

Quotes of Sri Nannagaru

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Society and the world

A few words on society put together from various talks of Nannagaru.

The term society is attributed to a group of people or individuals. If these individuals better themselves only then shall they be able to contribute positively to the society. According to Bhagawan Ramana, unless an individual undergoes a self-reform he cannot do social reform.

The institution called society has no relation with the rules of conduct. In this infinite world, the society keeps changing with time. Therefore, the rules of conduct also undergo a change with time. But the real or ultimate truth does not change even with the passage of time or changes in the world.

Modesty is the ornament that adorns a society. Modesty gives a person immense strength. What is required is not making efforts to help our fellowmen, but revere them. This is possible only if a person is modest and has patience.

Another evil that plagues the country is poverty. Poverty will remain in the society as long as there is ignorance. If a person lives without selfishness, then society will benefit immensely. This is possible only when the veil of ignorance is lifted. In this entire world, there is not a single country, region, house or place that does not have problems or issues. The reason for this is that both mind and senses are not pure. Performing work or any deed without any motive on the result and with pure love will release a person from the external unhappiness. This leads you to the inner peace. Such work with love and no desire will control the senses and the mind.



Social work

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 always think about themselves and their family, and never beyond that. They are termed as petty minded people. A person who has love towards the body cannot attain realization.

Food and Body



A few words on food put together from various talks of Nannagaru.

One of the most important aspects that our body needs to do is have restraint on food. For control of food is one of the paths to control the mind.

To control the mind one requires having a control over food. For it is from food that both the mind and the body take shape. Therefore, one needs to have a control over food and speech. We should not eat more than we can do. Most of us are doing this i.e. eating more than what is required. Eating food gives a person physical strength to carry out daily activities. But remember more food also leads to disease of mind and body. Disease of the body can make you inactive and deviate from the goal of life.

According to Gautama Buddha, a person who eats thrice is called a *rogi*, twice a *bhogi* and once a day is a *yogi*.

It is always ideal to divide the food that is due to be consumed in one meal into two parts, which can be eaten twice instead of one meal. Consuming food in this manner will not harm the body.

Once you gain control over intake of food, craving or desire in the mind gradually is lost. This body is but formulated by food. If you are careful about food, then 50% of your *sadhana* or practice is done. In fact pickles, which are spicy, increase the *rajas* in the body.

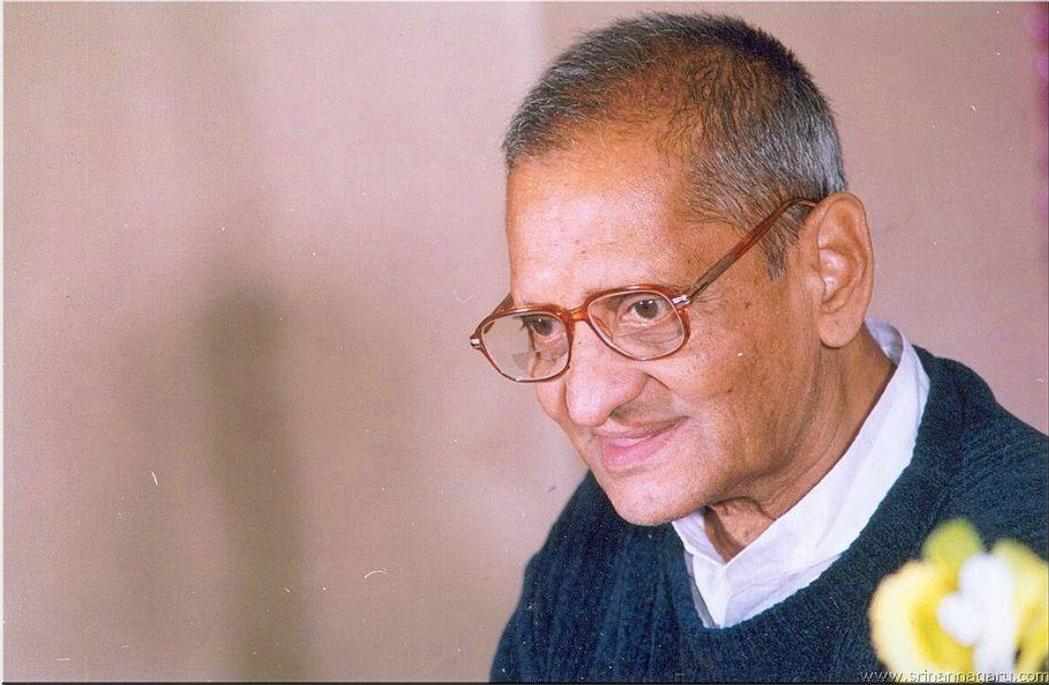
Except for spiritual science all other sciences took birth for the sake of the stomach. We must live to eat and not live to eat.

Even hunger is a disease. You take medicines according to a schedule and in appropriate portions when you are inflicted by a disease. Similarly, you take food appropriately when inflicted by the disease called hunger.

Bhagawan says: 'Hitamainadi mithamuga tinu': eat moderately that which is good for you.

Sri Krishna in Bhagawad Gita mentions 'yuktaahara' means moderate food. He, however, never mentions as to what to eat or what we should not eat.

As the body goes on eating it is called *annamaya kosa* (nourishing the physical self). If you attain liberation on the mere regulation of food then all the patients in nature cure hospitals should become realized souls. Regulation of food is only one of the paths to attain *jnana* (Supreme knowledge).



Words of Nectar

- The main aim of life is to realize the truth within your heart.
- Delusion keeps haunting you until you get self-realization.
- The real happiness cannot be got from outside. It is well within you. Once you are convinced about that happiness is well within you, then that is the path towards supreme knowledge.
- Along with money even the intellectual capacity of a person has to increase. But only if money increases it is very dangerous.
- Surrendering oneself completely to god or guru is known as total surrender. This total surrender is the real prayer.
- In whatever field we are, one should never aspire for recognition. If this recognition comes on its own then it will not limit us. If you aspire to be famous then it will bind you.