



Speeches of

Sadguru Sri Nannagaru

&

Sri Ganesan Garu

delivered in Jinnuru Ramana Kshetram

dated 12th Jan 2016.



Sri Nannagaru's speech

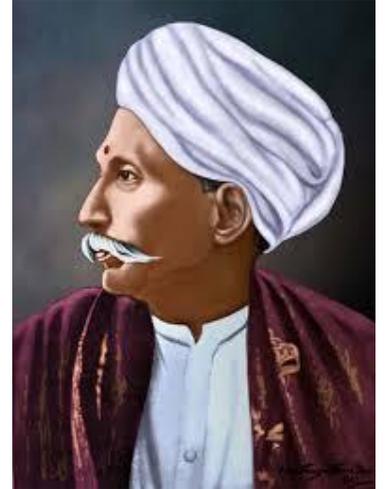
Why did Ramana Swami incarnate on this earth? In our Indian spiritual history, there was no one else who treaded (opened) the path of Knowledge (Jnana marga) after Adi Shankara. The path of devotion is also good. However the path of devotion has higher chances of enhancing the superstitions and foolishness. There is a debate here that: 'the path of devotion is not an independent path. It cannot take us to the objectless reality and objectless



truth. The Lord has prescribed the path of devotion only to facilitate (support) the paths of Karma and Jnana.' The Lord has narrated the Bhakti Yoga too in the Bhagavad Gita. If you have to do any task, perform it with love. While performing any task, love affection and purity should prevail there. Without devotion you cannot perform that task whole-heartedly. Devotion, faith and then Love are necessary to do any work. Hence the path of devotion is thus useful. Similarly devotion is needed while seeking knowledge. Bhagavan used to state: 'Devotion is the Mother of Jnana. Without the Mother called devotion, Knowledge (being the child of devotion) cannot emerge.'

Why at all did Bhagavan incarnate on this earth? What is the reason behind it? After Adi Shankara, the nation was flooded with people treading the path of devotion ie the acharyas preaching devotion have increased manifold. Therefore the path of Knowledge remained

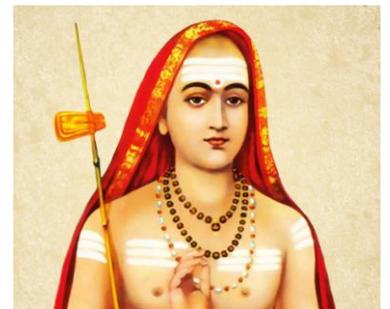
disguised. The services to Polerammias (village deity), yagnas and yagas gained more importance. A certain extent of reasoning is also needed for man's reformation. Reason should not be given up. Gurajada Appa Rao said: "The entire subject as taught by Gautama Buddha has been sent out of India. Man should never give up reasoning. Giving up reasoning is equivalent to committing suicide." Now I am telling



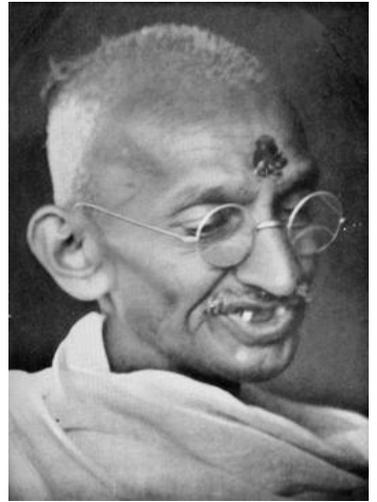
you something. You must have the logical thinking to decide how far it is useful and to what extent it is true. You must make use of your intellect too.

Later Sri Krishna Chaitanya came to preach the path of devotion. In the South also, many always preached the path of devotion. The path of devotion may be independent or not but it facilitates both the paths of Karma as well as Jnana. Irrespective of whether you want to do any selfless work or gain Jnana, devotion is necessary. How can you work without having any love and affection for a particular person? It is not possible. Finally, people started concluding that Jnana implies scholarship. If you knew Vedas or Sanskrit language, you were considered to be a great Jnani. Such beliefs were developed.

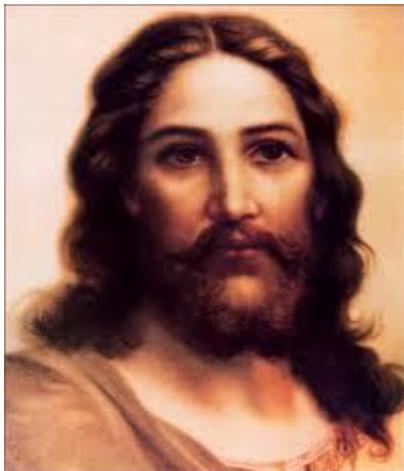
Adi Shankara not only preached the path of Knowledge but also about the scriptures i.e the scriptures should be taken as the authority. It is good to that extent. But the practice of presuming



scriptural knowledge to be Jnana became prevalent. Why is it prescribed to learn Sanskrit? It is because the entire Indian Vedantic literature is in Sanskrit. The Vedas, Upanishads, the Gita etc are all in Sanskrit language. Gandhiji did not know the language of Sanskrit. He learnt it in order to read and understand the Bhagavad Gita but not to preach us in Sanskrit. He learnt Sanskrit only to such an extent that the essence of verses in the Gita can be



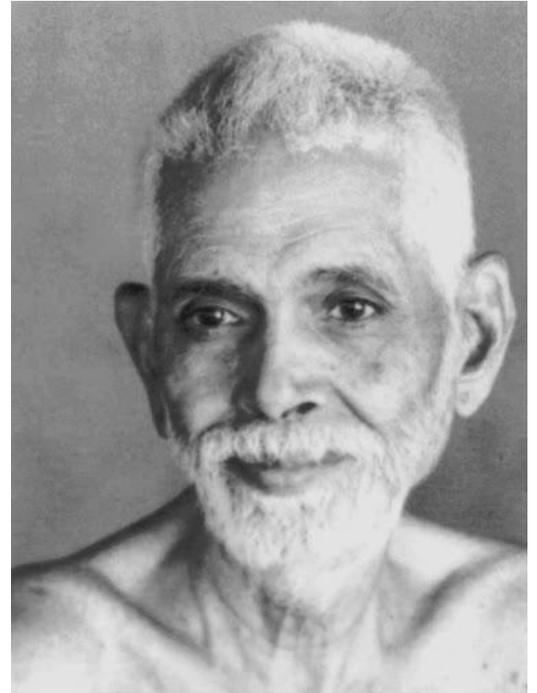
grasped. Everyone was searching for the Truth within the books. They were searching for the Truth in the Vedas and Upanishads. Even to this day, there are some people who consider scholarship to be Jnana. It is Bhagavan who gave a turning point to the world by stating: 'Jnana exists not in the books but within your Heart.'



Therefore Jnana should be sought within the Heart and not in the books. The books have stated that the Truth exists within the Heart. They have not mentioned that the Truth exists in the books. In the Bhagavad Gita, the Lord stated: 'I exist in everyone's Heart'. He did not state: 'I exist in the books.' The Lord mentioned in the book 'Bhagavad Gita' that He exists in everyone's

Heart. However we are searching for Truth in pilgrim centers and books. As you keep reading books, you will get scholarship but not Truth Realization. Jesus was not a scholar. Yet He realized the Truth. How was it possible? Out of purity and silence, it became possible.

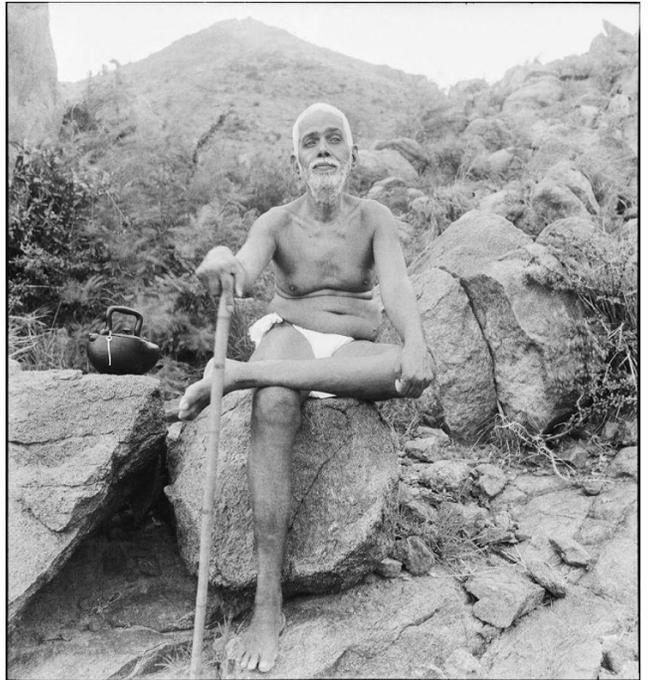
Bhagavan is not only a Jivan Mukta. He is an avatara (God incarnation) also. The Vaishnavites don't accept the state of Jivan Mukti ie they don't accept the state of Mukti (liberation) when the body is alive. The incarnation of Bhagavan Ramana has descended in order to show us the attributes of a sthitah pragya (a person with steady devotion) and to illustrate that the state of liberation can be attained even when the body is alive. That is the goal here. Until and unless someone leads a life as prescribed by the scriptures, the Vedas, Upanishads and Puranas cannot be considered meaningful. Someone or the other has to lead such a life. If no one leads such a life, the utterances of the scriptures would seem to be false. If the utterances of Vedas and Upanishads have to be proved to be true, atleast one person should lead life according to the scriptures. Only then he can become an ideal. If not, how the Vedas and Upanishads can be considered true? Therefore one person (Bhagavan Ramana) has led such a life (as prescribed by the scriptures) and became an ideal. Bhagavan's life reflected the essence of Upanishads ie that Truth manifested in that manner. Bhagavan gave a twist to this world by stating: "The Truth doesn't exist within the books. It exists within the Heart. Therefore seek it in the Heart. You will then find it as well as experience it." But it is not an object to your intellect or senses or mind. Unless the Truth reveals itself, it cannot be experienced for it is not an object to the BMI (Body, Mind, Intellect).





The Lord has mentioned in the Gita: “It requires the effort of many births in order to attain liberation. It also requires the merit and good deeds of several births. It implies that the good deeds have to be done selflessly. By doing so, the mind and senses get purified. You then seek for Knowledge and Truth. Only then God reveals Himself.” When somebody referred to this quotation from the Gita that ‘it requires the effort of several births in order to attain liberation’, Bhagavan replied: “What do you say? Truth is here and now. Why should you think that it requires the effort of several births? The Truth existed in the past, exists now and will exist in future too. There is no time when the Truth does not exist. It can be realized here itself. Truth is here and now. You must realize the Truth.” The Gita has taught right from LKG to Doctorate levels. The Lord mentioned it as ‘several births effort’, from the viewpoint of being beneficial to all the Jivas in the process of evolution. But if Truth can be realized, it is here and now. Bhagavan repeatedly asked the questioner: “What do you say? What do you say?” Bhagavan intended: “Doesn’t the Truth exist here? Doesn’t it exist now? Why do you presume that it requires several births effort?” When that subtle brain, subtle intellect and introverted mind is attained, the Truth is revealed here and now ie gross intellect can be used to grasp the gross things alone whereas subtle intellect is needed to grasp the subtle things. The subtle things are not revealed to the gross intellect.

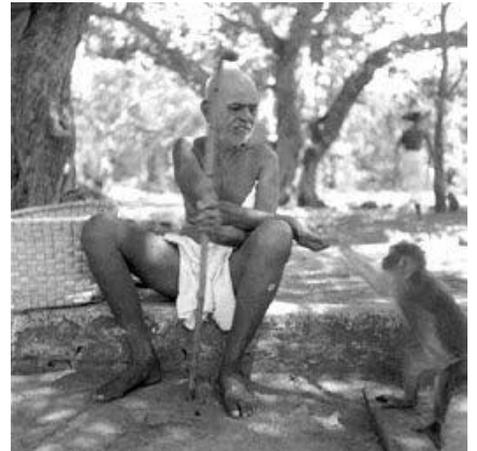
The purpose of Bhagavan's incarnation is to reveal: "You are seeking the Supreme Consciousness in the books. But it exists within your Heart. You can realize it here and now. You need not wait for the sake of happiness till the body's death. Happiness can be attained here and now." Why do you bother yourselves with the metaphysical questions like: "Does the world have its own existence or is there any creator for it?" It is a debatable question. Bhagavan replied to it stating: "The world existed even before you took birth. It will continue to exist even after your death. Why do you debate about it? Why do you dispute regarding it? As you have come onto this planet, you need freedom and happiness. Attain that which ought to be attained (happiness and freedom) and get out of this world. The debates like: 'whether the creation is true or false; whether the creation is permanent or transient' are irrelevant. You have come onto this planet. God has gifted you with a human body. It is an opportunity to realize the Truth. If the Truth cannot be realized, there is neither Peace nor Happiness."



Ramana Maharishi is Jnana Guru whereas the Holy Mountain is Shanti Guru. It is Shantimalai and not Annamalai. It is the Holy Mountain, the bestower of Supreme Peace. Annamalai implies unreachable Mountain. As the Mountain was not reachable to Lord Brahma and Lord Vishnu, it was referred to as Annamalai. Shantimalai implies the bestower of

Supreme Peace. If you contemplate upon it while sitting at home, even then you will experience the Supreme Peace. The Holy Mountain is the most important of all in Arunachala. Even the temple is secondary. Top most importance should be given to the Holy Mountain. The Mountain bestows us with the Supreme Peace. It is the Shantimalai. As Bhagavan bestows us with Jnana, He is referred to as Jnana Guru. Once you become subject to His Grace, you are bound to get liberated only through that gate. There is no other alternative. Once you get into His fold, there is no chance of any escape. Whether it is 10 days prior or later, you have to get liberated only through that gate.

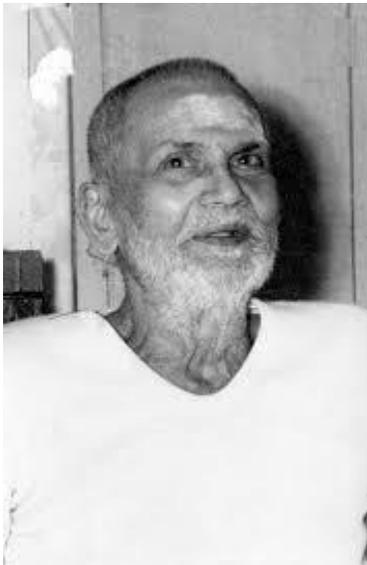
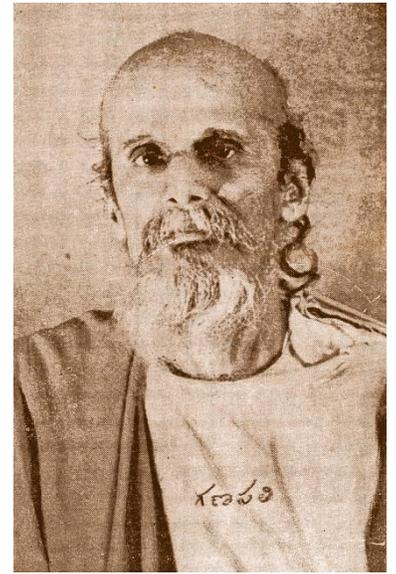
Bhagavan is an embodiment of Compassion. All the Jnanis are Compassionate. However Bhagavan's teaching has not spread enormously. It has not attained the required importance. If Sri Ramakrishna's message has spread enormously, it is only due to literature. Literature is the main instrument for us. The Ramakrishna Mission establishes the book stalls in each and every



place. Sri Ramakrishna's message was rapidly spread as the literature got spread through the book stalls. Though Sri Ramakrishna frequently narrated about devotion, His goal has always been advaita. Ramakrishna Mission's goal and destination is advaita only. Bhagavan said: "Thou are the means and thou are the goal." Bhagavan Himself can be considered as the means as well as the goal. Try to touch your hand. As your touch is perceivable, Bhagavan's Grace is also similarly perceivable. But Bhagavan doesn't reveal His love and affection for you. If there are any secret burdens or hurdles that obstruct Truth

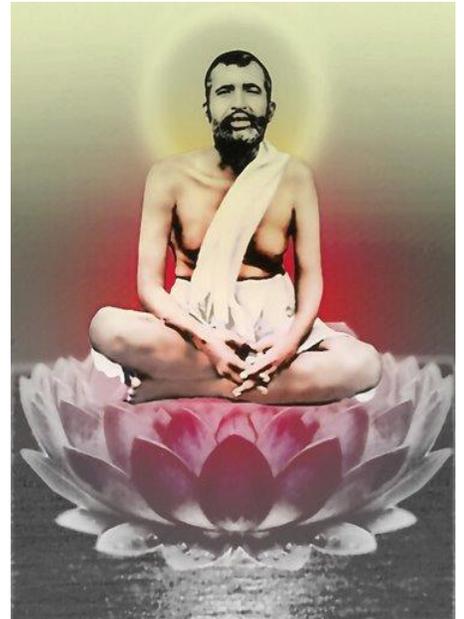
realization, Bhagavan conducts the surgery and ousts them out even without your knowledge. He is aware of them. It is He who exists as the indweller. Though the burdens may seem to be heavy, He will oust them out. Everything is possible for God. Everything is possible for Guru. Certain things might be impossible for Jiva but everything is possible for God.

Bhagavan has given a turning point to this entire creation. How did He do it? He has opened the direct path towards the path of Knowledge. Whether you are an agnostic or theist or an atheist is not at all a question of concern. The question here is: Do you exist or not? The answer being, 'Yes, I do exist'. Face this 'i' and reach the Truth. Though the subject may flow towards anything, Bhagavan will drive back the point to the body bound 'i'. Without knowing its source, the Truth will not be revealed. Once, Ganapathy Sastry garu asked Bhagavan:



“Irrespective of whether the devotee is educated or not, you speak about 'i' alone. What is this 'i','i','i'? Leave the tussle pertaining to 'i'. Don't you think that you should quote from the Puranas like Ramayana, Mahabharata and Bhagavata and try to educate them? If you talk about 'i' alone, can everyone understand the same?” Ganapathy Sastry garu did not get the spirit of Bhagavan in the same manner as Murugannar got it. Ganapathy Sastry garu was a great patriot as well as a great

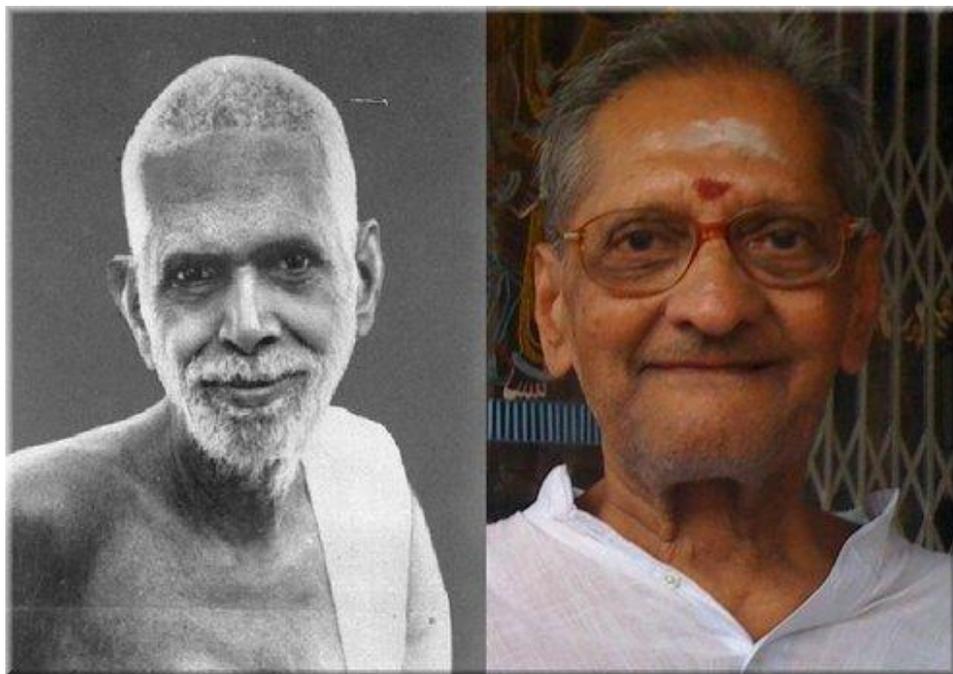
Sanskrit scholar. But it was Murugunar who stayed close to Bhagavan, took every sentence of Bhagavan to heart, meditated upon them, digested them and caught His spirit. Ganapathy Sastry garu was a saint, scholar and a patriot also. But he did not dedicate his life exclusively for the sake of Truth Realization. It was Sastry garu who has named Bhagavan as well as Ramana ashram. It was Sastry garu who has written the Ramana Gita. Therefore when you think of Bhagavan, even Ganapathy Sastry garu should be remembered. Bhagavan revealed the truth pertaining to 'WHO AM I?' to Sastry garu only. Bhagavan has defined penance thus: "From where does this 'i' thought arise? The 'i' thought arises from the Heart. Its source is within your Heart. If you can see the birth place of this 'i', the mind will initially get subsided and thereafter will get annihilated." Even an agnostic as well as an atheist cannot deny their Existence. Everyone accept that they Exist. I have been mentioning this repeatedly. Even Sri Ramakrishna has mentioned this very simply. Bankim Chandra Chatterjee was a gold medalist in the first batch of graduation in Bengal University.



He has written the Vandemataram song in the novel called Ananda Math. The national anthem 'Jana gana mana' song was written by Tagore whereas the Vandemataram song was written by Bankim Chandra Chatterjee. Bankim asked this question to Ramakrishna: "What is meant by Jnana?" He has posed this single question. Sri Ramakrishna told like this: "You utter 'i', 'i'; Isn't it? Everyone utters the word 'i'. Realizing that you are not the 'i', which you are referring to, is only Jnana." Thus Sri Ramakrishna expressed the Truth in one sentence. The

other teachers like Chinmayananda, Dayananda are all entirely different. They are not Ramakrishnas; they are not Ramana Maharishis. They are entirely different teachers. They are not Gurus and Acharyas. Sri Ramakrishna expressed the Truth in one sentence: “You are referring to an ‘i’. Realizing that you are not the ‘i’, which you are referring to, is only Jnana.” That is absolute Knowledge. Sri Ramakrishna and Bhagavan Ramana are the Jivan Muktas pertaining to recent times. The rishis like Yagnyavalka etc belong to the Upanishad time in the past. Bhagavan Ramana has retained the ancient tradition pertaining to Rishis. He has given a turning point to spiritual teaching.

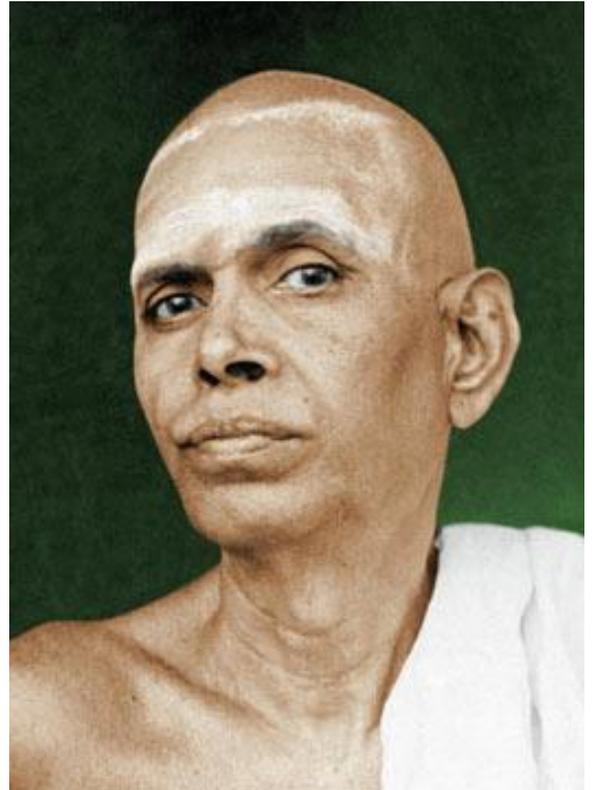
Can you imagine this world’s condition when Bhagavan descended down to earth? Everyone was reading books and involved themselves in discussions. Yesterday Ganeshan garu has quoted: ‘Arguments will enhance the ego sense.’ Whatever Ganeshan garu has mentioned, the same was quoted by Bhagavan. What is the purpose of Bhagavan’s advent? Where did He give a turning point to this world? You are all seeking the Jnana, Bliss, Peace and Truth within the books. But they exist within your Heart. There is no happiness at all in this world. It is within your Heart only. There is an unlimited happiness in your spiritual Heart. The happiness in the heart can be compared to the water in an ocean ie it is limitless. That Happiness will reveal itself. The Lord has mentioned in the Gita: ‘When there is water available everywhere, where is the necessity of seeking it from wells and ponds?’ The Lord intended: ‘When the Happiness and Peace within the Heart is getting supplied to brain, where is the necessity of seeking it (Happiness and Peace) in this world?’



Bhagavan not only preaches; He generates the interest (towards the spiritual path) and introverts your mind. Even this is Bhagavan's work. The mind gets introverted in His presence. However the devotees have increased a lot after Bhagavan's Mahasamadhi when compared to Bhagavan was alive. It is because Bhagavan is not that body. Whichever is being identified as Bhagavan, it is deathless. Therefore Bhagavan's Grace is working thus (in attracting several devotees). The devotees have been increasing enormously. I would like to quote my instance here. I have written an article: 'How Bhagavan came into my Life?' Ganeshan has printed it in the journal called 'The Mountain Path'. I did not read Bhagavan's literature then. I was not even aware that Ramana Maharishi was a great saint born and brought up in India. In 1957, Bhagavan came in my dream and blessed me. I did not accept His Blessing. Rather I shouted: 'Leave me. Leave me.' Bhagavan did not abandon me completely but said: 'For the time being, this is enough.' I went to Arunachala in January 1959. I went and sat in the Virupaksha

cave. To my great surprise, I felt: This place is well known to me. This is the old place, I think. I have seen the Virupaksha cave in the past. I found the Virupaksha cave to be an old place and not a new place. I felt that some relationship existed between me and Bhagavan when Bhagavan stayed in Virupaksha cave. When I visited the Virupaksha cave, I felt that I have some attachment for that place pertaining to previous birth.

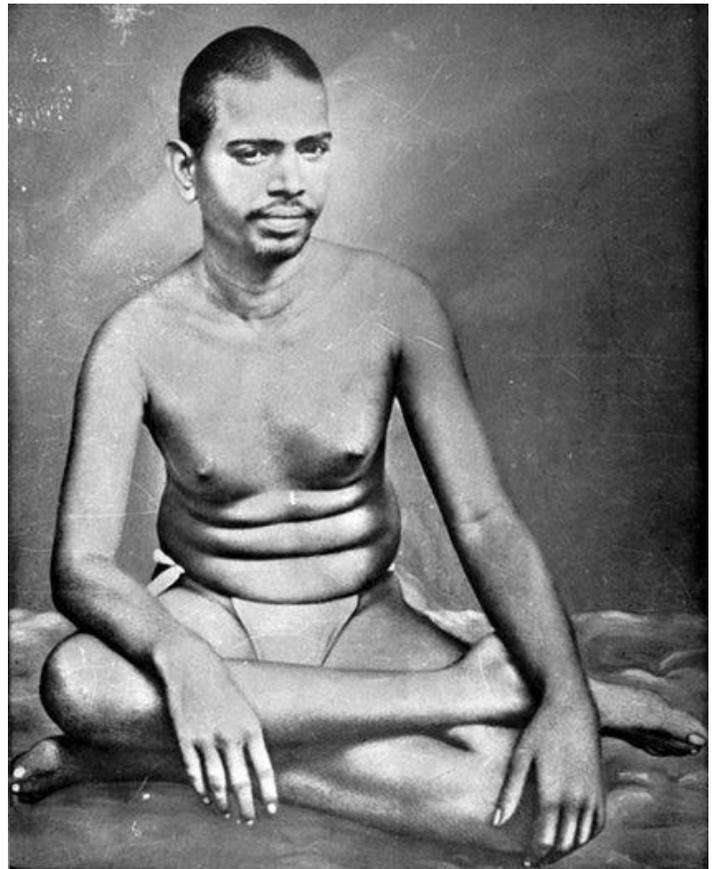
If there are any hurdles (Minus Points) that obstruct Truth Realization, Bhagavan will eliminate them slowly. The person sitting beside you also cannot understand Bhagavan's Love for you. Sri Ramakrishna's love and affection are externally revealed but Bhagavan's love is hidden. He loves silently. Sri Ramakrishna's love is spoken expression whereas Bhagavan's love is silent. Bhagavan ensures that the help you receive from Him remains unknown even to your neighbor. He works silently. The Truth works silently. Bhagavan is a person with great dispassion. One of the western writers wrote in a book about Bhagavan: "His detachment is as complete as his perfection." Ramana's detachment is as complete as his perfection. He is such a dispassionate man. Bhagavan said: "If there is dispassion, Jnana is bound to come. Dispassion and Jnana are not different." When there is dispassion, the mind's wavering gets reduced. Wavering of mind arises due to attachment. There is no



wavering of mind when there is detachment. Therefore even if you work at home, detached attachment is needed. You must remain detached even if you work. This is gifted by the path of Knowledge.

By the way, why did Bhagavan come into this world? The world was moving in a wrong direction. People were becoming more superstitious. Violence was increasing in the name of traditions.

Violence includes domestic violence also. The sheep and goat need not be killed for the sake of seeking Knowledge. Jnana is not attained through rituals. Rituals may be performed, if needed. They may facilitate in mind control. Jnana is neither in temples nor in pilgrim centres. Where ever you are seeking the Truth, it is not there. Truth is within your Heart only. Earning scholarship will not beget Jnana. All the Shankar Mathams are giving more importance to scholarship. It is also



a wrong direction. Is Jnana contained in scholarship? Scholarship is entirely different from Jnana. Scholarship is as good as money ie transient. They are not different things. You may presume the scholarship to be Jnana. Book reading gives you scholarship only and not Jnana. Jnana exists within your Heart. Seek it there only. It will then reveal itself. Thus Bhagavan has descended down to this earth in order

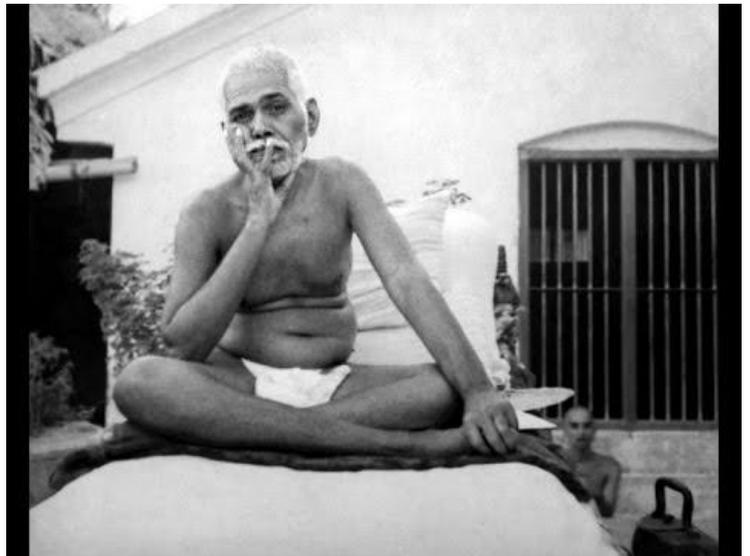
to divert the devotees as well as the world towards the Heart. The devotees as well as scholars were seeking Jnana in the books. Bhagavan has come in order to show that Jnana must not be sought in books but in the heart. In order to give a turning point to this world, to show the inner side (ie to show that the happiness is not in the world but within the Heart), to show that your other name is happiness, to prove that happiness is not elsewhere but within your Heart, that (Supreme) Happiness itself presumed a form and descended down (in the form of Bhagavan). It is enough if you meditate upon Bhagavan's form or chant His name. Bhagavan's form can be taken as an object of meditation. Meditating upon Bhagavan's form also gives good results. The mind gets controlled. The senses get controlled. You will also get Peace.



Ganesanji gives great importance to Bhagavan Ashtottaram. We are not much habituated to reading the Ashtottaram here. Ganesan has mentioned in several occasions that reading Ashtottaram will also give very good results. Ashtottaram was written by Viswanatha Swamiji. I know Viswanatha Swamiji. Have Bhagavan's remembrance in some form or the other ie either through name or form or literature etc., Remembrance itself is a great sadhana. Remembrance is also very important.

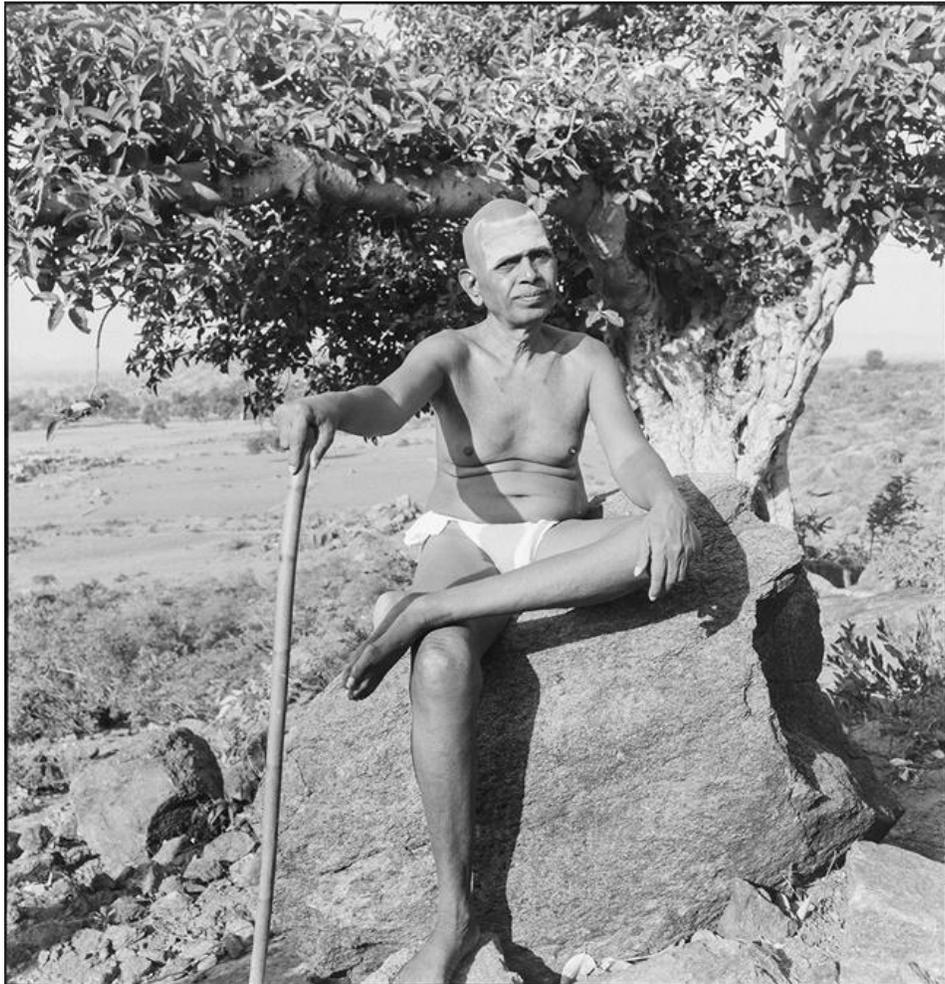
The purpose of Bhagavan's incarnation is: 'Don't seek the Truth either in the world or in the books. Jnana cannot be attained through scholarship. The Truth is within the Heart. Seek it in the heart only'. In order to introvert the extroverting mind, to convert you all into seekers of Truth and to give you all the address of Truth, Bhagavan has

incarnated on this earth. Therefore Bhagavan has given a turning point to this world. We should all grasp this. The purpose of speaking these four words today is to tell you all: 'Why Ramana incarnated on this earth? & what is its purpose?' Bhagavan is the Living Truth. The Vedas are still being honoured because some people led their life according to the Vedas. Otherwise the Vedas will not be honoured anymore. People like Sri Ramakrishna and Sri Ramana led their lives according to the Vedas. That's why the Vedas are still being honoured. Otherwise no one else will believe in the Vedas anymore. Bhagavan's Grace exists on all our heads. Grace can be perceived like the human touch. Bhagavan said that the effort itself gets converted into Grace. Even to Love Bhagavan, His Grace is needed. Bhagavan's Grace is needed to bring Him into remembrance. Without His Grace, Bhagavan's remembrance is also not



possible. If anyone complained Bhagavan: "You have forgotten us", Bhagavan replied them back: "If you are remembering me now, is it not due to my Grace?" The Power, the Energy that brought us into Bhagavan's fold will certainly bestow us with Truth Realization and Happiness. Unbearable peace and Unbearable happiness also will come. Endless happiness will come by remembering Bhagavan always. My intention was not to tell you some subject today. You have to understand first why the incarnation of Ramana descended on this earth? That is the main intention. Now Bhagavan doesn't have any

organization. The power in His words is spreading His message. Bhagavan has no organization like the Ramakrishna Mission. Recently Ganesan garu visited several countries and spread the message of Bhagavan according to his ability. In that way, He has become Bhagavan's instrument. Bhagavan is utilizing Ganesan as His instrument. Now Ganesan will talk. The purpose of my speaking these words is to convey you all the purpose of Bhagavan's incarnation, Why He came onto this planet and How He gave a turning point to this world.

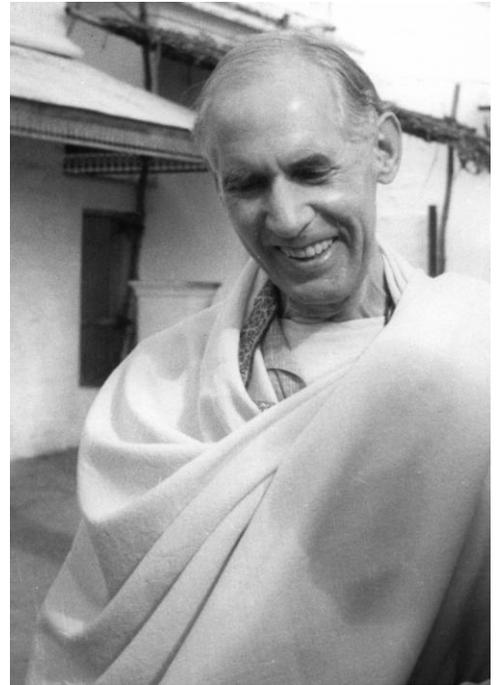


Sri Ganeshan garu's speech



Prostrations to Bhagavan Sri Ramana Maharishi, who has come in so many forms to bless us all. I want to refer to how wonderful it is to listen to Nannagaru. Two points I want to just mention and then start my talk. He was referring to Ashtottaram and Bhagavan is our savior. With that reference, I just want to share with you what took place between myself and Arthur Osborne. Arthur Osborne was a 10 gold medalist in Oxford. He is not just a scholar. He explained to me except in Oxford University, in all other Universities, whoever scores the first mark will get a gold medal. But in Oxford it is not a regular affair. The Highest score mark paper will be again given to a committee. They will go through the answers whether it is worthy to be given gold medal.

So, several years there will be no gold medal in Oxford. He explained to me and said: Ganesan, I got 10 gold medals in one year from Oxford and my Guru, Sri Ramana Maharishi did not even complete His school finals. He did not even complete but Ganesha I was a puppy before my Bhagavan. In Mountain Path, I was the Managing editor and Osborne was the editor. His one instruction is, in every article I should put a picture of Bhagavan and almost on the whole there might be 10 or 15 articles and in every article I have to find a different



picture and post it. Some of the old devotees, mostly Westerners, they used to tell me: Bhagavan's teaching is I am not the body. Why are you perpetuating Bhagavan's body in putting so many photographs? I openly talk to Mr. Osborne everything. He is a Siddha Purusha. He was a Mahatma. Osborne was a Jnani. When you go to a doctor, you have to be very open with him. Isn't it? Jnani is much more. You have to be completely open. So I went to Mr. Osborne and told him that this is what others say. Osborne asked me: "What do you think Ganeshan?" I replied because of my ignorance: "I think they are right." Osborne said: "No, Ganesan, your photograph and my photograph are not the same like the Bhagavan's photograph. Our body which is photographed is full of Ajnana but in Bhagavan's body, every cell is Divine. So Bhagavan's photograph is absolutely divine." Just because Nannagaru was saying: "Keep Bhagavan's picture and chant His name", which is absolutely true. From that moment onwards, Bhagavan's picture is everything for



me. Where ever I go, I carry a picture of Bhagavan. And that is about His picture. Don't have any doubt. He is not like any other. If Nannagaru will permit, it is greater than any other gods and goddesses picture because we have seen Bhagavan in our midst. About the name ie Nama, a great Jnani and Sanskrit scholar told me: "Why should we say 'Ramana', 'Ramana'? Do we ever say Ganesha, Ganesha or Mala, Mala? Then why should we say 'Ramana', 'Ramana'? He corrected me, like Osborne corrected me. In Sanskrit, there is a grammar rule, where you can interchange words. So 'Ramana' means 'Marana'. 'Ramana', the name when you chant, He will release you from death. So it is just not another name. From the fear of death, if you want to be saved while you are living, not out of fear in the last moment but now when you do not want to have fear (of death), chant 'Ramana, Ramana'; have a picture of Bhagavan. It is not an ordinary man's picture. It is the Divine God, over God, a Jnani's picture. So I fully agree with Nannagaru that we must see the picture of Ramana and always chant 'Ramana, Ramana, Ramana'.

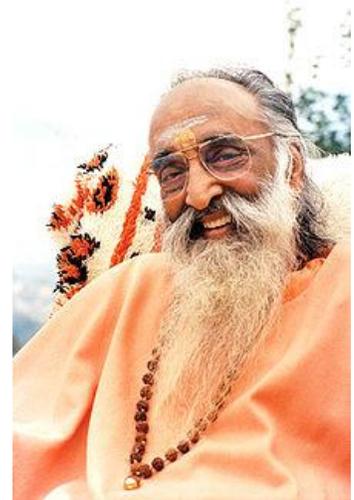


During my life at Ramana ashram, in the midst of old devotees, many people used to ask: ‘Ganesan, you are so fortunate. You are in Ramana ashram. We are also devoted to Bhagavan but we have to go back to our family. We have so many problems like maintaining house, earning money etc., What will you say for that?’ Of course, I am a disqualified person. I am not married. I have not earned any money. I do not possess anything and when they asked me that question, I referred only to Bhagavan. There are two methods that Bhagavan has given for everyone of us which is not just a technical philosophy. It is not find out ‘WHO AM I?’ or do puja. In your mind when there is clarity then you need not want any more teaching. I am going to give you two steps, very important steps, whether you are a family woman or married/unmarried or sick or wealthy/poor person, it is immaterial what your body is undergoing. So Please listen to me. It is not my solution. This is Bhagavan’s teaching ie Bhagavan’s practical aspect of teaching. These are all Bhagavan’s words: ‘Accept things as they are’. Just now I said: I am unmarried. May be you are married having children. Accept it; don’t try to compare: ‘Oh! You are fortunate

because you are a bachelor. You have got no encumbrance. I have got a family'. Absolutely 100% accept. That is outside of your body. You are a lady. I am a man. Accept it. Our problem is we do not accept because we see another lady very happy. A question may arise: 'Though she is useless, she is very happy but I am a great bhakta, still I am suffering. Why is it so?' Don't worry. Don't Compare. Accept because the Higher power is the greatest dynamo. It knows what to give you. How to accept the things as they are? It is because you are suffering and I am not suffering which is a very factual thing for you. So Bhagavan says: 'No one can escape from action.' You have to give child birth and I do not have that problem. So you have to act. You are put as a family woman. Accept the action. But you have got one liberty: Not to react. A small example, I will give you: When I went to Ramana ashram in 1960, I gave up the world. I took three vows ie I will not touch money, I will not touch woman without marriage and I will not seek any position or honour or name and fame. I went there with that decision. There was a committee of 17 members in those days. They had a meeting. They passed a resolution for Bhagavan's Samadhi to be constructed and I was appointed to take up that work and collect money. It is Bhagavan's blessings. I never reacted thus: 'No, No, I have taken a vow not to touch money.' They put a time speculation also which was within a month. At that time 10000 Rs was a huge amount. They said: 'You have to collect 10000 Rs and give us because we want to expedite Bhagavan's Samadhi work.' I told these committee members: 'I don't know how to collect money. I thought I have renounced everything and come to



Ramanashram as a sadhu to serve Bhagavan. You are sending me out to collect money. I do not know.’ But they said: ‘Nothing doing. You have to collect’. Then I knew some 10-15 wealthy people. So I said: ‘I will write to them. This is for Bhagavan’s cause. Send me 10000 Rs as they have appointed me. There was no response till 28 days. But again I did not react. I told you: ‘I cannot collect money. I won’t touch money’. Never React. The action has been given to you. For me it was not the 17 committee members. It is Bhagavan Himself. That way you have to accept. On 29th day, Dwaraknath reddy (still he is alive there), Nutrine Company’s Managing Director who was my close friend in spiritual matters and with whom I discussed Bhagavan’s teachings, arrived and said: ‘Ganesan, I want to go upto Skandashram. Come along with me.’ I accompanied him and after that I went round the hill. My father used to go home and then stay. He came very happy early morning the next day and called me: ‘Come here, Ganesan. Come, Come.’ I have never seen 10000 Rs together at that time. So my father was so happy. He said: ‘Here is 10000 Rs.’ I asked: ‘How did you get these?’ He replied: “It seems you wrote a letter to Dwaraknath Reddy also. But he was not prepared to give you money and He got a call from Swami Chinmayananda, whom he was taking as his Gurudev. Swamiji said: ‘What is this from Ramana ashram? For our advaitic teaching, Ramana Maharishi is the greatest teacher. His Samadhi has to be constructed. They are going on sending appeals: ‘Send money. Send money.’ It is a shame for us. Immediately go to Ramana ashram and then see what their need is and give it to them accordingly.’ The previous night when I have gone round the hill,





Dwaraknath Reddy had a discussion with my father. So my father showed him the committee resolution. He immediately gave 10000 Rs and Bhagavan's Samadhi work started coming up very well and money also started pouring in. When Bhagavan's Samadhi was constructed, I thought I have got a release. But again the committee members joined and then said: 'We want a hall in front of Bhagavan's Samadhi. It is two and a half lakhs. You have to collect'. Don't think once you have obeyed, you will be at peace. Don't react. Afterwards I had no problem of collection of money. Apart from collection for Bhagavan's hall and Bhagavan's Samadhi, they wanted me to collect one and half lakhs for Kumbhabhishekam. It will happen. Be confident. Accept things as they are. Act, do not react. This is Bhagavan's words. This is outwardly. Whatever may be your condition, be it married problems or family problems or office problems, Accept things as they are. Act, do not react. You imagine my condition: I will not touch the money and I have to collect the same. All the problems are like that. If you do not react, there is no problem because the ego reacts. Ego can never accept. Ego

can never act immediately. The ego states: 'I won't do that. Who are you to tell me?' All this is reaction. That's why after that, My dear Mothers, even if a child says: 'Uncle stand up', I will stand up immediately. I will never ask: 'Why did you ask me to stand up?' Therefore Act, never react. Vedanta says three things: Physical body, mind and Self. Bhagavan emphasizes only two things: body and the Self. There is no mind. That mind is causing this entire disturbance. So Bhagavan says: 'Everything is created by God including your body.' Did you create your body? Some intellectual may say: "No, No. I did not create my body. My parents created my body." Bhagavan immediately asks: 'Who created your parents? Go, Go back. It is not you.' So Bhagavan accepted body. It is destiny, fate. Your being a woman, my being a man is fate. You cannot alter it. You cannot question it. Any question is reaction. Accept it. It is fate. What is fate? What is Karma theory?



What is prarabda karma? We have yearned for it in our last lives. What you are is what you wanted it. Now you may deny it stating: 'No, No, I didn't want a woman's body.' Again that becomes reaction. Don't react at all. Accept prarabda, the destiny. Usually we get angry with our Mother in law or brother in law or our own parents for the problems happening. We either blame our officer or the company itself or the country itself or utter that this village is useless etc., We always throw the blame without accepting the circumstances. Don't do that. It is all reaction. We wanted it. We wanted it in our previous lives. Now we do



not remember it. That's why Bhagavan says: "Accept things, as they are." Put a full stop for external life. The third thing ie mind, which Bhagavan did not give importance at all, says: 'Why did you marry that man? I told you long back, marry the other man.' Immediately your mind reacts. Don't react. Completely surrender to the Higher Power which has put you here by the right understanding. You have yearned for it. If your body suffers, you have done suffering to somebody else. If you are earning millions of dollars by a lottery, what have you done for it? You have yearned for it. So accept external things including the destiny without reaction. Then you will not have problem. I assure you, you will not have 50% of problems.

I have moved very closely with the ashram lady cooks. All of them were child widows. At a very tender age of 7-9 they have become widows. They have all become child widows. How much sorrow should be there? I used to talk to them: 'Are you happy Amma?' They replied: 'Absolutely happy'. They did not react to their fate but accepted it. Can anyone's fate be more harsh than for a child widow in those days? So Sankaramma Paati, with whom I was very close, was a Jnani. She read Kaivalya navaneetar, Yoga Vashishta etc in her teenage itself. She knew the definition of a Jnani, the realized Siddha Purusha. When she came to Tiruvannamalai, it is the same story ie the Arunachaleswara temple's priest directed her to Ramana Maharishi. When she came and saw Bhagavan, she was completely taken over by Bhagavan because whatever she has read as description for a Poorna (Perfect) Jnani, for a Siddha Purusha, God living in a human body, she could in one glimpse see in Ramana Maharishi. She stayed on and took up to Bhagavan's self enquiry method. She will cook in the kitchen. Rest of the time, she will silently sit in the kitchen itself. She was not moving with others. I used to lie down on her lap. I asked her once: 'Paati, Paati, all the other Paatis are active, why are you quiet and calm? There is something different in you. What happened to you?' For many days, her reply has been: 'Nothing, Nothing, I am the same'. You have to go on scratch them. They will not be talking. So one day I said: 'I will not get up from your lap unless you tell me'. She said: 'I know theoretically Vedanta





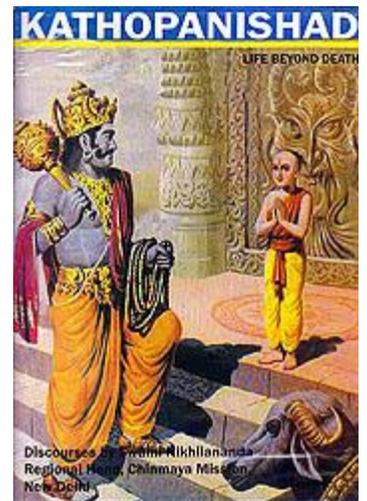
thoroughly and I also fortunately know what the symptoms of a Mahatma are? I saw Bhagavan too. But at that moment, I got one small doubt. I am a child widow. Adi Shankara, Ramakrishna Paramahansa and very great sages have said: It is so difficult to attain that state (of advaita). Am I really in that state? Is it possible? I know nothing. Am I also in that state?’ It was because she was remaining without thoughts. She doesn’t know anything about the world. She said: ‘Fortunately Ganesa, I have never consulted any one. I was waiting for the day when Bhagavan would be alone. So after breakfast, Bhagavan was alone. I went and prostrated to Bhagavan. I was hesitant to ask Bhagavan: ‘Am I realized Bhagavan? Am I in that state?’ So she quoted a verse from Kaivalya Navaneetha. Kaivalya Navaneetha is a discourse between Guru and disciple. Guru explains everything about the state of the Self Realization and then afterwards he asks the disciple: ‘What all have you understood? Tell me. Repeat it to me.’ The disciple got the Realization from Guru’s teaching. So he says: “All my life, several lives, Oh! Atma, you have always been indicating to me ‘this is the Atma’ but since I did



not grasp it, in this birth, the same Atma came out in a human form only to tell me ‘You are that (Self) only’. What gratitude can I show to you?” This is the essence of the verse. (So Guru is awakening you all; wake up.) Then Bhagavan said to Shankaramma: ‘Why? Why do you have doubt? The answer is in the very next verse.’ The following is the essence of very next verse: “When the disciple said thus, Guru became very happy, jumped from his seat and gave an embrace to His disciple. To stay as you are is the highest recompense you can pay to Me but do not allow the impediments to disturb it. Stay as you are.” Shankaramma said: ‘That way Bhagavan has confirmed that I am in that state (of advaita).’ This confirmation has to come from the Guru. You cannot decide ‘I am realized’. Listening to Nannagaru don’t presume ‘I

am realized'. The confirmation has to come from Sri Nannagaru. Shankamma Paati further said: 'Never afterwards, I had any thought. There was no problem; there was no reaction'. Be assured. Have you all come to Nannagaru? No. It is not true. God has made it to happen. This is our fate. If at all you want to call it to be fate, God has chosen you to be in His presence. Muruganar once sang in front of Bhagavan addressing others: "Don't get cheated that He is a man. He looks like a man. Don't get cheated." I request you all: 'Wake up. Don't react for any situation, any pain, any sufferings or external things; that's what we have yearned for. So know that it is not the others (like Mother in law or husband or officer) who is troubling you but it is the result of what you have done. Have a clear understanding of not reacting. I assure you that 50% of your problems will get resolved here and now'.

So Act but do not react. Whatever may be the suffering, accept it. Don't react because we have earned it. Here it will end. If you react, it will produce you one more birth. This mistake we have done for 3000 years. We have taken several births because we have reacted. Here is the Self in the human form waking you up. Please Wake up. It is easy. Don't react to external circumstances. Then what about the other 50% inward problems? I will tell you this is also one of the Bhagavan's methods: 'Be aware you are alive. Who gave you this life principle? Be grateful. God has chosen you.' There is a beautiful mantra in the Kathopanishad: 'Self chooses the Self.' We are all here listening to Him not by our choice. We have been chosen by the Higher Power. So be grateful inwardly. Whenever you feel harassed by the



external circumstances or while enjoying some very pleasant things, Remember You are alive, so you are enjoying it. If you pay attention to the principle that you are alive, that aliveness Bhagavan says is Brahman. That is God. You are feeling that you are alive is the experience of the

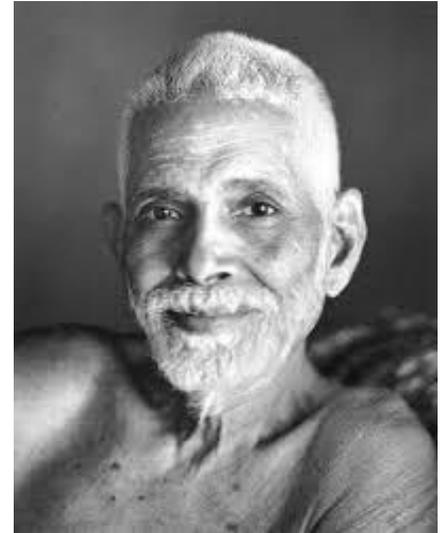
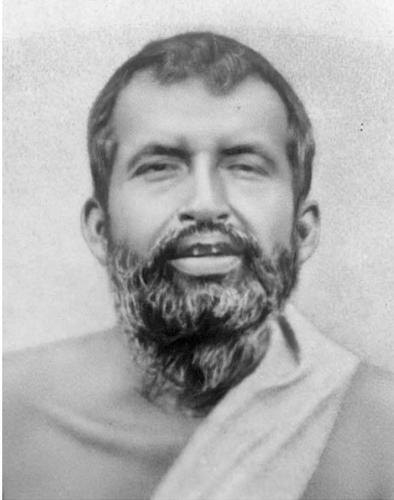


Self. When you put both these 50s together, you will be as happy as Sri Nannagaru. Externally accept things as they are; inwardly have a sense of gratitude: 'All that I am (is due to Him)'. When my sister gave me water when I needed it, what a wonderful sense of gratitude I felt even just for a sip of water. God has given us this life so that we can enjoy the presence of Mahatmas. How much gratitude you must show for



having attained Bhagavan's Grace and for being alive? So inwardly have gratitude without wasting your thought. Thought is nothing but reaction. Externally accepting things as they are without any reaction; Inwardly the joy of feeling gratitude to the Higher

Power have to be attained. Be grateful to the Higher Power. There was a lady, a house wife, who came to Bhagavan from a long distance in 1936. Her husband sent her all alone to Bhagavan. She had several problems. But when she came to Bhagavan's presence, she was very happy. She prayed to Bhagavan: 'Bhagavan, I want to stay here. When I am with you, I am very happy.' She thus expressed her desire to stay



near Maharishi and asked for His blessings. This is Bhagavan's glorious words: 'A Higher Power is leading you. Be led by the Higher Power'. The lady again said: 'I am not aware of that Higher Power. Please make me aware of it.' Maharishi again repeated: 'The Higher Power knows what to do and how to do and when to do. Trust it.' When you doubt even God, you are reacting. Never react. Action cannot be avoided but you can definitely avoid any form of reaction. You will yourselves see externally as well as internally happy. Sorry for again referring to myself. In Ramana Ashram, I am known as 'Yes Man'. I never had any reaction. If any servants asked for leave, I will say 'Yes'. Be happy. Don't react. You might say: 'How is it possible? You are a bachelor. You don't have any encumbrances. We have a family.' Do it and then see. How do you know that sugar is sweet? Sri Ramakrishna said: 'Any amount of explanation of sugar's sweetness will not make the child understand. Throw a few kernels of sugar into the child's tongue. It will then understand.' Please externally don't react and at the same moment inwardly feel tremendously grateful ie Have Gratitude for Higher Being,



not only for giving you the life, but to enjoy the presence of Nannagaru. How happy I can see in every face? Who is responsible for Happiness? Of course, it is Nannagaru. But who is Nannagaru? Is He the body? No; the Higher Power. It is leading us each and every moment. That's why Bhagavan says: 'A Higher Power is leading you. Be led by that Power.' Be led means don't react. You may say: 'I would like to have a big car. Don't do that. It is the Higher Power which is placing you in the small car.' By saying, 'The Higher Power knows what to do', Bhagavan here cuts off your reaction with an axe. The Higher Power knows what to do and how to do and when to do. Trust it- these are Bhagavan's words. I am so happy, Thank you to Nannagaru for giving me the joy of being with you. Trust yourself. Have faith in yourself. You are Ishwara. You are not this lady. You are Ishwara. Trust it. Not because some idiot Ganesan says, but the Vedas say, Ramana Maharishi says, Baba says: 'You are this Truth'. Wake up and be happy.

Thank you very much.

Vote of Thanks by Sri Nannagaru

Today Ganesan has given his message. Without forsaking the ground realities, His message seems to be very practical. He has not given up the ground realities. Whatever He said is all Practical Vedanta. The important thing that he mentioned today is: 'Bhagavan will get rid of your body consciousness if you are devoted to Him.' Once the body consciousness is lost, the Supreme Consciousness becomes remnant. The loss of body consciousness and the experience of Supreme Consciousness happen simultaneously. Ganesan coming here



to Jinnur for 2 days and giving his message is a cause of happiness both to me as well as you all. Ganesan has managed Ramana ashram for a considerable amount of time. He used to tell me one thing very often, which I still remember. He used to tell the cooks as well as the servers in the kitchen: 'People don't come here for the sake of food. They come here to ashram for the sake of Bhagavan. People don't come here due to deficiency of food at home. Therefore honour everyone whoever comes here and don't deny them food. Even devotees are equivalent to Bhagavan. As they come here for the sake of Bhagavan, they are equivalent to Bhagavan. We must honour the devotees as much as we honour Bhagavan. Food should be served to devotees with great

devotion.” He used to tell this in the kitchen. He displayed a lot of courtesy towards the devotees and honoured them enormously. His management manner got deeply implanted in the hearts of devotees. Since then the devotees possess a lot of reverence for Ganesan though the management has changed. Yesterday and today, He has reminded us of Bhagavan. He has narrated a few incidents from Bhagavan’s life. They will certainly have some influence over our brains. There are certain lessons to be learnt from them. Without restricting himself to philosophy, He has narrated a few incidents from Bhagavan’s life. The lively incidents will touch our Hearts. On behalf of all the devotees, I request Ganesan to come here atleast once in a year. Velpore, Jinnuru and Bhimavaram resemble the Triveni sangamam. Therefore I request him to come here atleast once in a year to deliver his message pertaining to Bhagavan and thereby inspire us all. Man is troubled by body consciousness. Ganesan has said: “If you have the Grace of Bhagavan, the body consciousness will be lost.” All the other thoughts which are the source of pain emerge from body consciousness. Ganesan has explained this in detail: ‘Accept the situations as they are. Action happens as per destiny. As far as possible, don’t react. As and when you react, the mental health declines and sorrow emerges automatically.’ Adi Shankara said: “If you can accept the situations as they are, they will not be repeated in the next birth.” Though you are not fond of the situation you are placed in, whatever be the reason, enjoy the destiny as you enjoy eating porridge. Whether or not the situations are favourable, if you accept them heartfully (ie if you enjoy them in the same manner as you rejoice eating sweet), the same situation will not



arise again in the next birth. If you accept them unwillingly, the same situation will arise again in the next birth. Adi Shankara has explained this in detail. Today Ganesan garu also touched the same subject. He has narrated it in Bhagavan's style. Whatever is bound to happen will happen. You have only one choice and that is not to react. As and when you stop reacting, the old tendencies get lost and the new tendencies won't arise. Ganesan garu has explained this also in detail. Yesterday and today, whatever Ganesan spoke, every word has been very sweet.



He has mentioned short and sweet sentences in an easily understandable language. Hence I express my gratitude to him on behalf of all the devotees as well as Jinnuru Ramana Kendra. I repeatedly request him that all our devotees should be in his remembrance. Ganesanji, remember all of us as well as Jinnuru within your Heart. I am reminded of Venkat Raman Garu (Ganesan's father) on this occasion. During 1962-63, lot of devotees used to visit Ramana ashram on the eve of Ramana Jayanthi as well as Karthika Deepam. Venkat Raman Garu used to shout: 'First Jinnuru devotees and then Guduru devotees'. Though Venkataraman garu is no more alive, I am still reminded of him. In the hall, devotees used to push each other to have Bhagavan's darshan on the eve of Ramana Jayanthi as well as Karthika Deepam. Venkataraman garu used to give us (Jinnuru devotees) the opportunity to sit in the first row. Hence Venkat Raman Garu had a noble heart towards Jinnuru villagers. Therefore I am reminded of him on this occasion. So I desire that along with Bhagavan's Grace, Ganesan's noble heart should prevail for all of us. I thank Ganesan again and again for coming here.

