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 Knowledge is of two types: Relative and Absolute. Mathematics, Telugu, English, Engineering, Medicine etc acquired by the mind through the senses is termed as relative knowledge. Relative knowledge helps in feeding the stomach. It may aid in earning a salary of 1 lakh per month, construct buildings and roam around in cars. Scholarship may beget honour. But only this much can be achieved through relative knowledge. However all this ends in the burial ground. This relative knowledge is as false as the body, mind and world. It doesn't bring Self Realization. Absolute Knowledge implies complete Knowledge ie Self Knowledge. It cannot be achieved through senses and mind. It has to come through devotion and God's Grace. Without devotion, dispassion cannot be secured and without dispassion, Self Realization cannot be attained. Hence Self Realization can be attained only through devotion, dispassion, selfless work, by leading a selfless life and by God's Grace. Though your behavior pattern may seem to be very good, Self Realization cannot be secured without God's Grace.

 Peda Surammagaru asked Bhagavan: 'I want to attain Self Realization.' Bhagavan said: 'You would like to earn Jnana but it is not something to be earned. It exists naturally within the Heart. Something that is earned gets lost in the process of time. Valmiki said: 'Neither the body nor assets nor authority are sustained in the process of time. All of them get washed away.'"

 Bhagavan said: "Though others may not be aware, you know what exists within the Heart. Push out all the dust within the Heart. Push out the root causes which hinder the Self related experience within the Heart. Only then the ever existing Self is revealed. It is only Jnana. It is

not something which can be bought with money in the market. Jnana is within the Heart. Observe the root causes which impede in securing Jnana and push them out. Only then the Truth inside gets revealed. It is only Brahman. It is only Jnana. It is only Existence. It is only Oneness. Once the Self is experienced, there is no more re-birth, no more death and no more sorrow.

🌸 Whatever may be the reason, if you become sorrowful, you are bound to get rebirth.

🌸 Someone asked Bhagavan: “Many people boast about themselves. They say: ‘We are working for the reformation of this village. We are working for the reformation of this nation etc.,’ However the hardships and sorrow of the nation are not getting reduced. Why is it so?” Bhagavan replied: “Oh! Fool. Work done with ego sense is of no use. Having ego sense inside, even if you claim of reforming a village or a nation, it is of no help either to the village or to the nation. Possess Sattva and then work. Though you may help others out of ego sense, it will help neither you nor the recipient. If you work after having become Sattvic, it begets happiness both to yourself as well as others. Finally, even the Sattva leaves. Once a boat is used to cross the river, the boat is given up. Similarly the Sattva begets Self Realization and abandons you. Then wherever you see, it is all Jnana; where ever you see, it is all Peace. You will then attain the attribute less state. You claim of having helped someone. Is there someone apart from you? As you identify yourself with the body, you feel that there are others separate from you and a world existing apart from you. If you take medication when the body falls sick, do you get the feeling of having helped someone? No. But if

you aid in anyone's medication on falling sick, you get the feeling of helping someone. This is only wrecked mindedness and separate mindedness. This forms a hurdle in experiencing the inner Jnana. This has to be given up. You boast of having given up everything. From here originates the Rajas, leading towards your ruin."

 Understand the subject properly. Possess living faith in the Existence of God. You may claim: 'We are doing Japa, performing dhyana, visiting Holy places, taking bath in Holy rivers etc.,' All these are good. It cannot be denied. But don't presume that liberation can be attained merely through them. There is someone called God. God has His own plan. God's will should be 100% accepted. God's will should be made as your will. Without doing so, any amount of spiritual practices (like Pranayama) or pilgrimages cannot bring in liberation because it is God who bestows liberation. When your plan conflicts with that of God's, when you act against God's will and start claiming that you have performed Pranayama etc., leave aside (forget) liberation, you are left with restlessness. It is God who gives you liberation. Therefore trust God. Without reverence towards the conferrer of Peace and Knowledge, even if you claim of having done Pranayama etc., liberation cannot be attained. This is not being understood. You do not understand the subject at all. You do not surrender.

 A devotee asked Bhagavan: "We are circumambulating around this Holy Hill (Arunachala). Do we get liberated instantly?" Bhagavan replied: "Irrespective of whether or not you get instantly liberated, circumambulating around the Holy Hill generates more hunger. You can then eat much more."

- ❖ Bhagavan said: “Bhakti is the Mother of Jnana.” Without devotion, Knowledge cannot be secured. Suppose you don’t have devotion towards God and lack faith in Him, the secret burdens of the Heart cannot be driven out merely by the spiritual practices performed with the aid of your intellect.

- ❖ The work done by the Rajasic and Tamasic people is visible to your eyes but not the work done by noble hearted people, good thinking people and the Mahatmas. It doesn’t imply that they do not work. They do work but at a speed not perceivable by the eyes. Your eyes cannot perceive that work. They don’t have separateness. The work done through egoless people happens at such a speed that your eyes cannot perceive them. When the top spins at a great speed, you may feel that it doesn’t spin. Similarly the work done by an egoless person is not perceivable to the eyes. They may not come out and give sermons but the powerful waves emanating from their noble heart, Silence and Knowledge transforms your mind. But this is not perceivable by the eyes.

- ❖ A peaceful mind alone can think deep. Your current thinking is not deep. If your mind is peaceful, you can then think deep, analyze the mind, purify it and seek the Truth. As and when the mind gets purified and concentrated, God reveals Himself. When the work is done devoid of separateness, without craving for name and fame, being quiet and cool, God automatically reveals Himself in the process of time even without your knowledge. That will become your final birth. You need not exclusively ask for liberation. If you are eligible enough, God doesn’t delay even a minute in decorating you with liberation. When

you don't have the required eligibility, He won't bestow liberation despite innumerable prayers. Finally you are left with mouth ache only.

 The Lord said: "Oh! Arjuna, I work very hard though I have no desire to be fulfilled and nothing to achieve in this world through my work." You should also work similarly. By doing so, the Lord will bestow with Self Realization.

 Vyasa is considered to be a great scholar and writer whereas Krishna is considered as the Supreme Lord. However Bheeshma was made to utter Vishnu Sahasranamas to Dharma Raja. Why was Bheeshma chosen by the Lord? Though Bheeshma seemed to be a great warrior, he was well versed with the dharma shastra. He knew the glory of Lord. But the world was not aware of this fact. Therefore the Lord did not take the initiative to speak nor did He suggest Dharma Raja to go to Vyasa. Rather Dharma raja was asked to visit his great grandfather Bheeshma. The Lord wanted to portray Bheeshma's glory to the world. Hence He performed this Magic. Though Bheeshma's physical body stayed with the Kauravas, mentally He was with the Pandavas always. All this was the fruit of his past deeds. All this happened according to that body's destiny. It was all God's will that it happened. However it did not degrade the stature and glory of Bheeshma's Jnana.

 Both the speaker and listener are one and the same. A Jnani has no separateness. If I feel that I am speaking and you are all listening, it indicates my ignorance. If I feel that you are all being reformed through my speech, cent percent it indicates my ignorance. The foundation for your downfall is laid when you get the feeling of reforming someone.

Who are you to reform anyone? Opportunities may be created for a person to improve but he cannot be reformed.

 When the Self is realized, there is no question of any separateness. Fear and desire originate from duality. Sorrow also originates from duality. Duality is the root cause of all the mishaps and disasters. When the duality gets destroyed along with its roots, Peace and Bliss are experienced. The birth less state is then secured. Though you may speak out several cocky words like 'I have done this; I have done that etc.,' though you may perform several tasks egoistically, the world gets immensely benefitted only through those who have attained the egoless state. Observe keenly whether or not you are working with a selfish intention. When you utter: 'I am reforming this nation', observe which of the both is important- the nation or selfishness? If your selfishness is important, how can you reform the nation? A true reformer of nation never boasts about his work. There is no necessity for him to speak. Cocky words have to be spoken out only when no work is being done. When the work is being done, where is the necessity to speak?

 A devotee asked Bhagavan: "The world is full of sorrow. How can it be made sorrow less?" Bhagavan replied: "You are thinking about the world's sorrow but tell me one thing: Are you sorrow less? Don't you have any disturbance? No. You are suffering from sorrow and disturbance. You are unable to get rid of them. You are unable to transcend the body mindedness. How can you reform others? When you only don't have food to eat why do you want to build an alms house for other's sake? You can attempt to expel the world's sorrow

only if you are sorrow less. But you are suffering from sorrow and disturbance. So what about you then? First transcend your own sorrow and disturbance. When you overcome them, the separateness from the world also gets lost. Such a great spiritual stature will then be secured. I exist inside the body, the world is external to me, God exists somewhere far away- all these thoughts are but illusions of the mind. When Self Realization is attained, these illusions are lost. Though the world is sorrow less, your sorrow seems to reflect as world's sorrow. Firstly if you are sorrow less and devoid of disturbance, the world doesn't seem to be separate from you. Your sorrow and disturbance are only reflected as world's sorrow. Therefore the Mahabharata states: 'Dharma Raja couldn't find even a single bad man in this world whereas Duryodhana couldn't find even a single good man in this world'. It implies that whatever exists inside, only that is visible outside. Without having it inside, you cannot see it outside. First learn to look within. Find out the root cause of your sorrow and disturbance. Drag them out and burn them into ashes. The world is neither good nor bad. It works like an X-ray. It shows your positive and negative points. If you see any negative points, make effort and get released from them. This is the only purpose of your arrival into this world. Without getting released from your flaws, why do you want to reform others?"

 Despite being enemies, some people are devoid of jealousy. When Karna and Arjuna fought against each other, Karna said: 'What else can be considered as a great honour other than dying in the hands of Savyasachi (ie Arjuna who can fight with both the hands)? This single sentence is enough to understand Karna's magnificent personality. This single sentence is enough to understand Karna's glory. Externally both

Karna and Arjuna seemed to be enemies and fought against each other. But how large hearted should one be in order to accept other's splendor?

- ❖ Rather than worshipping God for hours together, if a single sentence is understood in the right sense, spiritual advancement will be achieved.
- ❖ Remember one thing: This world is a training ground. Your arrival into this world is to get trained. Even if you are an all India topper in a particular subject, Self Realization cannot be secured. Then how can one attain Self Realization? The likes and dislikes have to be reduced. However great you may be, your mind keeps wavering. Sit at home peacefully and ponder over the reason behind this wavering. Whether it is world related things or family related things or anything else, the only reason behind mind's wavering is having either likes or dislikes. The entire disease lies here. The mind wavers when it possesses either like or dislike. Stop these two then there is no more wavering to the mind. Suppose there is no more like or dislike or desire or anger, the mind cannot waver even if you wish so.
- ❖ Suppose the physical body is inflicted with 90 types of diseases like- B.P, Sugar, paralysis, knee pain, hearing impairment etc, don't get anxious. When the physical body gets burnt in the burial ground, all those diseases also get burnt. But two diseases don't get burnt in the burial ground. They are 'I' and 'Mine'. Both of them are very big diseases. They are not something from which one can get released through a surgery. Suppose you cannot get released from these diseases, you have to continue carrying these corpses. Without getting

released from big diseases of 'I' and 'mine', none can attain the Immortal state. Without God's Grace, none can get released from these big diseases. However rich or powerful or educated one may be, one cannot get liberated until they are released from these diseases.

 You don't experience the Bliss here but would like to experience it somewhere after death. You think so being unaware of the fact that the Bliss exists here only. If you cannot experience the Bliss here, how can you experience it after death? If are unable to see an object in the light of a lamp when switched on, then how can you see it in the darkness that prevails when the lamp is switched off?

 Sri Ramakrishna said: "Naren, I have two hands. One hand is called as Nithya and another is referred to as Leela. Both Nithya and Leela are one and the same. Both the hands belong to Me." If this is understood, the glory of a God incarnation is also understood. Leela can be termed as the shadow of Nithya. The shadow cannot be separate from you. The same can be applied even in the case of Leela in relation to Nithya. As you are unable to grasp the fact of Leela being the shadow of Nithya, you consider the Leela to be true and become sorrowful thereafter. The Leela seems to be true. Hence you are unable to enjoy it. If it is understood to be the shadow of Nithya, even the Leela can be enjoyed. If gold is taken out of a necklace, then there is no more existence for the necklace. Similarly there is no existence for the Leela without Nithya. What does it imply when one hand is referred to as Nithya and another hand is referred to as Leela? It implies that there is no difference between God and the world because it is God who exists in the form of the world. Without God, there is no existence for the world.

🌸 Don't keep weeping till death. Try to understand the subject. The world is not different from God. You may gain or lose in the day to day affairs. All this doesn't happen without God's Knowledge. Life is full of ups and downs which are not true. It is God who sends them. He sends them not out of anger but in order to impart some training. Unable to grasp this fact, you rebuke God. Sometimes God gifts unbearable wealth and sometimes with acute poverty. It is because there are lessons to be learnt from both. God observes your behavior pattern when gifted with wealth or poverty. God observes whether the raise in wealth increases the ego and imbalances the mind. God observes whether you are able to balance the mind or not.

🌸 Bhagavan said in Aksharamanamala: "Oh! Arunachala, amongst all the external loves, Mother's Love is considered greatest but when compared to your Love even Mother's Love seems to be worthless." As the moon becomes worthless when the Sun rises up, Mother's Love becomes worthless when compared to God's Love. God alone can bestow us with Jnana. It is He alone who can gift you with advaitic experience. It is possible only for Him. Bhagvan further said: "Oh! Arunachala, you have dragged me out of my house. Doing so, you did not abandon me but gave me a place in your abode ie you have destroyed my body mindedness and gifted me with Supreme Consciousness. How can I describe your Grace?" Such is the glory of the Lord.

🌸 Without devotion, nothing can be achieved. Bheeshma recognized the glory of Lord Krishna. Without devotion He cannot do it. To describe the glory of Bheeshma's devotion: When Lord Krishna ran towards

Bheesma holding the chariot wheel in His hand, Bheeshma dropped down his weapons and said with folded hands: ‘Oh! Lord, do you need a chariot wheel to kill me?’ Bheeshma knew Krishna to be Lord Narayana Himself. Without devotion Bheeshma cannot grasp this fact. Despite possessing immense wealth, this cannot be grasped without devotion.

 Recently I have visited the ParthaSarathy temple in Chennai. Once Swami Vivekananda wrote a letter to one of his friends in Chennai: “Once in a while visit the ParthaSarathy temple. Don’t presume that the Lord drove the chariot of Arjuna alone. If you trust Him, the Lord can become even your charioteer. The Lord is a cow herd. He never distanced Himself from the common man. This should not be forgotten.” He further wrote: “Don’t have the misconception that Self Realization will be attained on the same day you have started making effort in that direction. Don’t give up your effort. God decides when, where and how to give it. Whole-heartedly perform the task in hand. His work need not be reminded. He knows better how and where to extend His help. Make Lord Krishna as the charioteer of your life. Do the acts prescribed by Krishna and give up the acts forbidden by Him. Remember both the recommended as well as forbidden acts.” It is an Immortal teaching, the purest of the pure Ganges. It reflects Swamiji’s Love for Humanity. A Jnani loves the world. It is His very nature.

 Vyasa said in Mahabharatha: “In spite of having innumerable weaknesses within the mind, contemplation of Lord Narayana is enough to burn them down into ashes.”