

Sadguru, the dispeller of
Inner darkness



Compiled from the speeches of
Sadguru Sri Nannagaru



The help done by the Guru has to be perceived but the Guru need not be visible. You must be benefitted, you must attain the required peace and knowledge but Nannagaru should not be visible. You must not even get the thought that the work is being done by Nannagaru. Only then Nannagaru can be called as Nannagaru in a true sense. I(Nannagaru) should not be visible but you must all attain that which you have to attain. *-Sadguru Sri Nannagaru*

Guru - An Introduction



The dispeller of the darkness of ignorance is called as Guru. With whomever our mind gets harmonized, He is only our Guru. In whose presence, our mind subsides and all its wanderings cease to exist effortlessly, we experience the unworldly Bliss, our tolerance and patience increases, we get immense attraction resembling the iron filings getting attracted towards magnet, He is only our Guru. In whose presence, we develop equanimity, our bad thinking faculty reduces and good heartedness increases, the craving to know ourselves increases, the yearning to transcend the nature and the vicious cycle of births and deaths increases, He is only our Guru. In whose presence we are able to see only the Guru in every one and everywhere, He is only our Guru. We need not look for a Guru in the market.

Normally, there is no relationship between our words and thoughts. They are always different. Guru ensures that our words and thoughts are harmonized.

Only a Self Realized Master is eligible for the word Guru. Guru is not different from God. As it is difficult to adore the formless God, out of Love for Jivas (individual soul), God Himself takes a form and incarnates as Guru. There is nothing equivalent to the Grace of Guru. He is our Guru, who reduces the force of our habits, introverts our mind and bestows us with Self Knowledge. It is our Guru alone who chases and protects us throughout our births until we get liberated. Not everyone who declares themselves as Guru become a Guru. Whoever chants mantra does not become a Guru. Only the One who introverts our mind with the initiation

of a mantra is eligible to be called as Guru. A person with untainted credentials is eligible to become Guru. The Mahatma whose sight awakens our consciousness, the purest of the pure whose words chases us, the sacred man by touching whose feet our mind gets introverted, the Holy man whose presence takes us to the Ultimate- He alone is our Guru. One who expects something from us is not a Guru but a Burden! We can never clear the debt of our Guru who bestows us with Self Realization. The only way to clear the debt of Guru is to attain the state of Guru.

Guru is not an alien to us. As we keep on worshipping God, meditate upon Him and yearn for Him, God Himself takes a form and appears as our Guru. Only on experiencing the Truth, we will understand that the Truth has assumed a

form to reveal itself. Until then we won't understand it. There is no question of the indweller forgetting as to what we need. Guru exists everywhere (outside, inside, up, down etc). He gives us the required lift on the arrival of the appropriate time. It is very difficult to get harmonized with the Guru. It is not so easy to get connected to Him. As long as we have weaknesses, Guru's help is required. It is because we cannot get released from our weaknesses without His Grace. Guru will not abandon us till He awakens us from the sleep of ignorance or ego. Guru does not require a body. We don't realize it until He accepts a form and unites us within Him. Guru's sight, words, behaviour as well as His every moment is but His Grace. Guru's very form is Grace. Guru guides us in each and every moment. We know that our mind is getting

extroverted. Though we are not aware of the reason for it, the indwelling God knows the same. The Guru weakens the tendencies that are extroverting our mind. He weakens the diseases within our body and mind. It is said that Knowledge acquired without Guru is blind knowledge. It is better to learn directly from a Gururather than learning from the books.

Some people think: "It is enough if we watch cinemas, eat all the available grass and then die". For such people body alone is truth; body alone is Self; body alone is everything. They are always concerned about what they are eating or what they are wearing or what cinemas they are watching and nothing else. Their care of address is only garment's shop. Such people presume the gross to be Consciousness. The false seems to be true for them. Their only goal is to

make the body happy as far as possible. That is all. They consider themselves to be non-existent when their body dies. They are always concerned only about the gross objects. However a devotee is always concerned about God. A body minded person sees only gross objects everywhere whereas a devotee sees only God everywhere by the Grace of Guru. Nowadays some people say that they are not able to enjoy. Guru destroys all such crazy thoughts within us. They talk thus as they don't know what is meant by true joy and are ignorant of the place where it can be found. It is only Guru who annihilates our body mindedness. So can we conclude that the Jiva (individual soul) has no end? No, there is an end to the journeys made by Jiva. The Jiva ceases to exist once He attains Self Realization and this Self Realization cannot be attained without Guru's

Grace. The Jiva travels to several other worlds after his death. However those worlds are as true as the Jiva. No Jiva can attain that state of equanimity, Bliss, Peace and Knowledge without the Grace of Guru.

As long as we desire for Self Realization, as long as we remain as seekers of Truth, we need the help of Guru. Guru exists as Self within us. Therefore as long as our duality is not annihilated, Guru is required. Initially we may consider Guru to be apart from us. Even Guru observes as to what we think about Him. Guru gradually enables us to overcome the faculty of differentiation and bestows us with the faculty of Oneness. He thereby leads us to the fearless state and grants us liberation. All these sermons, writings, words etc., are carried on by Guru casually. As long as the Guru does not

release us from the differentiating faculty, He will not abandon us.

Without Self Realization, there is no Realization of the Divinity. Without the realization of the Divinity, (Self) Knowledge cannot be attained. Knowledge does not imply information. That which is grasped by the senses cannot be called as Knowledge. It is merely information. Information is different from Knowledge. There is a Truth within our Heart. If we are able to experience it as it is, it is called as (Self) Knowledge. Knowledge does not imply compiling the information pertaining to the world with our senses. Knowing that there are 23 states in Andhra Pradesh is not Knowledge. Knowledge implies experiencing the Truth within us. Only then we get released from death. This is the principle involved here. All that is compiled

by the senses is merely information. That is not true knowledge. That is not faithful Knowledge. That is not loyal Knowledge. Information cannot release us from death. Only Self Knowledge can release us from death. It is Guru only who bestows us with Self Knowledge.

Guru's Silence is much greater than all the scriptures. No book can describe the Grace of Guru. No mouth can describe the same. It is beyond the words. We may hear a lot of sermons and also perform several spiritual practices. We do not even have the power to recognize the intensity or progress of our spiritual practices. We may think that we are not at all evolving. But we are not aware as to how far we have progressed. Guru takes care of the same. We may not even be able to recognize the process happening within. The Guru takes care of all

these. But how long does He take care? As long as the disease persists, the patient is retained in a hospital. Same is the case even with the Guru. Until we get merged with the Guru (as the river merges with the ocean), He takes care of us. Guru implies Self only. There is no existence for Guru or God or Jiva or world apart from the Self. It seems as if silver exists in a pearl shell. But does the silver really exist in the pear shell? No. As silver doesn't exist in a pearl shell even peace does not exist in this world. Guru is the most compassionate one. Only out of Grace, He says that the existence of peace in this world is as true as the existence of silver in a pearl shell. Though nothing exists externally, we feel as if something exists. It is only our ego which makes us think so. Therefore, in spite of writing any number of books or giving any number of

sermons, who can describe the glory of Guru's Silence, Power and Peace? It is beyond the written and spoken expression.

We must have gratitude towards Guru. One who teaches us in schools and colleges is not our Guru. He is our Guru, who watches our behaviour, who preaches us how to get rid of our weaknesses, who not only grants us the required power to overcome our weaknesses but also releases us from them. Guru is not merely a preacher. He accepts a lot of responsibility. Guru, slowly and steadily, tries to merge our individual 'i' into the Universal 'I'. Even if we become anxious, He would not. Sometimes, He subjects us to pain and gauges our eligibility to attain Self Realization. If we do not yet deserve, He will wait for our sake. After a certain period of time, He again examines whether we are eligible enough

or not. Thus He brings about our maturity. Once we become 100% sweet and 100% fit enough, He will swallow us. He is Guru. It is only our mind which forms an obstacle in attaining the state of Self realization. The Guru's work constitutes of swallowing our mind even without our knowledge. It is invisible to our eyes. Guru implies a great ocean. Guru is as wide as the sky and as deep as the ocean. He is limitless. Why does He talk to us so sweetly? It is only to drag us into that great ocean. Currently we are limited to our body and mind but once we reach that great ocean, we will become limitless. Though we may not like to merge in that ocean with the fear of losing our name and form, once we get the Grace of Guru, we will be dragged into that ocean irrespective of our likes and dislikes. Such is the force of Guru's Grace.

Thought emanates from tendency or vasana; Action arises from thought; when we enjoy the fruit of action, it creates the tendency or vasana which begets the thought. This is the vicious circle of Karma. We cannot get out of it without the Grace of Guru. This is only called as Samsara. Samsara doesn't refer to our family. The indwelling Guru points out our defects. When we try to get rid of them, He will help us out. Whoever is subject to Guru's Grace get liberated. Guru's Grace is most powerful. We must make an effort to get rid of our tendencies that form an obstacle in attaining Self Knowledge. We must not possess any doubts. If we have any doubts, we must humbly take the refuge of a Guru and get them clarified.

If Guru has caught hold of us, then remember it to be a relation of several births. If

we catch hold of Guru and keep changing Gurus for every ten days on the advice of our fellowmen, such relationships do not sustain. Such Gurus speak out something but internally they may possess some other desires or may crave for honour or may desire the glorification of their egos.

When we approach a Guru, we must never desire anything. We must not display our arrogance. Some people vomit out their flaws in the presence of Guru. The Guru tries to eradicate them but does not identify himself with them. One who identifies himself with them cannot be called Guru; he is merely a Jiva.

There existed a Guru in Germany. Many people used to visit Him. Once He was asked: "Why are people flocking to you but not coming to us?" The Guru replied: " People are attracted

towards me as I am aware of the following two things: a) I am aware that I have done nothing (I am not the doer) b) I am aware that I know nothing. The work is performed by the body but the mind declares that it has done the work. Therefore we are restricted to body and mind. The Self within is in no way related to them. The Truth within our Heart never thinks that it is omniscient. It is only our intellect which states that it knows everything. We identify ourselves with our intellect and not with the Truth within the Heart. As the German Guru transcended his intellect, he was adored by people.

The Lord said in the Gita: "Until and unless we have not performed spiritual practices for several births or don't have the merit of several births or have not performed good deeds in several births, our face will not even turn

towards the Lord. We will not even get the thought of getting released from death." Therefore we need to possess the strength of Merit in order to recognize the Guru.

Several people preach: "Get rid of attachment, get rid of attachment." But one should not sacrifice their attachment towards Mahatmas, Maharishis, Holy people and Gurus.

The Need for taking refuge in the Guru



When we need a Guru in order to acquire the worldly Knowledge, shouldn't we possess a Guru to attain Self Knowledge?

In the Bhagavad Gita, Lord Krishna said:

TAD VIDDHI PRANIPATENA
PARIPRASHNENA SEVAYA
UPADEKSHYANTI TE' JNANAM
JNANINAS TATVA DARSHINAH

He is a Jnani who experiences (darshinaha) Self (tatva) as his very nature. Only a Jnani is eligible to be a Guru. Only when a Jnani/Guru preaches us the Self Knowledge, can we grasp or understand. Else is it possible for us to understand the same? Hence Know That (which



is omnipresent and beyond birth and death i.e., Self) by prostrating to the Guru wholeheartedly without any crookedness, by asking (the Guru) with great reverence (We should ask in such a manner that even if the Guru is suffering from ill-health, he will become ready to answer us being impressed by the methodology of our questioning) and by serving the Guru (The Guru must be honored; We should look after His needs).Therefore the Lord implied: "Increase

your sattvic quality, approach a Guru and ask Him faithfully to learn about Self Knowledge."

Bhagavan Ramana said: "Catch hold of the Guru. Do not forsake Him. Take refuge in the Guru. Listen to whatever He speaks. Serve the Guru. As and when you keep serving the Gurus or Mahatmas or Maharishis, and listen to their words, you will understand the very purpose of your birth and the reasons for your sorrow. Once you become aware of the reasons for your sorrow, Guru starts expelling them. Guru does this even without your knowledge. Once the Guru expels the reasons for your sorrow, you will have no relationship with your births and sorrows. Hence Guru is the one who graciously expels the reasons of your sorrow." Therefore once we start serving the Guru, He reveals us

the reasons of our sorrow. He does not stop there but also releases us from it.

Once, a devotee asked Bhagavan Ramana: "Jiddu Krishnamurthy said in one of his speeches in Madras that one can attain Self Knowledge even without a Guru. But you are narrating us the glory of Guru. Do we need a Guru for attaining the Truth?" Bhagavan replied: "J.K might have attained Self Knowledge without the help of a Guru. He might not have required a Guru. But how does He know that the others do not require a Guru for attaining Self Knowledge? Who is he to tell that the others do not require a Guru?" Guru's guidance is required in each and every step.

When a devotee was asked if he was being tortured by any tendencies, he replied: "Currently I don't have any suffering due to

tendencies. But this doesn't indicate that I lack tendencies. Today I am alright but I can't say about tomorrow. Today I am peaceful. How can I say that I don't possess rajas? My Peace vanishes when the rajas advents. If I say that I will be peaceful forever, I will be deceiving not only you but also myself." What he said is absolutely right. It is a wonderful expression. There is 100% accuracy. Guru's help is required till all the tendencies get annihilated.

Profound expressions on Guru



 The Bliss contained in the Guru exists even within us. Guru tries to get rid of the obstacles that form a hurdle in enjoying the Supreme Bliss as enjoyed by Him.

 Guru is the one who bestows us with introversion and divine vision.

 He is not a Guru who swallows our money. He is a Guru who swallows our sorrow.

 Only He is eligible to be called Guru who experiences the Self within and also makes us experience the same.

 It is Guru who generates good thoughts within us and also sustains the same. It is Guru who inspires us to perform good deeds. It is Guru who

eradicates the foul thinking within us. Everything is Guru only.

 He is Guru in a true sense who stops us from contemplating upon Non Self and ensures that our mind settles down in the Self. Not everyone is eligible as well as capable of contemplating upon Self. When we are unable to contemplate upon the formless Self, our mind gets annihilated when we contemplate upon Guru or God.

 Whatever Truth or Consciousness we are trying to attain, Guru Himself is that Truth. For attaining which (Self) we are performing pujas, japas, meditations, pilgrimages and all kinds of spiritual practices like sense control and self control, Guru is already that (Self). One look, one

word and one touch of such a Guru is enough to introvert us.

 Guru implies the bestower of Self Knowledge. He is the incision to our ego.

 It is Guru who bestows us with devotion. It is Guru who grants us the faculty of getting released from ignorance. It is Guru who settles us within Brahman and also enables us to abide in the Brahman. Everything is Guru only.

 There is a Truth within our heart. Until we reach the same, we cannot get released from these births, flaws in the mind and nature related qualities. He is Guru who reveals the Truth within our Heart and enables us to reach the same. As long as the Truth within is not revealed to us, we

will presume the false to be truth. Therefore Guru has to interfere at some point of time. He interferes and bestows us with Self Knowledge even if we make a little self effort. Such is His glory.

 One who increases our bondage is not our Guru but our burden. Only He is a true Guru who releases us from bondage. He is our Guru who leads us from darkness into light, from ignorance into Knowledge and from mortality to Immortality. He is our Guru who enables us to transcend our desire and death.

 He is only our Guru, on looking at whom our faith becomes firm and devotion gets evolved. Here neither scholarship nor wealth nor any external processes are being referred to. On

looking at whom we experience Peace and Bliss, He is only our Guru. In whose presence we feel the happiness of experiencing the soothing cool breeze in summer; we can accept only Him as our Guru.

 He is only our Guru who bestows introversion to our extroverting mind. He is only our Guru who chases us till we attain the state that He has attained. Suppose our body expires within that time, our relatives and friends abandon us. Everyone may abandon us but not the Guru.

 Guru is the one who preaches us and not the one who tortures us. The one who tries to eradicate our ego and helps us accordingly is called as our Guru. Our parents give us clothes

and food but our ignorance has to be eradicated only by our Guru.

 If the mango represents God, the juice within the mango represents the Guru. The Guru does not write the judgment resembling God. He tries His best to bestow us with the state that He has attained. The Guru clearly points out the pettiness and insipidity involved in taking birth, in experiencing death and in enjoying sensory objects and pleasures. The Guru is not concerned with our right thinking or wrong thinking. God may be concerned with them as he grants us the marks (grants us the fruit of our actions). God includes nut, fiber and the skin (pertaining to mango) but Guru implies juice only. The juice can be easily swallowed and it doesn't get stuck in the throat (unlike the mango).

 If God represents sugar cane, Guru represents the juice contained in it. Sugarcane contains the skin, fiber, juice etc., Therefore God contains everything. But Guru does not possess all these. Guru represents only the juice in the sugar cane. Though God would like to punish us, Guru would like to rescue us from punishment. Such is the glory of Guru.

 One who merges us with God is only our Guru. The feet of Guru resemble a boat that helps us in transcending the vicious circle of birth and death. Our relationship with our relatives, friends, surroundings and parties is not true. It is all delusion. Nothing exists once we close our eyes. Our relationship with the Guru continues for several births. Irrespective of where we are born again, we will be attracted by the Guru. The day

we don't remember God or do not contemplate upon Guru, it is equivalent to the day of our death.

 Guru is only Brahma; Guru is only Vishnu; Guru is only Maheshwara ie., It implies that Guru carries on the work of the Trinity. Who is Guru? Guru implies Self, Brahman and Supreme Consciousness. Guru performs the work done by all the gods.

 Even if God gets angered with us, it is Guru only who protects us from the same. Guru just swallows off that anger.

 God is equivalent to a judge. He gives us good results for good actions and bad results for bad actions. However Guru is equivalent to a father.

He reduces the severity of the punishment bestowed by God as per our destiny. Guru implies our protector. If the entire Compassion of God takes a human form, then it is called as Guru.

Who else can be a greater friend or a relative than the Guru who prevents the arising of the unwarranted and unwanted thoughts within us that hinder our journey towards Heart?

The *Power* of Guru is tremendous



Guru removes the internal darkness:

One cannot attain Self Realization without the Grace of Guru. Trying to attain Self Realization by merely reading books is equivalent to trying to extract juice out of a mango made of wax. Guru alone bestows us with the eligibility to attain Self Realization. He gives us everything as well as grants us liberation in the end. The sun removes the external darkness whereas *the internal darkness ie ignorance is annihilated only by the Guru*. Hence Guru is the embodiment of Self Knowledge.

Guru bestows us with courage:

Suppose we are subject to fear, *Guru bestows us with courage* and cultivates self confidence within us. Even if the entire world stands against us, He would ensure that we will stand on our

own feet. Guru takes us to the fearless state even without our knowledge when we are subject to fear. We will feel: "What is this? I have become so courageous! Prior to this I would have fled on merely looking at a cat. But now I have become ready to fight even with a tiger! Even if I die in the hands of a tiger, I will attain heaven. It doesn't matter whether I face victory or defeat."



When Swami Vivekananda's name was called out to deliver his message in the Parliament of religions held in Chicago, Swamiji felt tensed and asked the convener to call him later. After some time when the convener called out Swamiji's name, Swamiji again requested the convener to postpone His speech. However the convener did not consent and told Swamiji that it was His last chance. Therefore Swamiji stood up and came forward to deliver His message. Initially He felt quite tensed. However when He addressed: 'Sisters and Brothers of America', there was loud applause from the audience that boosted His confidence and thereafter Swamiji delivered his message so confidently that He became world-famous within an overnight. Here the loud applause from the audience was only due the Grace of Sri Ramakrishna.

Guru releases us from our worldly affairs:

Guru does not increase our worldly affairs. *He releases us from our worldly affairs* very naturally and normally even without our Knowledge. If we are anxious, Guru does not increase our anxiety. He helps us to overcome those worldly affairs and anxieties. He releases us from our worldly affairs, agitations and tensions even without our knowledge.

Guru bestows us with devotion:

We may repent for not being able to recognize the glory of Guru or grasp the glory of the Divine. One cannot attain Knowledge and Power without possessing devotion. When we repent for not possessing devotion towards God, *Guru bestows us with devotion*. Such is the glory of Guru and the Supreme God. If there is at least a little

devotion within us, then in order to convert that seed into a tree, Guru extends His help in all the periods of time. The Lord of everything ie God Himself takes the form of Guru to reduce our ego (or doer-ship), to take us to the egoless state and thereby bestow His Grace in the form of Self Realization.

Guru annihilates the serpent like tendencies:

What exists within us is neither an ocean of curd nor an ocean of milk nor an ocean of salt. It is an ocean of Bliss, an ocean of Peace and an ocean of Knowledge. *Guru annihilates the serpent like tendencies* that form an obstacle from immersing in that ocean.

Guru liberates us within a fraction of second:

Guru grants us the happiness that is experienced in Kailasa or Vaikunta *within a fraction of a second*. He decorates us with Self Knowledge with a single glance or a single word. Guru alone bestows us with such peace, bliss and Knowledge by attaining which we will transcend the nature and understand that there is no other Bliss equivalent to or greater than it. As the eyes are protected by the eye-lids, even we are protected by the Guru.

Guru converts all of our sorrow into Bliss:

How much ever sorrowful we may be, it is *Guru alone who can convert all of our sorrow into bliss* and our entire disturbance into peace. Such a power cannot be given by husband to the wife and vice-versa. It cannot be given by the nearest

and dearest. Even they cannot give us such a strength, concentration, steadiness and purity of mind. It is possible only for a Guru to convert the weak mind into a strong mind, bestow it with introversion, strengthen it without the help of the society and thereby grant Self Realization.

Guru performs the work of 'The Trinity'

Though Guru might not possess three eyes, four hands and four heads, He is considered as equivalent to 'The Trinity' (ie., Lord Shiva, Lord Vishnu and Lord Brahma). It is said that *Guru performs the work of The Trinity*.

If we commit a sin towards Brahma, Lord Vishnu can save us. If we commit a sin towards Lord Vishnu, Lord Shiva can save us. If we commit any sin towards Lord Shiva, only Guru can save us. However if we commit any sin

towards the Guru, not even 'The Trinity' can save us.

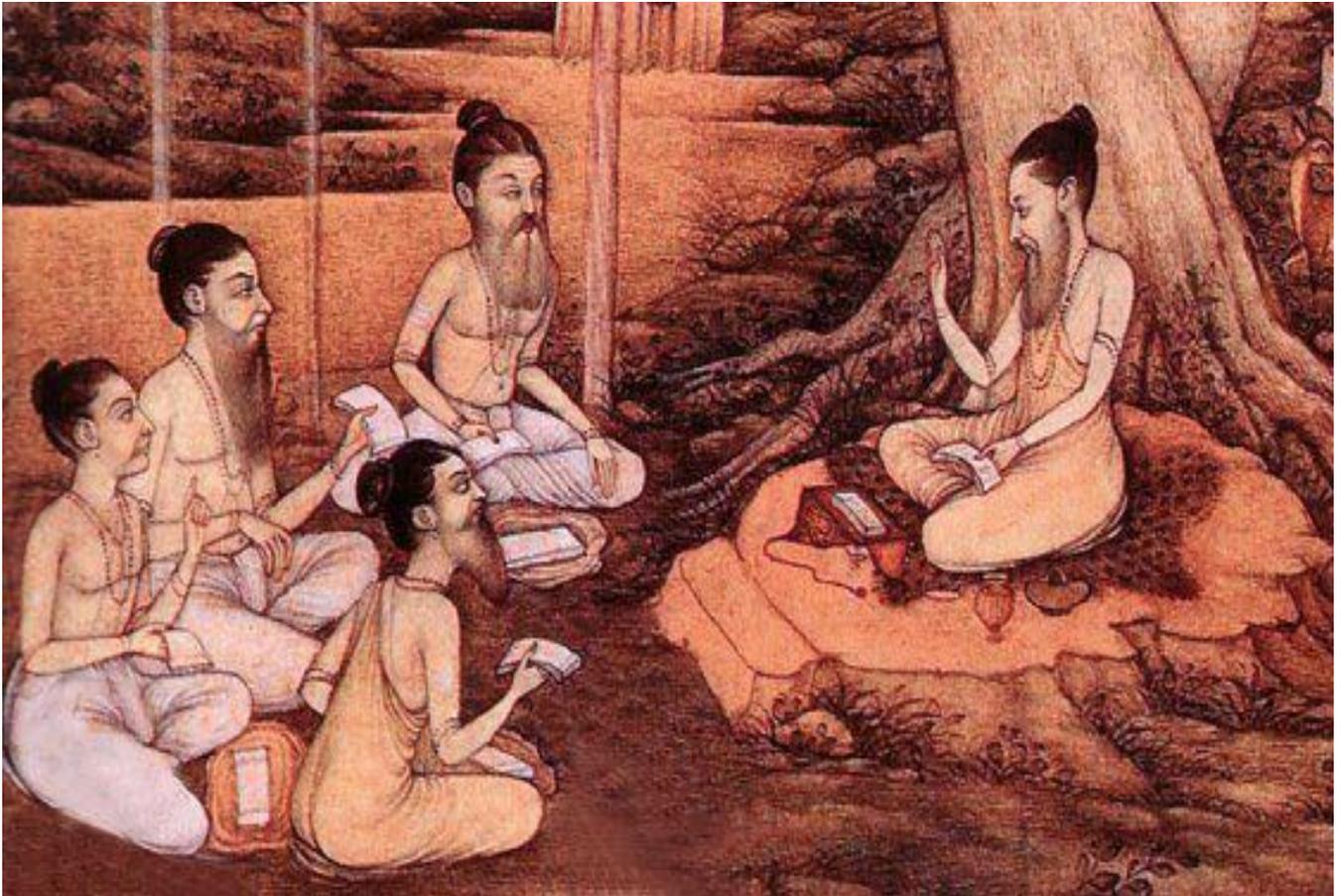
Guru alone bestows us with the power to divert from craving for worldly things:

The benevolence of a Guru cannot be described even by the scriptures. It is beyond the reach of our words. Based on the tendencies pertaining to several births, everyone's mind keeps craving for a particular thing. *The power to divert our mind from such a thing is bestowed by Guru only.* Any contemplation other than that of Guru or God or Self will lead us to a rebirth.

Guru grants us the sixth sense:

Guru waits for an appropriate time to make us vomit out our ignorance and delusion. We need not remind Him. He does it on the advent of the appropriate time. Though it may seem to be bitter for us, until and unless our body consciousness is not lost, we cannot experience the Truth. As long as we don't experience the Truth, we cannot possess peace, happiness and Bliss. Guru guides us from within. Though we have only five senses, *Guru bestows us with the sixth sense*. We will develop far-sightedness through it.

Attributes of an Ideal Guru and disciple



Guru must possess equanimity. He should not differentiate between the rich and poor, the scholar and common man but should view the same Self within everyone. It is not enough if every Guru preaches but they must also be Gracious. The Guru must have love for the disciple. The disciple must have faith in the Guru and also possess the yearning to learn. Sai Baba advised the Gurus thus: "Don't rebuke any of your disciples. They come to you only due to some relationship in previous births." A Guru should possess the experience of that (Self) which He is preaching. He should abide in the Self and then preach. Only then the seekers of Truth will get some clarity. When there is no clarity, our confusion will not subside even if we take birth for another crore times. The most important task of Guru should be the

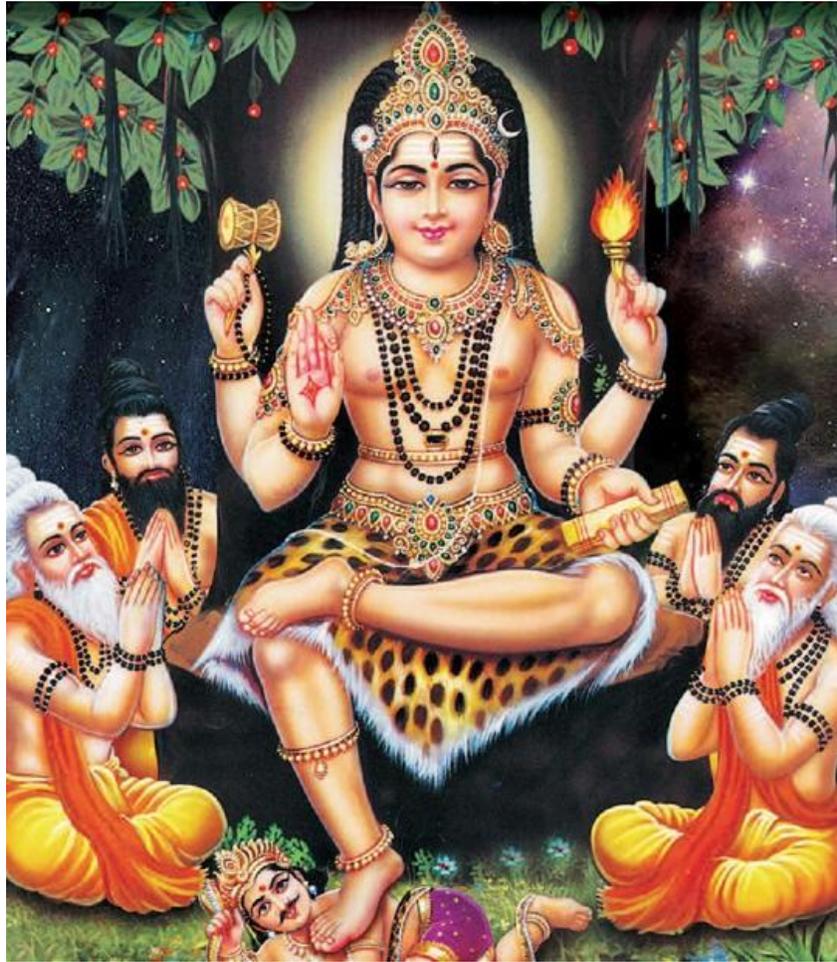
introversion of our mind. The true Guru exists within. The indwelling God takes the form of a Guru in order to preach us. It is said that Brahman exists. But we doubt whether Brahman really exists. When we see a great Guru like Buddha, we feel that there is something unknown to us after looking into His eyes. Then Guru brings it (Self) into our experience. Thus being Guru is not about speaking out some petty words.

Once, someone asked Sai Baba: "I am unable to find a right guru for myself." Baba then replied: "Are you a right person? Everyone wants their Guru to be great but never realize that even the disciple needs to be great to attain such Guru." When Adi Shankara visited His preceptor Govinda Bhagavatpada for the first time, Shankara was asked by the Guru: "Who are

you?" Then Shankara replied: "I am the Un-divided essence of Consciousness." Being impressed by the reply, the Guru accepted Shankara as His disciple. A disciple should possess the yearning for liberation. His devotion should not resemble lukewarm water. He should have an intense desire to transcend the delusion, nature and the vicious circle of birth and death. He should reduce his likes and dislikes. The mind will not get introverted without reducing our likes and dislikes. Without introverting the mind, the Self cannot be experienced. Bhagavan used to say: "Irrespective of religion or caste of a person, whether he is a scholar or a common man, if he possesses good heartedness, He will be subject to Guru's Grace." Thus good heartedness and good intellect are required to attain Guru's Grace.

The Lineage of Gurus:





Dakshinamurthy is considered as the first Guru. (Adi Guru) He preached Self Knowledge in Silence. Preaching can be done even in Silence. Not everybody can grasp the preaching done in Silence. As the disciples of Dakshinamurthy possessed very subtle intellect, they were able to grasp it.

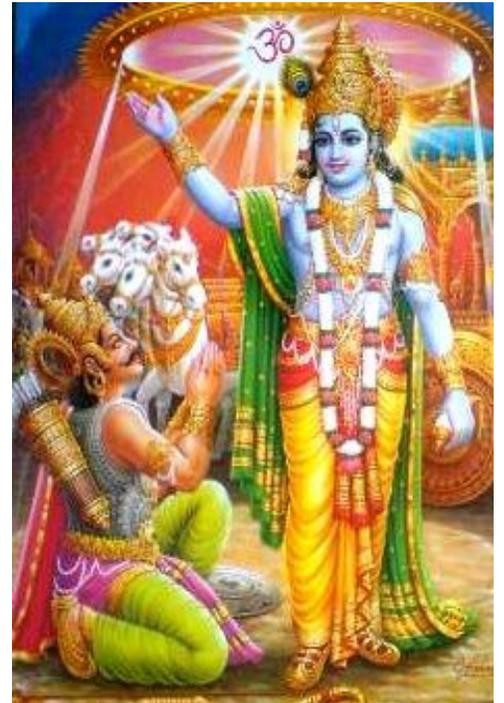
Once, a devotee prayed to Lord Dakshinamurthy: "Oh! Lord, you exist in all the directions. But shower your Grace upon me from the southern direction (Dakshina Mukha) taking the form of Dakshinamurthy. Dakshinamurthy did not require words. He taught in Silence. Therefore teach me in Silence." Dakshinamurthy implies Daya ie an embodiment of Compassion. When we get the Grace of Dakshinamurthy, not only our poverty but also our ignorance vanishes away.



The word Jagat Guru is applicable only to two people: Lord Krishna and Adi Shankara. One who possesses the experience of Self-Knowledge and preaches the same to others to bring about their enlightenment, only they can be called as the Sun of Self Knowledge. He is only the Universal Guru. This one incident is enough to declare Krishna as the Supreme Lord. We need not again argue with each other to decide whether Krishna is God or not. The war is life threatening. Just before the commencement of war, where none is aware whether their heads will remain intact or not, Krishna delivered the Universal message of Bhagavad Gita. We need not look for any other



reason. Only on this basis, we can conclude Lord Krishna to be the Supreme Lord. It is not possible to anyone who identifies themselves with the body to deliver the Universal message in the battlefield. All the 700 verses in the Gita resemble 700 paths towards God. It is enough if we can understand at least one verse and put it into practice. The Gita answers the questions pertaining to any kind of spiritual aspirants in this world. Krishna taught in a manner that answers the questions of people right from K.G (Kindergarten) till P.G (Post Graduates). That is why Krishna is regarded as the Jagat Guru (Guru to the entire world).



Lord Subrahmanya is a Guru not only to ordinary people but also to Lord Shiva. When a Mahatma was unable to explain the essence of Omkara correctly, Subrahmanya imprisoned him. When Lord Shiva approached Subrahmanya to release the Mahatma,



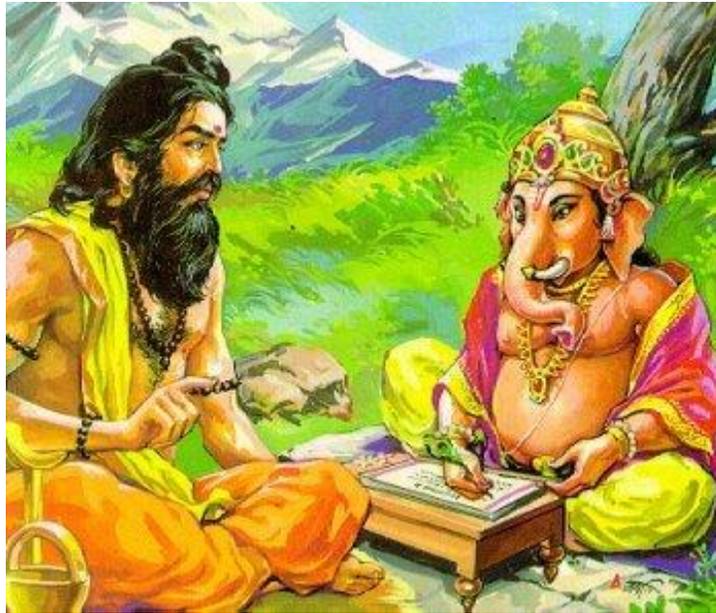
Subrahmanya said: "As the Mahatma could not explain correctly the nature and essence of Omkara, I imprisoned him. I will release him only if You (Lord Shiva) can tell me the essence of Omkara." Then Shiva replied: "You are asking me whether I know the essence of Omkara. But are you aware of it? If it is so, you first narrate the same." Subrahmanya said: "I will not tell you in an ordinary manner. You will have to become my disciple first. It is only at home that you are my

father and I am your son. But such a father-son relation is not possible here. How can I explain the essence of Omkara or how can You understand the essence of Omkara if You consider Yourself to be God? You have



to bend (enact humility) and become my disciple." When Shiva said, "I accept you as my Guru. Explain to me the essence of Omkara", Subrahmanya replied: "You look so big and I am so small. Therefore take me into your shoulders and place me near your ears so that I can explain to you the essence of Omakara." When Shiva did accordingly, Subrahmanya explained the essence of Omkara in a wonderful manner and thereby became the Guru of Lord Shiva.

Whether we look from the perspective of literature or spirituality, of all our sages, Vyasa, Valmiki and Vasishtha are most venerable and adorable to us.



It is said that Lord Vishnu has four hands whereas Vyasa has only two hands. However, Vyasa is the very personification of Vishnu. Vyasa Maharishi is our spiritual Guru. He is the Guru of Gurus. He lived in Bhadri as well as in Kashi. There is also a place in Kashi by His name called

as Vyasa Kashi. Vyasa is an ocean of Knowledge. Therefore we need to remember Him on a daily basis. In the Gita, Lord Krishna declared: "Among the Sages, I am Sage Vyasa." We can never clear the debt of Vyasa Maharishi. Veda implies Knowledge. There is nothing that does not exist in the Vedas. Vedas contain the knowledge pertaining to both Materialism and Spiritualism. He classified the Vedas into four and also spread them among people. Therefore He is also called as Veda Vyasa. As Krishna described the essence of Upanishads through Bhagavad Gita, Vyasa did it through Brahma sutras. Sutra (Principle) implies a very wide meaning incorporated within a few words. Brahma sutras are also called as Vyasa sutras. Vyasa also wrote 'The Mahabharata' which is called as The Fifth Veda. In Mahabharata, He discussed about the

various possible mentalities that can exist in the world. Vyasa's birthday is celebrated as Guru poornima. All the devotees adore their respective Gurus on this day. In order to attain Guru's Grace, Guru poornima is celebrated.



When Brahma was asked by Valmiki whether anyone existed possessing all the 16 Divine qualities, Brahma referred to Rama and described the divine qualities of Rama. He asked Valmiki to write Ramayana and get liberated.

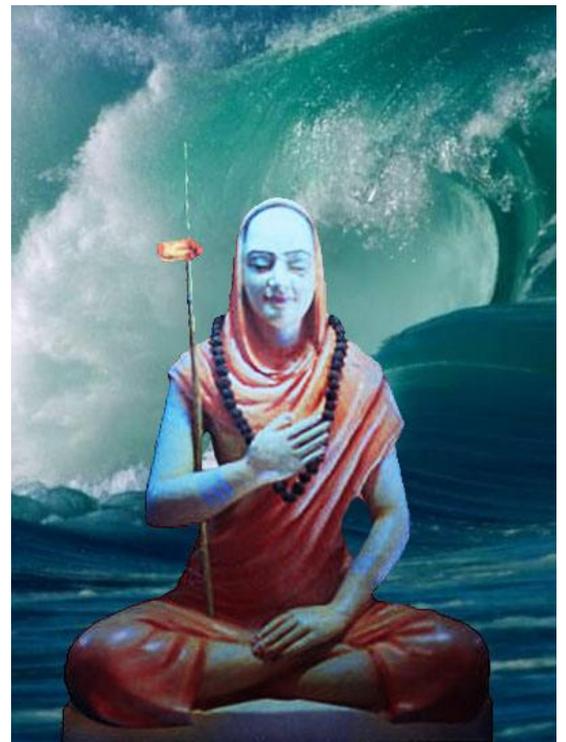
Initially all the literature existed in the form of Mantras. The first scripture that has been converted (from the form of Mantras) into poetic form is Ramayana. Therefore Ramayana is the adikavyam (the first epic) and Valmiki is the adikavi (the first poet).



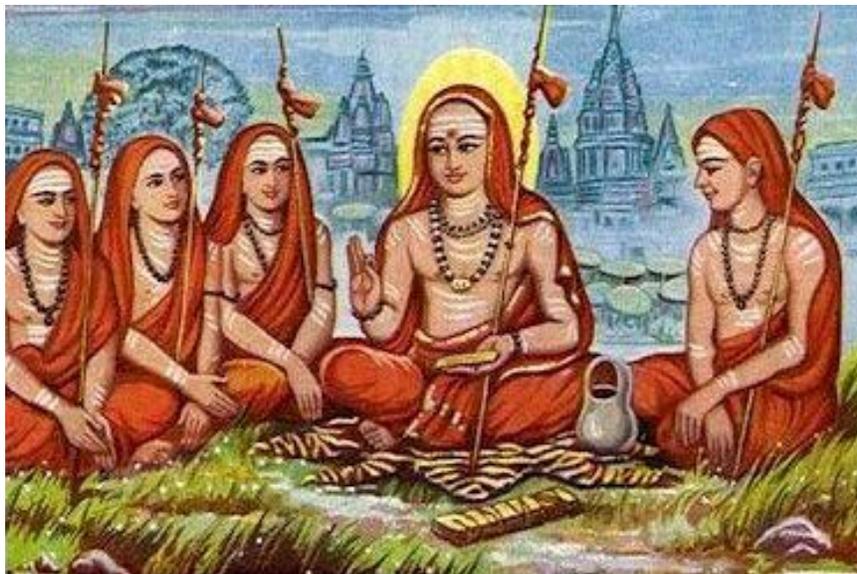
The preaching made by Vashishta to Rama is contained in Yoga Vashishta. It contains 32,000 verses. He described the various forms of mind, the various activities of the mind, the reactions

of the mind, the sattva, rajas and tamasic attributes of the mind etc. in 'Yoga Vasishtha'. Vasishtha preached Self Knowledge to Rama through Yoga Vasishtha. It is only the Self Knowledge of Rama that enabled him to maintain His composure till the end.

Goudapada (the preceptor of Adi Shankara's Guru, Govinda Bhagavatpada) said, "Nothing ever happened". Gaudapada wrote a commentary on Mandukya Upanishad. It is very difficult to understand. It resembles the algebra in Mathematics. It has been mentioned in it that a man's birth and death, creation, objects, pleasures, man's happiness



and sorrows are all but false (indirect knowledge).The principle of Gaudapada is 100% true. It is called as Ajatavadam. Ajatashatru doesn't imply that he does not possess any enemies. It implies that no enemies were born for him. Similarly the principle of Ajatavadam implies that one does not take birth at all.



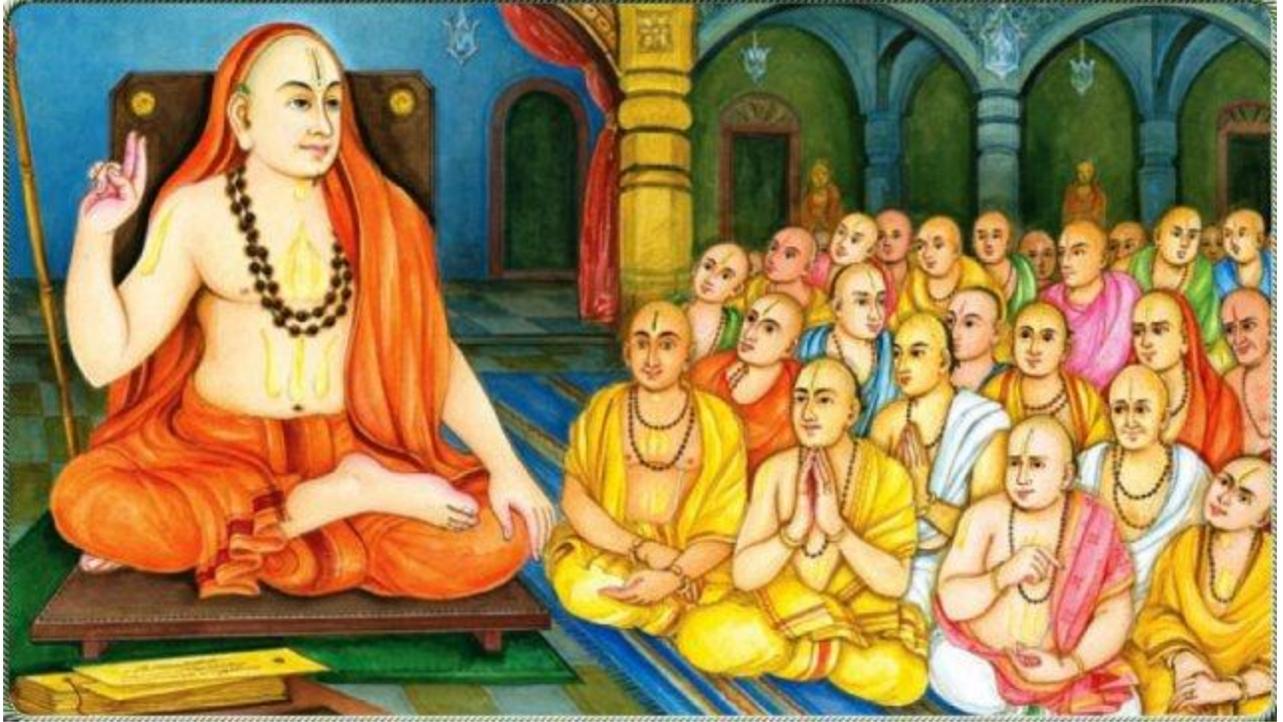
Adi Shankara felt: "If I sit silently like Dakshinamurthy, the society is not in a position

to understand Me." Therefore He wrote a commentary on Upanishads, travelled across India on foot and propagated the message of Upanishads, Bhagavad Gita and Vishnu Sahasranama among the people. Shankara resembled a live river. Since He lived by His preaching and also made the people understand His preaching, our culture and spiritual sciences are still alive resembling a live river. Adi Shankara was an embodiment of preaching. If Rama and Krishna killed the external demons, Adi Shankara tried to kill the internal demons through His preaching. Thus Adi Shankara propagated the path of Knowledge.

After Adi Shankara, first came Ramanujacharya and then Madhvacharya.



Ramanujacharya said: "First you need to attain liberation. Only on experiencing Self will you understand that what exists in your Heart is the same as the omnipresent Self; When the body consciousness still exists, it is a hypocrisy to say 'I am Brahman'. Therefore Ramanujacharya insisted on the path of devotion. In the Vaishnava tradition, top most importance is given to the study of Ramayana.



Even Madhvacharya propagated the path of devotion. Madhvacharya was as great a scholar as Adi Shankara in mastering the Sanskrit language. Though Madhvacharya worshipped Lord Krishna as the Supreme Lord, He never had any hatred for Lord Shiva. In the Madhva tradition, top most importance is given to the study of Bhagavata.

There are three schools of thought in Hinduism. They are Advaita, Vishista advaita and dvaita. The Advaita was propagated by Adi Shankara, Vishista advaita by Sri Ramanujacharya and Dvaita by Madhvacharya. All the three Acharyas are adorable and venerable to us. However the three Acharyas had a difference of opinion. Suppose there is a city of Madras. All the three Acharyas have narrated the path of journey towards Madras (which train has to be boarded in which station etc.,) but differed in their opinion in describing Madras. When Bhagavan Ramana was asked as to whose opinion can be considered correct, Bhagavan replied:" You first reach the city of Madras. Then you can find it out yourself. Suppose the taste of banana has been described to you but you seem to be confused, then why don't you eat the banana and taste it

yourself? The three acharyas have differed in describing the state of liberation. Suppose you attain liberation then won't you understand what liberation implies?" Thus Bhagavan harmonized all the three schools of thought.

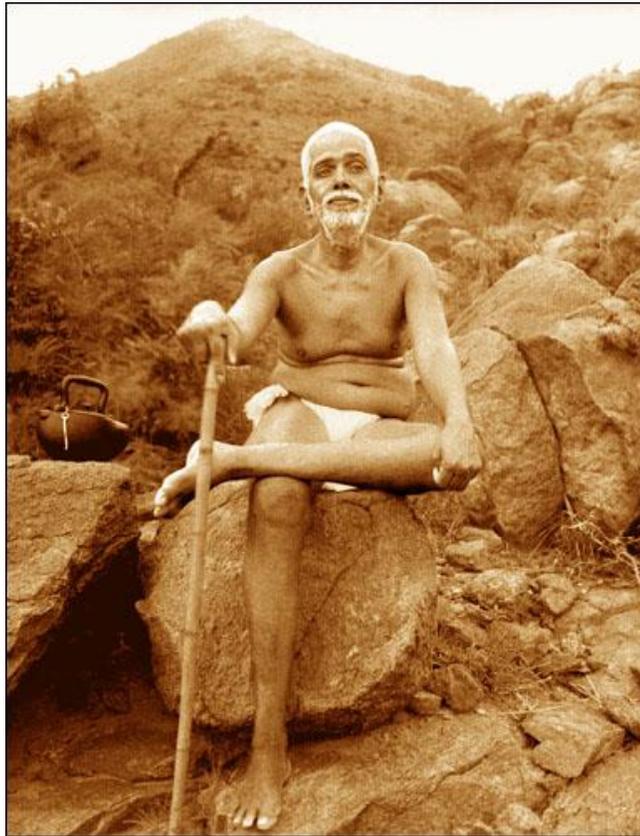
Without the interference of any religion or caste or any mediator, it was only Buddha and Bhagavan Ramana who tried to take us directly into the source (ie Heart or the state of Nirvana or the Kingdom of Heaven). They hardly talked about God.

It was Buddha, the lone Guru who never displayed anger or emotion. He always remained uniform. He very neatly imparted the subject that He wanted to convey but never enacted anger or became emotional if the devotees did not understand it.



He never raised even His voice. Merely on looking at Buddha, people attained Self Knowledge. He was always very pure and peaceful. He attained the state of Nirvana and also enabled others attain the same. Such is the glory of Buddha.

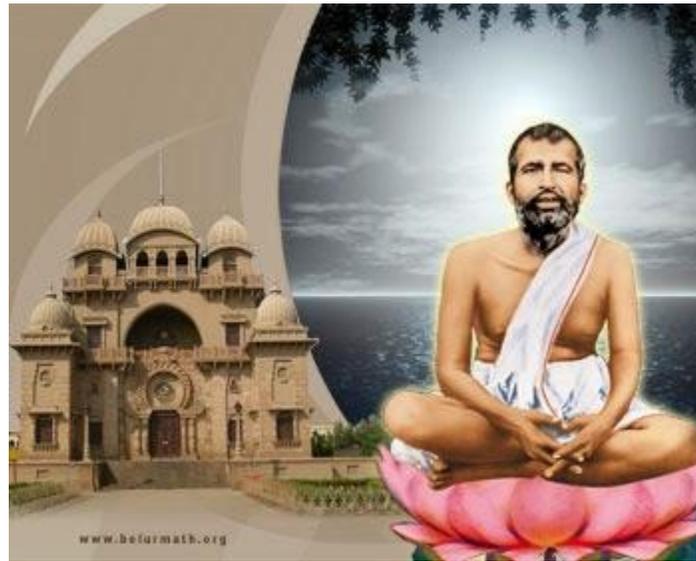
It is difficult to worship God as Guru. Therefore God Himself descends upon earth (as Guru) taking a human form. It is only the overflowing Grace of God that took the form of Sri Ramana. Though Bhagavan Ramana's Guru



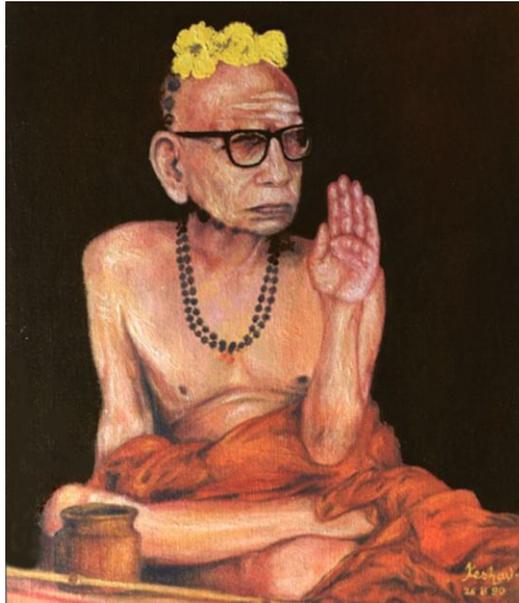
did not exist physically, Lord Arunachala became His Guru. In the Marital Garland of Letters, Bhagavan Ramana said: "Shine as my Guru, making me free from faults and worthy of Thy Grace, Oh Arunachala!"

Sri Ramakrishna is the Lover of Humanity. He is the Master who made Masters. Sri Ramakrishna distributed 100% of his spiritual power to all the 16 disciples in his last days. He

did not even save 5 paisa of his spiritual property. The result of it was that all the 16 disciples were never attracted towards any of the external pleasures in their entire life time.



Among the Gurus, some of them have scriptural Knowledge and not Self Knowledge whereas some of them have Self knowledge but do not teach. Sri Kanchi Paramacharya had both the scriptural knowledge as well as Self Knowledge. He had the power to convey very critical things



in a very simple language in a manner understandable to all. Whenever Paramacharya discussed about critical matters, he spoke for an elaborate time. If He takes up any verse in the Gita, we need not go back home and contemplate or meditate upon it. He ensured that it touched our Heart then and there when we heard from Him.

(PS: Sri Nannagaru never saw Sri Ramakrishna or Sri Ramana but met and talked with Kanchi Paramacharya in Vishnu Kanchi)

Gurus are aware of not only Self Knowledge but also about science pertaining to virtue and other worldly sciences. All the rishis were great intellectuals. We think that they were aware of only Self Knowledge but however they were well versed with all other sciences too. They gave importance to those sciences that were needed for the age. Our Gurus have not only guided us but also inculcated patriotism within us. They taught us as to how to maintain the unity of the country. Though Adi Shankara was born in a small town called Kaladi in Kerala, He walked from Kanyakumari to Kashmir in order to preach. He taught that all the states belonged to one nation called India.

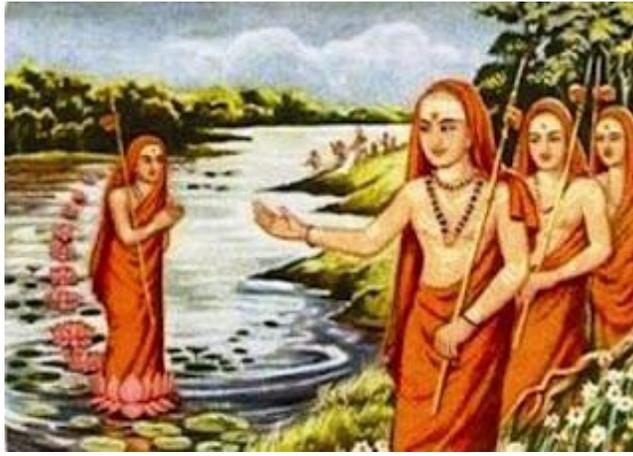


All our incarnations and honourable people have acquired Knowledge directly from a Guru only. Lord Rama was taught by Vasishta. Lord Krishna implies Lord of the Lords Himself. However in order to maintain the tradition, He learnt from His Guru (Sandeepa). Shankaracharya was omniscient. Still he got trained from Govinda Bhagavatpada. Though it seems that Bhagavan did not possess any external Guru, Lord Arunachaleshwara can be considered as His Guru.

The Relationship with Guru is of several births



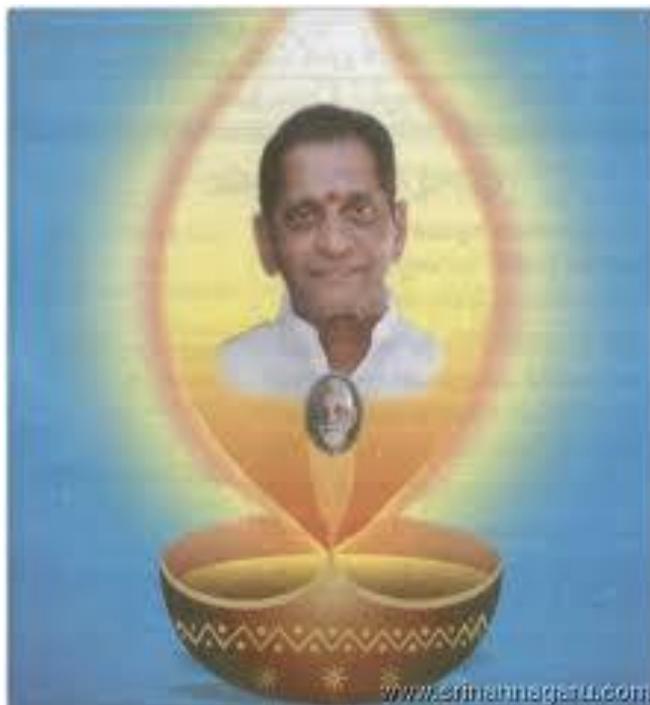
The iron chains can be broken with an iron axe. But the relationship with the Guru cannot be broken even with an iron axe. The relationship with the Guru also represents binding chains that are invisible. When they are not visible, how can we get released from them? Therefore it is better to be bound by the iron chains than being related to a Guru. Chinta Dikshitulu said: "Bhagavan, I understand that our relation is not of this birth. But I don't know when it commenced (or of which birth's it is)." Bhagavan Ramana never got even the thought of leaving Arunachala and visiting some other place in all the 54 years of His stay in Arunachala. However one of the devotees asked Bhagavan: "Is it true that you first got the thought of leaving Arunachala but later you controlled that desire?"



Bhagavan replied:" If that is so then it is an utter failure." Padmapada is the foremost disciple of Adi Shankara and is the first guru in the Shankar Math of Puri. Adi Shankara saw Padmapada for the first time at Manikarnika ghat in Varanasi. Shankara was proceeding to take his bath in the Manikarnika Ghat, while Padmapada was returning back from the same after having completed his bath. Hence they faced each other and thereby looked at each other, which bound them into such a relation that they never separated again till the end. This is called ' Love at first sight'. Padmapada is elder than Shankara. However Shankara left his body in Kedarnath

much before Padmapada. Just before casting off his mortal frame, Shankara called Padmapada and his co-disciples and said: "Let me thank you for all the food, water and clothes that you have provided me all these years before leaving this mortal body." Listening to these words, Padmapada cried like a child and replied: "We provided you only with the physical or external needs. But you took us unto the heights of Knowledge. You bestowed us with the highest experience of Immortality ie the Supreme state of Advaita (ie Oneness). Therefore we have to thank you in return. The food that we gave vanishes away once you eat. But you immersed us into such Bliss that lasts forever. Therefore it's we, who need to be grateful; instead you are expressing gratitude in return. Is this justifiable?" This is described as 'Love at first sight.'

Sri Nannagaru's relationship with Bhagavan is of several births

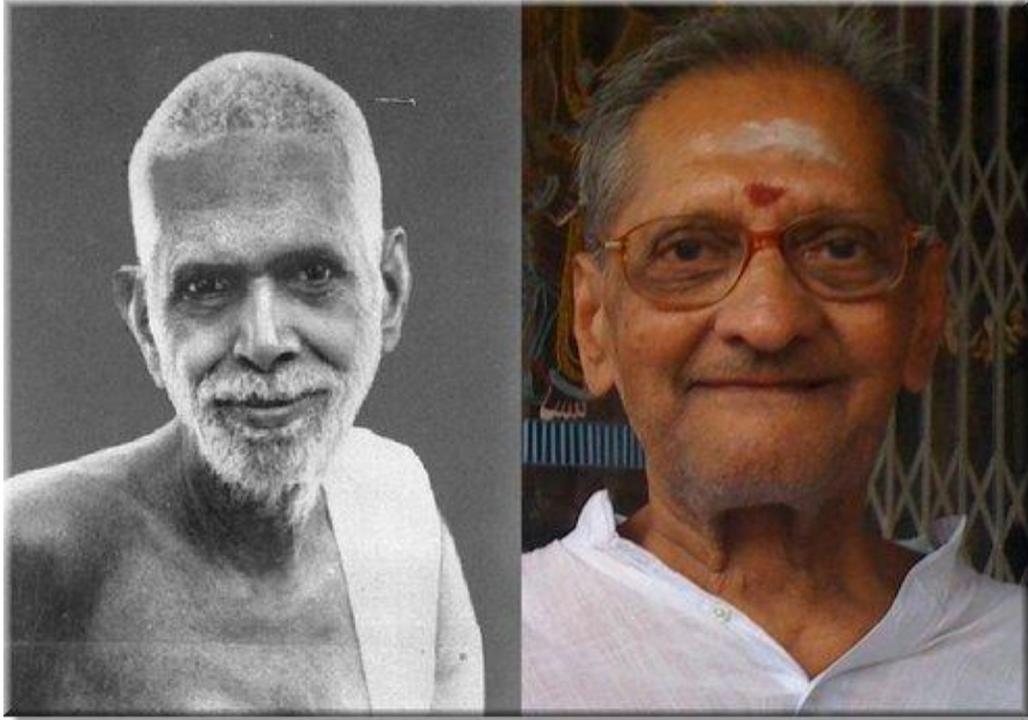


People keep asking Me questions like: Have you done any penance in Himalayas? or what kind of spiritual practices did you perform? etc., Today if I possess any Self Knowledge or if I am able to tell few good words to others, if I possess at least some relationship with the Consciousness within

the Heart, it is all due to Guru's Grace and not due to my spiritual practices. I have not toiled hard in the name of spiritual practices. It is only My Guru who has put Me in the right path and ensured that I had no fluctuations (ups and downs). Though I live in the midst of a thousand enemies, I am saved only due to Guru's Grace. Just like the way I can see you and you can see Me clearly, with the same clarity, I am able to perceive the Guru's protection. I did not become a devotee of Bhagavan Ramana on reading some book or after listening to the elderly people. It is only the relation of several births that dragged me unto Him. Here there are no mediators between Me and Bhagavan. Leave aside His teaching; until Bhagavan revealed Himself to Me, I did not even hear about his name through some other people. It is the relation of several births.

In the last moments of Bhagavan, when one of the devotees cried thus:" Bhagavan, you are going away leaving us here", the same has been narrated by Bhagavan in these words: "That relation which made us meet today, won't the same relation unite us again?" It will certainly unite us. The nation contains a population of 100 crores. Did all the 100 crore people come to Me? No, they did not come. Only my people came to Me. It is only because of the relationship pertaining to previous births. Some disciples select their Guru. However some disciples are selected by their Guru. I did not select Sri Ramana Maharishi, rather He only selected Me. Sri Ramana came into my dream and Blessed Me.

-Sadguru Sri Nannagaru



Loving Guru is not as easy as we think so. As far as I am concerned, if I don't possess the relation of several births with Bhagavan, had Bhagavan not accepted me, I would have changed several Gurus and religions by now.

- Sadguru Sri Nannagaru

Guru's Love is greater than the Mother's Love

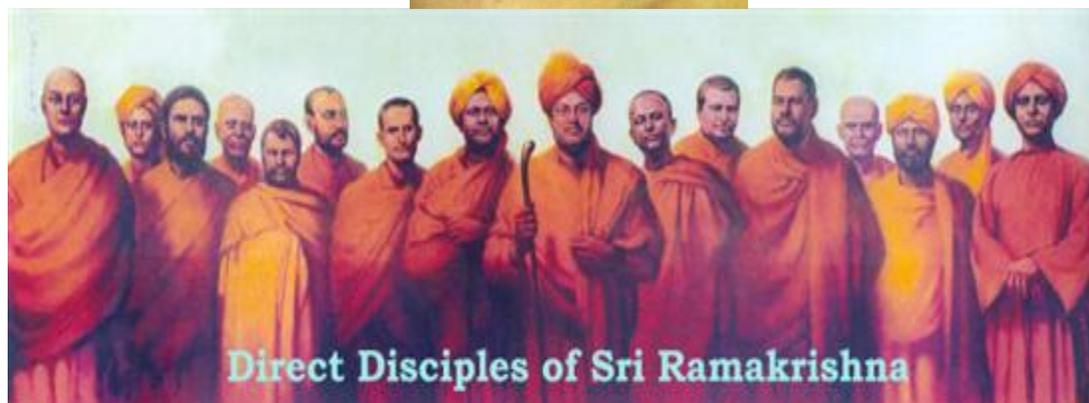
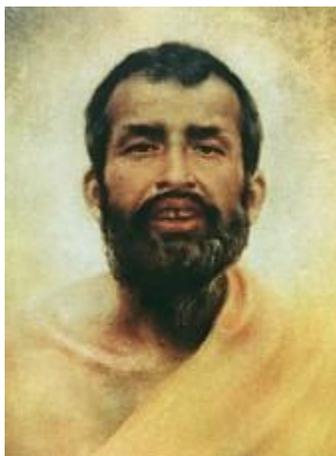


Of all the external loves, Mother's Love is considered to be great but Guru's Love is greater than Mother's Love. There is none other who can Love us more than our Guru. Though we may think that there is someone, it is only our mind which thinks so. Guru has nothing else to learn in this world. Guru merely exists and does not have any other thoughts. Even if he gets any thought, it is only to tell us something which is beneficial to us but he is never bound by His thought.

What exists is one and only one (Brahman). As far as possible, Guru tries to bring it into our experience in this very birth here and now. We are reminded of our daughter when we cook some sweets liked by her. We might think that she would have enjoyed these sweets if she was with us. This is a worldly thing. Guru's love for us is much greater than our love for our

daughter. Guru tries to ensure that we experience His state here and now. Only then He becomes eligible to be called as Sadguru.

Guru does not refer to any person. He is bodiless, world less and mindless. He does not have this world. Though He resides in a body, He is not merely that body. Bhagavan said: "Many people are approaching Me to catch hold of Me. It doesn't matter even if they don't hold Me but they are knocking me down." Guru is an embodiment of Grace. Though we knock Him down, He will not stop bestowing His Grace. It is because Guru possesses nothing else other than Love and Grace.



When Sri Ramakrishna Paramahansa left his mortal frame, the sanyasin disciples didn't cry when the body was burnt in the crematorium. However, when they returned back they remembered Him and started crying. The householder disciples chided them for not having understood Sri Ramakrishna's teachings. They then replied: "We are not crying on missing His presence or on missing His words. We are crying

for the Love we will miss behind those words. That Love is related neither to this earth nor to Heaven nor Vaikuntha. We are crying as we can no more experience such Love."

Once, several delicious dishes were prepared and served in the Ramana ashram. Everyone was concerned whether Bhagavan was properly served each and every dish. Observing this, Bhagavan said: " There are many people to ask Me whether I partook my meals or not. But who is there to ask Muruganar?" When Muruganar was told about these words of Bhagavan, he cried like a child saying: "What merit did I do to deserve so much of Bhagavan's Love and Grace?"

Bhagavan Ramana said in 'The Marital garland of Letters': Oh! Arunachala, kinder indeed art Thou than one's own Mother, such is thy love. Is Mother's Love comparable to your Love and Compassion?

Instances of Ideal devotion towards Guru

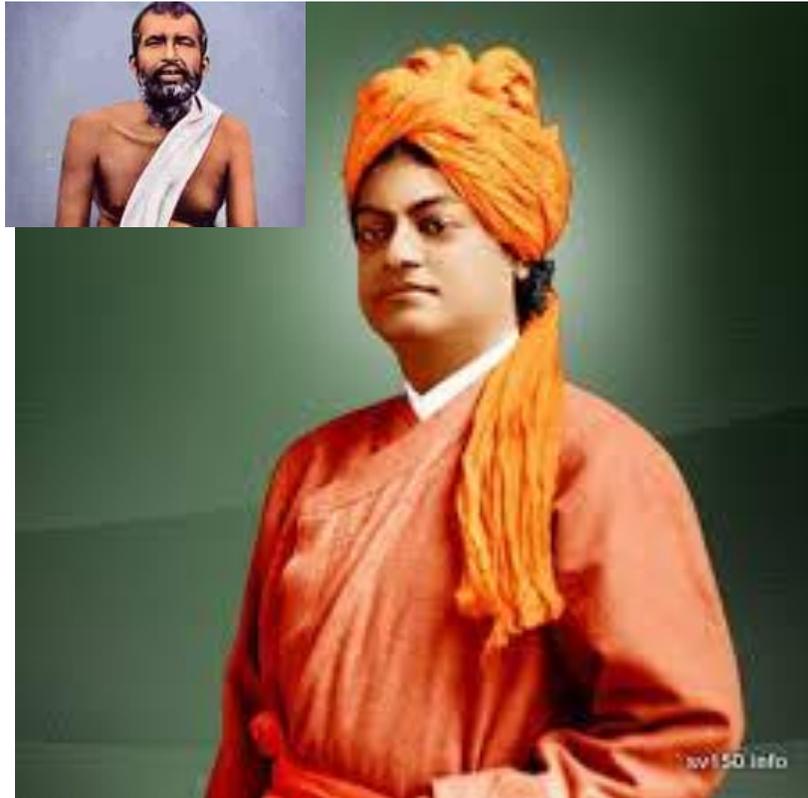




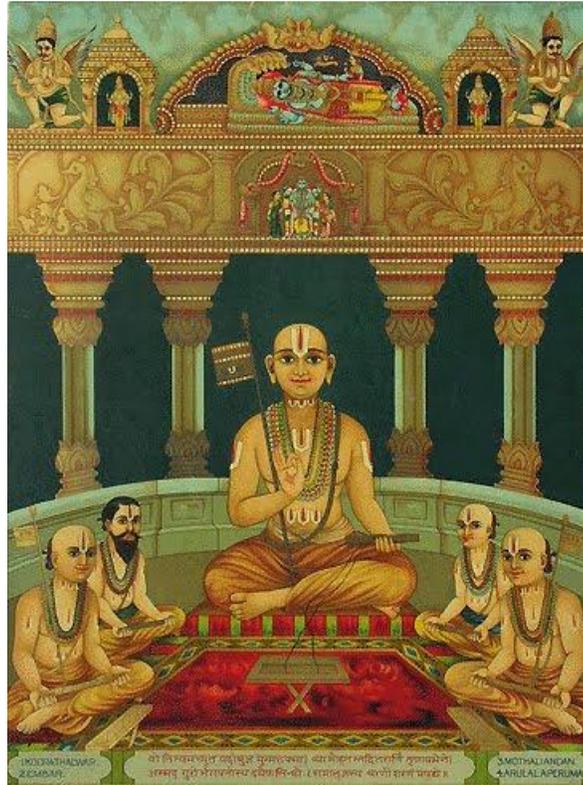
We need not invite the ants on a special basis where sugar and jaggery are placed. They come to that location on their own. Similarly wherever there are realized Master, people who have to get liberated through them get attracted towards them. The realized Master may stay in the midst of society or in a cave. In their divine presence and through their Divine talks, the un-manifested Self within us becomes manifested. Until and unless we don't get the Divine interference, we don't stop identifying ourselves with the ego. It can be stopped only in the presence of Guru and through Noble Company.



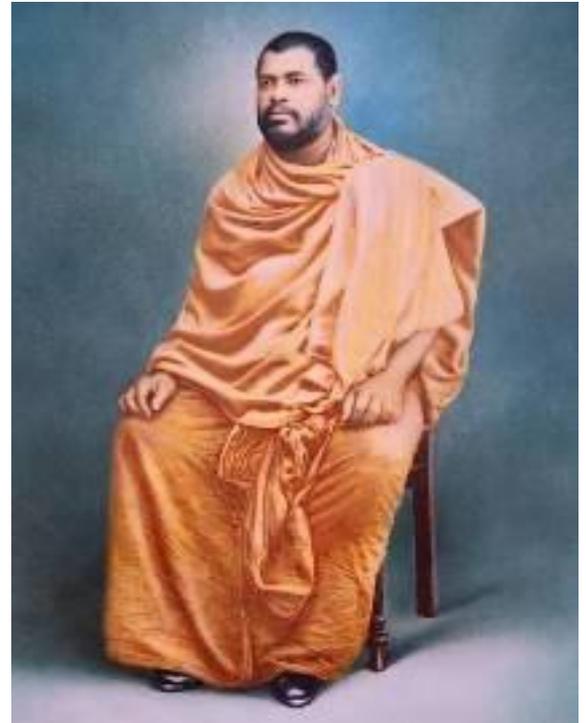
Before leaving His body, Jesus called his disciple Johar and asked him to look after his Mother Mary after his crucifixion. Jesus addressed Johar thus: "Now My Mother is Your Mother." Johar kept his word and looked after Mother Mary for 12 years till her death. In all those 12 years, Johar never visited even his native place. Thus Johar abided by the words of His Guru and remained as His faithful disciple till his last breath.



When Swami Vivekananda was asked why He did not preach about His Guru, Swamiji replied: "I cannot do justice to Him. So I did not dare to preach about Him."



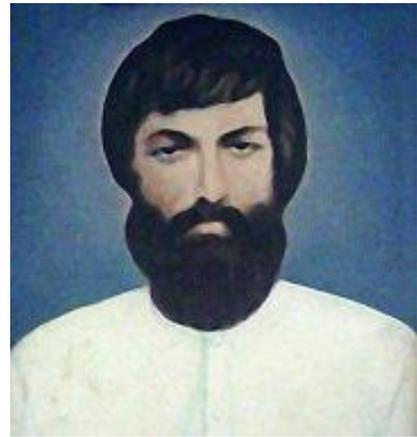
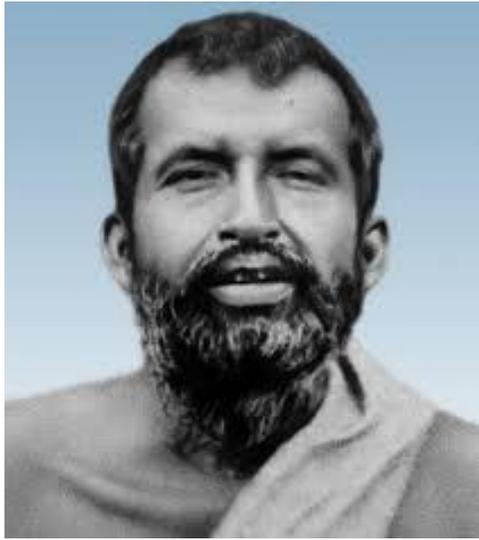
Ramanuja possessed a disciple called Govinda who served his master with great devotion. One day Lord Ranganatha came out into streets in a procession. Govinda was cooking food at that time for the sake of Ramanuja. Ramanuja called out: “Govinda come fast. The Lord has come.” But Govinda was quite busy in cooking and hence he replied back: “Master! You serve your Lord and I will serve mine.”



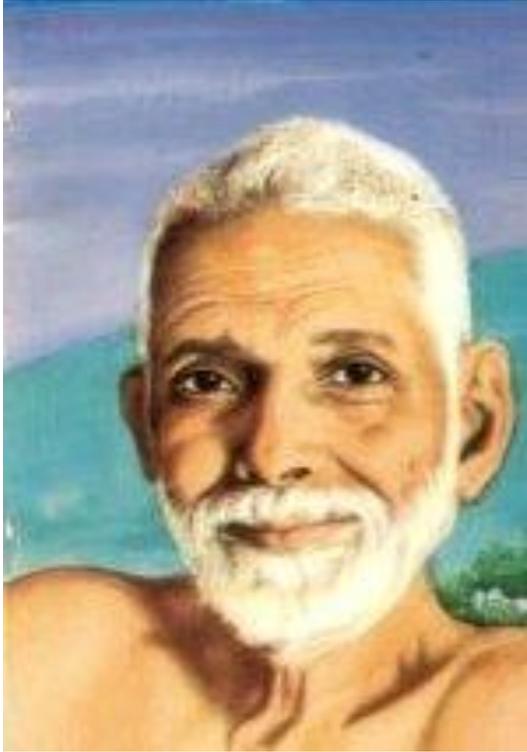
The Madras Ramakrishna Math was established by Swami Ramakrishnananda. Swami Ramakrishnananda did not differentiate between the portrait of Sri Ramakrishna and Sri Ramakrishna. He covered Sri Ramakrishna (the idol) with a blanket in the winter season and fanned Him in the summer season.



When Matanga maharishi told Shabari: "Tomorrow, I am leaving. You stay back and receive Lord Rama", Shabari pleaded to take her along with him. Then Matanga Maharishi replied thus: "Shabari, I am going to a place where no two people can travel together." Thus Shabari waited for Lord Rama only to abide by her Guru's words. There was no despair in her long wait.



When the ashes of Sri Ramakrishna Paramahansa were brought, Mahendranath Gupta took some powder of those ashes and put the same into his mouth as if accepting prasada or tulsi water. When asked about this strange behaviour, he said, " I know how pure the body of Sri Ramakrishna is. I accepted his ashes as prasada so that even my body becomes as pure as Sri Ramakrishna's. I have a relationship of 5 years with him. In all those years, I never saw in Him at least one thought relating to sin. He not only gave us spiritual instructions but also directed us in a manner that even our material life has become peaceful."



Muruganar has a title called '*The Shadow of Bhagavan*'. When any Mahatmas visited Tiruvannamalai, Bhagavan used to ask Muruganar to go and get their Blessings. But Muruganar used to reply: "*Whom shall I see with the eyes that saw the 'blazing sun' called Bhagavan Ramana?*"

God Himself descends
down as Guru



Guru is within us but we think that He is external to us. Therefore in order to satisfy us, Guru takes a form with hands and legs and descends down. As we restrict ourselves to a body, we search for the Guru externally. Therefore even Guru takes up a human form only for our sake. Such is the glory of Guru. In the initial days one has to toil hard in their spiritual practices. Later the Guru with whom we are related starts pulling us within. Once He starts this task, we need not put so much of effort. We should never think: "Do I need to meditate throughout my life? Don't I have any other task?" After a while, the indweller drags us within. Once He starts pulling us within, the nature cannot affect us.

Bhagavan said: "If we have been doing several meritorious deeds or selfless work with social consciousness and as an offering to God

while possessing devotion for the feet of God, then God Himself approaches us as a Guru." Without possessing the merit of previous births, we cannot have love, affection, faith and devotion for God and Guru.

Sri Ramakrishna said: "When a child throws away the toys given to it for diverting its attention and cries only for the sake of its Mother, the Mother comes running to the child." Similarly when we get tired of crying for the sake of worldly things and cry only for the sake of God, then God Himself arrives in the form of a Guru. He not only arrives but also becomes visible. Not only that, He also preaches us. Today we need Gurus who can preach and not the Gurus who will subject us to torture.



The Incarnation of Lord Lakshmi Narasimha is not similar to the incarnation of Lord Rama and Krishna. It lasted for a few minutes only. Lord Lakshmi Narasimha emerged only to shower His Grace upon a single devotee called Prahlada. Similarly if one of us becomes eligible enough and deserving, God takes the form of a Guru even for that single person. Though Guru doesn't need a form, He takes a form only for

our sake. In spite of possessing a form, Guru is formless. Since we possess body mindedness, He accepts a form. We should not differentiate between God and Guru. God Himself takes the form of Guru so that He becomes visible to us.

The attributes of a Sadguru



The Nature and Stature of Guru:

A doubting Thomas may ask: "What is the nature of Guru?" *A Guru possesses an infinite patience, an infinite tolerance and an infinite peace.* There are no barriers to His patience, tolerance and peace. As a magnet attracts iron filings, even the Guru attracts His devotees through His sight and words and ultimately bestows them with Self Knowledge. This is the nature of Guru.

We cannot understand the stature of Guru. We will know it only after attaining Self Knowledge. Until then we do not even know about the Guru. *We can understand the glory of Guru only after we know ourselves ie after attaining Self Realization.* Till then even if we describe the glory of Guru with our mouth or try to imagine it with our mind, we cannot recognize it. We are not even eligible to recognize it.

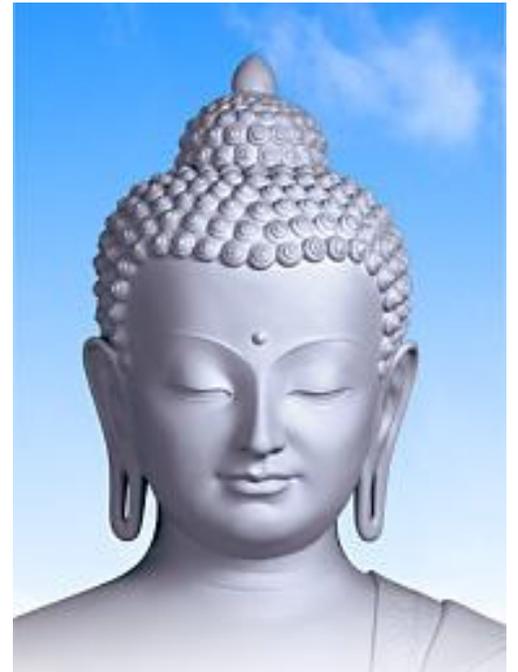
Guru is Compassion incarnate:



Whether it is the physical help or the spiritual help, why is the Guru doing all this? There are neither 90 nor 100 reasons for it. It is only out of Compassion, out of Love and out of Mercy. There is no other external reason for the same. When the Guru is talking, it is not His mouth which is talking. It is the Heart which is talking. It is the Heart only which assumes the form of Guru. Guru's talk is Compassion; Guru's sight is Compassion; Guru's walk is also His Compassion. Everything is His Compassion. *It is good to refer*

to Guru as Compassion and Grace rather than calling Him as Guru.

Buddha left Sarnath and proceeded 2 kms further where He saw a person by name Vyasa sitting on the road and crying. Buddha asked him: "Why are you crying?" Vyasa replied: "There is so much of sorrow, misery and tension in this world. Therefore I am crying." Then Buddha replied: "Come along with Me; I will show you the way. There is no misery, no tension and no sorrow (in it). Come along with Me." Such was the Compassion of Buddha.



Even the body of Guru is Bliss:

Even the body of Guru is Bliss. It is because Guru is an embodiment of Bliss. He does not take a form with a lamenting face. He blissfully accepts a form only to reform his disciples. Therefore even His form is Bliss. This is wonderful. Till now we have been told that Bliss is contained in Self. Now the narration has changed (plate is turned back). *Even the body of Guru is Bliss.* It is because He exclusively accepts a form in the joy of reforming His disciples. He does not accept a form to experience any karma or sorrow. As He assumes a form in the tides of Bliss, in the torrents of Bliss and in the impulse of Bliss only to reform His disciples, even His body becomes Bliss, whereby we too become Blissful on the mere sight of the Guru. Therefore the body of Guru emerges out of Bliss, remains in the Bliss

and merges back into the Bliss. Guru does not incarnate to distribute us sorrow but only to distribute us Bliss. He arrives only to share His Peace, Bliss and Knowledge. Thus, even the Guru's body is nothing but the Bliss, the Self and the Supreme Consciousness. If these words are not believable, look at the Guru. Look at Him. You can feel it.

Once, Sri Bhagavan appeared in the dream of a devotee and asked her thus: "Don't you know that any name and form are obstacles for Self realization? Why do you still cling to this name and form?" The devotee replied: "Oh! Bhagavan, My name and form may become an obstacle for me but how can your name and form become obstacle for me in attaining Self Realization? Your name and form is also an embodiment of Self."

Guru does not subject us to pain:

If there are any variations (ups and downs) or flaws in our intellect, Guru starts annihilating them. In that process, He ensures that we will not be subject to pain. Guru is aware that there are flaws within our intellect. However He will not reveal them to us but tries to annihilate them. People bound by nature try to point out our defects but do not try to eradicate them.

Guru is not a worldly man. He is a divine man. His nature is divine. He is above the world. He is the divine manifestation of God. He is unworldly. Guru does not reveal us our weaknesses but eradicates them. He does not subject us to any kind of suffering or intoxication in this process.

Guru observes our weaknesses and accepts the responsibility of carrying us. A cow can be taken forward either by lashing it or by showing it green grass. Guru will not thrash us but shower His Grace and leads us into the depths of Heart.

The Guru does not come for the sake of our honours. The purpose of His advent is different which He never forgets. He comes only to bestow us with Self Knowledge in exchange for our ignorance. Meanwhile He listens to whatever we speak and eats whatever we give. He talks with us as well as blesses us but suddenly gulps down our ego even without our knowledge. The operation happens without our knowledge. The operation happens without even a wrinkle on our face. Everything happens without any pain in the name of spiritual

practices. The state that we are trying to attain through Japa and meditation, Guru bestows the same upon us through His Grace. *The state we are trying to attain by torturing our body is bestowed by Guru even without any rumpling of the body or crinkling of the clothes.* Such is the glory of Guru. Even if we are inflicted with pain, Guru ensures that it is bearable. He will not give us any unbearable pain. He will expel all our supports without subjecting us to any pain.

Guru carries us till we reach the destination:

Guru carries us on His shoulders and leads us into the depths of the Heart. However, in the course of our journey, if we need something, we may ask the Guru to place us on the ground from His shoulders. Then the Guru rejects our request and says: "You perform your duty from

here itself. If I put you down on the ground, you may not get onto my shoulders again!" and continues to *carry us on His shoulders till we reach the destination*. Such is the glory of Guru.

Guru always maintains His equipoise:

Irrespective of whether He faces happiness or sorrow as per His body's destiny, *Guru maintains His equipoise*.

Guru Loves us unconditionally:

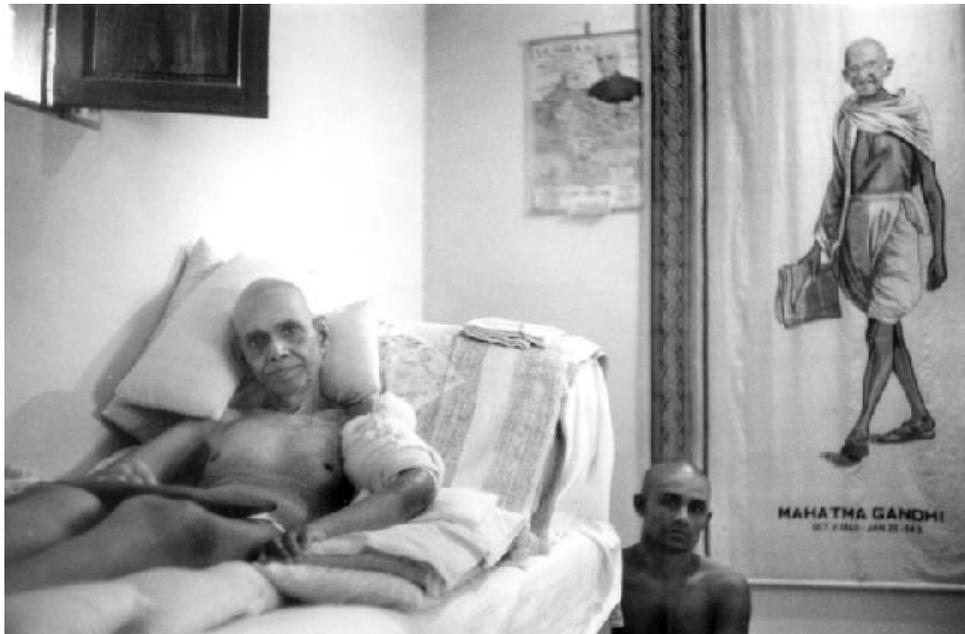
How long will we beg to attain Love? We need to beg others to Love us. Only then they will Love us. But the Guru need not be asked to Love us. *He loves us even without being asked*.

Guru need not possess a body to bestow Grace:

Seeing the Guru implies abidance in the state of Guru. The Guru need not speak nor write. Where ever He may reside, we can feel His effect. The

Guru doesn't need a body. Though He possesses a body, *it is not that body which bestows us with Grace* but it is the deathless Self which bestows us with Grace.

Guru lives only for the sake of others:



In His last days, Bhagavan's body emaciated due to cancer. The ashram head thought of stopping the devotees from seeing Bhagavan. Then Bhagavan referring to his body, said: "You are giving it orange juice and curd rice. If this is not

even useful to be viewed by devotees, then what is the purpose of giving it orange juice or curd rice?"

Guru does not expect any recognition:

We work only for the sake of recognition which strengthens our mind which is not so with the Guru as He has no others apart from Him. The Supreme Consciousness does not have others. As we are considering ourselves to be body, we presume others also to be body. Guru means Supreme Consciousness. He views only Consciousness even within us. Hence He does not possess others. Once we experience the Consciousness within our Heart even the world seems to be Consciousness.

When Guru showers His Grace upon us, He would not like to reveal the same not only to

our neighbours but also to us. Guru's Grace does not need any propaganda.

In the process of introversion, our weaknesses and flaws in the intellect become our hurdles. Our likes-dislikes, desire and anger become obstacles. Sometimes as people say, when there is a traffic jam, it does not get cleared as a result of which we cannot even move forward. Even our tendencies and impressions pertaining to previous births block our path. Even our tendencies pertaining to previous births create a traffic jam. In order to clear the same, Guru inspires us to make some effort. However Guru himself clears the jam and makes us feel that it has been cleared by our effort driving us into the depths of Heart. He asks us to touch a stone and He Himself

pushes the stone. But He makes us feel as if we have pushed it. That is Guru.

Guru asks us to touch such rocks which cannot be moved even by bull dozers. Our tendencies pertaining to several thousands of births represent hard rocks. Guru gives us the faculty of getting rid of such tendencies. He asks us to touch such rocks. Guru Himself pushes such rock. We think that the rock has been pushed due to our effort. But even without our knowledge, Guru pushes the rock and makes us feel as if we are doing that and thereafter bestows us with Self Knowledge. He is Guru. Guru does not even need that honour. He is the true Guru. *Guru does not want to be recognized for the help done through Him.* He is only a true Guru, a royal Guru, loyal Guru and faithful Guru.

Guru makes us eligible for Self Realization:

Even if we do not deserve, *He makes us eligible to unite in Him.* He does not ask us to go out saying: "You are not eligible." Rather He makes us eligible and widens our thinking faculty as well as our Heart.

Guru does not forget our destination:

Initially God is seen as taking up the form of Guru who talks with us, eats along with us, laughs with us, chats with us but never reveals us His true nature. Arjuna said: "Oh! Krishna, until and unless I did not see your Universal form, I could not realize as to who You are! I considered you to be my relative or my brother-in-law. I am acquainted to see your casual form but now You are showing me your Universal form. It is enough. Please show me back your original form." Though Guru talks

and chats with us, *He never forgets the destination that He wants us to reach.*

Guru works incessantly without any tiredness:

Guru does not need any rest. He works constantly without any break. Guru implies Supreme Consciousness. Why does the Supreme Consciousness need any rest? It is only the body and mind which require rest. The Consciousness does not need any rest. It is said that rest begets rust.

Irrespective of our opinion about Guru, the Guru constantly carries out His work. Where ever the Guru might stay, He has only one task ie awakening the disciple from the sleep of ignorance. This is the main work, top most work and utmost work of the Guru. Ignorance is a prolong sleep. It is a darkest

night. We are dying, taking rebirth and being subject to suffering in the sleep of ignorance only. Even if we enjoy any pleasure, it is happening in this sleep of ignorance only. To awaken us from this sleep of ignorance into Supreme Consciousness, Guru decides as to what process needs to be carried out, when, where and how it needs to be implemented and works accordingly. Guru does not require any rest in this process. *There is no question of Supreme Consciousness getting tired.* It is a constant flow of work. Though, the Guru awakens several people (not merely one person), He does not get tired.

Guru doesnot give up the 'Truth' for the sake of satisfying the ego of his disciple:

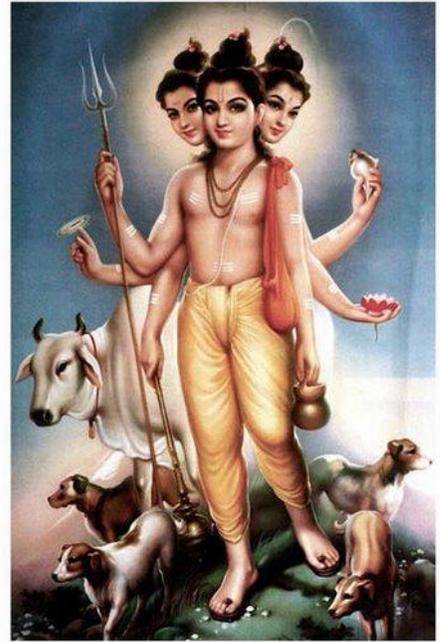
One of the disciples of the Jesus who initially called Jesus as 'The Son of God' later on facilitated the crucifixion of Jesus by revealing his



whereabouts for a bribe of mere 30Rs. He did so because Jesus refused to declare him as an enlightened being. Jesus said: "How can I declare you as Jnani when you are full of ignorance?" The humiliated disciple, in order to take revenge, revealed the whereabouts of Jesus. Still Jesus remained unperturbed and patiently endured the crucifixion. *A true Guru does not give up the 'Truth' for the sake of satisfying the ego of his disciple.*

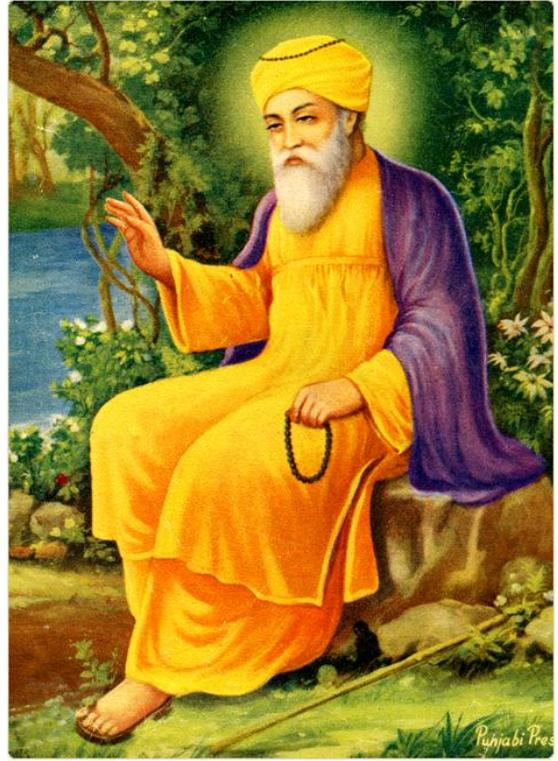
Guru does not crave for fame:

How can one be called Sadguru if they crave for fame? Guru Dattatreya always surrounded himself with dogs and enacted as if he was drinking wine. He did so in order to avoid unwarranted people (who desire the worldly objects) approach Him. Everyone who wanted to become his disciple would run away after looking at His external features. Parashurama was told by his parents to accept Guru Dattatreya as his Guru. Even Parashurama would have fled by looking at Dattatreya but as he was well trained not to get deceived by the external features of Guru Dattatreya, he stuck to Guru Dattatreya and became his disciple.



Guru does not succumb to our riches:

Once a rich devotee visited a Sikh Guru and offered him some money. The Guru said, "You are preventing the sun rays from falling upon me." The devotee returned back. Seeing this, a disciple asked the Guru the reason for rejecting the money. The Guru gave him a

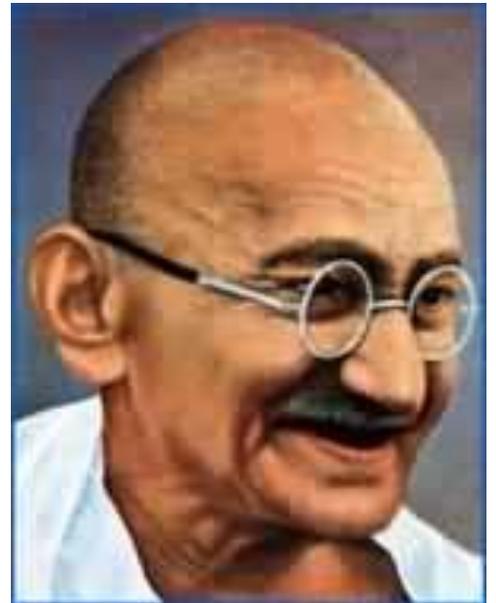


needle and asked him to return it back in the other world after death. The disciple said: "How is it possible? *When the body itself does not accompany me after the death, how can I bring the needle to the other world?*" Then the Guru said: "It is for the same reason that I have

rejected the money as it cannot be carried forward to the other world".

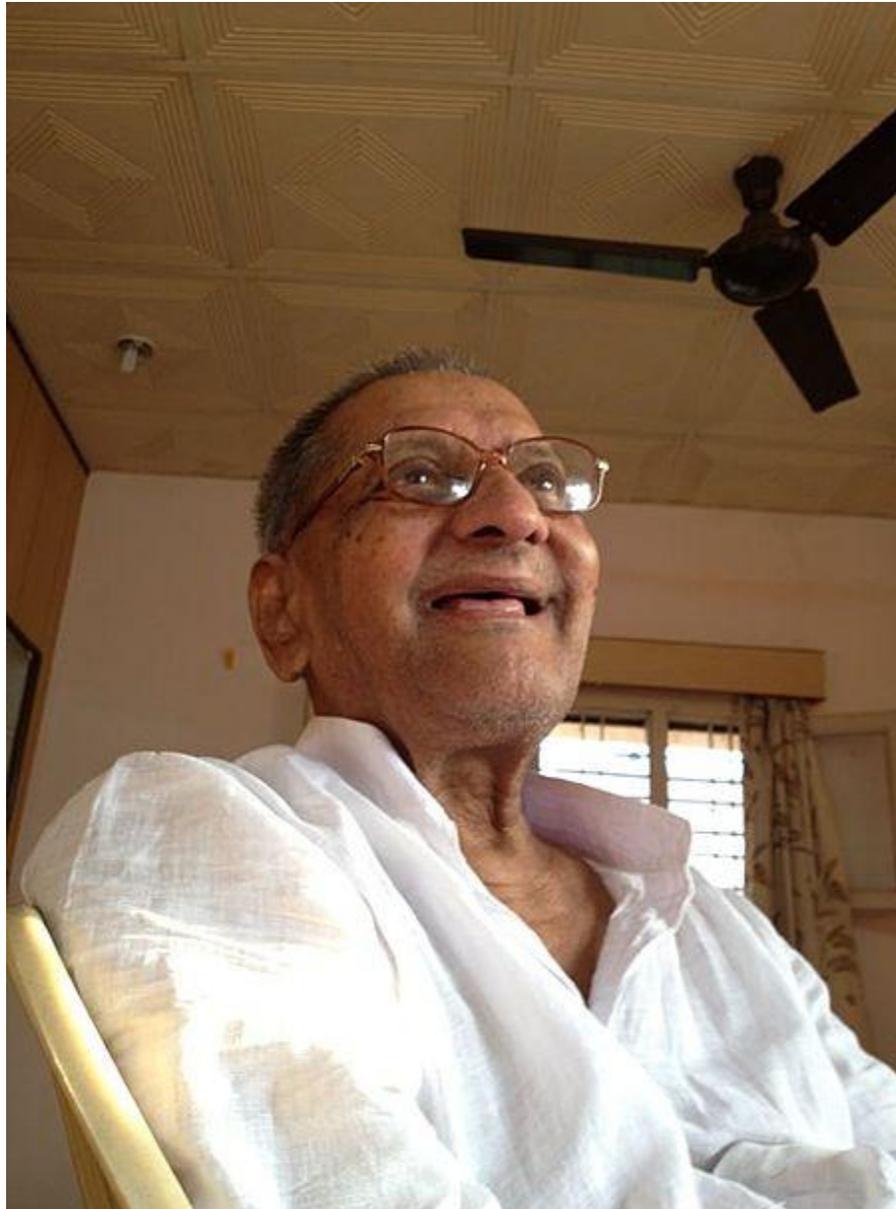
Guru may preach us in any form:

Gandhiji practiced the chanting of Rama's name to a great extent. When Gandhiji was shot dead, he uttered: "Hey Ram! Hey Ram!" It is because Gandhiji's bones, blood, flesh, mind and heart were entirely filled with the name of Rama.



The maid-servant of Gandhiji was His Guru. It was she who narrated Gandhiji the importance of chanting the name of Rama. Gandhiji has never forgotten her in his entire life.

The work of Guru is
totally internal



The internal work of a Guru is far bigger than His external work:

As we identify ourselves with a body, we presume Guru also to be a body. Though we may see Guru possessing an external form and preaching us, *the internal work of a Guru is far bigger than His external work.*

We desire material progress but not spiritual evolution. It is because we are not aware of its worthiness. Guru's work constitutes in revealing us its importance and ensuring that we attain that state (of Self Realization). Guru drives us according to our body's destiny. Irrespective of whether our destiny is good or bad, He would walk along with us and grant us the power to forbear our destiny. He ensures that we will not get elated in favourable situations and will not get depressed in un-favourable situations.

Guru releases us from our weaknesses:

Guru bestows us with such a buddhi yoga (thinking faculty) that can help us in identifying the weaknesses and tendencies which form an obstacle in reaching the depths of Heart. He creates situations that aids in overcoming those obstacles and bestows us with tolerance such that we are not subject to reaction. *He ensures that we get released from our weaknesses* thereby traversing our mind towards Heart.

Guru gives a turning point to our lives:

We do not know our destination. But Guru is aware of the same. Sometimes He creates several turning points in our lives but it is all for our good. Guru keeps talking with us, mingles with us and *suddenly gives a turning point to our lives so that we get immersed in the ocean of Bliss.* Guru knows very well where to lead us and

where to give a turning point to our lives. He first tells us respectfully. If we don't understand or if we don't listen to Him, He will cuff us or kick us if required. Whatever it may be, they are blessed whoever accepts it as His Grace.

Guru's Grace is neither visible to our eyes nor can be heard with our ears. Guru carries on His work very silently. He diverts our lives in many ways driving us towards that state which He wants us to grant. We can neither describe them in words nor imagine them with our minds. The Guru's work constitutes of only to protect and not to punish though it might look otherwise.

Guru enacts discrimination only to reform us:

The Guru does not have past, present and future. He also takes us beyond them. Guru may look at one person compassionately and look at another person angrily. *Here Compassion is required to reform this person and anger is required to reform that person.* Guru is not concerned with anything else other than their reformation. Though some devotees stayed in the ashram for four days, Bhagavan did not talk to them. Not that He possessed any rivalry with them but He wanted to teach them some discipline through His Silence. When the Guru has no duality, how can he possess any enemies?

Sometimes the Guru may speak very harshly or may not even speak to us. Then we must not look upon the Guru as an ordinary person. The only intention of Guru is to reform

us. He has no intention other than this. The Guru will not leave us until we attain His state. He will not abandon us until we attain His Peace and Bliss. However if our body expires even before that, He will search for us, come to our place, ensures that we develop Love for Him and thereby reforms us and grants us liberation. He is only Guru.

Guru is the Cruel Lover:

Once, a devotee had an intense yearning to see Bhagavan Ramana. He travelled a lot and at last reached the Ramana ashram. However when he came into the presence of Bhagavan, Bhagavan did not even look at him. The devotee felt greatly offended but also understood that it was Bhagavan who dragged him to Arunachala.

Therefore the devotee thought: "Oh! Bhagavan, *you are a lover but you are a cruel Lover.*"

Every action of the Guru is only to bring about maturity and purification in us:

Sometimes when the Guru passes by, He will not even look at us or talk to us. We may feel like giving Him a cuff. We may think: "What is this? Though I am visible, He is not even looking at me or talking to me!" Guru walks away as if He is not acquainted with us. Only they are blessed whoever realize that every action of Guru (ie whether He looks at us or not, whether He talks to us or not) is only to bring about maturity and purification in us. Therefore the Silence of Guru is nothing but His Grace. We need not talk to Him. All our doubts get clarified in Guru's Silence only. Not merely His words, but even His Silence preaches us. It annihilates our ignorance.

Sometimes the Guru raises His voice. Such a reaction is not due to the existence of foreign matter within us. It is a process of sending our mind into the depths of the Heart. Guru welcomes us and asks us: "How are you? How are your children studying?" Why is the Guru concerned about the studies and marriage of our children? *It is because the Guru has no other reason other than purifying our mind.* Thus He talks to us intimately and keeps on preaching us. If we are bestowed with Self Knowledge without the purification of our mind, such a mind cannot bear the same. If Guru places an unbearable burden upon us, we will die as we will not be able to bear it. Therefore the Guru sees how far we are eligible and deserving to receive the Grace. He will not abandon us if we do not deserve. He will ensure that we will become

eligible enough to receive the Grace. Until then He cleanses us as a fish is cleansed.

Guru initially befriends us, intoxicates us and then merges us within Him:

Guru listens to all of our words. He listens about all our hardships and the intolerable blows that the destiny subjects us to. He would say: "Oh! Is it true Maa? Were you subject to such a hardship?" *Speaking thus lovingly, He drags us towards Him and unites us within Him even without our Knowledge.* Guru enables us to overcome time, distance as well as our doership. He takes us to the state that we ought to attain.

Ours is individual 'i' whereas Guru's is Universal 'I'. The Guru speaks out sweet words like 'Look here, look there, Do this, do that' and

drags the individual 'i' into the Universal 'I'. On reaching there, we have neither sorrow nor tension nor any births. Where ever we see it is only Peace and only Bliss.

The Guru asks us: "Have you understood it? Have you grasped it? Have you experienced it?" He thus talks something or the other and then suddenly merges us within Him. Even the doctor may ask us irrelevant things like: "Didn't you ever undergo surgery? Is this the first time? Didn't you ever visit the operation theatre?" etc., The doctor also talks something or the other to examine whether the anesthesia given by him is working or not. He may also ask us to count the numbers. We may say one, two, three, four and stop at five due to the effect of anesthesia. Only then the doctor starts his surgery. The same is the case even with the Guru. The Guru talks with

us on some pretext or the other. While talking only, He merges us within Him. Such is His Glory.

Before doing any surgery, the doctor ensures whether the anesthesia is working upon the patient or not. The doctor would ask us to count one, two etc., He would ask us about our assets or children. But why does he need those details? He speaks so until the anesthesia starts working. Once it starts working, he will perform his surgery. It is the same even with the Guru. Guru initially befriends us, asks us about the welfare of our children, whether we have taken our food or not etc., and many more but at the same time starts the process of annihilating our weaknesses or tendencies that obstruct our Self Realization. We feel as if Guru is blessing us. We think that He is sitting beside us or is apart from us. But at some point of time He gulps down our

ego. He does not stop here but bestows us with His very nature ie Self Realization. He bestows us with gold in exchange for copper. He accepts our ignorance and doer-ship which are good for nothing and bestows us with Self Knowledge in return. In order to ascertain, that He is intimate to us, He cries along with us though He has no sorrow. He enjoys with us as well as cries with us. But suddenly He annihilates our body consciousness and bestows us with Self Knowledge.

Guru talks with us. He walks along with us in spite of knowing His true nature. He drinks and eats along with us. He asks us the questions like How are you? What are you? And Who are you? He keeps asking such questions casually, though He is aware as to where He wants us to reach (ie the cave of heart). Though we are not

aware as to who is Guru, Guru knows very well as to who He is. Guru does not need our company to reach the cave of Heart. But He accompanies us into the cave of Heart.

Guru places us in painful situations so that we may vomit out our weaknesses:

If there is any chance of the repetition of any tendencies that obstruct our Self Realization, *Guru will press us in the nook of the door* and ensure that the same will not be repeated. Until and unless we are not immersed in an endless peace and joy, Guru will not leave us. He is Guru.

The cause of our sorrow is not outside but exists within in the form of doer-ship. Guru places us in the hook of the door and presses the door. *He places us in the midst of hardships so that we vomit out our weaknesses.* He does so

not because He does not like us but He wants us to learn some lessons from it. We will not gain wisdom until we learn those lessons. ***The work of Guru is totally internal.*** When He closes His eyes, He looks at Himself; When He opens His eyes, He tries to show us that (Self) which exists within Him.

We have several bases like presuming ourselves to be very rich or very intelligent or very great etc., When the Guru sees us being ruined in this manner, he creates some circumstances and destroys all of them. Until then our mind does not get merged within the Heart.

Everything exists inside us and nothing exists outside us. Some weaknesses exist deep within. They cannot be destroyed through teaching. Then Guru creates a situation and presses us by

placing in the nook of the door. Until then the puss contained within us does not come out. Thus Guru ensures that we will vomit out our weaknesses and thereby purifies us.

A washer man lashes the clothes against a rock. It is not for tearing the clothes but only to cleanse them. Similarly even Guru places us in the hook of the door and presses the door not to subject us to suffering but only to cleanse us.

The external Guru pushes us from outside and the internal Guru pulls us inside:

Guru exists internally as well as externally. The external Guru walks with us. He considers all our problems to be his problems. He preaches us the value of Self Realization. He speaks with us very lovingly but at the same time annihilates the tendencies that extrovert our mind. Externally

our life may seem to be good but there may be some disturbance within us. If we are able to perceive our weaknesses (the forest within), it is not due to our intellect. It is only because Guru is shaking our tendencies. He shakes our tendencies, reveals them to us and finally destroys them. Guru does not ask us to reform ourselves but silently conducts the required surgery to be done. This is most wonderful. Until and unless we don't possess subtle intellect, the work of Guru cannot be understood. Guru possesses a lot of practicality. There exist several attractions in the world. The external Guru observes our attractions, rescues us from the same and hands over our hair to the internal Guru. *Thus the external Guru pushes us within. Then the internal Guru drags us into the Self.* It

implies that the internal Guru performs all the remnant work.

Guru ensures that our body consciousness is destroyed without any trace. He shows us the insipidity in sensory objects, bestows us with discrimination and grants us the strength of wisdom. He thus introverts our mind in this process. As the external Guru diverts our attention from the sensory objects, the internal Guru drags us within (into the Self). He is a Guru who drives us into the Heart, which is the source of this entire creation. Though we may not be aware of Self Knowledge, Guru is aware of the same. He knows how to release us from the ignorance. In that process, He prepares us and gradually drives us from ignorance towards Self Knowledge.

We get guidance from within. When we are unable to grasp the same, Guru takes a form with hands and legs and arrives in order to teach us. This external Guru makes us practice so that our mind gets habituated to introversion. His teaching is for that purpose. He keeps waiting until we are handed over to the internal Guru. Once we are handed over to the internal Guru, the internal Guru drags our mind within, destroys the mind and bestows us with Self Knowledge. Even if we are not within the reach of the Guru, it is enough if we consider Guru to be our biggest relative.

The external Guru pushes us to the place where the true Guru resides. He performs this surgery even without our knowledge. We think that Guru is external to us. Therefore the internal Guru only arrives as external Guru to

eradicate this illusion. The internal Guru is aware that the external Guru is not true. Where the true Guru exists, where the true Consciousness exists, where the true happiness exists, where the birthless and deathless state exists, the Guru tries to take us to that state. For this purpose He accompanies us and keeps pushing us within. He does not push us outside but pushes us within. He does not push us into jealousy or disturbance or any other vices. We are not aware of the state where there is peace, bliss and Immortality. Guru talks with us, eats with us, sits with us and walks along with us. But He pushes us to the place of residence of the true Guru till we reach the same. As the external Guru pushes us from outside, the internal Guru pulls us inside from within. Thus the external Guru performs the work that He needs to do and similarly the

internal Guru carries on the work that He needs to do. However we may not be aware that both the external Guru and internal Guru are one and the same. Guru creates the Love for Him within us. He teaches us, grants us introversion and drives us within until we become accessible to the internal Guru. The internal Guru pulls us within, frees us from our tendencies and bestows us with liberation.

Guru postpones our Self Realization when we fail to maintain equipoise in our hardships and pleasures:

Sometimes Guru sends us hardships as well as pleasures intentionally. He observes whether we are able to maintain our equipoise in our pleasures as well as in hardships. *If we don't accept them with equanimity, He will keep our*

case aside. He will not abandon us completely but keeps us aside temporarily. We are not even aware that it is God who is doing all this.

Sometimes Guru fulfills our desires and sometimes He ensures that our desires are not fulfilled. He observes our response in both the situations. We may become emotional when our desire is fulfilled and may become depressed if our desire is not fulfilled. He stops bestowing us with Self Realization if there is a difference in our behaviour. The Guru thinks that we are not yet prepared to bear the experience of Self Realization and hence postpones the same. He presumes that we will die of breathlessness if Grace is bestowed without deserving it.

Guru shakes the mind as well as its tendencies:

Sometimes when we are inflicted with several kinds of hardships we feel that we lack God's Grace and Guru's Grace that leads our mind into a great turbulence. We constantly remain disturbed. We feel as if Guru has abandoned us. However Guru does not abandon us until and unless *He shakes the tendencies within us and drags them out to burn them into ashes*. He at first reveals us the extent and depth of our disturbance and then releases us from the same. He will subject us to suffering, brings the rajasic tendencies into our head and burns them into ashes in the fire of Self Knowledge. All this is the plan of the Guru.

The Guru does not sit quiet. He keeps on shaking our mind as well as its tendencies. He acts as if talking to us but doesn't stop His

process of shaking the tendencies within us. Until and unless a bottle containing water is not shook, the mud contained in the bottle does not raise up. Similarly until and unless the Guru does not shake our tendencies within the heart and shoot them into our head, we will not become aware of our tendencies. He will chase us until we put our foot in the path of National Highway. He will not allow us to roam in the alleys. Sri Ramana's path is that of National Highway. Our legs need not be placed on the breaks of the car.

Guru dries out our mind only out of Grace:

The stinking smell of kerosene is lost when the cap of kerosene bottle is opened and dried in sunlight. However if the kerosene bottle is stored at home without opening the cap, the smell is retained and not lost. Similarly *Guru dries our*

mind in the same manner. He does it only out of Love and affection for us and not out of hatred and anger.

Guru gives us a taste of the Bliss so that our mind gets prepared to seek the Truth:

Sometimes Guru sends His Grace inside and enables us experience the Peace and Bliss. He does not do it casually. If the mind is calm, cool and peaceful, *it gets prepared to seek the Truth*. Therefore He ensures that we experience the peace. However we do not own that peace. Our wretched mind thinks that we are the owners of that peace. We wrongly think that we are experiencing the Peace due to our intense spiritual practices. The Guru prepares us to attain the ocean of Bliss. Coming events cast their shadows before. Before the sun rises in the sky,

we experience the day break (glimpses of sunrise). Similarly we experience glimpses of bliss before attaining Self Realization. When we are immersed in an ocean of Bliss, it becomes unbearable. Therefore we must become fit enough to experience that peace. *Hence he gives us the glimpses of that peace, bliss and purity.* If immense Bliss is experienced in one instance, we will become breathless. Hence the Guru gives us a taste of that Bliss and prepares us in seeking the Truth.

Guru may not allow our desire to be fulfilled as the fulfilled desire may lead to our ruin:

We may have physical proximity with our Guru but if we peep within there is no similarity between the Guru and ourselves. His state cannot be perceived by us. Guru maintains indulgence, walks and talks with us, gets rid of

our weaknesses even without our knowledge and bestows us with that state which He has attained. Sometimes Guru might think that *we will get ruined if our desire is fulfilled*. Therefore *He might ensure that our desire is not fulfilled*. We may think that our Guru has abandoned us and might get angry with Him. Guru does all this only to acquaint us with our anger. We may not be aware of our weaknesses but the Guru is aware of them. He will not leave us until He purifies us by dragging out each of our weaknesses and burns them into ashes.

Guru distances us only to accept us back more intensely and more deeply:

Sometimes we feel that Guru has abandoned us. We may say: "These days my Guru has abandoned me. I cannot remember Him these days. I am not sure where He has gone. I am very

restless and devoid of peace. I lack Guru's Grace." We keep thinking thus but may not speak out. It may be disgraceful for us to speak out such words. But it is all Gurus' Grace only. He makes us think so. *He performs several gimmicks only to accept us back more intensely and more deeply and re-hug us.* Those who realize it are blessed indeed.

Sometimes it seems that Guru has been distanced away from us. We feel as if our relationship with the Guru has ended. We feel as if we are not related to the Guru in any manner. He will then pull us back again and touch our Heart intimately. It is only the Guru who has distanced us away from Him and it is only He who has pulled us back towards Him. He observes our reaction when we get distanced from Him and when pulled back towards Him. He

observes whether we are peaceful or disturbed. When we are peaceful, we are not aware that He is the bestower of Peace. Thus He keeps on observing whether we are balanced or not. Until our mind attains equanimity, He will ensure that our mind gets trapped in some situation or the other.

Guru does not act in haste. He annihilates the tendencies one after the other:

Guru is equivalent to a surgeon. He possesses surgical fingers. Guru only decides the epoch, the time and place for performing surgery. It is He alone who decides the process and methodology of performing surgery. The external surgeons insist upon the existence of sufficient blood and performance of all the required medical tests before a surgery. They do not do any surgery in

haste. *When the surgeons only do not behave hastily, how can God act hastily?* God will not act without the advent of the appropriate time. He only decides the epoch.

Guru does not annihilate all our tendencies that obstruct our Self Realization in a single instance. It is because we will not be able to bear it. He does not blow out all our bases (supports) in a single instance for He knows very well that we will go mad on doing so. He will drag out our tendencies one after the other and burn them into ashes. Until and unless we do not attain the Self (our very nature) He keeps on chasing us and hunting us. As a hunter chases an animal, even the Guru chases our ignorance till we attain Self Realization. Without the annihilation of ignorance, we cannot attain Self Realization.

Guru ensures that our near and dear ones will scold us so that our attachment for them is lost:

As the Guru wants to reveal our weaknesses to us, He may inspire our near and dear ones with whom we are greatly attached to scold us. We may carry someone within our Heart (though not physically). *Guru ensures that we get rebuked by them so that we will lose our attachment for them.* Until and unless we don't get those cuffs, we will not lose our attachment for them.

Guru points out our causes of rebirth and grants us the strength to overcome them:

Though we are not good, we always feel as if we are good. Where ever we are not good, Guru keeps pointing us that we are not good in that particular aspect. Guru remains invisible but

continues teaching us without being visible. We may feel that we have matured and are fit enough to attain Self Knowledge. But some weakness might exist in the depths of our heart of which we may not be aware. Guru focuses the petro-max light and the battery light exactly on that weakness. He focuses exactly on the causes of our rebirth, on our body consciousness and ego. Why does He do this? *It is only to point us out our weaknesses. After that He will not abandon us but grants us the strength to overcome the same.* Sometimes the Guru squeezes us as a wet cloth is squeezed. Until and unless the wet cloth is not squeezed, water cannot be secured. Thus the Guru squeezes us constantly and thereby gets rid of our weaknesses.

Sometimes if we sit in front of Guru, He may not even look at us. He may behave as if He is not acquainted with us. He does not even turn His face towards us. Moreover He converses with those seated in the last row. It is like serving the food in the last row without serving it in the first row in a feast. We then feel like beating the Guru. We become furious with anger. Guru behaves thus only to show us the amount of anger within us. He shows us our weakness and makes us aware of the same. Then He not only grants us the faculty of overcoming that weakness but also strengthens the same. He enables us to make an effort and will not abandon us till we are released from that weakness. Such is the glory of Guru.

Guru enacts anger only to bestow His Grace:

Guru talks with us and in that process He steadies our mind, purifies it as well as introverts it. He pushes our mind into the cave of Heart. He talks with us and becomes our friend only to bestow us with liberation and take us to the fearless state which is devoid of likes and dislikes. When God comes as Guru, He very well knows who He is. He also knows very well where He wants to take us. *However sometimes He enacts anger to implement it.* Lord Krishna jumped from His chariot and ran with a broken wheel in order to kill Bheeshma. Krishna's ornaments fell down hither thither in that process. Why did He do this? *It is only to bestow His Grace upon Bheeshma.* They are blessed who realize Guru's anger also to be His Grace.

Guru creates Love for Japa and meditation within us:

The Guru preaches us, mingles with us and thereby purifies us. The truth exists within our Heart but we are unable to perceive it. Guru does all these works only to bring the Truth into our experience. Guru befriends us only to introvert our mind. *He creates Love for Japa and meditation within us.* It is Guru only who creates that Love as well as bestows us with experience (of Self). Then where is our existence? We may think that we have done something but it is all equivalent to a zero.

Guru leads us towards a greater good through an unfavourable incident:

This creation does not belong to anyone of us but belongs to God. Nothing can happen without

His will. We get delighted when an incident becomes favourable and become sorrowful when it becomes un-favourable. The Guru says that this is not good. *This is the strategy of the Guru to lead us towards a greater good through this un-favourable incident.* Not knowing this we rebuke God when any incident becomes un-favourable to us. When those who desire our welfare do not harm us, how can God do the same? God only destroys our ego through it. By doing so, He will not ruin us but will carry us to the heights of Self Knowledge. He is only Guru; He is only God.

Guru creates situations by which we will gain self confidence:

One cannot attain Self Realization without possessing self confidence. Suppose we don't have self confidence, *the Guru creates situations*

by which we will gain self confidence. The Guru allots us such a family and creates such circumstances that enhance our self confidence and thereby bestows us with Self Knowledge. Guru grants us courage when we are subject to fear.

Guru squeezes out tendencies that can't be traced in scanning:

We should not consider Guru to be a wall. Guru implies Consciousness, Self and GOD Himself. Some diseases cannot be diagnosed in scanning. They have to be discovered only through physical examination. Nowadays if the disease cannot be diagnosed through scanning, the doctor says that we are disease free. The medical treatment has become very mechanical. Man needs to be examined even physically. Whatever is traced in scanning will vanish through medication. But

what about that which can't be traced through scanning? Then the Guru interferes. Until then He (Guru) remains very quiet resembling a thief as if no relationship exists between him and us. Sometimes when Bhagavan looks towards us, He looks as if no relationship exists between us and Bhagavan. Guru creates the circumstances that bring out our tendencies. We should not consider Guru to be a puppet show man (a dummy person). He peels off our skin. His work is not just to speak out few words and get back. When we ourselves and doctors are unable to trace the disease, he creates few circumstances by which our tendencies come out. We can neither swallow nor vomit there. We will start feeling thus: "If I stay at home, I need to face mother-in-law and if I go out, I need to face the society! Either I should have been alive or I

should have been dead but none of them are happening." Somehow Guru involves us in some disputes. He creates the circumstances where we are scolded by several people. The people who have been very loving towards us also become our enemies. This is to make us vomit the filth within us. We may think "How come the people who loved till yesterday are neglecting us today?" All this is the work of Guru to remove any attachment that we may have towards them. Guru shoots two birds in one shot ie removing the already existing attachment and destroying the attachment existing in the form of bud even before it blossoms. If our attachment is not declining, Guru makes them our rival. All this is but the work of Guru. Not knowing this we keep thinking why people have changed suddenly? Therefore neither we nor the doctor can

recognize the tendencies that can't be diagnosed through scanning. *The Guru drags us into appropriate circumstances and squeezes us thoroughly by which the tendencies are brought out.* As long as the puss exists, the pain is inevitable. After squeezing us thoroughly, He won't leave us on the road but will give us the experience of Self which is the Ultimate Bliss.

A True Guru grants us the freedom to pursue the appropriate path as per our mental make up

Once a devotee secretly came into the room of Sri Nannagaru and narrated one of his dreams. He said: "One who always wants to be applauded or his name to be chanted or wants people to presume only him and none else to be Guru can

never be called a Guru. Guru implies Self, Supreme Consciousness and the Immortal one." He was a devotee of Ramana. However he was very fond of bhajans, songs and verses. He was very fond of miracles. He felt: "Bhagavan Ramana has taught about 'Who am I?' but what is it all about? It is said that on doing self enquiry our sorrow will subside; our sin will get annihilated; all the obstacles that hinder our progress towards Self Realization will get burnt into ashes. But the words of Shirdi Sai Baba are attracting me. I am being attracted by the Bhajans. I am being attracted by the words like your disease will be cured or you will get the first mark in your exam or you will reach heaven after your death etc., I don't understand how I have landed into Arunachala!" He secretly narrated the following to Sri Nannagaru: "Four months

back Bhagavan came into my dream. He touched me and blessed me thus: "*Go to Shiridi. I desire your welfare. You must remain peaceful. When you are not peaceful, what is the use of being called as the devotee of Ramana?* I want your peace and prosperity. You go to Shiridi and stay for a while in the presence of Baba. Not that you dont love me or adore me. As per your previous birth's tendencies and the current mental make-up, stay for a while in Shiridi." Then I told Bhagavan: "I don't know where Shiridi is; also I dont have any money with me. More over I am not aware of the Marathi language. I don't know any other language other than Tamil." Then Bhagavan said: "Everything will be provided. The person who will provide you with money and who knows both Tamil and Marathi will come very soon and take you to Shiridi. You stay for a

month in Shiridi and come back. Then your tendency will subside. You satisfy your tendency of doing Bhajan. Why am I telling this to you? Your tendency will get satisfied by adopting the path and teaching of Baba. If your tendency is satisfied, you will taste the true happiness. I desire nothing else other than your happiness." On the advice of Bhagavan I have stayed in Shirdi for a month. Such is the glory of Guru."

The Glory of Guru's Grace



Our Spiritual practices are secondary when compared to the Grace of Guru:

Education can be attained in three methods: penance, hard work and Grace of Guru. Whether we read the scriptures from top to bottom or from bottom to top or take bath in an ocean or circumambulate around the temples or read the scriptures, *all of them are secondary when compared to Guru's Grace*. Nothing can equal or be greater than the Grace of Guru. Such is the Grace of Guru.

We may perform any amount of spiritual practices or pilgrimages or good tasks beneficial to the society or gain any amount of merit but all of them are secondary. How are they comparable to the Compassion and Grace of Guru?

We must not become anxious thinking that we are not yet able to control our mind. If we are able to sustain our Love and faith in Guru, He will do all that is required for us. We must not become proud of performing spiritual practices. If 100 paisa makes a rupee, our spiritual practices are worth only one paisa. The remaining 99 paisa is constituted by Guru only. The role of Guru is very important in our spiritual practices. The Guru will not get tensed if we are getting tensed. He will prepare us gradually. When we become deserving, He will not even wait for a second to bestow us with Self-Knowledge.

All the supernatural powers are trivial when compared to Guru's Grace:

We may possess great powers or education or a large amount of money or may know about the things that are beyond our senses. We may even possess powers like telepathy etc. that are beyond the reach of our senses. In spite of possessing them, *they can never become equivalent to the Grace of Guru.* All these powers are merely magic. The Truth within the Heart is revealed only by Guru's Grace. Until and unless we do not experience that unworldly Supreme Bliss, we cannot grasp His Grace even with our subtle intellect. We understand that it is beyond our intellect only when we attain Self Realization.

Even Guru cannot describe the Glory of His Grace:

Once, a devotee said: "When we don't have reverence for the scriptures and for the words of God, how can we get the Grace of Guru?" *The Grace of Guru cannot be described in words. Then how can even Guru describe the glory of His Grace?* Therefore even Lord Dakshinamurthy remained Silent. Death as well as rebirth is all part of ignorance. Awakening us from the sleep of ignorance and bestowing us with Self Knowledge is possible only to Guru's Grace.

Guru's Grace is beyond expression:

One cannot describe Guru's Grace in a 1000 sermons or in a 1000 books. *It is beyond written and spoken expression.* It is experiential. When Guru's Grace touches our Heart, it is not known

to our neighbours. But we will know it very clearly. We will very clearly feel as if one hand is touching another hand.

Guru's Grace is beyond our words and thoughts:

Once, a devotee asked Bhagavan thus: "You have been speaking about Guru's Grace till now. Can you please describe me the nature of Guru's Grace?" Bhagavan declared that He cannot describe it. He replied: "*Guru's Grace cannot be described in words. It is beyond our words and thoughts.* If it has to be described in words, it is beyond words; if it has to be grasped with the intellect, it is beyond our intellect. It is beyond our senses as well as our mind. Even if we possess wisdom or subtle intellect, we cannot describe the Grace of Guru. Therefore how can I describe that which is beyond our reach? I accept

my defeat for I cannot describe Guru's Grace." However Guru's Grace is experiential. It can be perceived by the Heart that it is the Grace of Guru. When the consciousness is awakened within our Heart, we realize that it happened only by Guru's Grace. Guru's Grace can be perceived neither by your words nor by my words; neither by your intellect nor by my intellect; It is perceivable only by experience. When it comes to our experience, it has to be experienced. It cannot be perceived through writings or words. How can we catch hold of that with our intellect which is beyond our intellect? Guru's Grace is not an object to our intellect.

The Grace of Guru can be felt physically:

If the eyes say that it is unable to see and therefore ask the ears to see on behalf of it, can the ears do the same? No. It is because seeing is not within the scope of the ears. The same is the case even with Guru's Grace. It is beyond the perception of the intellect. *When Guru's Grace is experienced, we can feel it physically too.* Finally we can conclude that without being touched by God's Grace existing in the form of Guru and without being dragged into the fold of Guru's Grace, we cannot attain the Supreme final state in spite of performing any number of spiritual practices or undergoing any number of pilgrimages.

We can understand the Grace of Guru only when we taste the same. If a hand touches another hand, we can clearly feel the touch.

Similarly when Guru's Grace touches our Heart, it can be felt so clearly. It will not be dim. It does not represent a thing far away from us. The Self within our Heart is very clearly revealed to us.

Guru's Grace is inescapable:

Guru's Grace is equivalent to a chunk of meat that has fallen into the jaws of a tiger ie *it is inescapable*. It implies that when Guru's Grace and sight falls upon us, it will chase us until we get liberated. In spite of possessing ignorance that can beget crores of births, it becomes trivial in front of Guru's Grace. Even a big stack of hay becomes trivial in front of a match stick. Even a big pumpkin looks to be trivial in front of a sharp knife.

Guru's Grace protects us like a shield:

We have three types of lives:

a) Physical life: Guru ensures that our *physical health is protected*.

b) Mental life: Guru ensures that our mind does not get extroverted but gets *introverted*.

c) Spiritual life: Guru ensures that we will acquire the required eligibility, tolerance and concentration to send our mind into the Heart.

Guru's Grace ensures that our peace remains undisturbed even in midst of enemies:

In spite of facing a variety of adverse external circumstances, though the household members become our enemies, *Guru ensures that our peace remains undisturbed*. Normally a seeker of Truth possesses several enemies. Guru grants us His Grace by ensuring that our peace remains

undisturbed even in the midst of enemies. We don't possess that power. Then whose is that power? That power belongs to the Guru only.

Guru's Grace exists forever irrespective of whether we recognize it or not:

A devotee asked Bhagavan: "The scriptures state that there is a Truth within our Heart. But I am unable to experience the same. Can you graciously help me out?" Bhagavan replied: "Don't ask me such questions. You should know the Truth and the Truth only shall make you free - freedom from ignorance and from everything that is nonsense. You should know the naked Truth. The Truth only shall make you free. There is no other alternative. Though I don't want to help you, I cannot refrain from helping you. Though I do not want to help the realizers of

Truth, I cannot stop from doing so. What I possess is Grace alone. Even if you ask me anything else other than Grace, I cannot grant you the same. My Grace keeps flowing to the extent you deserve the same. Do I grant Grace only to those who seek for it and not for those who don't seek for it? If I do so, how can my state be inferred as the state of equanimity? You need not ask for my Grace. I am not a cloud devoid of water. While standing in a river if you shout for water, who can help you? Guru's Grace always exists irrespective of whether you ask for it or not. As and when you become eligible, you will start recognizing it. The fire cannot be devoid of heat. Similarly Guru cannot exist without possessing Grace. Guru's Grace exists forever. But you must observe whether you possess the required faculty of recognizing it. But how do you

recognize it? It is possible only when you have devotion for Guru. It is possible only when you have firm faith in Guru. Guru's Grace will be revealed when you completely surrender yourself to the Guru. Only the meritorious people can recognize that they possess the Grace of Guru. Therefore *Guru's Grace exists irrespective of whether you recognize it or not.* You may not recognize it due to the flaws in your intellect. When you are unable to recognize it, accept the same rather than thinking that Guru is not gracious towards you."

Guru's Grace operates from within and is imperceptible by our senses:

Bhagavan Ramana said: *The Guru's Grace operates from within.* It is *not visible* in spite of having eyes. It is *not audible* in spite of having

ears and it is not graspable in spite of having intellect. For instance in spite of being Lord of Lords, Lord Krishna was not recognized by Kauravas. Guru implies Self, Supreme Peace, Bliss and the Divine. Guru is the deathless Self. In order to recognize Guru, we must possess the required eligibility. When the required eligibility and maturity does not exist, one cannot hear in spite of having ears and cannot see in spite of having eyes. Even if they listen, they cannot understand it. It is beyond their understanding.

Guru's Grace works very quickly when compared to other processes of purification:

That which cannot be achieved through our spiritual practices like the japa and meditation, can be achieved by Guru's Grace. We will experience a great pain when our fingers get

pressed in the nook of a door. Sometimes Guru might create painful situation similar to it and thereby lead us to the heights of Self Knowledge. They become blessed who realize this truth. As and when we understand the essence of Guru's words and lead our life accordingly, our mind merges into the Heart which is the abode of Bliss. We may gain merit by going on a pilgrimage or by worshipping God in a temple or by taking bath in a river. It might take a longer period of time for us to gain purity of mind in this process. But *Guru's Grace works very quickly. When we understand the words of Guru and get mental contact with Him, our purification of mind and Self Realization happen simultaneously.*

Guru's Grace grants us the strength to forbear hardships:

Guru bestows us with concentration and strength of mind. He grants us His Grace so that we can remain blissful and peaceful without depending upon any external people or circumstances. What else do we need? Whether the help of our family people or the society is available or not, whether the circumstances are favourable or not, whether we are faced with any defeat or insult, *Guru strengthens our mind such that we will remain blissful and peaceful.* He ensures that the mind is not even conscious of forbearing hardships. Such is the glory of Guru. Who else will do this for us? Will the rich and powerful do it for us? No.

Guru makes us do that which is good for us:

Guru does not dictate us to act in a particular manner. Rather *He makes us do that which is good for us*. Such is His glory. Guru Himself holds our hands and leads us forward towards the destination. He does not direct us to walk on a particular road or in a particular direction. He drives us into the depths of Heart. Guru's state is beyond words. When the Guru is leading us towards such a state, what is the necessity for Him to speak? Words are required for them who do not work.

Guru cannot be attained without His Grace:

We cannot attain Self Realization without the Grace of Guru (existing in the form of Self). It is final word, last word and ultimate word. We may be well educated or possess great powers but

cannot attain Self Realization without the Grace of Guru. We may be a great scholar or possess great wealth and fame but we cannot experience the Truth without Guru's Grace. It is because Guru exists as the Self. How can we realize the Self without attaining its Grace? Guru implies Supreme Self; Guru implies God; Guru implies the indweller. Then how can we attain Him without His Grace? There is no chance. It is not even possible. Why should we go to the extent of a Guru? We cannot even grab a biscuit from the hands of a child when it is not willing to give. Even if we try to grab it forcibly, the biscuit will be broken into pieces. Therefore how can we attain Guru without His Grace?

Guru's Grace brings about our maturity and bestows us with the state of Oneness:

We get the yearning to attain Self Realization only in Guru's company and presence. It is Guru only who evokes that yearning and it is only due to Him that we attain the same. Hence everything happens only due to Guru.

Guru only brings about our maturity and bestows us with Self Realization which is personification of Bliss, Peace and Knowledge. When the Guru showers His Grace, we become breathless due to Bliss. Then the entire creation seems to resemble a blade of grass. Such is the Grace of Guru.

When we attain Self Realization, even if God comes and stands in front of us, we don't feel like seeing Him. It is not because we dislike seeing God or lack reverence for Him but

it is because we don't feel the necessity of seeing Him. We become breathless when we experience the Bliss pertaining to Self. Where ever we may look, it seems to be Blissful. It doesn't make any difference whether our body exists or not. It doesn't make any difference whether the world is visible or not. We experience a constant flow of Bliss and Peace. Our attention does not turn towards anything. We get flooded away in the torrents of Bliss and Peace. Then the birth and death carry no more meaning to us. *It is Guru only who bestows us with such a state of Oneness.*

If we possess Guru's Grace it is equivalent to possessing everything:

When we are touched by Guru's Grace, our entire disturbance is converted into peace; all our liabilities get converted into assets and all our sorrows get converted into Bliss. *If we possess Guru's Grace it is equivalent to possessing everything;* when there is no Grace of Guru, it is equivalent to possessing nothing.

When we become recipient of Guru's Grace, only Guru becomes visible everywhere:

Guru bestows us with a state which enables us to see the Guru in each and every soul. He bestows us with His Grace such that *only Guru becomes visible in whichever direction we see.*

Even the thought to perform spiritual practices is attained only by Guru's Grace:

Once, a devotee asked Bhagavan Ramana: "In order to become blessed and in order to attain success, it is prescribed that Guru's Grace is required. But I am still in the initial stages of performing spiritual practices. Can I attain Guru's Grace without performing spiritual practices?" Bhagavan replied: "Even the thought to perform spiritual practices is attained only by the Grace of Guru and not due to your intellect. You do not even exist. It is only the false 'i', which utters that it would like to perform spiritual practices. The false 'i' does not even get the thought of performing spiritual practices for it has no separate existence. Even such a thought arises only due to Guru's Grace".

Nothing is Impossible to the Grace and Compassion of Guru

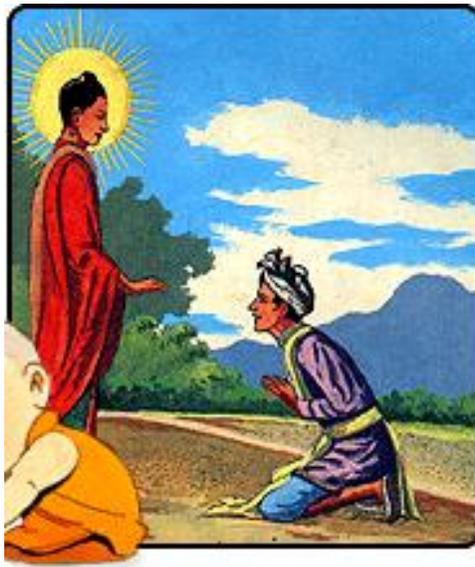


We think that we can attain Self Knowledge only after bypassing crores of births. But it can be attained here and now. Such is the Grace of Guru. Anything is possible for Guru's Grace. *There is nothing called 'impossible' in the dictionary of Guru.*

Look at the biography of Lord Krishna. If He wanted to kill anyone, it was enough if He merely touched them ie they felt as if 1000 elephants fell upon them in one instance. Lord Krishna's strength is not visible to our eyes. However strong the rival may be, he will certainly get killed. So is the Grace of Guru.

There is nothing impossible to the Grace of Guru. Even before we sit down from the standing posture, He can bestow us with Self-Knowledge. We may think: "How is it possible? I have several weaknesses and a lot of

selfishness." However Guru drags out our weaknesses, selfishness and body bound 'i', burns them into ashes and bestows us with Self Knowledge.



Once, a person came to Buddha. He was neither a devotee nor a spiritual aspirant. It was just his destiny that brought him to the presence of Buddha. However he was a good person and crooked less at heart. On experiencing an unknown Peace in Buddha's presence, he asked Buddha: "What is the effort that I need to make

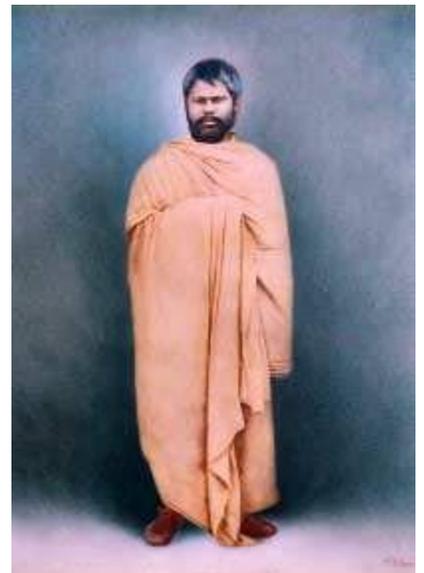
from my end to attain the Peace that you are experiencing?" Buddha's Heart overflowed with Compassion on listening to this question. Buddha turned towards him to give some instruction but realized that the person was left with a life span of only one more hour. *Buddha's Compassion annihilated the tendencies of 'i' and 'mine' within him.* By the time death approached him, he attained the state of Nirvana. He was very sincere in asking about the effort to be made in attaining Nirvana. Buddha's heart filled with Compassion due to his pure desire of attaining Peace. This is the fruit that a pure and sincere desire begets in the presence of Guru. This is a very good instance to depict that there is nothing impossible for the Compassion of Guru.



Sri Ramakrishna utilized His entire time for the sake of His disciples. He constantly thought about their spiritual evolution. He did not possess any work other than this. Here is an instance that speaks about Guru's Love for His disciple. When Sri Ramakrishna was about to leave His body within an hour, He called Naren near Him and said: "It is time for me to leave now. It is my firm faith that you will be useful to this mankind. *Therefore I bestow you with all my spiritual wealth and thereby become a beggar*

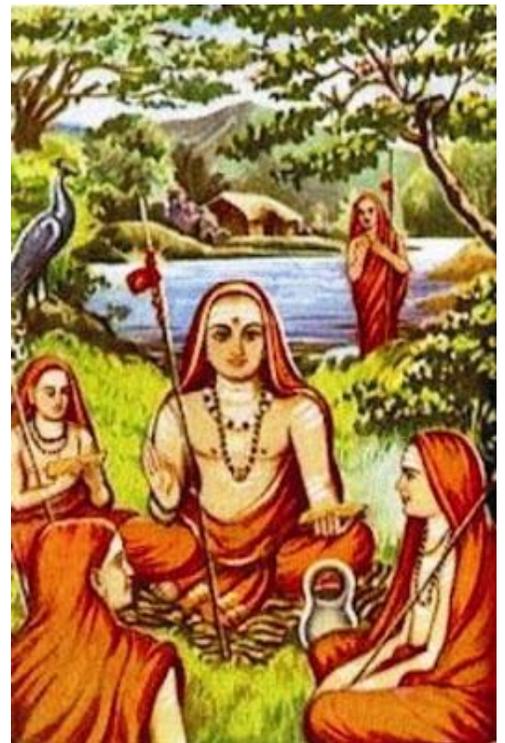
before I leave this body. You have the nature of doubting. If you have any doubts get them clarified now. Until you attain Self Knowledge, you will be chased by the doubts. Try to overcome those doubts. Take the words of scriptures and of Guru as authentic." Guru's Grace is much important for a spiritual seeker. We must overcome all of our doubts. Until then Guru's Grace cannot sustain within our Heart.

Sri Ramakrishna had a disciple called Latu who was an illiterate. He concentrated more on looking after Sri Ramakrishna's physical needs rather than listening to His words. The most surprising thing was that Latu attained such an experience (of Self) that was not attained even



by the great scholars. *It is because Latu had whole-hearted faith in His Guru.* Latu served Sri Ramakrishna as he whole-heartedly trusted that whoever was Rama and whoever was Krishna, the same one has incarnated as Sri Ramakrishna. Therefore in spite of not performing any spiritual practices like meditation or listening to the scriptures or Guru, Latu was decorated with the state of Samadhi. Therefore everything is possible when we have Guru's Grace.

Among the four disciples of Adi Shankara, one of them possessed less grasping power. However He whole-heartedly served Shankara. He washed the clothes of Shankara and performed all kinds of petty



works of Shankara. One day He happened to come late to Shankara's class. Shankara was waiting for his arrival. The other three disciples got impatient and told Shankara: " Even if he (the disciple for whom Shankara was waiting for) comes, he will not understand the lesson. So why should we waste our time in waiting for him? Therefore do not wait for Him but start with your lesson." As Shankara felt that the disciple was being insulted for lacking the power of grasping, He bestowed Him with His Grace. *Then the disciple came running to Shankara uttering poetry praising Shankara much to the surprise of the other three disciples.*

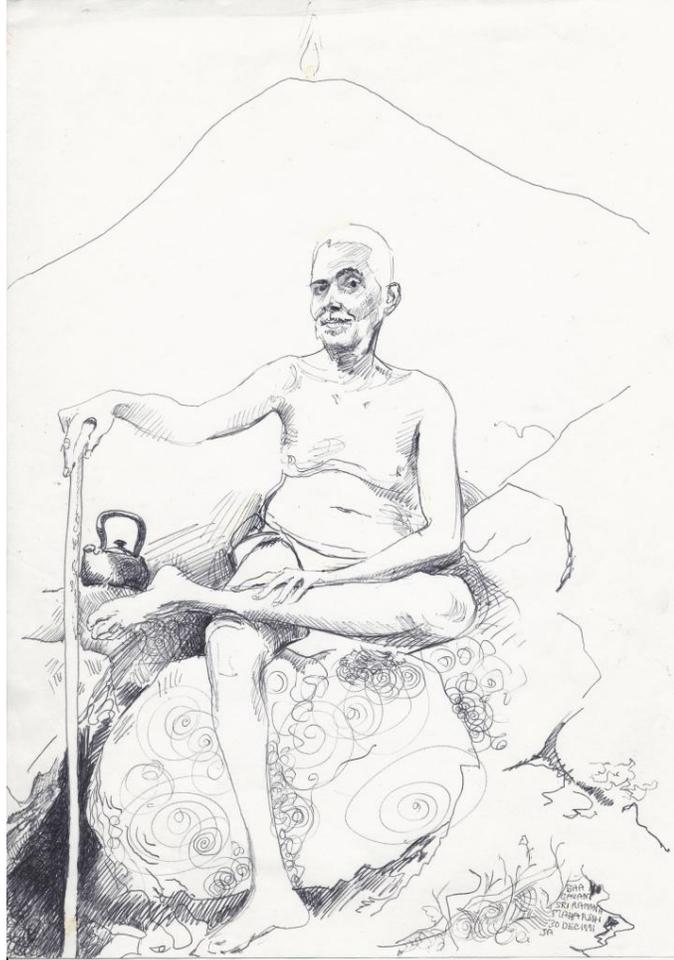
Everything is possible for Guru's Grace. Therefore Swami Vivekananda said: "*Guru alone converts the lump of mud (dullards) into a lump of gold (Realized souls).*"



Once, a devotee committed a mistake. He came and sat near Sai Baba. The police who wanted to catch him also came and sat near Baba. The intention of the police was to catch hold of the culprit once he moves out of Baba's presence as he did not want to bother Baba with this issue.

The culprit did not move from Baba's presence as he did not want to leave Baba's feet. Hence both the police and culprit did not move

from Baba's presence. Then Baba interfered and told the culprit: "You take your food here and then leave." Then Baba turned towards the police and said:" You stay here for 2 days and then go." The culprit went back home and the very next day surrendered himself to the magistrate. The Magistrate thought that the culprit surrendered due to the efforts of the police and fined him a penalty of merely 50 Rs instead of 1000 Rs. When the police came to the Magistrate after 2 days, the Magistrate praised him that he has done his duty well. *Therefore Baba saved both the culprit as well as the police.* Such is the glory of Guru's Grace. This is possible only to Guru.



Someone asked Bhagavan, " I feel that I don't have your Grace." Bhagavan replied, "If it is so, *how can you come here?*"



Bhagavan said: "If you commit a mistake towards God, Guru will rectify the same." Guru will reduce the effect of that mistake committed towards God. Whatever has to be experienced for several years, Guru ensures that we will experience it within few seconds and releases us from it thereafter. Suppose God ordains us a

punishment for 10 years, Guru makes us experience that punishment for 10 days and releases us from it. Once, a devotee was suffering from an intense pain due to an abscess. His pain was so intense that he could not tolerate it anymore. He approached Shiridi Sai Baba and asked: "I am experiencing this pain due to the sins incurred in my previous births. I must experience the fruit of my bad deeds for it cannot be avoided. I can no more tolerate this pain. I won't ask you to remove my pain, rather I would request you to distribute this pain for future 10 births. I can't tolerate so much pain in one single birth." Baba replied: "Why do you need 10 births? I will remove your pain within 10 days." It happened that the sweeper in the Masjid accidentally put his leg on the abscess and the entire puss and worms within the

abscess came out. Though it was very painful initially, the entire pain subsided within 10 days. *Hence Baba enabled the devotee to experience the pain of 10 births in 10 days.* Suppose God curses us, Guru ensures that we will experience that curse only for few hours and thereafter releases us. However if a mistake is committed towards Guru, it cannot be rectified even by God.

Different Modes of Guru's Grace



The Preaching of Guru:

When we are subject to the Grace of Guru, the words uttered by Guru also become His Grace. This Grace pushes us into the cave of Heart. Our understanding will be better when we hear from a Guru rather than trying to study on our own. If we get any doubt while listening, we can ask the Guru to clarify the same. When we have a Guru, we can learn more with less effort. There are very few people who possess both Self Knowledge and scriptural knowledge. It is better to hear from a Guru when we have a chance of listening to Him.

We are Self but don't have the experience of it. Guru preaches us only to bring about that experience. They are blessed who realize that the words of Guru contain Compassion, Love and Knowledge. Else the Guru does not have

any purpose to talk. He talks only out of Love, Mercy and Compassion.

Guru does not bring the Self from somewhere else for it is very much here only. Guru only tries to annihilate our body consciousness. Irrespective of whether we are a man or a woman, all of us possess ego. We are considering ourselves to be ego. Hence it is very difficult to get rid of it. Therefore Guru's teaching is necessary here. Who is declaring that I am body? It is our mind. Guru is not preaching to our body but preaching to our mind. The teaching will continue until the mind is destroyed.

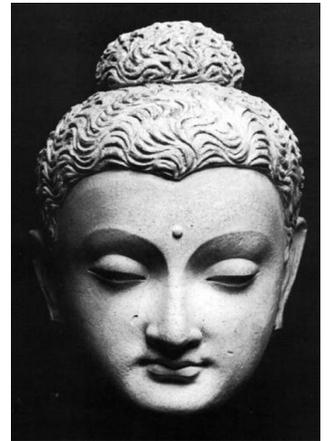
We must listen to the words of Guru faithfully and also put them into practice. We must try to understand them, implement them and bring them into our experience. Only then

do we understand the value of Self Knowledge and Peace. As we continuously keep on listening about the Self, we get the yearning to attain Self Knowledge. Without the Grace of Guru, we don't even get the interest in hearing about the Self. Guru's guidance is required in each and every step.

Once, Adi Shankara said: "Except Brahman, everything else is false." Then His disciple posed a question: "If everything is false, even your preaching should be false. Isn't it so?" Then Adi Shankara replied: "Suppose you get a tiger in your dream, won't you wake up out of fear? Similarly my preaching is equivalent to a tiger to awaken you from the sleep of ignorance."



Buddha performed penance for 6 years and attained the state of Nirvana. After having attained the state of Nirvana, Buddha stood for 12 hours and stared at a tree even without closing his eye lids. (That tree exists even now. It is not a legend. It is history only). Buddha struggled for 12 hours whether to go out into the society and preach or to settle down in the same place and meditate. Finally His conscience answered Him from within: "Oh! Gautam, the state you have attained cannot be preached with the knowledge of scriptures or by reading some books. *It requires direct experience* (of Brahman). The society needs your preaching. It is more important for you to preach than remaining Silent". Thus Buddha started preaching from his direct experience.



Contemplation upon Guru:

Irrespective of where ever our body is located, we should not stop contemplating upon Guru. We don't exist where our body exists but exist only where our mind exists. Therefore where the body exists is irrelevant. What is important is where our mind exists. Bhagavan insists that: "Rather than thinking of Keshavaram while residing in Arunachalam, it is better to stay in Keshavaram and think of Arunachalam." Our body does not accompany us after our death. It is only our mind which accompanies us. Therefore only our mind needs to be reformed and purified. The gold in our house may bring us pleasures but the gold within our Heart will bring us Self Knowledge.

Considering the Guru to be apart from us, we may keep chanting His name. We may

also start worshipping Him due to our duality. However Guru keeps preaching about the Truth within our Heart. He makes us remember and contemplate upon the Truth within our Heart. He makes us yearn for it. Thus He not only reminds us and makes us yearn for it but also ensures that His Grace will not abandon us till we experience the Truth.

If we are able to remember our Guru, it is not due to our intellect but only by the Grace of our Guru. Only when the Guru thinks about us can we think about Him.

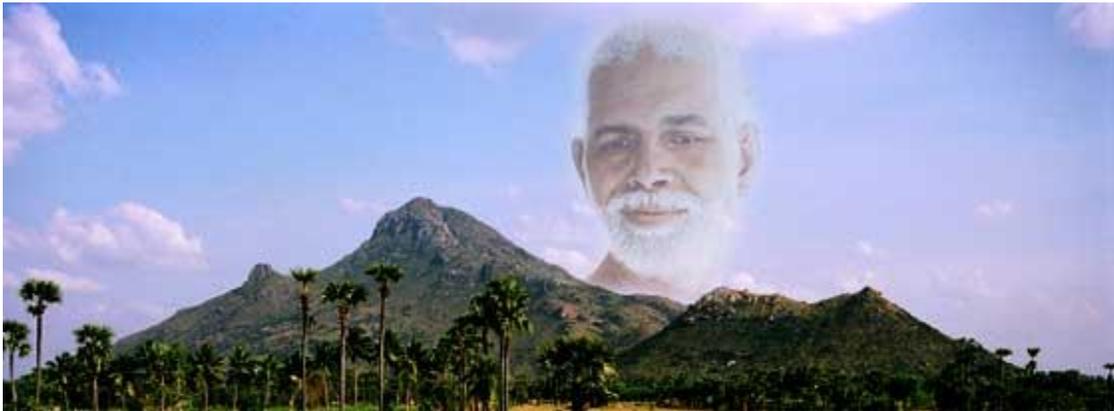
We will be subject to Guru's Grace on contemplating upon Him. We must meditate upon Guru's form, contemplate upon Him and enjoy His qualities. When we are suffering from insomnia, if we contemplate upon either the personal God or Guru, we will get good sleep in

the night. It works much better than the sleeping pills.

We may or may not be in the physical proximity of Guru. But the mental contact with the Guru is very important. Irrespective of our body's location, if we possess mental contact with the Guru, we will be purified very quickly. If we have mental contact with the Guru, faith in His words, a complete perception that Guru is none other than Self, then irrespective of whether we stay in America or England, Guru continues doing His work. Due to our mental contact with the Guru, our relation with the worldly objects gets annihilated even without our knowledge.

Bhagavan Ramana said in The Marital garland of Letters: “Thou dost root out the ego of those who contemplate on Thee in the heart, O

Arunachala!" Once, a lawyer asked Bhagavan: "Is liberation so easy that one can attain it by mere contemplation of Arunachala?" Bhagavan replied: "It is the command of God. Who are you to question? It is final and resembles the Supreme courts' judgement."



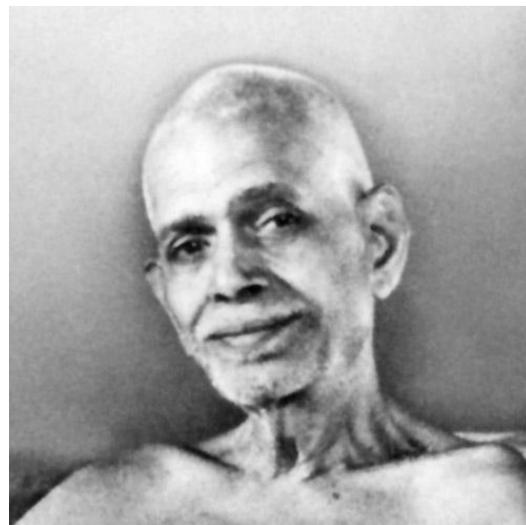
Once, a lawyer posed the same question to Sri Nannagaru. Sri Nannagaru replied thus: "As you keep on contemplating upon Arunachala, your thinking faculty gets purified. Why do you depend upon other's words? You yourself contemplate upon Arunachala and find out the

result. As you keep on contemplating upon Arunachala, your mind becomes soft (or thin). As you continue the contemplation, the soft (or thin) mind gets torn. When the mind becomes as pure as Brahman through the contemplation of Arunachala, the Brahman is revealed as 'I'. Then whatever is left is nothing but liberation. Rather than doubting whether it is true or not, first contemplate upon Arunachala and then see the result of it. You will experience the result all by yourself."

The Sight of Guru:

The tendency which can trouble us for a thousand births is annihilated by the Guru through a single glance. Such is the Grace of Guru.

Once in 1946 an American scientist came to India to attend a Science Congress. He then visited Bhagavan Ramana also. When he came to Bhagavan,



Bhagavan neither talked to him nor honoured him. The scientist himself sat down in front of Bhagavan. Bhagavan intently looked at the scientist and the scientist also looked into the eyes of Bhagavan. Later when the scientist returned back to America, he addressed a Rotary club convention and spoke

thus: "I saw a saint (Rishi) in South India. He did not speak to me but merely saw me. Before seeing Him, I was very materialistic and also an atheist. I firmly believed that the human life would come to an end after the death of the body. But in the presence of that saint, I understood that there is a certain Truth within the depths of our Heart which is beyond our body, senses, mind and intellect. I even understood that I am unable to perceive the same. I also became aware that Bhagavan is familiar that I am not able to perceive it." Thus the seeking and search for Truth started to the scientist by a mere look of Bhagavan.

Once, Bhagavan was coming down from the Holy Hill. A devotee named Chalam stood in the path of Bhagavan. Chalam was an atheist. He thought: "Bhagavan is a human and

even I am a human. Why should I step aside and clear his path?" Then Bhagavan Himself stepped aside and went forward. He moved four steps ahead and looked back at Chalam. That's all. Chalam's work got completed.

A person namely Atyam Suryam visited Bhagavan Ramana in the year 1946. When he saw Bhagavan for the first time, he saw Him wearing a loin cloth and presumed Bhagavan to be a person belonging to low caste. However his wife was a great devotee of Bhagavan. When the time came to bade farewell, Atyam Suryam felt that saluting Bhagavan and taking leave from Him is also of no use. Then Bhagavan looked at him intently as if to convey him that Bhagavan is very much aware of his thoughts. Thus Bhagavan looked at him for only once. After coming out from Bhagavan's

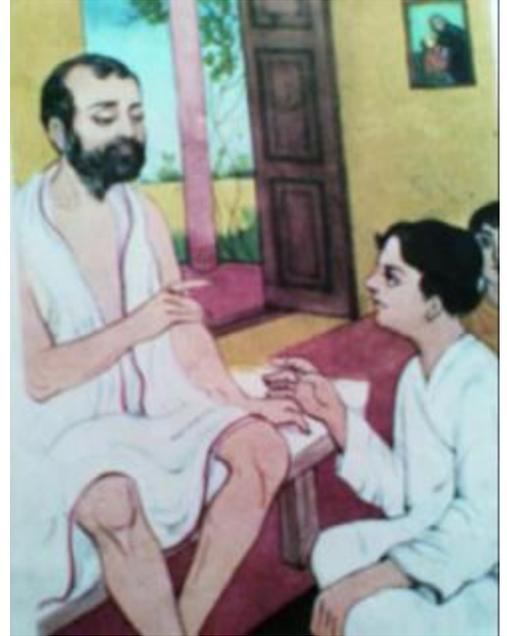
presence, Atyam Suryam's wife wanted to donate 100Rs to the ashram. Atyam Suryam said that it is futile even to make that donation. Initially he refused to give but later on after severe persistence of his wife, He gave the money grudgingly. Only after a time period of 20 years, He was reminded of Bhagavan's sight in the year 1966 when he met with an accident in U.S.A. When he met Sri Nannagar, Atyam Suryam said: "From that day till date, that sight of Bhagavan has been chasing me." He further said: "I had several bad habits. My wife used to say: It doesn't matter even if you have bad habits but don't ruin your health. Nannagar! Atleast can a rishi speak thus? As long as my wife and Bhagavan were alive, I could not recognize them and understand their worth." While stating this, tears rolled out from Atyam

Suryam's eyes. It was Atyam Suryam only who wrote the famous book 'The call of the Holy Hill'. It took 20 long years for Guru's Grace to operate upon him. Atyam Suryam said: "The sight and vision of a Mahatma can never go in vain. Such a sight will chase us till we get liberated."

The touch of Guru:

Sri Ramakrishna bestowed Swami Vivekananda with the state of Samadhi by a mere touch. Swami Vivekananda's brain was a concentrated brain and Sri Ramakrishna's state was no mind state. There was a difference between the two. Once Sri Ramakrishna touched Swami Vivekananda by which Swamiji's mind started subsiding into the source. He could not bear the experience and became anxious. Swamiji started shouting: "What are you doing to me? I

have a Mother and two brothers at home. Where are you taking me?" *Sri Ramakrishna was taking Swamiji from the unnatural state to the natural state.* Swamiji became frightened.



He felt: "I approached Sri Ramakrishna presuming Him to be a Guru but He is distancing me from my people!" Sri Ramakrishna touched Swamiji again and said: "This is enough for the time being." Swamiji then regained back his original state.

In the last moments of His Mother (Alagamma), even *Bhagavan Ramana placed his hand on her spiritual heart* (that exists on the right hand side of the chest) till all her

tendencies got annihilated and thereafter got liberated.

The Silence of Guru:

There is always a gap in between the words that we speak. The same is the case even with our thoughts. A thought arises and subsides. Then another thought arises and subsides. We don't get both the thoughts at the same time. It is not so in case of Silence. It is in no way related to the words. It is an unbroken flow (of Grace). As we lack maturity and are unable to grasp the message of Silence, we are again and again asking the Guru to preach in words. An interval exists in between two words. But it is not so with Silence. A Mike is not required to preach in Silence. It is a continuous flow of Peace and Bliss. Silence is Gold whereas Words are equivalent to Silver. We should not think that the Silence

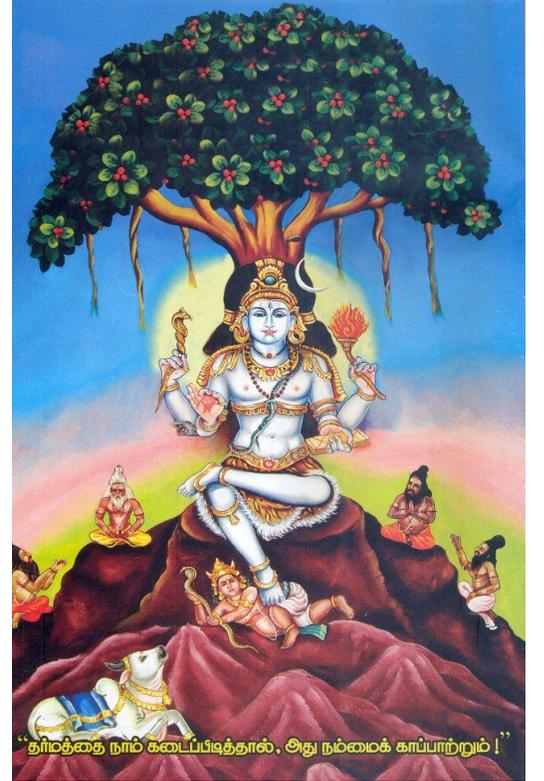
cannot preach. Silence is a flow of language. Nothing can stop the same. The mountains or rivers or oceans cannot stop the same. When there is a power cut, the non working of mike becomes an obstacle for the audibility of the words spoken. The words may have several obstacles. However neither the mountains nor the rivers nor the oceans become an obstacle for the flow of Silence. Suppose we possess deafness then it becomes an obstacle for the words spoken. But deafness is not an obstacle for the language of Silence. Though we may attempt to perceive the Guru's work, it cannot be grasped. As it is imperceptible, we may think that Guru is not at all working. It is not our mistake as Guru's work cannot be perceived with the intellect.

When the teaching is through Silence, we can neither escape the teacher nor the teaching.

Silence is not only gold but also GOD. Even GOD has a Mother called Silence. *The Silence experienced on destruction of the mind is but the Mother of GOD.* Shutting down the mouth is not Silence. The Silence experienced on destruction of mind is only *the Mother of GOD.* The Peace emanating from Silence obstructs even the words of GOD. Such is Silence, *the Mother of GOD.* Suppose we get a hair while drinking coffee, how do we take it? Do we feel happy that we got a hair in the coffee or do we feel bad? While enjoying the Silence, the Peace, the contentment and the Bliss within us, while directly experiencing the Self within us, even the words of GOD become insipid. Not that we don't like them anymore but we don't need them anymore. Suppose anyone of us is asked to drink water, we may all reject the same saying that we

are not thirsty. Not that we don't like water; it is only because we are not thirsty. Similarly when we experience the Silence, Peace, Bliss relating to GOD, the words of GOD also becomes insipid even if GOD comes down and talks with us. However beautiful or wonderful, the words may be, they become insipid when we experience the Peace and Bliss. Such is the Silence, the Mother of GOD.

Lord Dakshinamurthy made his entire preaching only in Silence. The language of Self is Silence only. Only the matured people can perceive that Silence. They need not listen to any words. Silence originates from the place where the mind gets annihilated. *Lord Dakshinamurthy did not*



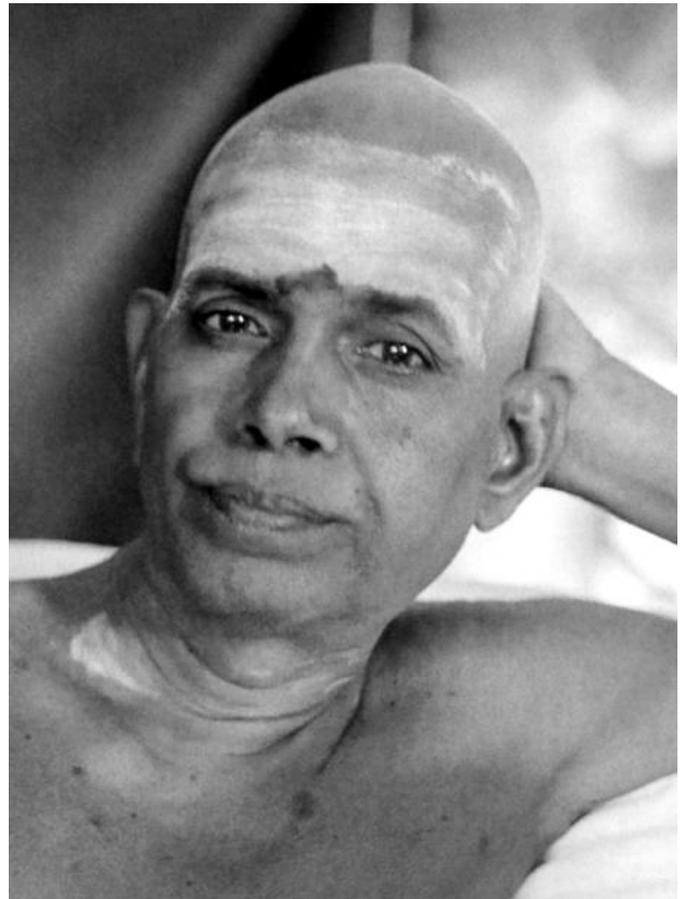
speak but the doubts (of Sanaka, Sanandha, Sanathkumara and Sanath Sujatha) that could not be clarified even when preached for a period of 100 years were burnt down in His Silence. They all realized and experienced the Truth. All their ignorance got annihilated within no time. Brahman (the state of Oneness) exists where there is no interference of Body, Mind and Intellect. When they became one with that Brahman, all of their doubts burnt into ashes. Such is the power of Silence.

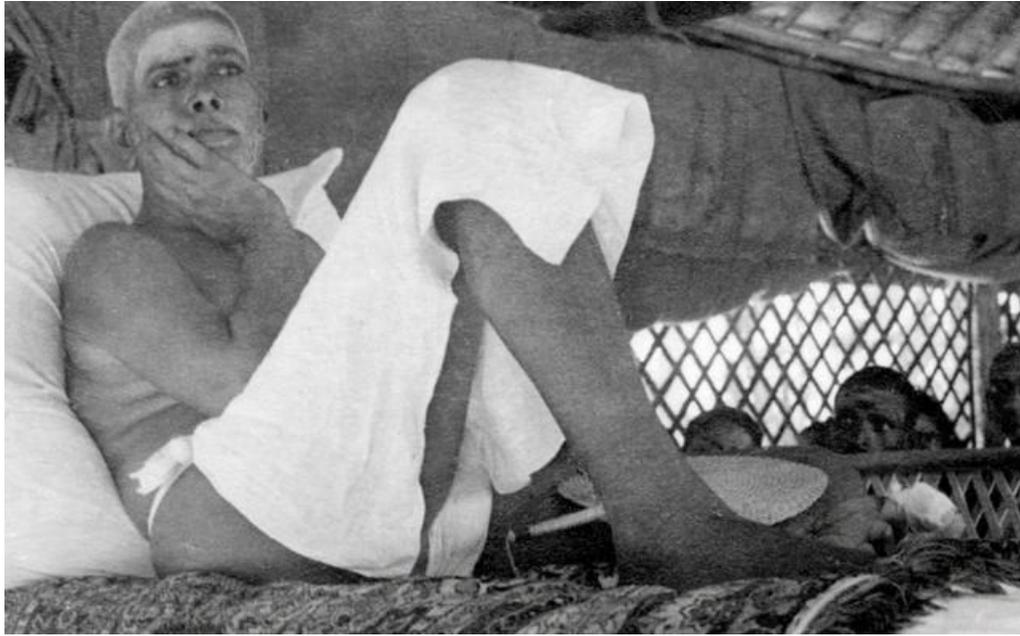


Bhagavan was asked thus – "Why don't you preach people to lead them unto right path?" Bhagavan replied thus - "You have already decided that I don't preach? Do you know who am I and what preaching is? How do you know that I am not doing it? Preaching is communication of Knowledge. It can be done in Silence too. *When the Heart speaks with the Heart through Silence, what is the need for words?* Is your changed mind important or the speech important? Which is better? Which is important, preaching loudly without effect or sitting silently and monitoring intuitive force that influences others? Is GOD not working in Silence? Silence is not just keeping your mouth shut. Silence is an eternal speech and is never ending. When practice becomes natural, it ends in Silence. Meditation without mental activity is

Silence. The greatest and most effective force is Silence. More things are achieved and more thoughts are conveyed to a wider world through Silence." Suppose our hair turns white, we may apply dye to make it black. It works only for that day and gets back to its natural color. The sermons and speeches are useful only to this extent. If we start understanding Silence, we will not require the words; In fact words become an obstacle. Suppose we find a hair in glass of milk that we are drinking, how would we feel? Would we feel happy that we got a hair in the milk or get irritated? Even the words become thus when we perceive the message of Silence. All kinds of tendencies whether they are as weak as a blade of grass or as strong as a buffalo, are washed away in Silence. Suppose a fan rotates at a very high speed, the wings of such a fan become

invisible. Can we conclude that the fan is not working? Similarly Guru may not speak; would it imply that the Guru is not working? The speech through words can reach only the audience sitting here. But the message of Silence reaches a seeker of Truth where ever he may be whether across the continents or beyond the sea. The message of Silence transcends the time and space. It is so forceful that even time and space can't stop the same. The message of Silence chases us until we know ourselves. It chases us even after death until we get a new body. It is so powerful.





Once, a devotee asked Bhagavan to explain him the essence of Dakshinamurthy stotra on an auspicious evening of Maha Shiva ratri (the Great Night of Shiva). Bhagavan did not respond but sat in a deep Silence throughout the night. The devotees experienced an unworldly Bliss and Peace in that deep Silence. In the early morning, when devotees were about to disperse, Bhagavan asked the devotee: "Have you now understood the essence of Dakshinamurthy stotra?"

That mind which is the cause of our bondage, which subjects us to sorrow, which is the root cause of our several births, is quieted by the Guru in his Silence and united within Him.

A Story narrating the power of Guru's Silence:

Once, a devotee challenged with his friends that his Guru had a strength equivalent to a 1000 elephants. When his friends came to see the Guru, they found him to be a very thin and weak man. Therefore the friends started teasing the devotee. Then the devotee asked them to be seated in front of his Guru and they did accordingly. Once they sat in front of the Guru, they lost all their time sense and several hours passed by even without their knowledge. Later they approached the devotee and said: "Your

Guru has strength greater than a 1000 elephants. It is because the strength of the mind is greater than that of a 1000 elephants and your Guru was able to restrain the same." *The mind will not surrender to anyone else other than Guru.* The value of Guru is not known by merely reading some books. It is known only to them who have been recipients of His Grace.

Guru's work- A Synopsis



Guru does not refer to a body. Guru implies Supreme Consciousness. Guru implies Brahman only. Guru exists forever. There is nothing called as dead Guru. Guru implies the Supreme Self. How can death approach the Self? Therefore the dead Guru does not exist. In His last moments, Bhagavan Ramana was asked: "As you are casting off your body, who-else will shower Grace upon us?" Then Bhagavan replied: "Even when my body is alive, it is not the body which showered the Grace; The Self which bestows the Grace when the body is alive very much exists even after the death of the body and will continue to shower the Grace." Death exists for the body but not for the Self whose very form is Grace. As heat is the natural attribute of fire, even Grace is the natural attribute of the Supreme Consciousness. It is a natural attribute and not an

unnatural attribute. It is a normal attribute but not an abnormal attribute. Guru keeps on showering His Grace irrespective of whether He possesses a body or not. Therefore even after His body disappears, He keeps vigilance as to where we took re-birth and continues His relationship with us. While deciding where to praise us and where to cuff us, He puts us in a straight forward path. Suppose we lack Love for Guru, it is Guru only who creates that Love for Him. It is enough even if Guru remains Silent. It is enough even if He merely sustains His body. Suppose the Guru doesn't talk but merely sustains His body even that is good. In the Silence and Divine presence of the Guru, our mind not only gets suppressed but also gets purified gradually. Guru's vibrations of peace, knowledge and Bliss keep working on each and every one of us. Our mind cannot

escape from being purified in those vibrations. When we touch the fire, we cannot avoid being burnt. Similarly in the Divine presence of the Guru, we cannot refrain from being purified at least to some extent. Immortal words emerge only when we talk impersonally. Our behaviour should be impersonal. Due to the impersonal behaviour and intelligent behaviour, our mind will merge back into the cave of Heart. In spite of performing spiritual practices for years together or studying the scriptures for years together, *it is only in the Divine presence of the Guru, the Truth within our Heart shines in a twinkle*. Such is the glory of Guru's presence. We may visit any number of temples or take bath in several rivers or may perform several pranayamas (breathing exercises), it is only in the presence of the Guru that the Truth within the Heart shines in a

twinkle resembling the lightning in the sky. Guru's Silence is the magnificent language, the most efficient language, the language that brings about the transformation within our mind even without our knowledge. Guru need not speak out. He need not open His mouth. Therefore from Guru's Silence only that language and power flows within us. The transformed mind that we try to attain through several spiritual practices can be attained in the divine presence of the Guru. It implies that what cannot be achieved through self-effort can be achieved in the presence of Guru. Guru's Silence is the true preaching as well as the perfect and complete preaching. Guru's Silence is an eternal flow of speech. Though the Guru doesn't speak with His mouth, we may get some messages from His Silence that can be sensed within the Heart. Such

is the glory of Guru's Silence. Guru's sight represents His Grace; Guru's words represent His Grace; Guru's Silence also represents His Grace. Guru is the very embodiment of Grace. Even Guru's Silence speaks but cannot be grasped by all. Only the advanced souls, evolved souls and matured souls can follow that speech. As it is Guru only who resides as the indweller within everyone's heart, He understands that not everyone is able to grasp the language of Silence. Guru feels: "What about the other children who are not able to follow the language of Silence? How can I abandon them?" Therefore the Guru then opens His mouth in order to preach. Even the words of the Guru represent His Grace. They are blessed indeed who are able to grasp the same. Even the sight of the Guru is but His Grace only. When the Guru looks at us, it is His

Compassion and Grace which looks at us and not His eyes. Bhagavan Ramana said thus in 'The Marital garland of Letters': "Oh! Arunachala, It doesn't matter whether you remain Silent or speak out or see me with your eyes; make me matured in some way or the other."



Guru is the Indweller



Guru, Self and God are one and the same:

It is possible only for a Guru to bestow us with the Immortal state. It is because Guru exists in the form of Self. Being indweller, when Guru touches our Heart, we become breathless. Guru is the one who points out our weaknesses as well as eradicates them. Guru is the indweller even for Lord Brahma. *Guru, Self and God are one and the same.* The true Guru exists within. He exists as the Self.

Bhagavan Ramana said: "There is a truth within your Heart. It is only Self as well as Supreme Consciousness. It is only your Guru." Bhagavan indicated that without having any relation with either birth-death or victory-defeat or gain-loss or the nature, there is an independent truth within our Heart. Its very nature is Bliss and Peace. It is only our true Guru.

If we are pure and simple, Guru guides us from within:

The true Guru exists within us only. He watches us in each and every birth. Sometimes the Guru feels it irrelevant to take up a form and tries to correct us from within. *He gives us the guidance from within.* If we are pure and simple, our heart speaks out what is right, what is wrong and what should be our behaviour.

Being indweller Guru observes whether we have stopped presuming Non Self to be Self:

Sorrow is inevitable as long as we possess body consciousness. The Guru observes whether our body consciousness is destroyed or not. Guru implies the Self. He exists as our indweller. We are considering the Non Self as Self and vice-versa. Guru is aware of our confusion here. He observes that in spite of all our spiritual practices

like japas and meditations, we are unable to overcome this forest or confusion. *The goal of the Guru is to release us from this forest (presuming Non Self as Self).* Until then He will not leave us even in the next birth.

Our lives become an open book to Guru:

We must not think that Guru knows nothing about us. He exists as the Indwelling God within us. *When we sit in front of Guru, all our lives resemble open books.* The Guru knows more about us than we know about ourselves. We must not forget this fact. He will not speak out that we possess a certain tendency. He will reveal us our tendency, make us experience it willingly, drags it out and burns it into ashes. He is Guru. Guru is omniscient - the indwelling God and the all powerful one.

Being Indweller, Guru always protects us:

Guru remains with us even in our sleep. He will not allow us to tread the aimless path and wrong path. He will make our conscience teach us the lessons. *He will lead us forward by holding our hands.* Even if we take a wrong step, He will rectify us. He will teach us from within Heart itself.

Matured souls don't require the physical form of Guru:

The matured souls ripen in their previous births only, which becomes fruitful in this birth. They don't need a Guru. They don't need any spiritual practices for they get completed in their previous births itself. The indwelling God only lightens their lamp of Knowledge and bestows them with Self Knowledge. 100% of their spiritual practices are completed in their previous births only for

the matured souls. However they attain enlightenment in this birth.

Not everyone require the physical form of Guru. For some people Guru is visible as Light. Some devotees are matured souls, advanced souls and evolved souls. When a bird visits a tree for eating fruits, a ripened fruit may fall down suddenly. However the fruit does not fall down due to the bird's visit. It falls down only because it got ripened. As it got ripened it will fall down irrespective of the bird's visit. Perhaps it fell down one second sooner due to the bird. Similarly *the very matured and evolved souls may not require the physical form of Guru*. The Guru may bestow them with an inner vision of Light, guide them from within and thereby drag them into Him. Thus, if required, the Guru performs surgery from within for the matured souls even

without assuming a form and decorates them with Knowledge, Peace and Bliss. Nowadays new types of surgeries have evolved where they can be performed even without a knife. Such surgeries don't even involve stitches. The Guru's work with regard to matured souls is similar to this. If the yearning and craving to attain Him is true, if the required eligibility and maturity is attained, He guides the matured souls from within and drags them into Him as it is not required to push them from outside. He releases them from their body-mindedness and name mindedness and merges them into Supreme Consciousness.

Guru knows our thoughts even before we know them:

Guru knows our thoughts even before we know them. Guru knows much better than us about the obstacles that obstruct our Self Realization. This is because Guru is the Indweller. Until and unless the tendency does not take the form of a thought, we are not aware of it. But Guru becomes aware even before the tendency takes the form of thought. He is Guru. We consider ourselves to be very good people because we are not aware of our deficiencies. There is nothing wrong in it as we are not aware of our tendency until it shoots out from the heart into the head. We maintain our identity of a Vaishnavaite only till we get a fish. Guru as Indweller keeps watching and brings out our weaknesses. Suppose we possess a tendency, we do not

become aware of the same till it shoots up into our head in the form of a thought. But *as the Guru is indweller, He is aware of our tendency even before it is converted into thought.* Guru does not tell us that we possess that tendency. As it is obstructing our journey towards destination, He drags it out, burns it into ashes, clears our line and takes us back home ie into the Heart. Taking back home implies granting us liberation. Self Knowledge and Liberation are our true residence. Till we reach that state ie till our home coming takes place, Guru will not abandon us. We may face with several hurdles. However Guru will not reveal them to us. He will hold our hand and lead us towards the destination. Guru knows much better than us as to what we need and what is good for us.

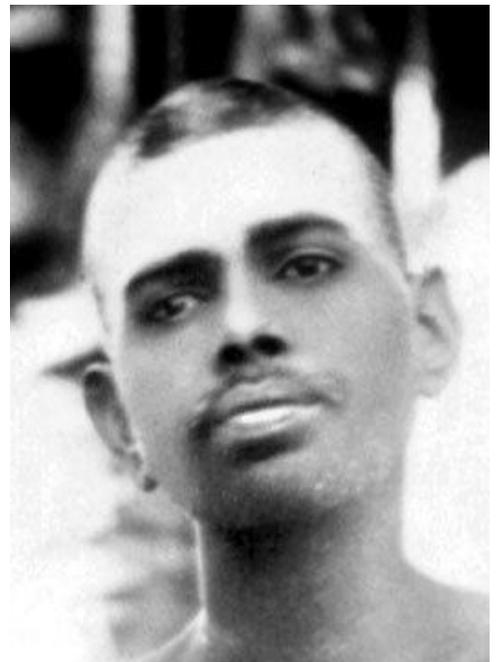
After experiencing Brahman we recognize Guru to be the Indweller:

Guru makes us experience the naked Truth that except for Brahman, nothing else exists. Brahman alone exists and nothing else exists apart from it. Even Bhagavan Ramana said: "Except Brahman, except Truth, except reality everything is created by the mind." Guru chases us until we experience the Brahman. We think that Guru resides somewhere but once we experience the Brahman within us we will feel thus: "All these births and all these days, I have been presuming that Guru exists somewhere else. *But Guru exists here only.* I am realizing it only after experiencing Brahman." Initially we may feel that Guru resides somewhere in Vaikunta or Kailasa. After experiencing Brahman

we realize that what exists in Vaikunata or Kailasa exists here only.

Bhagavan clarified the doubts even without answering them:

The Guru exists as our indweller and witnesses all our thoughts. He brings about the maturity of our mind. He tries to rectify the flaws within our Heart. As per Bhagavan Ramana, Guru implies the indwelling God. Hence when any doubt was



posed to Bhagavan, *He did not answer it outside but clarified it within* as He existed inside as indwelling God. Such is the glory of Guru.



Once, a devotee asked Bhagavan: “Where does the Sadguru reside?” Bhagavan replied: “Sadguru resides within you only.” The Devotee again asked: “Shouldn't the Guru visible to my eyes confirm this?” Bhagavan then said: The Sadguru visible to your eyes is only confirming that He exists within you.

Even if we abandon Guru,
Guru will not abandon us



Though our mind is not peaceful and steady, the day on which the mind will attain peace and steadiness through the Grace of Guru is very nearby. Hence we shouldn't be in a hurry. We feel that we are unable to stop the wandering of our mind. We can certainly stop the same. We can do it in this very birth.

Guru accepts us even if ours is a hopeless case:

Even though we possess any number of flaws, Guru will not abandon us. Once His sight falls upon us, once He becomes fond of us, *in spite of possessing thousands of flaws, He will not abandon us.*

When M. visited Sri Ramakrishna for the first time, Sri Ramakrishna asked Him whether M. got married and had children. M. replied that he got married and possessed six children. Then Sri Ramakrishna said: "Though

yours is a serious case, I will join you in the hospital."

Guru accompanies us even to the hell:

A Devotee called Perumallu served Bhagavan for many years. However due to some clashes in the ashram, he became an enemy to Bhagavan. Perumallu made a negative propaganda of Bhagavan and made false allegations against Bhagavan. However he repented for all his deeds before his death. He then approached Bhagavan and lamented thus: "Forgive me Bhagavan for all my misdeeds. I feel that I will certainly go to hell." Then Bhagavan replied: "Oh! Perumallu, I will remember only the good done by you. How much mud have you cleansed from my body by giving it a bath! *Even if you go to hell, I will also come to hell only for your sake.*"

**As we do not abandon our family members,
even Guru does not abandon us:**

Once a devotee repented that as his companions were not good, he wanted to abandon them. Then Kanchi Paramacharya asked him: "*Had they been your family members, would you think of abandoning them?* If your family members are not good, you try your best to reform them. Isn't it? Similarly try to reform them whom you want to give up." Such a sentence cannot be found even in scriptures. We may rebuke our Guru and forsake Him, but He will not abandon us. It is because Guru exists as Self. As we possess a mind, we may give Him up. The Self is omnipresent. Holding onto Guru or abandoning Him are relating to mind. The Self is beyond them because everything is Self.

When the Guru holds us, He takes care of everything:

Self Realization cannot be attained without the Grace of Guru. Our holding onto Guru is different from Guru holding us. When we hold onto Guru, there is a danger of abandoning Him. We in fact abandon Him. If we catch hold of Guru, we keep changing every hour. But *if He catch hold of us, nothing else will be required from our end.* Guru only will Love us, will work on our behalf, will make us perform spiritual practices and fixes the epoch (time) for decorating us with Self Knowledge. Therefore when He holds us, He will take care of everything.

Guru resembles a hunter chasing an animal till our ignorance is annihilated:

In all the periods of time and in all the situations, whether we are being chased by either good luck or bad luck, whether our circumstances are favourable or not, even if all of our friends turn out to be our foes, even if the entire world abandons us, Guru will not forsake us.

Sometimes our very close relatives and friends may abandon us in our hardships. But Guru will not abandon us in any kind of circumstances. *As a hunter chases the animals in order to kill them, even the Guru chases us as long as we have ego and ignorance.* If we are not prepared in this birth, He will chase us at least in the next birth until He bestows us with Self Knowledge.

Guru keeps digging out our deep rooted body consciousness. He chases us in a manner that our body consciousness gets annihilated. As a tiger chases a goat, even Guru chases our mentality of thinking 'I am body only', 'I am this corpse only' in each of our birth. We may not be aware of Guru's address but Guru is aware of our address.

Guru is a deathless spirit and a birth less spirit:

If Guru represents His body, our relationship with Him will end when His body expires. As Guru is not His body, our relationship with Him will not end even after our death. Guru is nameless and formless. Though Guru possesses a body, He is bodiless. The relationship with the Guru chases us again and again in every birth. How long does it chase us? It chases us as long as we attain the Immortal state. Guru does not

abandon us. If He abandons us, He cannot be called a Guru. *Guru is a deathless spirit and a birth less spirit.*

It is enough if Guru makes a resolve:

If we have to perform any task, we need a body. However the Guru does not need a body. *It is enough if He makes a resolve.* The task gets completed. Such is the glory of Guru. Even if great oceans or mountains become obstacles, Guru's resolve gets fulfilled.

Guru resembles a great flood in a river:

The Devotee need not hold the hand of Guru. Guru only holds His hand. Guru does not toil hard to take us to our destination. *As even the big elephants get flooded in the torrents of a river, Guru also takes us to our destination so easily.* As very big trees (which cannot be carried

even by 10 people) get carried away in the floods of river Godavari, even our tendencies which are the root cause of our rebirth are annihilated by a mere resolve of the Guru though He may not be possessing a body.

Guru takes us back into His lap when we get diverted:

Suppose we lose our path in the midway, the *Guru diverts us and takes us back into His lap*. If we lose our Love for Guru, He will fulfill some of our desires which bring back our Love for Him. He will attract our mind towards Him. Suppose we are treading a wrong path, Guru warns us of the dangers included in that path. If there are snakes in our path, He will divert our path.

Everything has to come from Guru only:

Even if we don't love the Guru, He will Love us and ensures that we will Love Him. Even if we don't possess attraction for Him, He ensures that we will develop attraction for Him. It implies that whatever has to be done from our end is less. *Everything has to come from Him only.*

Our relation with our relatives comes to an end after our death but the relation with the Guru continues:

It is Guru alone who takes us from ignorance towards Knowledge, from the false towards Truth, from bondage towards liberation. *When our body expires, our relationship with our relatives and friends comes to an end but our relation with our Guru remains intact.* In order to state this, Bhagavan took the instance of a piece of meat in a tiger's jaw. As we cannot take out

the piece of meat from a tiger's jaw, the recipient of Guru's Grace gets liberated in some or the other birth. There is no chance of escaping here. Even if we abandon Guru, He will not abandon us. The slogan of: "One who is subject to Guru's Grace resembles a piece of meat in the jaws of a tiger (ie cannot escape from it)" is not only a spiritual truth. It is also a naked truth, ultimate truth, final and supreme truth. There is nothing equivalent to it or greater than it.

The recipient of Guru's Grace is bound to reach the destination:

Once we board a train in Palakollu it will certainly take us to Hyderabad, though we may get late by an hour or two. The train may get delayed either due to rains or due to some railway crossing but it will certainly take us to Hyderabad. Similarly

when we become the recipient of Guru's Grace, we are bound to get liberated though it may get delayed by a birth or two. There is no doubt about it. Irrespective of our current birth or the world we are living in or nature of our mind or our relations in this world, if the Divine Grace touches us at least once, the Guru's Grace chases us until we reach the cave of Heart and experience the Self. There is no doubt about it.

Lord Krishna extended his support at each and every step in the Gita:

Guru does not abandon us after assuring us. Guru becomes our shadow. We need not fear when we possess faith in Guru for Guru bestows us with the fearless state.

It is the good luck of Arjuna that Supreme God Himself became His Guru. It is a glorious thing. In the Bhagavad Gita, Lord Krishna

described the glory of Guru. He spoke like a Guru as well as assured us not to be afraid. *He extended His support at each and every step.*

Everything is Guru:

Everything is Guru. Where is the existence for us? The attempt made to eliminate the tendencies that form an obstacle for Self Realization is called as Spiritual effort. The effort is Guru. The motivator of such effort is Guru. The one who takes us unto the goal is Guru. The one who stabilizes us permanently in the goal (ie within unbroken happiness and endless happiness) is Guru. Our dishonour becomes the Guru's dishonour. Any flaw within us becomes the flaw of Guru. It is because *everything is Guru.*

Etiquette to be followed
with regard to Guru



Ask the Guru humbly and whole-heartedly:

When we pose a question to our Guru, we must ask it humbly and whole-heartedly. The Guru must be inspired to answer us. When we ask Him something, we should not ask Him jocularly. *We must ask Him with great humility and reverence and with an intense yearning to know.* When we ask anything to our Guru, we must ask it reverentially. Only then Guru opens His Heart to us. He not only preaches us the subject but also inculcates the yearning to know it. Not only that but also He chases us until we attain that which he has been preaching about ie the Self-Knowledge.

Don't try to point out the defects in Guru:

We are so intelligent that leaving aside our flaws, *we try to point out the defects in the*

Gurus such as: Adi Shankara said thus or Bhagavan Ramana said thus or they have not yet lost the feeling of caste and religion etc, thus when we look at them from an external perspective, we feel like abandoning them. The reason for this is that we lack the requisite purity, concentration and subtle intellect. Paul Brunton initially wrote a great book on Bhagavan but later criticized Him. However later on he repented for his action. Normally such dangers are inevitable. When the Guru does not honour his disciples and thereby does not satisfy their ego, they turn out to be his foes. We cannot say that everyone belongs to such a category but there are some people who act thus. It is because they lack the requisite strength of merit pertaining to previous births. Guru tries to eradicate the beast namely ego

existing in the devotees. He is not a Guru who satisfies the ego of His devotees.

Respect and Serve the Guru:

Firstly, *we have to respect our Guru and also serve Him.* We must look after the needs of Guru. Suppose the Guru needs water, He need not tell out that He needs water. We must understand it even without being told. There are some devotees who understand Guru's needs even without being told. They identify themselves with the Guru to such an extent. Such devotees need not ask for Self Knowledge. They will be granted with the same.

Ask the Guru only for one thing ie devotion:

If we are true devotees, we ask the Guru only for one thing: "*I beg you to grant me devotion and nothing else.*" When a river is inflicted with

floods, very big trees as well as particles of grass are washed away in those floods. Similarly when we possess devotion for God or Guru, big stone like tendencies and weaknesses get washed away in the flood of that devotion and get burnt into ashes.

Possess both tolerance and discrimination:

We must be tolerant to attain the Grace of Guru. *Only the people with tolerance and discriminating faculty evolve spiritually.* Some people possess tolerance but not discrimination. But both are required for spiritual evolution.

Do not judge the Guru presuming Him to be a common man:

We must not presume Guru to be a common man as He moves with us. *We must not try to*

judge the Guru. Guru will not reveal Himself when we try to judge Him with our senses or our mind. Not only Guru, we cannot even judge our fellowmen with our senses and mind. We must possess the required insight. The Guru will reveal Himself only when we possess required insight as Guru is imperceptible by our mind and senses.

Realize that it is the Guru who creates the yearning to transcend body consciousness:

One who possesses body consciousness experiences both the pleasure as well as the pain. One who is devoid of body consciousness has neither pleasure nor pain. They are blessed who realize that *it is Guru only who creates the yearning within us to get released from the body consciousness* as well as releases us from the same.

Trust the Guru:

The *Guru knows better* as to when, where, how and upon whom He has to bestow His Grace. Therefore one need not keep waiting for the Grace of Guru. One need not be in a haste to attain Guru's Grace.

Do not possess advaita towards Guru:

If we do not adore or worship or salute or meditate upon the dispeller of darkness within our Heart, whom else shall we adore or meditate or contemplate upon? We remain grateful to them throughout our life who gives us a job with a salary of Rs 2000. Though these 2000 Rs are not even sufficient for our food and clothes, we have at least some gratitude towards them. When we have so much gratitude for the dispeller of hunger, how can we restrain from having gratitude towards the one who drives out

our tendencies resembling hard-rocks? If not Guru, then whom else shall we adore? The Guru leaves out the choice to us. When we have so much of gratitude towards the bestower of food and water, how much gratitude should we have towards the dispeller of our darkness of ignorance who releases us from bondage and who bestows us with Self Knowledge?

The Guru is needed when we possess body consciousness. We have to abide by his instructions. After attaining the state of Supreme Consciousness, we become aware that there is no difference between ourselves and the Guru. But we should not give up our reverence for the Guru in spite of attaining the state of Supreme Consciousness. It is because Guru has helped us in reaching such a Supreme state. Therefore externally also we have to respect the

Guru. It doesn't matter if we have advaita (the feeling of Oneness) with God but *advaita is not advisable with respect to Guru*. We don't know whether God exists or not. Is God speaking out to us? No. But Guru is speaking to us. Isn't it? Therefore Guru is greater than God. Hence advaita (the feeling of Oneness) is not advisable with regard to Guru. Today if we have attained salvation, it is only by the Grace of Guru.

When someone asked Swami Vivekananda, "Why do you call Sri Ramakrishna, a great Master? Isn't he an illiterate, who doesn't even know how to sign? Isn't it true, that only because you are preaching His message, that his name is being spread in all directions?" Swamiji replied: "He is Sri Ramakrishna, who by a mere thought can produce a 1000 Vivekanandas, like the one whom you adore."

Do not forget that Desire and anger can be transcended only by Guru's Grace:

There is a story regarding Sage Narada's marriage which signifies that desire and anger can be transcended only by Guru's Grace. Sage Narada transcended his desire and anger through pranayama and meditation. He did not think that it became possible only due to Guru's Grace. However, he became proud thinking that it was only due to his self effort and intellect that he could overcome his desire and anger. This is only Cosmic Illusion (Maya). He was being adored by the entire society and Sage Narada was becoming more and more conceited. The people adoring him were not aware of Sage Narada's pride, however the indwelling God felt: "Narada is becoming more and more conceited which is leading him towards his downfall." God

was guiding Sage Narada internally to reduce his pride but Sage Narada was unable to grasp the same. Hence the internal Guru felt that the marriage of Sage Narada must be conducted so that Sage Narada becomes aware of his mistake. However at first the desire to marry must arise in Sage Narada. Once, Sage Narada visited a king. The Indwelling Guru ensured that the daughter of that king visited Sage Narada. She was very beautiful. On looking at her, Sage Narada felt: "This girl looks very beautiful; I have never seen such a beauty in my entire life". He approached the king and said: " I have never seen such a beautiful girl as your daughter. I feel as if Heaven is walking on the earth. I feel as if the entire beauty in this world has taken the form of your daughter. I would like to marry her." We should not consider the inner Guru to be a dumb. He

ensures that whatever is needed happens accordingly. The King replied: "When a Sage of your cadre wants to marry my daughter, I am very happy about it." The Guru resided even in the heart of that girl. He told her to give her consent for this marriage and the girl did accordingly. The marriage was fixed. Many people attended the marriage. Both the bridegroom and bride were made to sit and a screen was inserted in between them. The Inner Guru was looking for an opportunity to crush the ego of Sage Narada. The priest asked the bride to look at the bridegroom. Looking at the bridegroom, the bride screamed out loudly: "Monkey, Monkey". She asked: "Why is my marriage being conducted with a monkey?" The Inner Guru ensured that the face of Sage Narada



converted into the face of a Monkey. When the priest asked the king why his daughter screamed out saying Monkey, the king replied:" It is Sage Narada and not Monkey." Being confused with the king's reply, the priest himself looked at the bridegroom. Sage Narada looked like a monkey even to the priest. When even the king looked at Sage Narada, he was surprised to see a monkey in his place. Even all the guests screamed out: 'Monkey, Monkey' on seeing the bridegroom. Sage Narada felt sad that even his relatives were calling him a Monkey. He then got a mirror and looked at his own face in it. He could also see only a Monkey. He shouted: "I am a Monkey; I am a Monkey; why do I need a marriage?" Saying thus, he got up. Then the Guru took a form, approached Sage Narada and asked: "Is your marriage ceremony completed?" Narada was a

good person but fell in dangerous position. It was only to make Sage Narada aware of his dangerous position that the Inner Guru ensured that everyone called Sage Narada as a Monkey. The Guru told Sage Narada: "You wanted to marry! It is Me who has done all this. You are not a monkey. You are Sage Narada only. You declared that you have transcended the desire then why do you want to marry this girl? Forgetting that it is only due to Guru's Grace that you were able to transcend your desire and anger, you declared that you were able to overcome them only due to your effort and intellect. You are not possessing gratitude towards the one who enabled you to transcend them. You have forgotten God. Maya (Cosmic Illusion) is in the hands of God. Only when the Maya cleared your path towards God, you could

reach this state. I have done all this only to ensure that you will realize and understand this. I have created this situation only for your benefit. Initially it may be painful for you and many people might have insulted you but being a Guru it is my duty to protect you. In order to save you from being ruined in future, I wanted to save you in this manner. Hence I took a form and came to you only to save you. You are Sage Narada but got into this situation due to your pride." Thus the *Guru preaches us not to feel proud by making Sage Narada as an instrument for this purpose.* The Moral of the Story is that We should not become proud on transcending our desire and anger. It is possible to overcome them only by Guru's Grace.

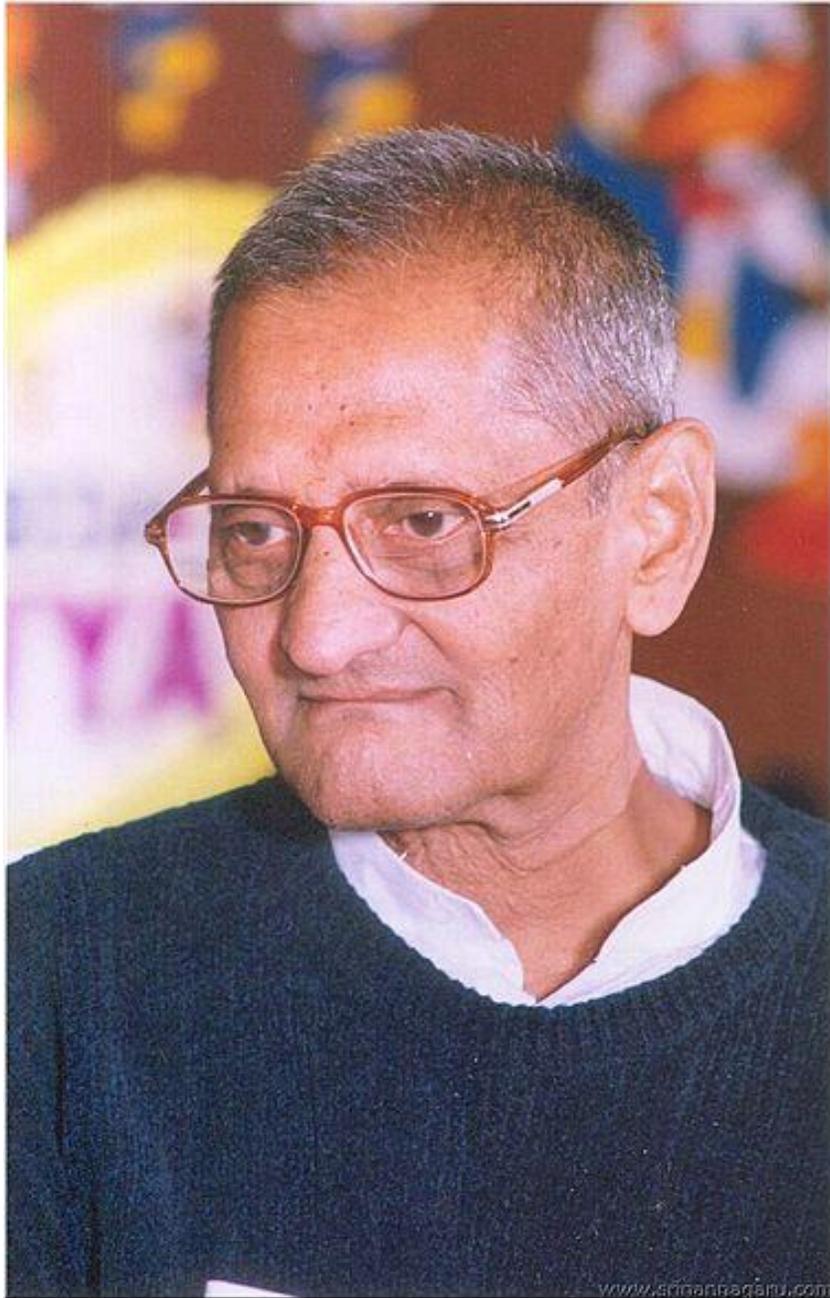
Do not differentiate between Sadgurus:

God allots some devotees to every Guru. Once the residents of ashram asked Bhagavan: "This person looks new to us. We haven't seen this face before. Who is he?" Bhagavan replied: "If he doesn't belong to us, how can he come here? As he very much belongs to us, he is able to come here. There is some relationship pertaining to several births which dragged him here. Otherwise why will he come here?" As per our state of mind, we develop attachment to a particular Guru. As our attachment with the Guru increases, our worldly attachments automatically get subsided. Guru inspires us to attain Self Knowledge as well as to develop faith in Him.

The cows and buffaloes might exist in different colours but the milk given by them is always white in colour. Similarly Gurus might

have differed in their methodology of teaching but they have always taught about Self Knowledge only. *There are many Sadgurus in our country. We must not think that our Guru is greatest when compared to others.* Bhagavan Ramana said: "There are no Jnanis but there is only Jnana."

Immortal Utterances on Guru



Guru, God and Self are one and the same and not different. The Self (which is your nature) takes a form, descends as Guru and gradually reduces the force of your past tendencies and thereby introverts your mind. The beauties of heart are revealed only to that mind which is introverted. If you love your Guru, it implies you love yourself unknowingly.

God created this world and did not abandon it. He also explained the manner (process) of life that will lead to Jnana. Therefore God is our first Guru (Adi Guru).

Only a Self-realized Master is eligible for the word Guru. Only a Self-realized Master can view Atman (Self) everywhere.

He, who takes you closer towards inner self, is the real Guru. Do not restrict Guru to a body. He is the only refuge who protects us from the vicious circle of birth and death.

He is the real Mahatma; he is the real Guru, by mere looking at whom your mind is introverted.

The first task, the middle task and the last task of a Guru is to introvert your mind. Renouncing the Self, one who talks about non Self is not a Guru but a DEMON.

Guru, out of Grace, can remove various past tendencies within a second, which you were unable to do since several births through your efforts.

There is nothing equivalent to Guru's grace in this world. There might be several Gurus in this world but if a Self-realized Master (jnani) becomes your Guru, he will lead you to your goal of Self-realization.

'I' and 'mine' are two big stones that cannot be removed without Guru's help. 'I' implies ahamkara (ego) and 'mine' implies mamakara (that belongs to me). As long as this 'kara' exists, man cannot become pure and cannot transcend the nature.

All the help that you receive from Guru is internal (not external) - It is beyond your gauge/grasp. Guru's grace is much stronger than your self-efforts.

It is Guru alone who accompanies you throughout your births and protects you. You don't know the address of your Guru, but Guru knows your address wherever you are and whatever may be your birth. Guru never leaves you until your goal (Self-realization) is reached.

Though the external Guru is false, he is still required. If God gets angry with us, it is only Guru who can protect us but if Guru gets angry with us, even God cannot protect us. Only humble people can listen to the Guru. Isn't it true that only when we listen, we come to know about the means and the goal?

Our Vedas proclaim thus: "Guru is Brahma, Guru is Vishnu, Guru is Maheshwara and Guru is Supreme Self itself."

In the Gita, the Lord promised: “I will liberate you even if you remember Me in your last moments.” But on the death bed, all the inherent tendencies within us shoot out into the brain. In that moment, we can only remember that for which we craved throughout our life and not God. It is the last thought before death which decides the next birth. However if we possess purity of Heart, if our surrender is true, the Guru can help us out in our last moments of the life. He can create a state of good tendencies and thereby lead us to higher/good births. What other help greater than this can exist in this world?

My dear soul mates! We can clear the debt of the mother, the debt of the father and the debt of the teacher in our school. But we are always indebted to the Guru who facilitates our Self Realization. Any God greater than Guru doesn't exist, doesn't exist and doesn't exist!

The achievements of My Guru are unseen and unheard

Once, someone asked Sri Nannagaru: "What are the achievements of your Guru? Sri Nannagaru replied: "*The achievements of my Guru are unseen and unheard.* The Path that Sri Ramana suggested is the direct path. In the field of Meta-Physics, Sri Ramana preached in such a manner that one attains the Ultimate state of Self Realization effortlessly and painlessly. Isn't it a great achievement? Once I went to an eye specialist to get one of my eyes operated. After a few minutes the doctor said that I can leave. Then I asked him, what about the anesthesia and what about the surgery? He said that the anesthesia was given as well as the surgery was completed. I felt the surgery to be similar to that of Sri Bhagavan's work ie effortless and painless."

It is glorious even to serve one man

Once Sri Nannagaru visited London and gave a discourse. After the discourse everyone left except one old English lady. Even after everyone dispersed, Sri Nannagaru was surprised to see an old lady sitting. Sri Nannagaru asked his attendant (one of the devotees) to find out the reason for her staying back. The attendant asked her: 'Why didn't you leave? Sri Nannagaru wants to know the reason for your stay back?' The old lady replied: ' I have stayed back to express my gratitude towards Sri Nannagaru.' Sri Nannagaru said: 'Why is she so grateful? She should have left the place like any other devotee who attended the sermon.' She replied: "I have been performing several kinds of spiritual practices since 5 years. I have been doing meditation,

performing japa and doing several prayers by visiting the church. Whatever I could not achieve in all the 5 years through my spiritual practices, I have attained it in your presence within 5 minutes.” Sri Nannagaru said: “I felt that my very purpose of visiting England has been fulfilled on listening to this single sentence. I was then reminded of Sri Ramakrishna’s utterance: *It is glorious even to serve one man.*”

Sri Nannagaru, the annihilator of Sorrow

Once, an old lady visited Sri Nannagaru along with her grand-daughter. She told Sri Nannagaru: "Both my son and daughter-in-law expired within a span of one year. As her father expired within 10 months of her mother's death, my grand-daughter has become very anxious. Currently she is experiencing utmost dismay. She is unable to transcend her sorrow." Then Sri Nannagaru turned towards the grand-daughter and said: "Removing your sorrow is a child's play for Me. It takes me no time to release you from your sorrow. *The very purpose of my advent onto the earth is to annihilate the sorrow.* It is my natural work. Your sorrow will vanish within 5 days." Thus Sri Nannagaru assured the fearless state to that girl.



A devotee's only son who was 24 years of age expired suddenly due to dengue fever. She lived very near to Sri Nannagaru's residence. Hence Sri Nannagaru came to console them. On seeing Sri Nannagaru, the devotee said: "From today onwards, our relation with our son has ended. However your relationship with my son still continues. Only you have to bear his responsibility till he gets liberated." Stating thus she did not even cry but bade farewell to her son amidst the chanting of the 1000 verses of Vishnu. This is a very good instance to narrate how Guru reduces the effect of the destiny and makes us sorrow-less.

Once, a 70 year old man from New York watched Sri Nannagaru weep for an hour when an old woman narrated Him her story. The old man was not aware of anything special happening to him while he stayed with Sri Nannagaru. Then a few days after his departure, he realized that a sadness which has been with him all his life had completely vanished.

Sri Nannagaru said: "If 100 people visit my house, 95 of them come to get rid of their mental sorrow. Only 5 of them come in search for the Truth. I don't give any medicines to such sorrowful people. Rather I do counseling and tell them the reason for their sorrow in an understandable manner. When the cause is eradicated even the sorrow gets annihilated. I tell them the means to get rid of their sorrow. More than 50% of them become sorrow-free. Even my residence resembles a hospital."



All Gurus are dalaris (intermediaries). This means Gurus are always trying to unite a person with God. *I am also a Dalari.*

-Sadguru Sri Nannagaru

Guru Ashtakam

Source: Internet

1.Sareeram suroopam thadha va kalathram,
Yasacharu chithram dhanam meru thulyam,
Manaschenna lagnam Gurorangri padme,
Thatha kim Thatha Kim, Thatha kim Thatha kim.

One's body may be handsome, wife
beautiful, fame excellent and varied, and
wealth like unto Mount Meru; but if one's
mind be not attached to the lotus feet of the
Guru, what thence, what thence, what
thence, what thence?

2. Kalathram Dhanam puthrapothradhi sarvam,
Gruham Bandhavam Sarvamethadhi jatham,
Manaschenna lagnam Gurorangri padme
Thatha kim Thatha Kim, Thatha kim Thatha kim.

Wife, wealth, sons, grandsons, etc., all
these; home, relations & the host of all these
there may be; but if one's mind be not
attached to the lotus feet of the Guru, what
thence, what thence, what thence, what
thence?

3. Shadangadhi vedo Mukhe sasra vidhya ,
Kavithwadhi gadhyam , supadhyam karothe,
Manaschenna lagnam Gurorangri padme
Thatha kim Thatha Kim, Thatha kim Thatha kim.

The Vedas with their six auxiliaries and
knowledge of sciences may be on one's
lips; one may have the gift of poesy; and
may compose good prose and poetry; but if
one's mind be not attached to the lotus feet
of the Guru, what thence, what thence,
what thence, what thence?

4. Videseshu manya, swadeseshu danya,
Sadachara vrutheshu matho na cha anya,
Manaschenna lagnam Gurorangri padme
Thatha kim Thatha Kim, Thatha kim Thatha kim.

In other lands I am honored; in my
country I am fortunate; in the ways of good
conduct there is none that excels me - thus
one may think, but if one's mind be not
attached to the lotus feet of the Guru, what
thence, what thence, what thence, what
thence?

5. Kshma mandale bhoopa bhoopala vrundai,
Sada sevitham yasya padaravindam,
Manaschenna lagnam Gurorangri padme
Thatha kim Thatha Kim, Thatha kim Thatha kim.

One's feet may be adored constantly by
hosts of emperors and kings of the world;
but if one's mind be not attached to the
lotus feet of the Guru, what thence, what
thence, what thence, what thence?

6. Yaso me gatham bikshu dana prathapa,
Jagadwathu sarvam kare yah prasdath,
Manaschenna lagnam Gurorangri padme
Thatha kim Thatha Kim, Thatha kim Thatha kim.

My fame has spread in all quarters by
virtue of generosity and prowess; all the
things of the world are in my hands as a
reward of these virtues; but if one's mind
be not attached to the lotus feet of the
Guru, what thence, what thence, what
thence, what thence?

7. Na Bhoge, na yoge, Na vaa vajirajou,
Na kantha sukhe naiva vitheshu chitham,
Manaschenna lagnam Gurorangri padme
Thatha kim Thatha Kim, Thatha kim Thatha kim.

Not in enjoyment, not in concentration,
not in the multitudes of horses; nor in the
face of the beloved, nor in wealth does the
mind dwell; but if that mind be not attached
to the lotus feet of the Guru, what thence,
what thence, what thence, what thence?

8. Aranye na vaa swasya gehe na karye,
Na dehe mano varthathemath vanarghye,
Manaschenna lagnam Gurorangri padme
Thatha kim Thatha Kim, Thatha kim Thatha kim.

Not in the forest, nor even in one's own
house, nor in what-is-to-be-accomplished,
nor in the body, nor in what is invaluable
does my mind dwell; but if my mind be not
attached to the lotus feet of the Guru, what
thence, what thence, what thence, what
thence?

9. Guror ashtakam ya padeth punya dehi,
Yathir bhoopathir , brahmacharee cha gehi,
Labeth vanchithartham padam brahma
samgnam,
Guruor uktha vakye,mano yasya lagnam.

That virtuous person who reads this
octad on the Guru, and whose mind is
fixed on the sayings of the Guru - whether
he be an ascetic, king, student, or
householder, attains the desired goal, the
state which is called Brahman.

A Song on Guru

Salutations to the Sadguru, the bestower of
Knowledge

Salutations to the dust of His feet

Being the embodiment of Peace,

Possessing untainted fame,

Being the King of Saints,

Possessing all the Divine attributes,

Gurus represent God.

Salutations to the Sadguru, the bestower of
Knowledge

Salutations to the dust of His feet

It is the Silent Vishwamithra, who taught
Sri Rama the art of archery,

It is the Self-Realized Pure saint Sandeepa,
who taught Sri Krishna,

How much ever great one may be, Guru is their
direct God.

Salutations to the Sadguru, the bestower of
Knowledge

Salutations to the dust of His feet

Many Universal Gurus exist like
Sri Ramakrishna, Swami Vivekananda,
Adi Shankara, Veda Vyasa etc.,
Salutation to all of them

Salutations to the Sadguru, the bestower of
Knowledge

Salutations to the dust of His feet

Though crores of suns and crores of moons
might exist,

Can the inner darkness vanish without the
preaching of Guru?

Guru is the one who lightens our lamp of
Knowledge and leads us onto the path of
Spiritual progress;

Guru only is Brahma, Guru only is Vishnu, Guru
only is Maheshwara

Salutations to the Guru who is the embodiment
of Trinity

Salutations to the Compassionate Indweller
within the Heart

Salutations to the Sadguru, the bestower of
Knowledge

Salutations to the dust of His feet