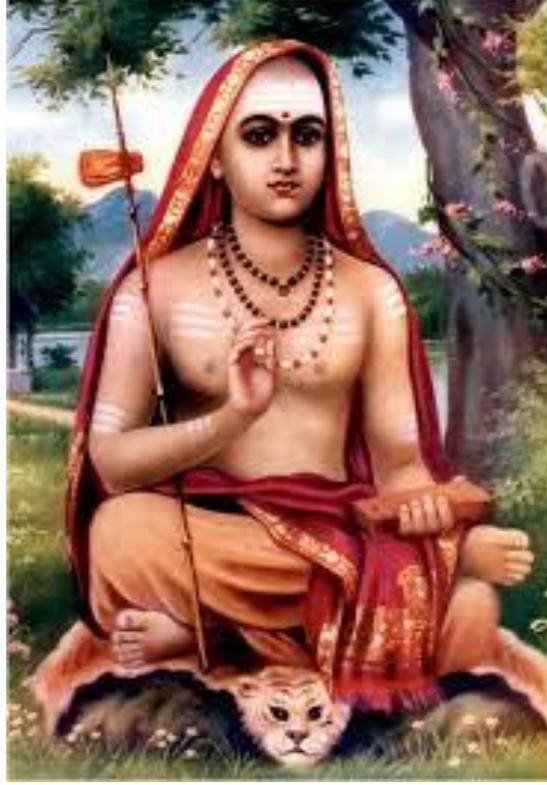


Abstracts from Vivekachudamani



The Translated version of the speech given by
Sri Nannagaru in Bhujabalapatnam as on 28-8-96

A Brief Introduction to Vivekachudamani

The Vedas cannot be understood by everyone. Therefore Sri Adi Shankara has written some books conveying the essence of the Vedas in his own words. As these books reflect the very essence of Vedas, they came to be known as Prakarana granthas. The book written by Adi Shankara in his last days was Vivekachudamani. This is a Prakarana grantha, which reflects the essence of Vedas and Upanishads. Sri Adi Shankara said: “If you can understand the things mentioned in the Upanishads, if you can inculcate love for God, how does it matter even if you get innumerable number of births.” This book is a small attempt to convey few abstracts from Vivekachudamani in the words of Sadguru Sri Nannagaru.



If the mind once forgets its own object, it goes out and out; just as a ball if it falls, rolls down and down (the stairs) and does not stop till it reaches the lowest step.

(Vivekachudamani: Verse 325)



If the mind once forgets its own object....Don't forget your goal of attaining Self Realization.

Are you forgetting to take food? No. Are you forgetting to wear clothes? No. Are you forgetting to take bath? No. Are you forgetting to watch movies? No. Similarly don't forget the goal that needs to be attained. Describing the hardships that approach us on forgetting the goal, Sri Acharya says: " If the mind once forgets its own object, it goes out (& out & out, it goes out & out & out) just as a ball if it falls, rolls down (and down

and down) the stairs and does not stop until it reaches the lowest step. Therefore, if you forget your very goal and your very nature ie Self; if you lose the yearning to attain God, the remembrance of God and thereby the goal of attaining God, Sri Acharya describes the hardships that descend upon you. Sri Acharya says: "Suppose the ball in your hand slips down, it will not stay here. Where will it go? It searches for the slope and moves down towards it. Thus it searches for the slope and moves down but does not remain still in the place where it initially fell down. Similarly once you forget your goal of attaining God realization, the eternal bliss, the eternal peace and the ideal of attaining Self Knowledge, you will degrade (in every birth, in every year and on every day) and attain the darker worlds resembling a ball that falls down from the hands and moves down towards the slope.

Look at the water. Suppose you pour down water, it does not stay still. It searches for the slope and travels down towards it. The same is the case even with a ball. You cannot stop the ball. Once you lose the yearning to attain the Supreme, the Self, the Divine, you will not know where it will lead you. You will deteriorate in this very birth. Therefore Sri Acharya says: "It goes, rolls down & down & down and does not stop until it reaches the lowest & lowest step." Sri Acharya implies that when you forget your goal of Self Realization, your life will degrade more in the forthcoming births; further and further in the births thereafter. Your journey will not stop until you get completely degraded. Thus you keep falling down on forgetting your goal.





When once you think of objects of senses, you want to enjoy them; and from that comes desire. That desire engages you to possess, and that engagement takes you away from your real Self. (Vivekachudamani: Verse 326)

As thoughts multiply, the ego also increases and vice-versa. If you contemplate upon worldly things, the ego will increase. If you contemplate upon Self or God, the ego will subside. The sun gives light equally to the good as well as the bad. However everyone make use of that light as per their nature. Suppose you water an orange tree, a banyan tree and an apple tree. In spite of watering them, all the three trees will not yield the same fruit. The orange tree will yield oranges only and the apple tree will yield apples only and not any other fruits. Though the water is the same, the fruit is yielded based on the seed. Similarly, after arriving into this world, you act according to your nature. Though God bestows the same amount of opportunities upon everyone, the same amount of light upon everyone, what are they doing? Everyone is acting according to

their habits and tendencies. Do you understand this? What does it mean? The Sun God is bestowing the same amount of light upon every one. Some people are utilizing the light for good purposes and some other for bad purposes. The Sun God is not asking the good people to do good and the bad people to do bad. They are acting according to their tendencies. There is no mistake of Sun God here. The same is the case even with God. God resembles a big rain. Several seedlings keep sprouting out according to their nature. Suppose there is a tube light. Some people utilize it for the sake of playing cards and some other people for reading the Gita. However the tube light does not dictate them either to play cards or to read the Gita. Therefore they are



playing cards or reading the Gita according to their tendencies. They are in no way related to the tube light. Similarly God is in no way concerned with your merit or demerit. Therefore if you work for attaining the Grace of God, God will bestow you with that thinking faculty which will facilitate in attaining Him. Remember this forever. Whether you speak any word with your mouth or do any work with your hands or think any thought with your mind, your goal should be to please God. As and when God is pleased, He will bestow you with good thinking faculty. Therefore you should work in order to please God. You may think that you are capable enough to do something. But everything happens according to the will of God. What one needs to understand is this. It is enough if you strive for your entire life and digest this single sentence.

This is the first teaching of Bhagavan Sri Ramana: "The entire Jivas act according to the dictate of God. Whatever is to happen will certainly happen. You are not the doer. God makes you act according to your body's destiny. If you understand this, your entire sorrow will subside and you will experience the Bliss." You should grasp this: 'I am not the doer. God alone is the doer.' You can do nothing. The ego cannot do anything. It is because the ego is powerless and the entire power belongs to God.

Without contemplating upon Self and God, if you start contemplating upon sensory objects, what will happen? You would like to enjoy them ie after getting the thought, you would like to enjoy the objects pertaining to that thought. If you don't get the thought, you will not need enjoyment. Therefore only those

who constantly contemplate upon sensory objects will get the desire to enjoy them. Without contemplating upon sensory objects, if you contemplate upon Self or God, your mind will get introverted. What does it imply? It implies that you will get rid of bhoga buddhi (the desire to enjoy sensory objects) and attain yoga buddhi (the desire to attain God). As and when, your contemplation upon sensory objects increases, your bhoga buddhi will also increase. In the same lines, as and when your contemplation upon God or Self increases, your yoga buddhi too increases. Then you will become a yogi. What will happen? You will become a Yogi.

Therefore Sri Acharya says: "Enjoy them and from that comes desire. How do you get the desire? Initially you contemplate upon sensory objects. You will feel a particular thing

(sensory object) to be good within your mind. Then you start contemplating upon it. After contemplating upon it, you will get the desire to attain it. Without contemplating upon it, you cannot get the desire to attain it." Sit down calmly at your home. You are reminded of something or the other. You will get the desire to attain it. Without remembering it, without getting a thought to attain it, you will not get the desire to attain it. You will get the desire to attain it only after remembering it and contemplating upon it. If you do not contemplate upon it, you will not even get the thought of attaining it. Once you get the bhoga buddhi, once you get the desire to enjoy the sensory objects with your senses, the desire to earn more and more money keeps increasing within you. Whatever you see, you feel like attaining it. But who is the seer? It is the Jiva.

What is being seen? It is the nature. Therefore the Jiva is watching the world through his senses. As long as the Jiva remains intact, you keep on taking rebirth. That which is being seen is as much false as the seer. Then why are you taking birth again and again? It is because the nature does not get destroyed as long as the mind doesn't get annihilated. The mind does not die when the body dies. The mind remains intact. Therefore what does the mind need? It needs a body. The mind emerges from the heart and the body emerges from the mind. A bodiless person is devoid of the world and a mindless person is devoid of the body. Here you need to understand this: It is only the body which dies. The mind does not die upon the death of the body. It remains intact. The mind will again get the body according to its nature. On getting the body, it will regain the world. Do

remember this: 'As long as the tendencies (pertaining to Jiva) exist, one cannot stop getting rebirth.' Rebirth which becomes inevitable may be good or bad. A good birth represents a good dream and a bad birth represents a bad dream. Both of them represent dreams only. However a dream will not chase you after waking up from the sleep. Similarly births and deaths, all the matters pertaining to nature, all the matters pertaining to waking state, will not chase you after attaining Self Realization.

That desire engages you to possess and that engagement takes you away from your real Self. Then what will you do? Today you enjoy a particular pleasure and tomorrow you will feel like enjoying some other pleasure. An American writer said thus: "How do some people enjoy the pleasures? They eat a mango.

They first drink the mango juice. Some pulp is left within the mango's nut. They consume even that pulp. They keep on licking the mango's nut with the thought that there is some juice left over. The juice gets finished. They lick the mango's nut to such an extent that it becomes completely white (totally clean) and attains the stature of a dress that is neatly pressed by an iron box. Only then the mango nut is thrown away. Similarly some people neither contemplate upon God nor upon the Self. They keep enjoying the sensual pleasures. They keep on licking the nature and ultimately die.” Even death is of two types. If one is very careful about their food habits, they will die peacefully otherwise they not only trouble themselves but also trouble their family members before their death. Death is inevitable to both ie who take care of their food

habits and those who don't. But those who are careful about their food habits die without causing any suffering to others as well as without undergoing any suffering. However those who are negligent about their food-habits undergo a lot of suffering. Their body also experiences suffering. They ultimately die only after subjecting their family members to a lot of suffering. Who am I? Who is that Jiva? The bhakti, jnana, Japa, dhyana (meditation), puja (worship) etc prevail only when the Jiva exists. When the Jiva doesn't exist, for whom is the Japa or dhyana or bhakti? The disease exists only when one possesses a body. How can the disease prevail when there is no body? The



spiritual practices are needed only when one possesses the tendencies pertaining to Jiva. Why does one require spiritual practices when there are no tendencies? Only the sick need the medicine. Why do the healthy ones need the medicine? Thyagaraja said: "Oh! Rama, Oh! Sri Rama, when one is completely devoid of bad habits and bad tendencies by birth, why do they need any japa or tapas or mantra or tantra? Why do they need any spiritual practices?"

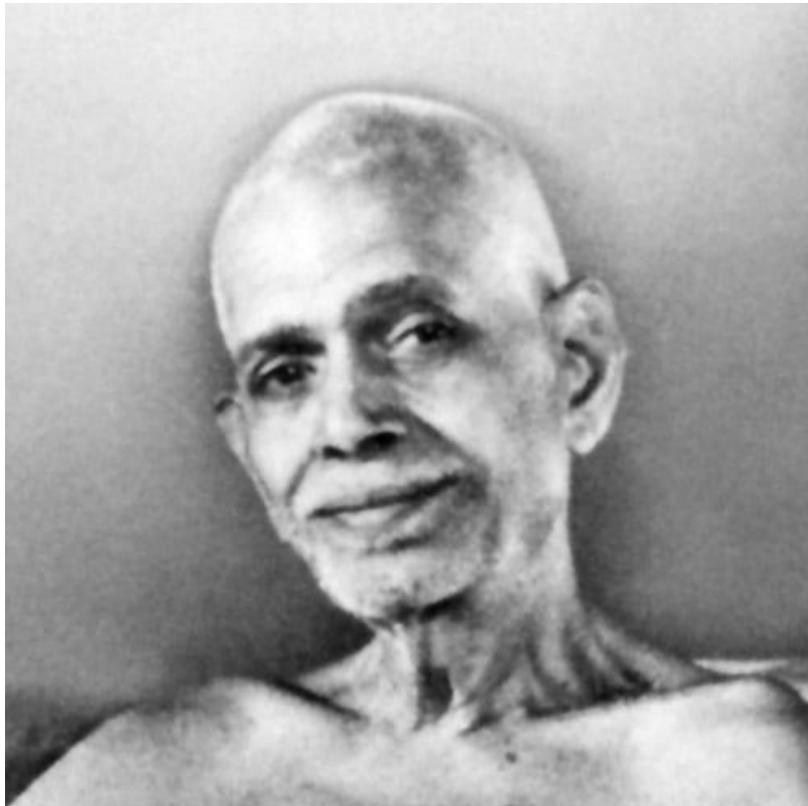
Some people enjoy being praised. Even it is a kind of bhoga buddhi. In order to get ruined, one need not possess a hundred bad habits. One bad habit is enough to get ruined. A single hole is sufficient for leakage of the entire water within a pot. The pot need not possess a hundred holes. Similarly one bad tendency or one bad habit is enough to get

ruined. What Sri Acharya wants to convey is: "As long as you possess this bhoga buddhi to enjoy, as long as you consider enjoyment alone as your very goal, you will be distanced away from your very nature ie Self and from the Truth within." As long as you possess the bhoga buddhi, you get carried away in the vicious cycle of birth and death. No one can protect you then. Recently a Mahatma revealed a secret: "If one can attain Self Knowledge by merely reading books, everyone would have become a Jnani by now. Until and unless one possesses the Grace of a Mahatma or a Sadguru or an incarnation or a good hearted person, one cannot attain Self Knowledge. What can these books do? The Holy Company, the Grace and the Love of an incarnation or a Jnani or a good hearted person or a person with good tendencies only can bring about Self

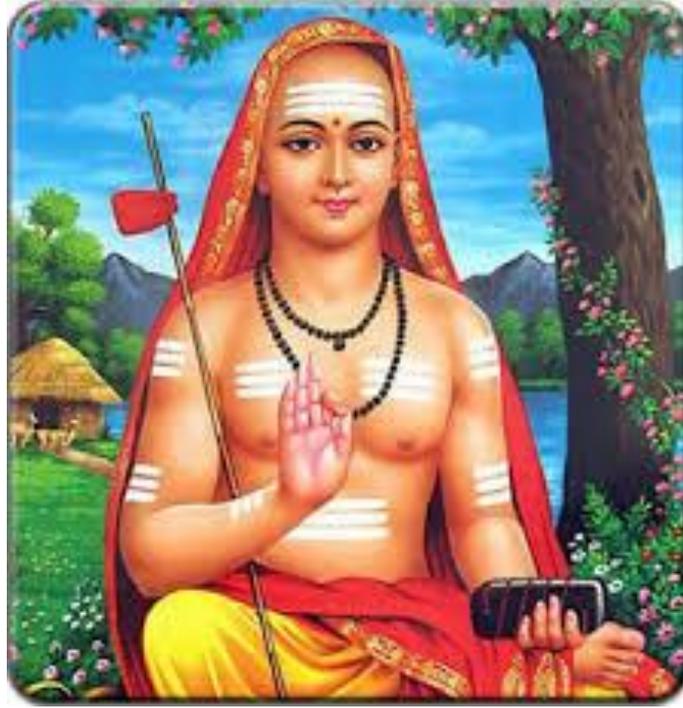
Knowledge. Is Self Knowledge attainable by merely learning few books by heart? Don't get carried away by such illusions." Bhagavan Ramana has said the same: "A chunk of meat trapped in the mouth of a tiger can never escape. Similarly you will attain Self Knowledge only when you are subject to the Grace, Love and & Compassion of a Mahatma but not merely through your chatting or discussion or book reading." Self Knowledge resembles a lamp. When a lamp exists, another lamp can be lightened using it. Similarly with the Holy Company of a Jnani you can get enlightened (lighten your lamp) through His Knowledge (using His lamp). Books cannot enlighten (lighten your lamp) you. As long as you possess bhoga buddhi, you will be distanced away from the Truth. Externally you may seem to be fine. You may be well honoured (ie you may be

garlanded or taken out in processions). However you keep ruining in the source. Ensure that you will not get ruined in the source. These honours & dishonours are as truer as this body (or corpse) is true. Though the names, forms, attributes and colors of everyone are different, the Truth within everyone's Heart is one and the same. Only those who realize this Truth of oneness will become a Jnani, will get liberated and merge within God. Let me tell you a small secret. Don't reveal it to anyone: Your family may constitute of several people. You may be viewing their bodies on a daily basis. When you view their body, you realize that you are not their body. Suppose you are seeing your husband's body. You realize that his body is different from that of yours. Is there anyone here who would like to say that their husband's body and their body are one and the same? No.

Though he represents your husband, his body is different from that of yours. As you are very clear that your husband's body does not belong to you, if you realize that your body also does not belong to you, you will get liberated in this very birth.



Bhagavan Ramana possessed a body and even we possess a body. Bhagavan Ramana ate food and even we are eating food. Then how is Bhagavan Ramana different from us? Bhagavan Ramana had the same feeling towards his body that you get while wearing a shirt. That's the only difference. Whose shirt is it? You call it as 'mine; but never declare yourselves to be the shirt. Similarly a Jnani presumes that the body belongs to Him. As you are very clear in the heart of your hearts that the shirt belongs to you and you are not the shirt, even a Jnani is very clear in presuming that the body belongs to him and He is not the body.



Therefore, with all care, one should try to keep himself recollected and should not be negligent. For the knower of Brahman, there is no greater death than his negligence. One who is careful in remaining in Brahman becomes successful very soon. Therefore be careful and stay in Brahman all the time. (Vivekachudamani: Verse 327)

Sri Acharya says: " Therefore with all care, with all attention, one should try to keep himself recollected and should not be negligent." It is alright as long as the ball exists in your hand. But once the ball slips down, you will not know where it will go. Therefore you should not be negligent. You should not be careless. With all care... it implies that whatever you want to achieve, you should focus on it and concentrate upon it. With all care, with all care.... it implies that your entire attention should be on it. You may be doing anything like eating or cooking or bathing etc., But where should your mind be? It should get completely involved into the work that it is currently doing. A woman who falls in love with a man does not need any yoga or dhyana or bhakti. Her mind naturally dwells upon that man effortlessly. Sri Acharya says that if your love for God is as natural as that

woman's love for her lover, who can prevent you from becoming a Jnani? That woman does not pray: "Oh! Rama, Oh! Krishna, please ensure that my mind dwells upon my lover." But her mind naturally gets attracted towards him. She does not need any effort. She does not need any yoga. As she possesses love for him, her mind naturally contemplates upon him. It may be true that her love is transient. But it is a different matter. Your love for God should resemble that woman's love for her lover. It should be natural. Closing your nose, holding your breath, doing yagnas, wearing silk clothes for the sake of yagnas, lighting the lamp etc.. What kind of love is this? Can't the woman contemplate upon her lover without lighting a lamp? Without any relation with the lighting of the lamp or yoga or bhakti, the mind of that woman contemplates upon her lover

effortlessly and naturally. If you get such a natural love for God, then only you will attain the state of Brahman ie Self Realization. Therefore what is it called? It is called as Natural yoga. Currently you put a portrait of God and try to concentrate upon it with the fear of forgetting Him. You try to make friends with those who perform japa on a daily basis in order to get habituated to japa. But does that woman love her lover in the same manner? No. Her mind naturally dwells upon her lover without any of such efforts. Sri Acharya says that your love for God should resemble her love. You are trying to learn the Love artificially. In spite of not possessing Love for God, you try to go to some house or the other in order to learn the same. Your Love is not natural. It is not normal. You are trying to learn the same. Negligence is forbidden. Carelessness is

forbidden. You cannot attain Self Realization if you are careless. You should be very attentive towards that which you want to achieve. How should you be? You should be very attentive. Sri Ramakrishna said: "If a thief visits your house, what does he do? He keeps observing if everyone is fast asleep or not. If they have not yet slept, he keeps waiting for them to sleep. He remains very cautious so that he can steal when everyone falls asleep. He observes whether everyone is fast asleep or not. But does he sleep? No. He remains wide awake. His entire concentration lies upon the things that he would like to steal. Similarly your entire concentration should be upon God. As the thief wants to steal and completely concentrates upon the things that



he wants to steal, can he ever fall asleep? No. Similarly you should make an effort to attain God. You should not be negligent. You should not be careless. You should not be inefficient. Be efficient. Inefficiency is forbidden. You should be efficient, wise and intelligent in order to attain spiritual evolution. Inefficiency is forbidden. You should not be negligent. For the knower of Brahman, there is no greater death than his negligence. Suppose you keep inhaling and exhaling air but don't make any effort to attain God, you are equivalent to a dead person. Though you are very much alive, you are equivalent to dead. If you are not making any effort to transcend your habits and inner nature, you are equivalent to dead inspite of inhaling and exhaling air. You may not be taken to a burial ground. But from a spiritual perspective, you are equivalent to dead. You

may keep inhaling or exhaling air but you are equivalent to dead. I am not telling this (Sri Nannagaru). It is Sri Acharya who is saying this. One who is careful in remaining in Brahman becomes successful very soon. Whether you sit or stand or eat, you should constantly contemplate upon Brahman. You should not be negligent in possessing the intense desire to attain Brahman. As you possess a body, you may carry out your routine activities to feed your body. But you should not be negligent in possessing the intense desire to attain the feet of God and in attaining God realization. Whether you sit or stand or eat, you must constantly remember, see and listen about that which you want to attain ie Brahman or God.



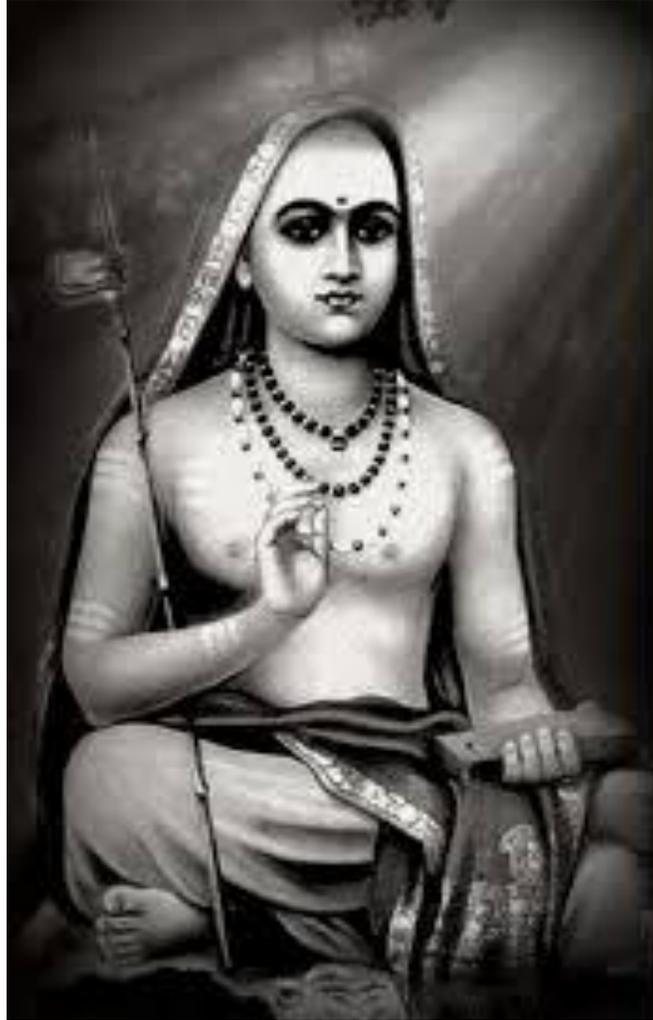
Holy Mother Sarada used to bear the worldly people to a certain extent. However if anyone talked about the worldly things in front of Sri Ramakrishna, he would shout at them: "Please stop. It gives me headache. Please go away. Your words give me headache. Please shut your mouth. If you can't shut your mouth, please get away." He did not care whether the person he was talking to was a minister or a billionaire. He would only say: ' Please get away. Please go away. Please stop. It gives me headache.' You need not limit God to your puja room.

Irrespective of whether your body is in Arunachala or not, you should constantly contemplate upon God. That contemplation should become natural. If it becomes natural, it will be called as Sahaja yoga. God can be attained even through Sahaja (natural) yoga. It becomes very easy to attain God. It becomes successful very soon. If you can establish the mental contact with God, your success will not get postponed. You will become successful instantly. God will not delay in bestowing you with Self Knowledge. Be careful. Don't be careless even for a second.



Sri Acharya says: "Your bodies may look beautiful. Your eyes and nose may look attractive. You may possess a lot of wealth. You may be highly qualified. You may possess great power and position. Don't get amused by them. All these are equivalent to a dream. They are as true as your body. Today you see this body. But you are not sure what will become of it tomorrow. Therefore you need to think of this. You need to attain the deathless Truth." The bodies that look green today will perish tomorrow. Can't you give at least that importance to the deathless imperishable Truth within your heart which is being given to the perishable body? Are you not aware of this little caution to be taken? What is Sri Acharya trying to convey here? Be careful and stay in the Brahman all the time. As you possess body mindedness for all the 24 hours, as this body

mindedness is very natural to you, possess the Consciousness pertaining to Self forever ie all the time till your body exists. Be careful. Don't be negligent in possessing that Self Consciousness and in having devotion towards God & Guru. What does he say? He asks you to be careful. Be very careful. You are not aware when your body will expire. Don't get amused looking at such transient body. Some of you may be golden birds. Whatever is visible today may not exist tomorrow. Be careful. Don't be negligent. Don't become negligent in realizing the Truth. Be careful.



Once you fall back from your real Self, you have fallen down. When one has fallen down, there is no hope for him.

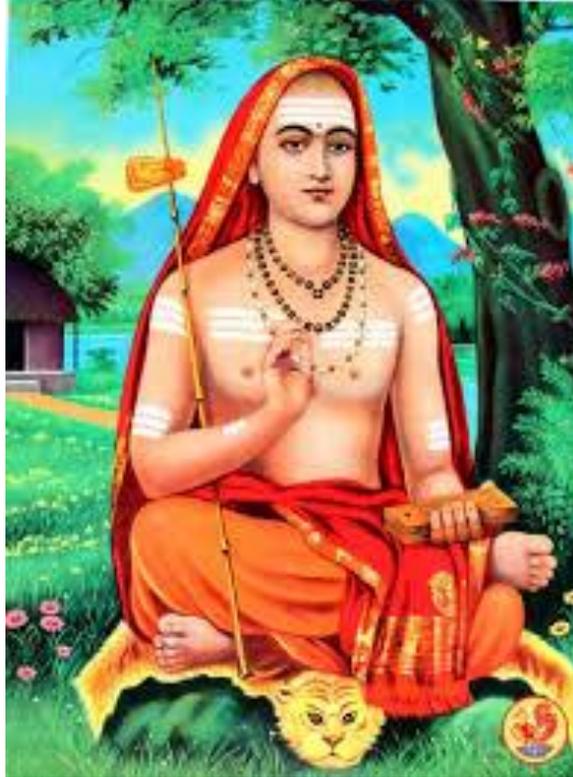
(Vivekachudamani: Verse 328)

Once if you fall back from your real Self, if you have been separated from God, it implies that you have fallen down. The unworthy or dishonourable state becomes inevitable. When one has fallen down, there is no hope for him. You may descend down to such a state that you may not be able to rise back again even on making a great effort. When you can't afford to reform yourselves when there is light, how can you try to do it in the darkness? When you cannot perform spiritual practices while possessing a body, how can you perform them after its death? Remember one more thing. The body expires and every time the body dies, another body is attained. You don't have the opportunity to perform spiritual practices in that gap between death and rebirth. This is the point that Sri Acharya wants to insist upon: 'Don't waste your time, don't waste your

energy, don't waste your intelligence, develop your intelligence; develop your intuition.' When the body expires, it takes another 5-6 years to get another body. This time period cannot be utilized to perform spiritual practices and gets wasted. You will need another body to perform spiritual practices. In spite of getting a new body, all your tendencies remain unchanged. You will have to perform spiritual practices in your new body in order to get rid of your tendencies. Therefore not even a single tendency can be annihilated in this time gap between the death and the rebirth. Moreover the Upanishads declare this very beautifully: "As a great miser preserves his money, even God within your Heart preserves your each and every tendency after death and returns them in your next birth." Once the disease gets worsened, there will not be any opportunity to

regain back the health. Similarly once you get degraded, even if you get an intense desire to attain God, you may not get the opportunity to attain Him. He who is free even in this body, he is free without a body also. Sri Acharya says: "Don't expect that something will happen after death. Don't become insane through such expectations. Your body turns into ashes after death. You get separated from your body. Don't possess very high expectations that something will happen after death. You will get only that which you earned through hard work.





He who is free even in this body, he is free without a body also. He who cannot make himself free in this body- how can he be free when there is no body? So try to be free in this body itself.

(Vivekachudamani: Verse 329)

He who is free even in this body.... the freedom that you have attained in this body, the extent of proximity towards God that you have attained while being in this body, the extent of Self Knowledge that you have earned while being in this body, the extent of maturity that you have attained while being in this body, only that will be retained after the death (he is free without a body also.) You will not attain anything new. Sri Acharya says: "Let's earn the liberation when the body is very much alive. The body expires after a while. The liberation continues even after the body's death." If you cannot attain liberation when the body is very much alive, don't be in an illusion that liberation can be gained after the body's death. Therefore whatever you earn when the body is alive will continue to exist even after its death. Suppose you have attained liberation while

being alive, you will not have any further journeys after death. Sri Acharya is narrating about the Brahman here. What is its nature? Brahman exists as Peace, Knowledge and Bliss. It exists as one and only one. You continue in that state



even after losing your body. Therefore the state that you have attained when your body is alive will continue to exist even after your body's death. However do not expect that something will be achieved after death. Sri Acharya is indicating here that Grace Marks will not be given. If you do not experience peace, bliss and freedom when you are very much

alive, how do you expect to achieve them after death? Can you attain them even if you expect? No, it can never happen. Whatever has to be attained should be here and now. Once you attain such a state, it will never get disturbed or depleted even when your body turns into ashes. Then you need not come or go. There will not be going or coming anymore. You will become Master to the kingdom of Peace. You will flow in the ocean of Peace. You will become breathless in the ocean of Bliss. What cannot be attained when the body is alive, how can you attain it after the body's death? If you are not free when the body is alive, if you cannot attain liberation when the body is alive, it is not fair to expect liberation after your body's death. Though you may expect the same, you cannot achieve it.



One who desires liberation is called as mumukshu and the one who tries to attain Self Knowledge is called as Jignasu. Sri Acharya says: "Oh! Mumukshus, Oh! Jignasus, my dear friends, my instruction to you all is: Try to be free in this body itself. Try to attain liberation, try to attain freedom, when your body is very much alive. You don't have any opportunity to try (or perform spiritual practices) after your body's death.

When this wise man, the knower of Brahman, sees even a little difference from Brahman then comes fear for him, because that difference is nothing but the outcome of ignorance.

(Vivekachudamani : Verse 330)

Therefore if after the instructions of the scriptures, laws and logic- when all these deny this separateness- yet, one sees separateness from Brahman and thinks this separateness as his own self, then he is subject to sorrow over and over again, like the one who does wrong things, such as stealing etc.,

(Vivekachudamani: Verse 331)

Sri Acharya says: "I am telling something about differentiating faculty. It is alright if you don't care my words. But it is the suggestion of the scriptures, laws, logic and several incarnations that the differentiating faculty should get annihilated. It doesn't matter if you don't care my words. At least pay attention to their words. The scriptures, laws, puranas, pandits, mahatmas and incarnations have suggested making an attempt to get rid of this differentiating faculty. It is alright even if you don't care my words. At least pay attention to the above words of my predecessors who have narrated it sincerely. Whether it is me or my predecessors or the Vedas or the Supreme Lord Krishna or the Supreme Lord Rama or the Supreme Lord Shiva or whomever you consider as God has always insisted to get rid of this differentiating faculty. In spite of being told by

so many people, one sees separateness from Brahman. No one makes an attempt to merge into Brahman and get rid of differentiating faculty. Until and unless you merge into Brahman, the differentiating faculty will not get annihilated. In spite of being suggested by several people, you don't even get the thought of destroying your differentiating faculty! You may have performed several spiritual practices or travelled to several pilgrim centers; but without the Grace of Guru, without the Grace of God, you cannot get liberated and cannot attain Self Knowledge. You don't have the experience of Truth; yet you don't repent for it. I don't regret for your state. But you strongly believe the false to be true. The great gurus and acharyas have preached only to release you from that false 'i'. You have solely trusted the false 'i', the body bound 'i', the 'i' which is

subject to ups and downs to be true. Who can drag you out from this foolishness? Other than Guru or Acharya, no one else can do the same. The books cannot drag you



out from that foolishness. As long as you believe the false to be true, these hardships, losses, sorrows and burdens will chase you in each and every birth. You may not get the same hardship in the next birth that you experienced in this birth. However you will certainly get a new hardship. As long as you believe the false to be true, birth and death become inevitable. The sorrow keeps agonizing you continuously. How long? As long as you consider the false to be true, the sorrow, pain and disappointment

become inevitable. Over & over & over& over & over & over, again & again ie repeatedly you will get new births and also deaths. The bodies constantly arrive and expire (convert into ashes). They roam on some portion of the earth. You will again get new bodies as the old bodies get burnt. The hardships, sorrows and losses involved in this birth and death will never leave you. The sorrow keeps agonizing you.

As long as the Jiva believes the false to be true, he will have to face hardships in future births resembling sugarcane that gets crushed into juice by a machine. Thus the bodies take birth and expire constantly in this flow of nature. The relatives also change when the body changes. The old bondages vanish with the separation from the old relatives. But new bondages emerge with the arrival of new relatives. Though there is separation from old

chains there is emergence of bondage from new chains. Therefore as long as you consider the false to be true, new bondages, new bodies, new burdens and new hardships become inevitable. They keep chasing you. It is inevitable as long as you don't experience the naked Truth within your Heart. How long? Over & over & over & over & over & over, again & again. They keep on coming repeatedly. None can stop this flow of nature. Do you wait for someone to come and cook your food on a daily basis? No. You cook your own food. Likewise you prepare your own coffee and drink it. Similarly perform the spiritual practices on your own and get liberated. You become your own relative when you perform the spiritual practices on your own. All your external relatives merely bind you but don't liberate you. Make efforts on your own and experience the God within your Heart. Why do you wait for the

arrival of someone else? Make your own effort then Grace will come on its own. Do not ruin yourselves. Reform yourself and get liberated. Experience the eternal Bliss ie the bliss pertaining to liberation when you are very much alive. When a thief steals something, he will be chased by the household members of the house where he conducts the theft as well as by the police. Out of fear, the thief hides himself somewhere or the other. Sri Acharya says that your hardships resemble that of the thief as long as you consider the false to be true. The household members as well as the police keep searching for the thief. The thief hides himself in some place or the other. However the guilt of having performed the theft keeps chasing him. Even if the household members and the police fail to catch the thief, the thief cannot escape from Yama dharmaraja, the Lord of Death. He

falls directly into the clutches of Yama dharma raja, the Lord of death. Over, again & again... It implies that as long as the ignorance exists, you will be chased by ignorance in each and every birth and become subject to sorrow and hardships resembling the thief, who is chased by the house-hold members and police on conducting a theft. You will experience the hell when you are very much alive. You will not attain the hell after death. As long as you consider the false to be true, you will experience the sorrow of hell in this very body when you are very much alive. As the thieves are chased by the police, even you will be chased by the sorrows, hardships, burdens, disappointments and tensions repeatedly again and again until the Truth within your Heart is realized. How long will they chase you? As long as you realize the Truth, you will be chased by infinite sorrow. Until you

realize the Truth, you cannot attain the sorrow less state. The disturbance in this birth may not get carried forward to the next birth. But you may get some other disturbance in the next birth. The sorrow of this birth may not get carried forward to the next birth. But you may get the sorrow in some other form in the next birth. Do you understand? If your death is caused by cancer in the current birth, it is not necessary that you will die due to cancer in the next birth too. You may die due to some other reason. Suppose your body is currently subject to some kind of suffering, the same suffering need not continue in the forthcoming body. The suffering may come in some other form. Some kind of suffering or sorrow or difficulty will keep chasing you. Till when? Until the deathless Truth and the Supreme God within your Heart is revealed as 'I'. Until and unless the differentiating faculty is

annihilated, the Truth is not revealed. Until the Truth is revealed and God is experienced, the disturbance keeps chasing you again and again. God resides within your Heart, in the temple as well as in Kailasa. However God in the temple or in Kailasa is as true as the body. Meritorious deeds beget good and sinful deeds beget bad. Even these represent relative truth only. Only God within your Heart represents absolute Truth, the naked Truth. He is birth less as well as deathless. Even while possessing the differentiating faculty, you can see God by visiting the temple or see Him in Kailasa by performing some meritorious deeds. However as long as you possess the differentiating faculty, God within your Heart is not revealed.

What else can Sri Acharya tell? He has tried his level best to take you nearer to the Truth through his message.



