

'Kumara', the slayer of evil



Compiled from the speeches of
Sadguru Sri Nannagaru



Sanathkumara considered both the birth and death as false or delusion. He considered the existence of body as 100% delusion. He said: "When the body itself is 100% false, How can death exist for that which is false?"

- Sadguru Sri Nannagaru

Sanathkumara is considered to be a specialist in preaching Self Knowledge

Sanathkumara is considered as the son (Manasa putra) of Brahma deva. He preached the Self Knowledge. Except for Self Knowledge, he required nothing else in the world. *He is considered to be a specialist in preaching Self Knowledge.* Except for Self Knowledge, He cannot be approached for any other worldly knowledge. He did not even tolerate the topic of God. We would be asked to go back if we approached him for anything else (whether it is society or the sun or the moon or the five elements or mathematics or geography or any other science) other than Self Knowledge. Sanathkumara implied that Self Knowledge alone is the True Knowledge. All the other knowledge is but creation of the mind.

Sanathkumara was never afflicted with fear. The reason being, he never saw anything separate from himself. He became everything. Fear exists only when there is a separate entity. When he became everything, what else existed for him to fear from? He cannot be afraid of himself. Even fear is a thought for him.

Not that Sanathkumara did not possess any world but there was no tendency relating to worldliness within Him.

**Even sage Narada was taught Self Knowledge
by Sanathkumara only.**

In Chandogya Upanishad, Narada asked SanathKumara: "I learnt each and every science. Still I possess sorrow. Why is it so?" Sanathkumara replied: "You learnt all the sciences that are related only to this material world. You did not learn that science by which You will experience your true nature. Your sorrow will vanish only when you realize as to who you are. Until then sorrow is inevitable."

The Story of Subrahmanya



**Shadaananam Kumkuma-rakta-varnam
Mahaamatim Divya-mayoora-vahanam
Rudrasya Soonam Sura-sainya-natham
Guham Sadaa-aham Sharanam Prapadye.**

Sanathkumara took birth as Subrahmanya



There was a demon called Tarakasura who tortured people to a great extent. Tarakasura had a boon that he could be killed only by the son of Shiva and no one else. The gods wanted the son of Shiva to be their commander-in-chief in their war against demons. Hence they approached Lord Shiva. Sanathkumara was to be brought unto the earth for this purpose. But he had no desires (causes of bondage) leading to rebirth on this earth. Sanathkumara was a great Jnani. Sanathkumara was an embodiment

of complete renunciation. He attained the world less state having no relation with the world. He was not like the house fly. The houseflies keep switching between sweet and filth. But Sanathkumara never left the sweet. He never possessed duality. He looked upon everyone as Self. Shiva's eyes fell upon such Sanathkumara. Shiva desired that Sanathkumara take birth as His son. Though Shiva Himself was great, Shiva felt: "If Sanathkumara is born as my son, what else do I need? Shiva was enchanted by Sanathkumara. Shiva and Parvathi approached Sanathkumara. Sanathkumara required neither Shiva nor Vishnu nor Devi nor any other god. He never cared for the gods. Brahman alone existed for him. He always abided within the Self. He always swam in the ocean of Brahman. When Shiva or Vishnu come to us, we prostrate

to them, wash their feet and adore them. But Sanathkumara did not care for any such thing. It is Shiva and Parvathi for us but not for Sanathkumara. Such is His abidance within Self that He viewed even Shiva as Self and not as Shiva. We normally possess desires and try to fulfill them by approaching Shiva or any other god. When there is no creation for Sanathkumara, how is He concerned about Shiva or Parvathi? Therefore when Shiva and Parvathi approached Sanathkumara, he did not even care them.

Everything is Brahman for him. Even Shiva and Parvathi were included in Brahman for him. After a long period of time Sanathkumara opened his eyes to see Shiva and Parvathi in front of him. He sat intact and neither stood up nor honoured them. He did not possess the duality to honour them or to dishonour them.

It was not due to carelessness. It was because he did not possess duality. Shiva felt that if he doesn't start the conversation even Sanathkumara would remain Silent forever. Then Shiva enacted anger and said thus: "When the elders come, you need to honour them. You have been very careless and did not even care to stand up and respect us. I will curse you for your behavior. Then Sanathkumara replied thus: "What have I got to do whether You grant me with a 100 boons or curse me for a 100 times? I have no relation with them. Who will require the boons? Only the one who has desires. Who is afraid of curse? Only the one who has desires. Oh! Mahadeva, I don't require either your boons or your curses. You can curse me as you desire." Then Shiva said: "You may not require any boon but I need one." Sanathkumara asked Shiva as to what he

desired? Then Shiva said: "You should take birth as my son." Then Sanathkumara said: "You are Mahadeva; If You want me to take birth on the earth, I am ready to come but I don't want to come through the womb of a woman. Doing so would degrade my honour." Parvathi turned into water in a lake called Sharavana. Then the fire (of Knowledge) that emerged from the third eye of Shiva was first accepted by fire god. Unable to tolerate its power, fire god handed it over to river Ganga. When even Ganga was unable to tolerate it, she left it in the lake of Sharavana (the embodiment of Parvathi) where it took the form of Subrahmanya. Therefore both Shiva and Parvathi were satisfied. As Parvathi existed there in the form of water and did not have a human form, the Krithikas (the stars) caressed Subrahmanya by giving him milk. He used to

drink milk with six faces. Since he grew up in the hands of Krithikas, he got the name of Karthikeya.



Ganapathi is considered as the son of Parvathi ie., She made an idol of Ganapathi out of flour and bestowed it with life. However Subrahmanya is considered as the son of Shiva as Subrahmanya emerged out of the third eye of Lord Shiva.

You are 'The Fruit of Wisdom'

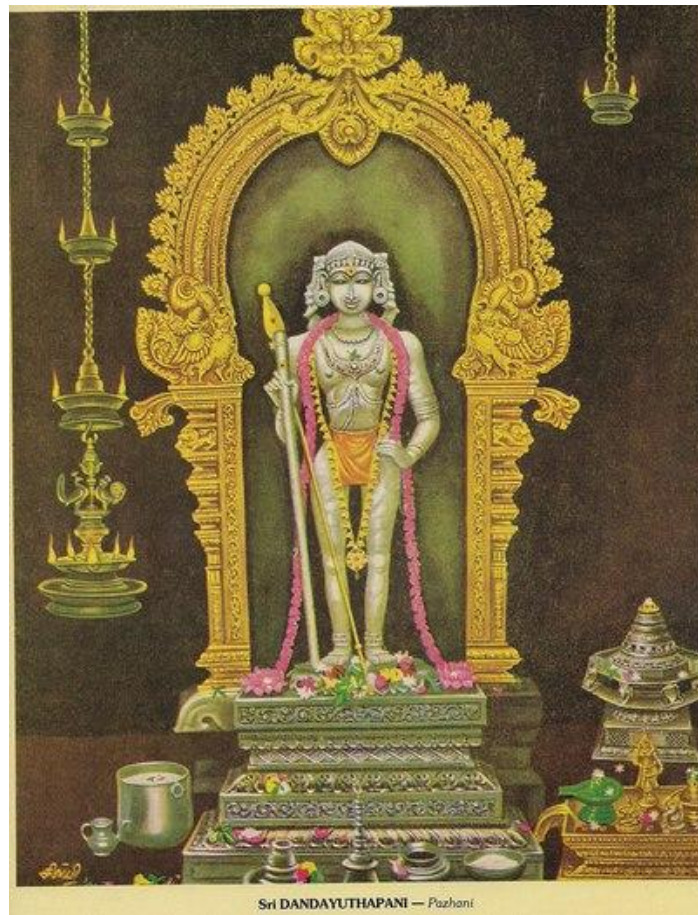


Subrahmanya was to be brought unto earth from Kailasa (the abode of Lord Shiva) in order to kill Tarakasura. Therefore one day sage Narada brought a fruit to Kailasa when Vinayaka (brother of Subrahmanya) and Subrahmanya were seated with their parents.

Sage Narada must have brought two fruits for the two children of Shiva but he brought only one so that the children might fight for the sake of fruit. Whenever Sage Narada provokes any fight, it is only for the good of the world and not otherwise. Both Vinayaka and Subrahmanya requested for the fruit. However as only one fruit existed, Shiva said: "The fruit will be given to them whoever circumambulates the earth and returns back first." Vinayaka had a rat as his mode of conveyance. Where can he go and how far can he travel on a rat? But Subrahmanya possessed a peacock as his mode of conveyance. Therefore he climbed his peacock and started going round the earth. Can a rat travel as speed as a peacock? No. Vinayaka thought: "I have been asked to go around this earth. Even the parents represent the earth. Isn't it true that all

the worlds exist within the stomach of Lord Shiva?" Thinking thus, Vinayaka walked around his parents. Vinayaka told his parents: "Since all the worlds exist within you, by going round you, I have circumambulated all the worlds. Therefore the fruit is mine". Lord Shiva being delighted by this reply handed over the fruit to Vinayaka. By the time Subrahmanya returned back after circumambulating the earth, Vinayaka finished eating the fruit. Subrahmanya was deeply hurt. He came down to earth out of great anger. Then Shiva uttered a sentence that revealed the entire glory of Subrahmanya. Shiva said: "Oh! Subrahmanya, that fruit vanishes on being consumed. Why do you need such a fruit? You are the fruit of Wisdom. Why do you need another fruit?" But Subrahmanya said, "You enacted completely different from whatever you promised." Saying

thus Subrahmanya came to Palani in a great rage. Subrahmanya is called as Dandayudhapani in Palani. He gave up his clothes and wore a loin cloth and declared that he needs nothing in this world and thereby became an ascetic. Therefore the Lord in Palani is visible with a Dandayudha (having stick as his weapon) wearing a loin cloth.



Sri DANDAYUTHAPANI — Pazhani

Subrahmanya incarnated to lead us from the state of duality to the state of Non duality

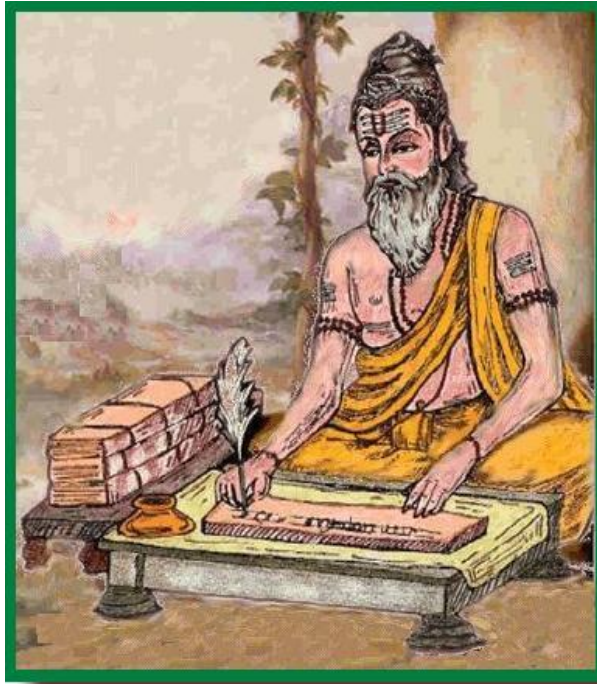
The Skanda purana states that as Rama incarnated to kill Ravana, as Krishna incarnated to kill Kamsa, Subrahmanya incarnated to slay down Tarakasura. But the real purpose of the advent of Subrahmanya is to take us from the state of duality to the state of

Non duality. This is the secret. Externally it is for the destruction of the demon (Tarakasura). But the inner essence of the incarnation of Subrahmanya is *to bestow the jivas possessing*

differentiating faculty with non differentiating faculty, to lead us from the state of duality to the state of Non duality and to lead us from mortality towards Immortality.



Sage Valmiki narrated the story of
Subrahmanya in the Bala Kanda of Ramayana



Usually Valmiki narrates the story but does not narrate the fruit of reading it. But when it came to the story of Subrahmanya, Valmiki said: "Whoever contemplates upon Subrahmanya, Subrahmanya fulfills all their desires."

The worshippers of Lord Subrahmanya are called as Koumaras



Adi Shankara stated that the Supreme Lord can be worshipped in the following forms: Vishnu, Shiva, Devi (Mother), Ganapathi, Subrahmanya and Aditya (Sun). Worshipping the Lord in any of these forms yields the same result. People who worship Vishnu are called as Vaishnavas,

who worship Shiva are called as Shaivas, who worship Devi are called as Shakteyas and who worship Lord Subrahmanya are called as Koumaras.

We have several puranas. Of the total 18 puranas Skanda purana is the biggest purana. Usually people inflicted with Khuja dhosha adore Subrahmanya Swami. Khuja dosha implies getting delayed in marriage or existence of many disputes between husband and wife. The Skanda Purana states that it is good that such people worship Lord Subrahmanya on every Tuesday.

People worship Subrahmanya on the day of Subrahmanya shasti and ask for His Grace. The people who cure us of snake bite through mantra completely fast on this day of Subrahmanya shasti.

Muruga- Tamil, Tamil-Muruga!

In Tamil Nadu most of the people worship Lord Subrahmanya. As we Andhrites chant Rama, Rama, the Tamilians chant Muruga, Muruga. *Muruga-Tamil, Muruga-Tamil, Tamil-Muruga, Tamil- Muruga* ie., the word Muruga is synonymous with the word Tamil. The word Muruga (in Tamil) is three lettered and the word Tamil (in Tamil) is also three lettered. The Tamil language is as ancient as the Sanskrit language (the Divine language). It was Muruga who granted us the Tamil language. Therefore the Tamilians adore their language of Tamil as well as Muruga.

In Tamil Nadu there are mainly 6 pilgrim centers where Subrahmanya Swamy is worshipped. Of the 6 places, Tiruchandur is considered as the full manifestation of



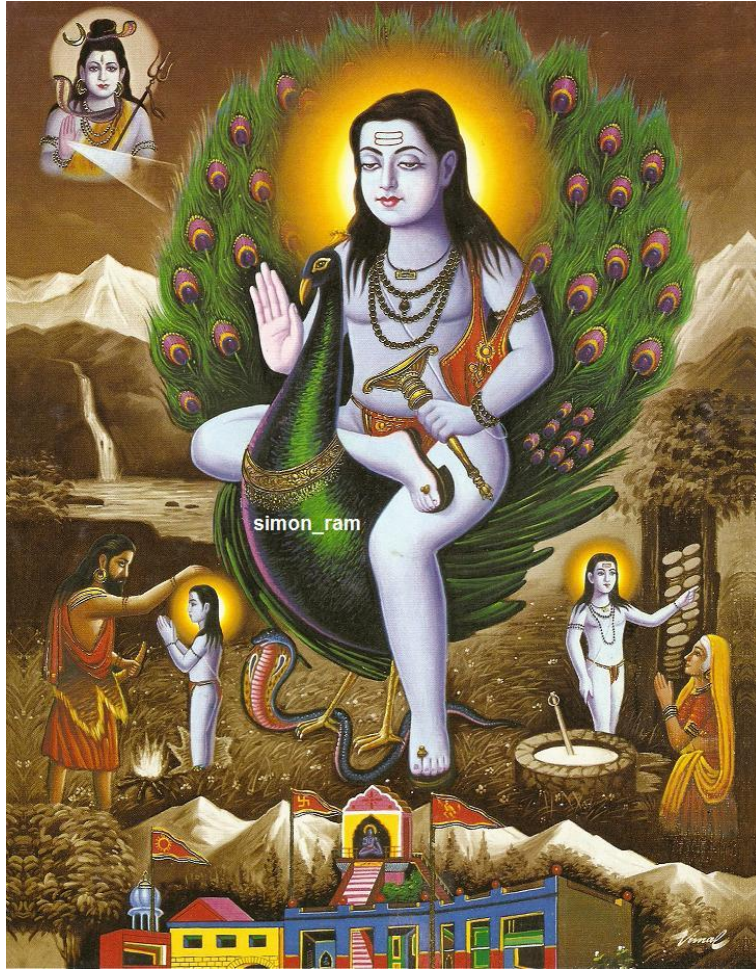
Subrahmanya. It is the place where Tarakasura was slayed down by Subrahmanya. When the purpose of His advent unto earth was fulfilled, Subrahmanya settled down in Tiruttani. Therefore Subrahmanya in Tiruttani is called as Shanti (Peaceful) Subrahmanya. However Subrahmanya in Tiruchandur represents Militant/Naxalite Subrahmanya (for having killed Tarakasura in Tiruchandur).

The essence of different names of Lord Subrahmanya





Muruga : ' The Beautiful child '.



Kumara: 'One who never attains old age and remains young for ever' or 'the slayer of evil'.



Shanmukha (Arumuga in Tamil): 'The one with six faces'. Subrahmanya was fed by the six Krithikas. Therefore Subrahmanya drank milk with six faces.



Subrahmanya: Brahmanya implies one who knows Brahman but 'Subrahmanya' implies 'the one who knows Brahman very well' (as it is ie., clearly without any doubts ie., as we are able to clearly view the object in our hand, even Subrahmanya possesses such a clarity in Self Knowledge).



Karthikeya: 'One who is caressed by
Krithikas' (the six stars).



Shikivahana: 'One who possesses peacock as his mode of conveyance'.



Sharavana Bhava: 'One who emerged out of the lake called Sharavana'.



Jnana Guru: Subrahmanya is an embodiment of 'fire of Knowledge'. All of our bad tendencies must burn into ashes in that fire of Knowledge.



Guha: 'The Indweller within the cave of Heart.'



Swami: 'The Master or the owner'.

The word Swamy is more appropriate to Subrahmanya than to any other gods.

Lord Subrahmanya represents the power of **'Kundalini'**



Subrahmanya is also adored as a snake though Subrahmanya is not a snake. There exists a kundalini power within our spinal cord. It is a great power. It remains dormant in the lower portion of the spinal cord. When it is awakened, the Kundalini power raises to our sahasrara (the thousand petal lotus seated in the head). The rising of Kundalini power represents the crawling of a snake. Therefore Subrahmanya is adored as a snake.

Sri Krishna declared: 'I am Skanda'



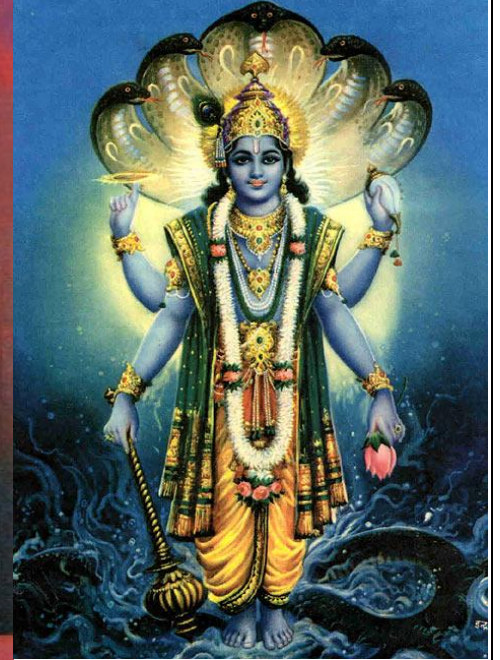
There is no difference between Sri Krishna and Subrahmanya. Lord Krishna said in the Vibhuti Yoga of Bhagavad Gita: "I am Skanda. I exist not only in the form of Shiva but also in the form of Skanda."

Subrahmanya is the very manifestation of Lord Shiva



If Lord Shiva represents an old rupee coin, Subrahmanya represents a new rupee coin. Both the old as well as the new rupee coins are valid in the market.

It is enough if one sees Subrahmanya



Lord Shiva loves Abhisheka (being given the Holy Bath), Lord Vishnu loves Alankara (being decorated), Lord Aditya loves Namaskara (being saluted). However Lord Subrahmanya is the lover of Darshan (being seen). One need not even salute Lord Subrahmanya. It is enough if one sees Him.

Subrahmanya implies both Knowledge and Power



The saint Arunagiri Nathar mentioned in one of his songs: "If you worship Subrahmanya, it is equivalent to adoring both Shiva and Parvathi. It is because Skanda (Subrahmanya) emerged from the union of Shiva and Parvathi. Shiva is an embodiment of Knowledge and Parvathi is an embodiment of Power. Subrahmanya implies both Knowledge and Power."

Subrahmanya doesn't have the administration work

Lord Shiva has the work of Creation, Sustenance and Destruction (of this world). He has to remain as the witness for all of our actions and also make us experience the fruit of those actions. Therefore Lord Shiva has the administration work. But



Sanathkumara/Kumara Swami doesn't have any such work. They are full of Self Knowledge. Shiva has to reach the office on time. Once he par-takes hot food, Shiva has to run to the office. But Subrahmanya need not go to office. Subrahmanya does not have such administration work. Whatever may be the question that you ask, He will only lead you towards Self Knowledge. He is the Jnana Guru.

Subrahmanya became Guru even to Lord Shiva



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 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 business is not possible here. How can I explain You the essence of Omkara or How can You understand the essence of Omkara if You consider Yourselves to be God? You have to bend (enact humility) and become my disciple." When Shiva said, "I accept you as my Guru. Explain 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 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. This place is called as Swami Malai (6 miles away from Kumbakonam)

Omkara is the combination of three syllables Aa + Uu+ Mm. Omkara implies Parabrahmam in the form of words. As a name exists for our body, even Omkara refers to the name of the Supreme Lord. The glory of Omkara has been mentioned in an Upanishad. There are many people who got liberated by chanting of Omkara alone. However as we possess body mindedness and name mindedness, we chant the names of Lord along with Omkara (Om Namoh Bhagavate Vasudevaya, Om Namah Shivaya, Om Namoh Bhagavate Sri Ramanaya, Om Namoh Bhagavate Rudraya etc.,) If idly represents Omkara, the Sambar/Chutney/Sugar represent the names of the Lord. We cannot eat idly alone. We need sambar/chutney/sugar as the side dish. But who is idly here? It is Omkara.

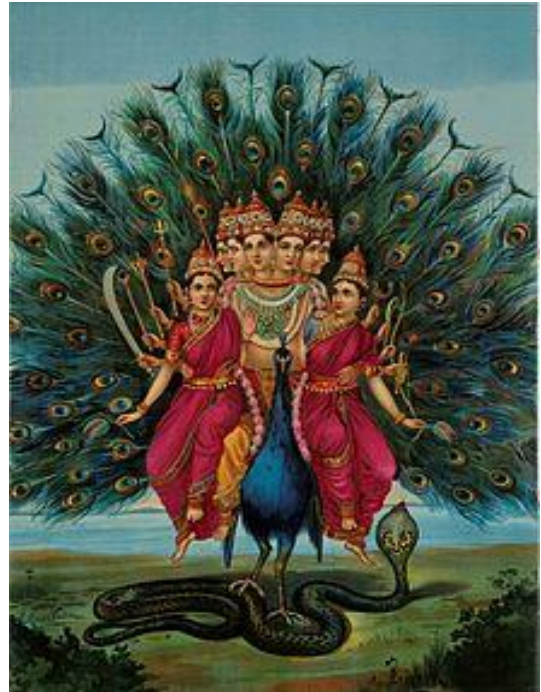
If Valli devi represents the thought, Devayani represents the power to enforce it



Subrahmanya has two wives called Valli and Devayani. They represent His two powers. Devayani was the daughter of god Indra (the king of gods). Indra got her married to Subrahmanya (This place is near Madurai). Therefore Devayani belonged to gods. However

Valli belonged to the tribals. She loved Subrahmanya and married him.

You first need to get a thought in order to carry out a task. That thought represents Valli devi. If a pregnant woman gets abortion done within 5-6 months of her pregnancy, the child is not born and hence the purpose of her



pregnancy is not fulfilled. Similarly even if you get a good thought, it is of no use until and unless it is put into practice. But it requires the existence of Kriya Shakti ie., the required efficiency and proficiency to accomplish the task. Devayani represents such Kriya Shakti.



Subrahmanya is the Jnana Guru possessing two powers. If it is Valli devi who bestows us with the thought of attaining freedom from tendencies, the thought to get released from the pain caused by the mind and the thought to escape from the forest called worldliness, it is Devayani who empowers that thought and ensures that it is fulfilled.

Bhagavan Ramana, the incarnation of Lord **Subrahmanya**

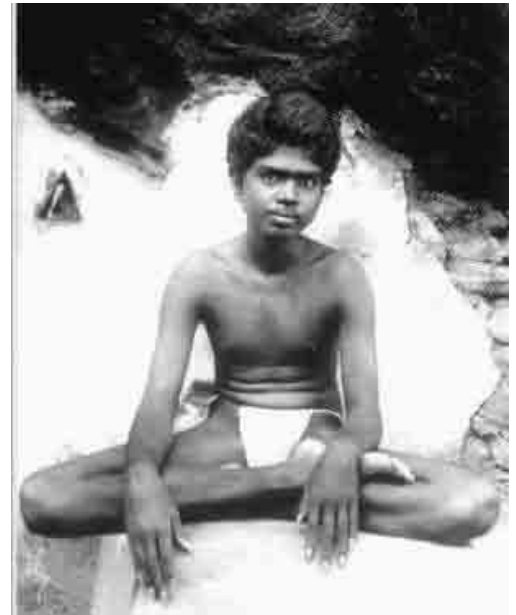


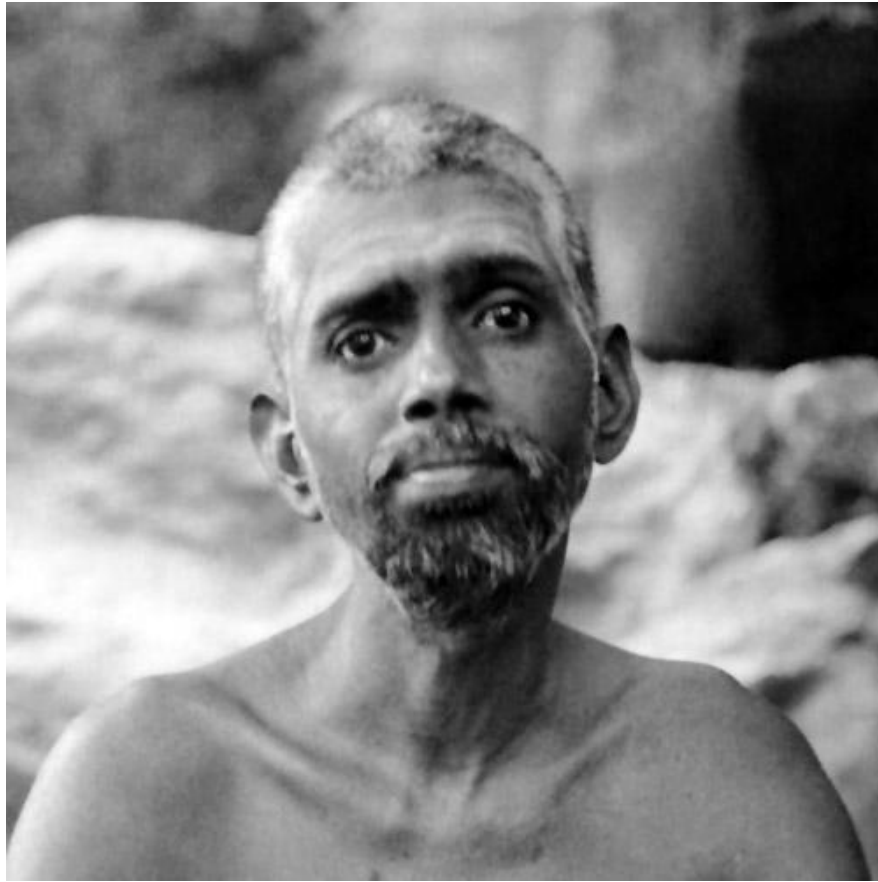
Ganapathy shastry having understood through his divine vision proclaimed that if Sanathkumara incarnated as Subrahmanya, it is the same Subrahmanya who incarnated as Bhagavan Sri Ramana.

When Bhagavan Ramana reached Tiruvannamalai/Arunachala for the first time, he renounced everything like Subrahmanya enacted in Palani. Bhagavan gave up his clothes and wore a loin cloth. A barber asked Bhagavan if he needs a haircut. Bhagavan consented for

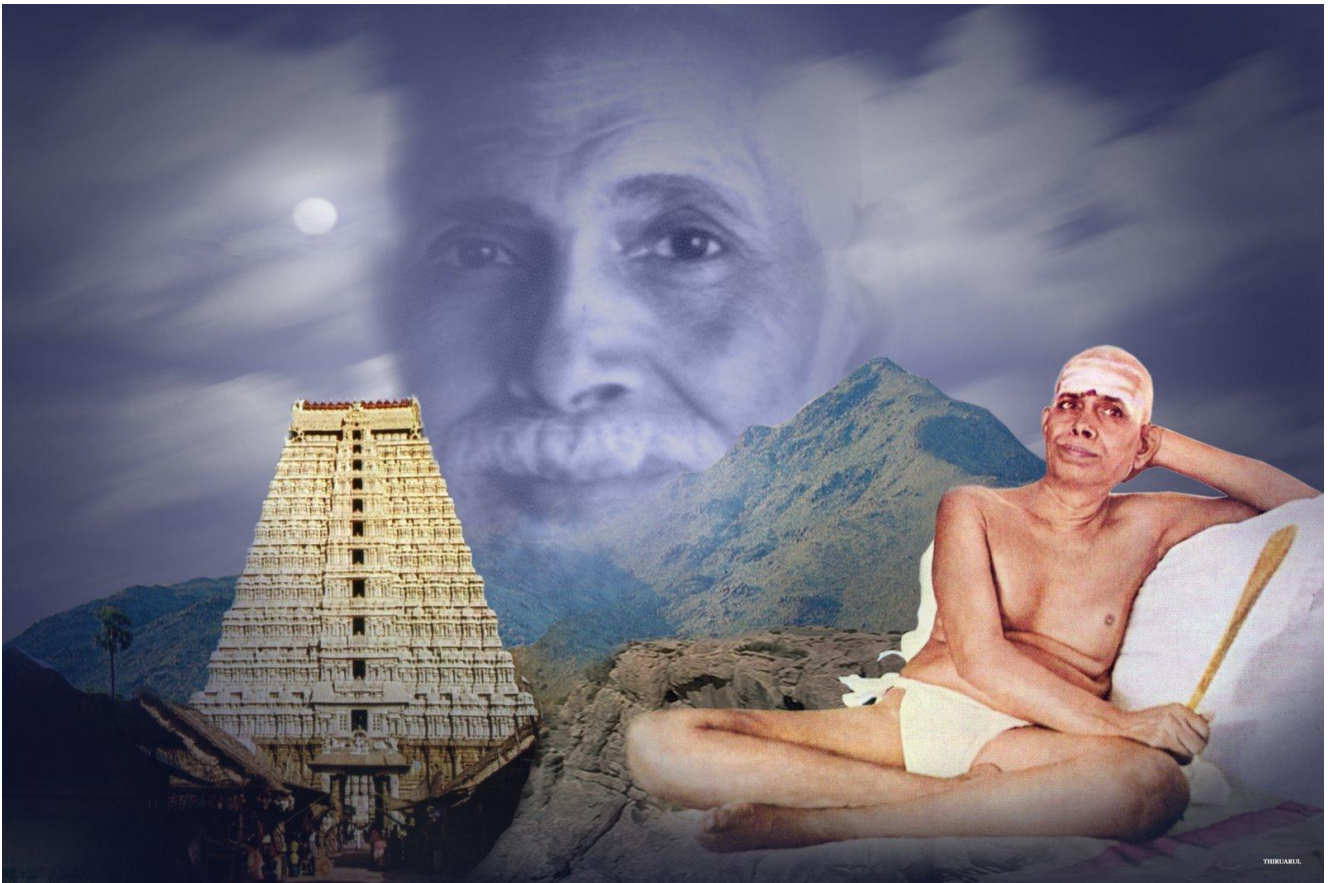
the same and the barber cut his entire hair. Then suddenly it started raining and Bhagavan completed taking bath. Thus Bhagavan became an ascetic naturally resembling Subrahmanya in Palani.

Bhagavan Ramana considered Lord Arunachaleshwara as his father. Therefore on the first day when he entered the temple, he said: "Oh! Father, I came here only as per your call and not by myself. I came here as per your command. I offer my body and mind at your feet. Utilize them as per your wish. I no more exist. You alone exist." (This is complete surrender. Whoever surrenders thus completely, their ego is destroyed along with its root).

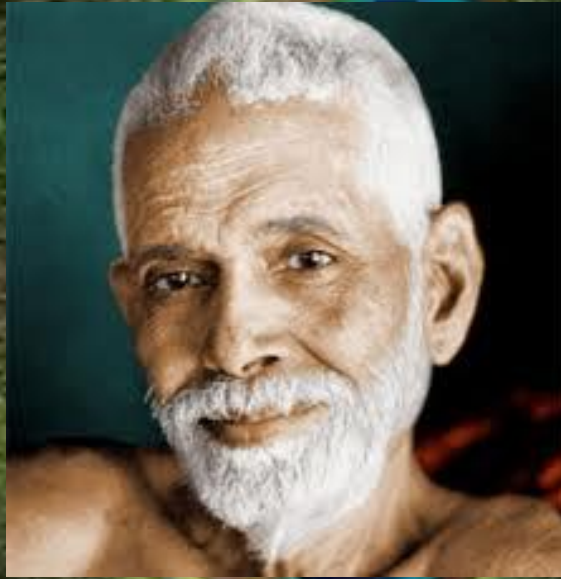




Once a devotee approached Bhagwan and asked him for the permission to visit Palani. Bhagwan replied:" Why do you want to visit Palani when the Swami in Palani has come here? It is this Swami only who exists as the Swami in Palani."



When Bhagavan Ramana left his mortal frame, many (lakhs) people saw a bright light emerging from the room of Bhagavan Ramana, which travelled in the sky and united with the Holy Hill Arunachala in the end. This has been mentioned even in the editorial of the newspaper 'The Hindu'(April 15th, 1950).

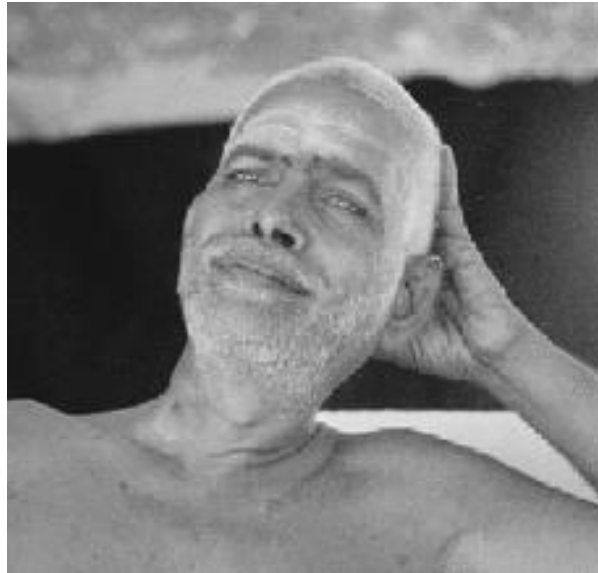


Once a devotee wrote a poem on Bhagavan stating thus: "You came alone unto this earth. You came without your wives Valli and Devayani. You came even without your weapon vela. You also did not bring your peacock (mode of conveyance). You did not bring them all so that we may not recognize You. But we could recognize You as Lord Subrahmanya."



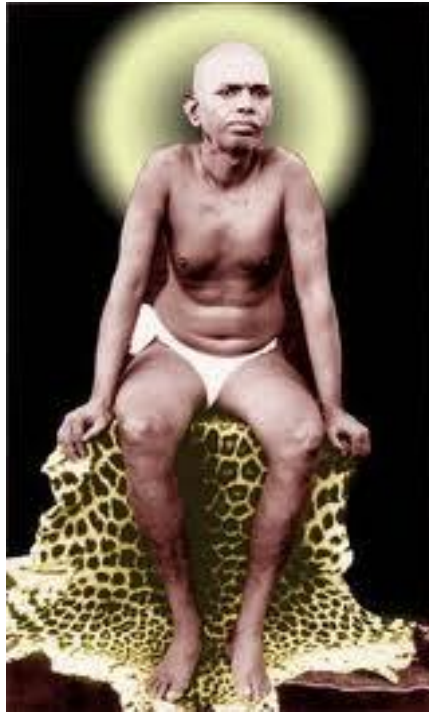
In respect of teaching, Bhagavan Ramana's technique is very similar to that of Lord Subrahmanya's. Bhagavan used the same technique of Sanathkumara who taught Narada in Chandogya Upanishad. Wherever you may put your finger (whatever you may ask him), He will direct you towards Self only. Hence Bhagavan is caught (recognized as Lord Subrahmanya) due to his teaching or presentation. Therefore Lord Subrahmanya and Bhagavan Ramana are different only in respect of their body, clothes and color but the content (Self) within is the same.

The Happiness becomes permanent only when you know yourself.



Once Bhagavan Ramana was asked by a devotee: "I feel elated when I get happiness and get depressed when the happiness is lost. What should be done?" Bhagavan replied: "You exist when there is happiness as well as when there is no happiness. When you find out who you are, the happiness gets stabilized and becomes permanent."

Everything exists only when there is body **consciousness**



The feeling of 'I am the body' is merely a thought. In spite of performing several spiritual efforts, if we cannot overcome body consciousness, we cannot attain Jnana. It is only due to our body mindedness that we either get fear or pride. Therefore if the body consciousness exists everything exists else nothing exists.

**‘Lord Subrahmanya appeared in my dream’ as
narrated by Sadguru Sri Nannagaru**

Once I have been to Tiruttani. The temple in Tiruttani is located on a small hill. Now we can go even by a car but in those days one had to climb the hill to reach the temple. I went in the evening. I was careless and did not take any flowers or fruits as an offering to Lord Subrahmanya. I just saluted Him and came back. My plan was to stay in Tiruttani for that night and take the first bus the next day early morning to reach Tiruvannamalai. Therefore I even went to the bus stand and found out the time of departure of the first bus towards Tiruvannamalai. That night a big serpent came into my dream. It was so big that I was able to see the face but not the complete head. The snake started talking to me. It asked me." What are you going to do tomorrow?" I replied:" I am

going back to Tiruvannamalai."

Normally we get frightened on seeing a snake but I was not frightened even on looking at such a big snake due to Lord Subrahmanya's Grace. Lord Subrahmanya is an embodiment



of snake. The snake replied:" Then what about Me? You gave me neither a fruit nor a flower. You did not even chant the name of Subrahmanya. You just came here and are going back? Tomorrow morning, you take bath; don't drink any coffee (I have the habit of drinking coffee in early morning. How did He know this? It is because He is the indweller who is omniscient), bring some fruits and flowers, offer them to Me and then go back." He did not ask me but dictated me. All this was only to shower His Grace upon me.



I possess likes and dislikes even towards gods! Whenever I see Rama or Krishna or Venkateshwara, I normally salute them. But when I see Subrahmanya, I proceed even without saluting Him. Not that I should not salute Him. I feel why should we salute our very own family member? When we start respecting our family members, we will be mentally distanced from them. If I salute Rama and Krishna but not Subrahmanya, it indicates that there is something wrong within my brain. I am considering Subrahmanya to be a family member but he is a god and I am a human being. How can I be related to Him? Something wrong in my brain!

Preachings of SanathKumara as narrated by Sadguru Sri Nannagaru



The teaching of Sanathkumara is wonderful.
There is no duality in that teaching.

- Sadguru Nannagaru

**Only he who sees the Supreme Self in
everyone is the inheritor of eternal Bliss**



Sanathkumara was a Brahma Jnani. There existed no world for him. He never differentiated between man and woman. Sanathkumara always saw Self alone within each and everyone. There exist different kinds of people in this world. Out of 100 people, 99 of them are rajasic or tamasic. Only one out of 100 is sattvic. Why should we bother whether they are sattvic or rajasic or tamasic?

Why should we bother whether they are good or bad? There are no qualities (gunas) within Brahman/Self. Neither good nor bad exist within Self. Sanathkumara sees the good as well as the bad people (including murderers) as Self. Therefore He remains Blissful forever. We usually classify people as good and bad. We are elated on viewing good people and feel like hitting the bad ones. Therefore we behave differently and at last beget sorrow. *Only he who sees the Supreme Self in everyone is the inheritor of eternal Bliss.*

As long as you think that you are born, you cannot attain liberation.

Sanathkumara said: "Even if you learn numerous books by heart from morning till evening or roam around the temples, you will not attain Self Knowledge. You may do any number of pujas or japas or be in the Holy Company for any amount of duration but as long as you think that you are born, you cannot attain liberation. You may construct 90 schools or 90 hospitals. Ultimately you only get merit from it and after experiencing the fruit of this merit, it vanishes away in the process of time. How are these activities related to Self Knowledge? You may earn merit out of social work but once you experience the fruit of it, it vanishes away."

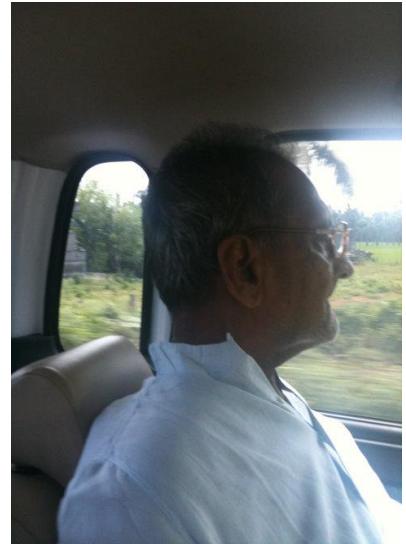
Utilize your senses cautiously.

If you utilize your senses cautiously, you will attain Self Knowledge else you will lose your merit attained from good deeds done in previous births. You must see this world only as much as it is needed. You must not listen to anything else which is not relating to your goal (ie Self Knowledge). You must not even possess such company who do not listen about Self Knowledge. You must eat only to that extent which is required to sustain your body and not more. You must not keep on eating for the only reason of possessing a mouth. As you spend your money cautiously, utilize your senses carefully.

Sanathkumara warns us that if we consume poison we would die. What else can he say?

It is more difficult to get rid of a bad habit rather than cultivating a good habit.

We cannot get rid of a bad tendency by our effort alone. It requires the Grace of God. We can inculcate a good habit if we habituate it for 10 days. But there is no guarantee that we can get rid of a bad habit within



10 days. If you possess bad tendencies, how can you get rid of them when you befriend bad people? For instance you may have the tendency of playing cards. Even if you want to get rid of it, your friends will drag you into that game when they are short of one player. As you still possess the tendency of playing cards, you cannot restrain yourself when you are called to play.

Rather than lamenting over your flaws, it is better to rectify yourself.

Even the one who is well versed in Mathematics will not get a solution to a mathematical problem if he commits a mistake in addition or subtraction or multiplication or division. Will you keep crying that you could not get a correct solution? No. You try to correct the same and try to attain the solution. Similarly if there are any flaws within you, try to rectify them rather than crying. If there is anything wrong in your behavior, try to rectify the same. Suppose you slip down while walking on the road, do you try to get up or keep crying? Suppose you have a liability of 10 Rs, are you not trying to pay it off rather than crying? *What makes you weep my friend? Rather than lamenting over your flaws, it is better to rectify yourself.*

Don't visit the places that increase your Rajas and Tamas



If you don't stop visiting the places that increase your rajas and tamas, any amount of spiritual effort from your end will not yield any fruit. All such efforts are equivalent to attempts made in filling up a pot containing a hole. Any amount of water poured into a pot containing a hole cannot fill the pot. Similarly any amount of spiritual effort made in the company of rajasic and tamasic people will not be fruitful.

Disciplined people are greater than well educated and rich people

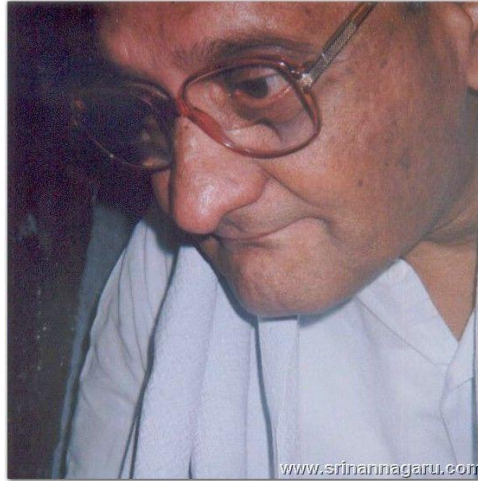


The education and wealth acquired by undisciplined people are useful for their downfall. Your education and wealth cannot bring you sense control. It is only through discipline that the senses can be brought under control. Only discipline can lay the foundation for attaining Self-Knowledge.

We need not ask God of anything as He exists within us as the indweller

God exists within everyone as indweller. Therefore He knows the best as to what we require. Once we start asking Him, we get habituated to it and our mouth cannot be controlled. Is the God within our Heart so innocent that He doesn't know what we need? If He doesn't know how can we consider Him to be omniscient or omnipresent or the Most powerful one? Therefore we need not ask God. Everything happens in its own time. Even if we have any desire, God may not fulfill it immediately for it may lead to our downfall. He will not fulfill it until we are matured enough.

Even a trace of pleasure related thinking obstructs Self Knowledge



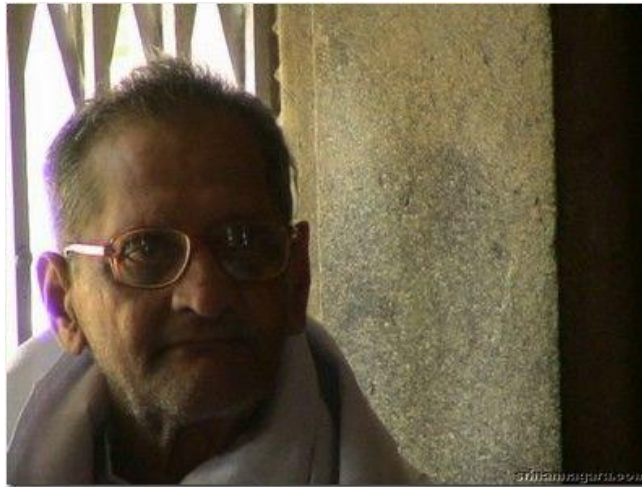
You cannot attain Self Knowledge if you possess at least a trace of tendencies relating to pleasures of this world or the other worlds. When you are cut with a knife, if there is at least a trace of pleasure related thinking in some corner of your atoms or flesh, there is no question of attaining Self Knowledge. This is not like the Indian constitution which is amended 10 times in a day. This is the constitution which none can amend or change.

Creation is nothing but desire and anger



As long as you possess desire and anger, rebirth is inevitable. It is because creation is nothing but desire and anger. Then how can you escape from rebirth when you possess them? You attain the state of Nirvana only on transcending desire and anger. Once you attain Nirvana, you experience boundless peace and happiness. The one who attains Nirvana resembles the one whose entire desires are fulfilled.

You cannot attain Self Knowledge if you are hesitant



Never say 'Yes' where you need to say 'No' and never say 'No' where you need to say 'Yes'. If you do so, you will resemble the fish in a net. As long as the net is not taken out of water, the fish in the net remain blissful seeing water on all the four sides. But how long are they blissful? Until the net is pulled out of water. Similarly all of us are in a blissful ignorance until we are dragged by the God of death.

Individual life is the cause of sorrow



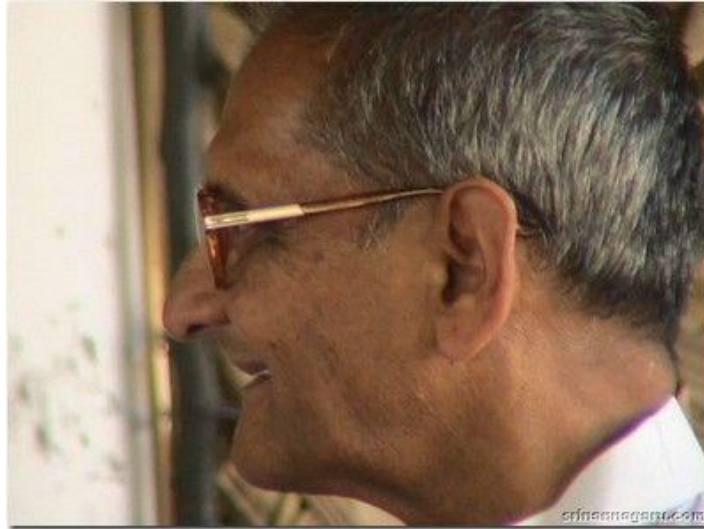
The greatest flaw in man is that he doesn't possess a collective life. Everyone wants to attain a unique greatness of their own which is the cause of sorrow. The seed for your sorrow is sowed here. Later it grows into a tree. When there is a collective life, we consider other's mistakes as our own mistakes and also the good done by others as the good done by us. Thus as we don't differentiate ourselves from others in a collective life, it sows the seed for Jnana. Therefore individual life is the cause of sorrow.

Don't depend upon others and don't allow others to depend upon you



If anyone is dependent upon you, ensure that they become independent. It is because they become orphans upon your death. Ensure that they get the wings to fly. Ensure that their legs are able to walk on their own. Don't think that they should stay with you forever (like small children depending upon their parents). Even we should not depend upon anyone as we cannot say when they are inflicted with rajas and change their mind.

**We cannot look upon an enemy as a friend
until we possess the Grace of God**



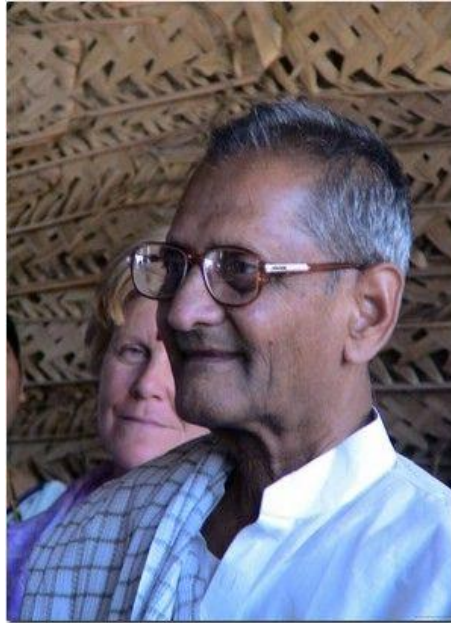
Normally we may talk with both our friends as well as our enemies. Though externally we may talk to our enemies in a sweet manner, internally we are aware that they are our enemies. Sanathkumara said that we need not go to the extent of Self Knowledge. Visualizing even an enemy as a friend is not possible merely by our intellect. It is possible only with the Grace of God.

The seer is as much true as the sought



Ramana and Shankara said: "Though this world is not true, it seems to be true. Sanathkumara asked: " For whom, it seems to be true? It is for your mind. Both the mind as well as the world are void. You are not the mind. Therefore nothing exists. Whatever is visible is as true as the mind. *The seer is as true as the sought.* How can the false become true on the basis of your thought?

**The external circumstances cannot disturb you
when you have a peaceful mind**



The circumstances that disturb you exist in the superficial portion of the mind. If you go deep into the ocean, you cannot see the waves. Similarly if you deepen your mind or if you habituate it with introverted vision, it will not be disturbed by external circumstances. Radhakrishnan said: "Rather than possessing an admirable wife or a convenient job, they are more blessed who possess a peaceful mind."

Even if you think that you exist, it is merely a thought but not true

When Dharmaraja considered himself to be responsible for the war of Mahabharatha, Bheeshma consoled him saying thus:



"Kauravas are responsible for their death. It is the fruit of their bad deeds that brought about their death." However Sanathkumara said: "Do you really exist to slay them down or to consider yourself to be responsible for their death? *Even if you think that you exist, it is merely a thought but not true.*" Do we ever think in the deep sleep that we exist? It is only after getting thoughts we think thus. Thinking that we exist is merely a thought.

The Mind must melt within the Heart

to attain Jnana

As the salt and sugar melt when sprinkled into water, even the mind must melt within the ocean of Spiritual Heart. It is not possible until the mind is retained (remains still) within the Spiritual Heart. We may sometimes see the mind entering the cave of Heart in the presence of Mahatmas. However it doesn't melt there. It is because some sense organ drags out the mind or the mind itself has some inherent flaws. It is because of these tendencies or long standing habits that the mind cannot enter the Heart. Even if it enters, it cannot melt within the Heart. Until and unless it melts it doesn't attain Heart and thereby Self Knowledge.

You cannot transcend fear until you possess renunciation

Even if you chant: "Be Bold, Be Bold, Be Fearless, Be Fearless", you cannot transcend fear. It is all waste of time. You cannot transcend fear by externally chanting out some mantras. You cannot transcend fear until and unless you possess renunciation within the depths of your heart. A person with renunciation does not get elated on being praised and does not get depressed on being blamed. Only when you possess Self Knowledge within the depths of your Heart, you realize that you did not take birth. It is the final state and we need not return back onto earth. The Vedas state that as long as you identify with Non Self (that which you are not) fear is inevitable.



Sanathkumara said: “Even the mantras are fictitious. They are as true as your mind.” Sanathkumara is not even giving us the place to stand. He is making us shore less. Even if we want to take shelter in a hut, he is making us shelter less. He is ensuring that not even a particle of hair remains on our head.

-Sadguru Sri Nannagaru

