawan is not making you believe this, but making you think in this direction.

Follow any path to shed this "I". Realize the real "I" well within you that is bodiless, world less and has no mind.

Perform good deeds and think about the welfare of others. It is only if your behavior, words and deeds are clear and mean no harm to others that God will bestow his grace on you.

When once Bhagawan was informed of a yatra (means going to places of religious significance), he said why someone should leave this place (means Arunachalam). He said what you see there is not the truth. It is an illusion created by the mind. What he meant was if you do not associate yourself with the body and the world,

then you need not go to any place for finding peace as you have already found peace well within your heart.

Reduce your likes, dislikes and anger as they lead the mind to the state of duality. Control any situation through tact instead of blowing the problem out of proportion.

Constant worry can subject the body to illness such as increase in blood sugar and blood pressure. According to the Bhagawad Gita, the greatest thing is to stop worrying. Do not worry about the outcome of any action.

Bhagawan: You have been telling me that you have been suffering a great deal. Who is suffering? It is your body that is suffering. Then why is your body not telling me that it is suffering. The worry lies in your mind, which has travelled to the body. You believe that the worries are due to the result of your past births. Why are you thinking about the past and going backwards. Such thinking caused out of ignorance will not help you. The question on suffering is asked due to ignorance. It is not your soul that is talking. Once you realize the supreme in you, the ignorance will vanish.

When a thorn pricks the foot, you will remove the thorn instead of thinking how and where it pricked you. Similarly, once you have attained realization you will think about the problems you faced to attain this state.

The ex-principal of Kakinada Medical College told me that it is easy to forgive but difficult to forget. It is easy to forgive a person who may have intended to do any harm to us. But it is difficult to forget. The thought on bad remarks and possible harms keeps coming back to our mind. It is difficult to erase this thought due to our

ignorance. Do not regret over the past. Past is past says Bhagawad Gita. Even praises and criticisms will have an effect on our mind.

Bhagawan says for a state of mind that has no pain, worry one need to work with a clean conscience with no expected motives. If the mind can tear the veil of ignorance, it enters bliss state where the state is similar to flood water gushing out. There is a very thin nerve that connects the heart and the mind. In the bliss state this nerve opens up gushing happiness to the mind. There is immense peace within you, and you will not like to see even if Shri Mahavishnu comes before you. This nerve also termed 'amrutha naadi' requires divine intervention to open. God actually estimates the capacity of a person to withstand this immense happiness before opening the nerve. For sometimes, a person may find it difficult to withstand the bliss and die. As we fill water in a vessel until its brim, so does God bestows on you the right amount of happiness. "The right time will come for each one to enjoy the immense happiness. Everything happens in its own time."

Great people who have experienced this state and could not control it have expressed it in some form or the other. Saint Tyagaraja expressed this immense happiness in the form of songs.

Your goal is to look inwards. Swami Vivekananda said: Arise Awake and stop not till the goal is reached.

That is we must not stop our practice until we realize the goal of our lives, which is the truth that lies well within us.

Courtesy: Ambika