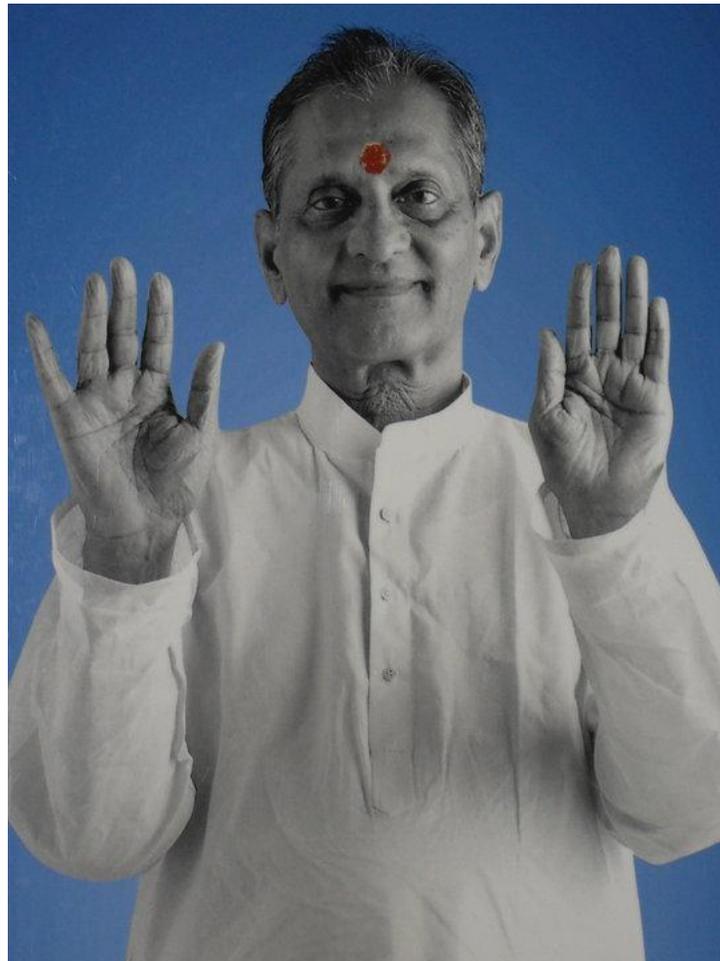
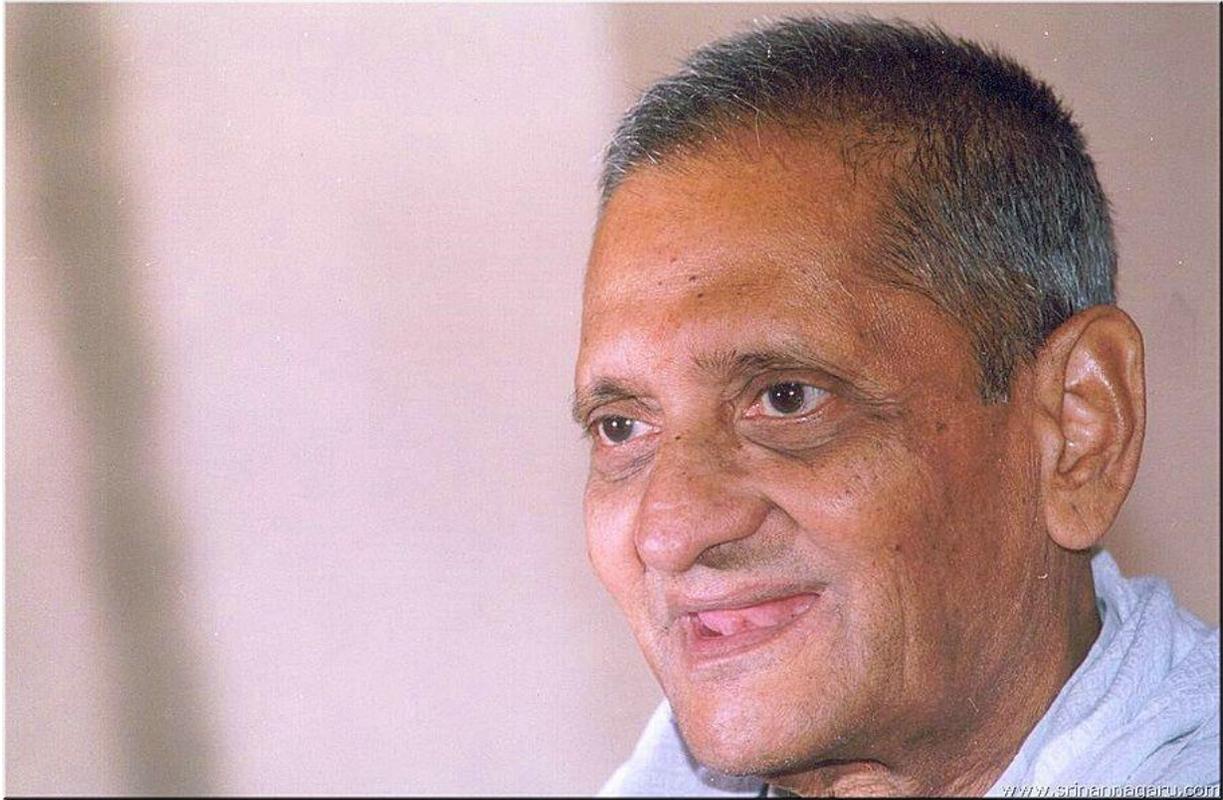


Material Life is not different from Spiritual Life





A devotee was involved in a service activity. One day she approached Sri Nannagaru to permit her to engage in full time service. Sri Nannagaru said: “Most of the people who engage themselves in any service activity develop a sort of spiritual ego in the name of service. Even the sanyasins who have sacrificed everything possess the feeling of having sacrificed everything in some corner of their mind. Suppose you develop an abscess on your



hand and you try to scratch it even before it gets dried, won't the abscess get worsened? Similarly if you forcibly try to escape from the work that you have been allotted by God, you will have to re-do the same work again in future births (similar to paying back a creditor not only the principal amount but also the compounding interest). I have seen many people who gave up their jobs in the name of



leading a spiritual life and got completely ruined. By giving up their job, one does not attain Jnana but develops laziness. Swami Vivekananda said: ‘There is no place to the lazy people even in the hell. Therefore do not divert your attention towards full time service.’”



A father brought his son to Sri Nannagaru. He complained that his son didnot want to marry and wanted to give up his job abroad so that he can spend his full time in meditation.

On hearing this, Sri Nannagaru said:

"Work done in true spirit is meditation. Do not differentiate between the material life and the spiritual life. Even the materialistic work must

be considered as spiritual work. In the Vishnu sahasranama (the 1000 names of Lord Vishnu), there is a name called Vishwam meaning the Universe ie the Lord implied that: 'the one who exists in the very form of Universe is Me only'. In the Gita, the Lord said: ' One can attain Self Knowledge only through the effort of several births.' Buddha said: " I have attained the state of Nirvana today only due to the endless good deeds done in my previous births." Therefore Jnana (Knowledge) and Karma (Work) represent the two wings of a bird. A bird needs both the wings to fly. Similarly we must utilize both the aspects of Jnana and Karma and attain liberation. Most of the people who want to give up their jobs for the sake of spiritual evolution turn out to be escapists. They gain neither materially nor spiritually. Therefore you must

not give up your work for at least 20 more years."

Then Sri Nannagaru asked the boy: "Is your path based on dvaita or advaita? Do you want another birth? I don't think you will get Jivanmukti. Perhaps you can try for karmamukti." Thus Sri Nannagaru examined him in several aspects and tested his perseverance in achieving his goal. Though the boy initially became nervous, he later on answered confidently. Then Sri Nannagaru Graciously gave him the following spiritual advices:

1) Do not give up your job for the next 20 years. The country you are currently staying is a very peaceful and rich nation. Therefore stay in that country only and save your money. Do some charity but not to the ineligible people. When I

advised an American resident to purchase lands, he replied: "Since whatever we possess is all white money, we have to guard the lands that we purchase in America. Therefore I bought lands in India only." Therefore plan your savings accordingly.

2) It is better to marry than to burn. However as you have made God as your goal, if you are not willing to marry, you can give up marriage.

3) Always read the books of those people who have the energy to bestow their Grace. I will give you the book 'The Gospel of Sri Ramakrishna'. In that book, the answers of Sri Ramakrishna have been marked in red. Read that book at least for half an hour or an hour before you sleep. If you read the book 'The

Gospel of Sri Ramakrishna', you will get the required foundation for leading a spiritual life. Your craving to enjoy the world will automatically get reduced. You can also read the books of Bhagavan Ramana like 'Who am I?' or 'Talks with Ramana Maharishi' or 'Be as you are'.

4) Buddha said: "Don't consider that some other person has committed a mistake and that you will not do the same. If you are careless, even you can do the same mistake." Therefore be cautious till your last breath.

5) Sri Ramakrishna said: " You are now saying 'i', 'i'. Realizing that, you are not that which you are referring to (ie body and mind) is only Self

Knowledge." Have a clear understanding of your goal.

6) There are two main causes for rebirth: filthy tendencies and filthy deeds. If you are able to eliminate them even before the death of your body, you will not get another body. You need to have an opposition party to eliminate them. Holy Company is very useful for this purpose.

7) Japa and meditation are for the purpose of concentration and introversion of mind. In the Gita, the Lord said: "Rather than giving up the work in entirety, the one who works and offers the fruit of his action to the society will reach Me soon. It is better to sacrifice the fruits of your actions than sacrificing your actions."

8) First do Japa very well. It is Japa which leads you towards Dhyana(Meditation). Meditation is not something to be done. It has to happen automatically for which you will require a background. Not that you should not meditate. You can meditate in fixed timings either in the morning or in the evening.

9) You must harmonize all the four yogas ie Karma, Bhakti, Dhyana and Jnana and attain spiritual evolution. Going forward by harmonizing all the four paths is the safest path.

10) Don't hate others in spite of being hated by them. Forgetting is very difficult. Everything will be ended if you can forget. Forgetting is much more difficult than Japa and Meditation.

11) If you identify yourselves with the Truth, you will view both the men and women as Truth only. You must attain such a standard and level of Consciousness. Spirituality implies fighting with yourself.

12) Beware of your Companions. One boy told me that he got reformed due to the company of an intelligent friend. (Sri Nannagaru said that the boy will get Noble prize in future).

13) Visit Arunachala. You can recharge your battery. Keep watching our website. It contains our teaching.

14) Do not give up your work. Work will elevate and purify you. It is only while working you will

come to know of your positive and negative attributes. They are not known in meditation. Only after knowing them, you make an effort to eliminate them. Only when you become aware of the disease, you make an effort to get it cured.

15) Do not neglect your materialistic work. Whatever small thing you may do for the benefit of this world, God will certainly become happy with it.

16) This world is like a training ground for us. It resembles a mirror. It points out the faults within us but does not eradicate them. We have to get rid of them on our own.

17) Milton said in 'The Paradise Lost': "Desire and anger are better when compared to craving for fame. Desire and anger subside as and when our age advances. But it is not the same with regard to craving for fame. Therefore do not work for the sake of fame.

18) This is the dark-age. You may come across different types of people. Some people may deceive you. Though some people are aware of the subject, they may not lead their life according to it and thereby become sorrowful. Therefore currently we cannot trust anyone. Do not get deceived and thereby become a fool in the name of spiritual life.

19) God looks at the intention behind your deed and not at your deed. Even if you are

compelled to do something against your conscience as part of your official duty, you need not regret as God is more concerned about your heart behind the deed and not the deed itself.

20) One attraction is sufficient to ruin us. One single attraction can lead us into several births. Though you don't want to get another body, you will get it as long as there are tendencies within you. How long can you stop yourselves from vomiting when you possess the feeling of nausea? Therefore God's Grace is required to get rid of the tendencies.

21) Keep working slowly and steadily without forgetting the destination. At some point of time, you will get divine interference. Your

Heart will get deepened. You must not have expectation. It will come automatically. If whatever can be done from our end represents 5 paisa, whatever has to come from God's end in the form of Grace represents the remnant 95 paisa. As you possess mind, you cannot stop making an effort. Keep yourself engaged in japa or meditation or work or self enquiry or discrimination.

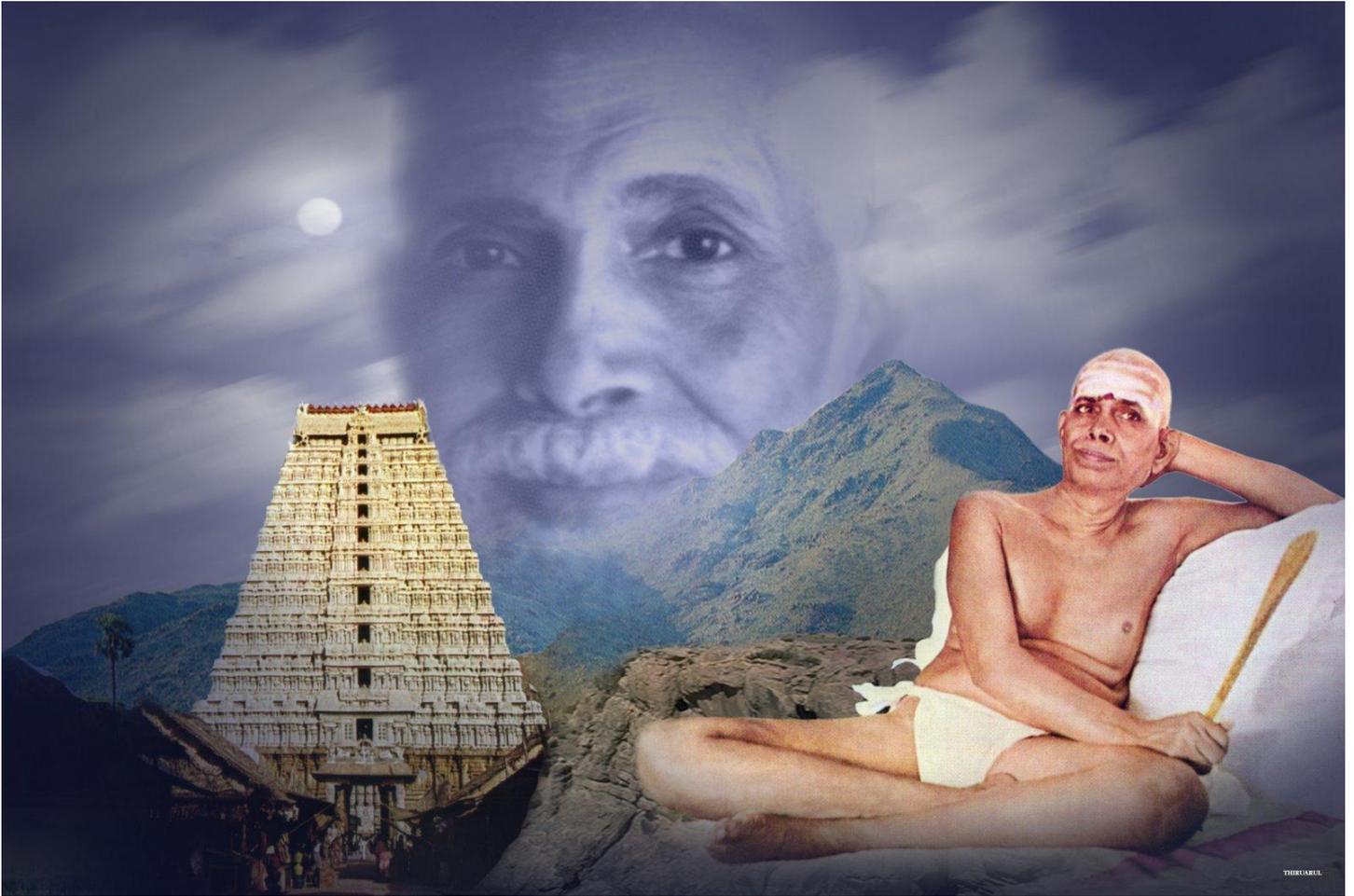
Thus Sri Nannagaru educated the boy in all the possible ways. That boy prostrated to Sri Nannagaru. Being completely drenched in the Grace of Sri Nannagaru, he happily left with a great gratitude for Sri Nannagaru within His Heart.



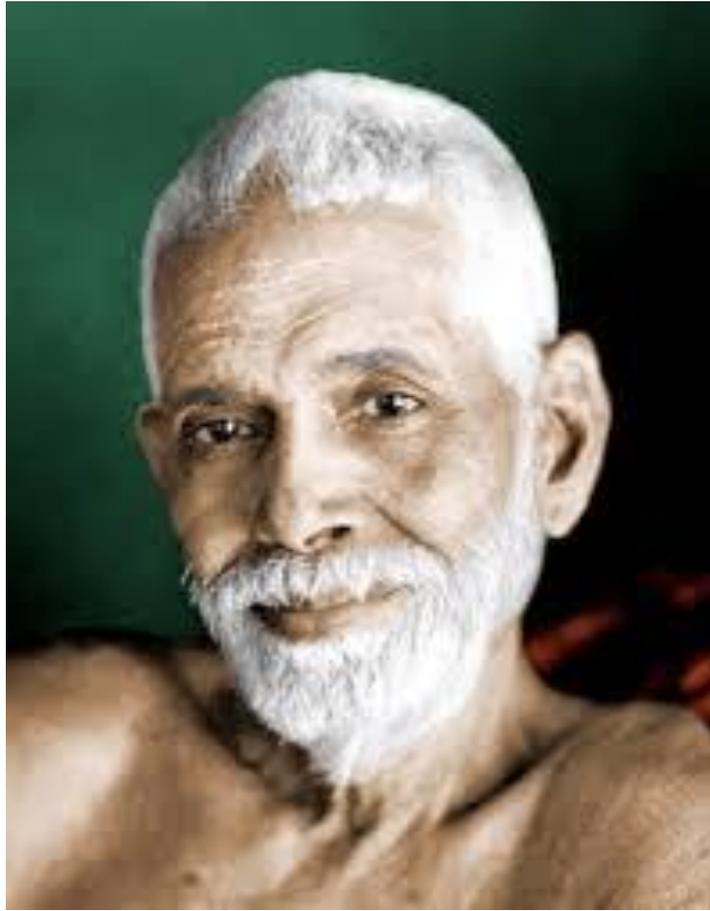
Lord Krishna said: “Don’t depend upon others for your basic needs in the name of meditation. If you do so, you will have to adhere to their will and wish which will gradually make you their slave. Therefore the Lord indicated that you must at least work to that extent which ensures your financial independence for the sake of your basic needs.”



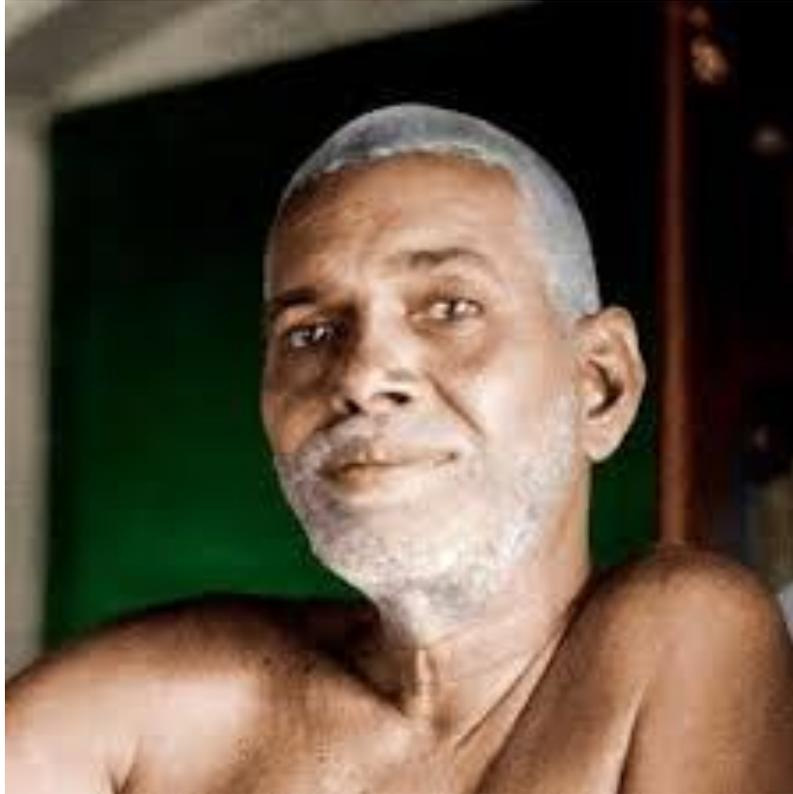
Lord Krishna insisted on Swa-dharma in the Gita. Therefore considering the materialistic work to be mundane when compared to meditation leads us towards para-dharma which is most dreadful.



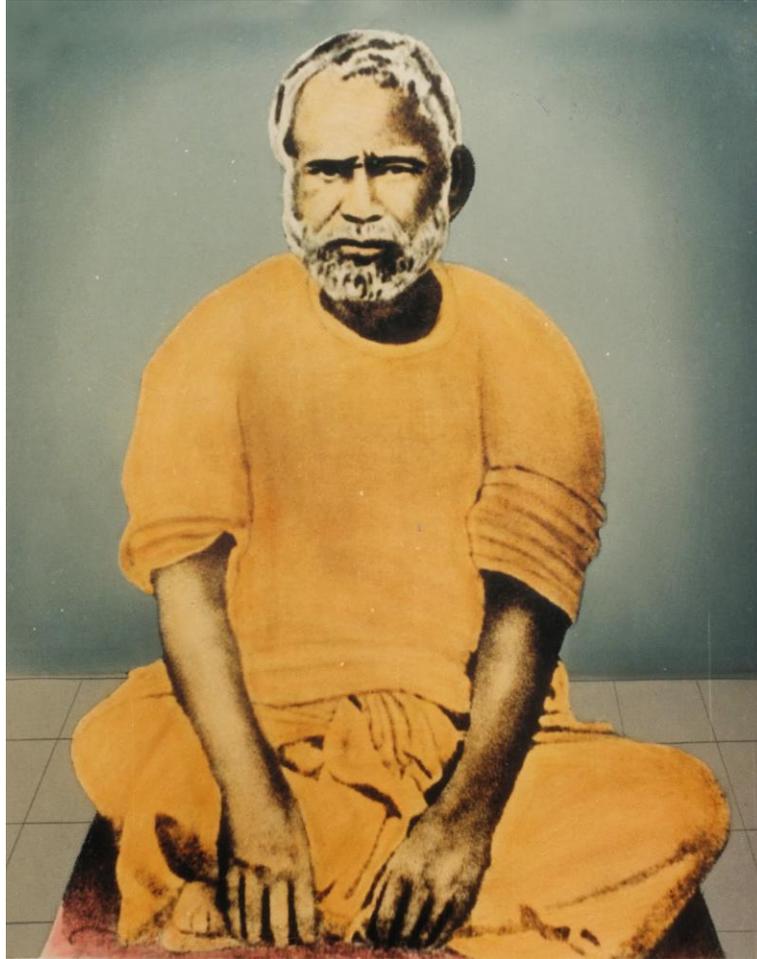
Once a devotee wanted to give up his work and settle down completely in Arunachala. When he asked Bhagavan Ramana for permission, Bhagavan replied: “The true Arunachala exists within your heart.” Therefore Truth is not restricted to a particular place and time.



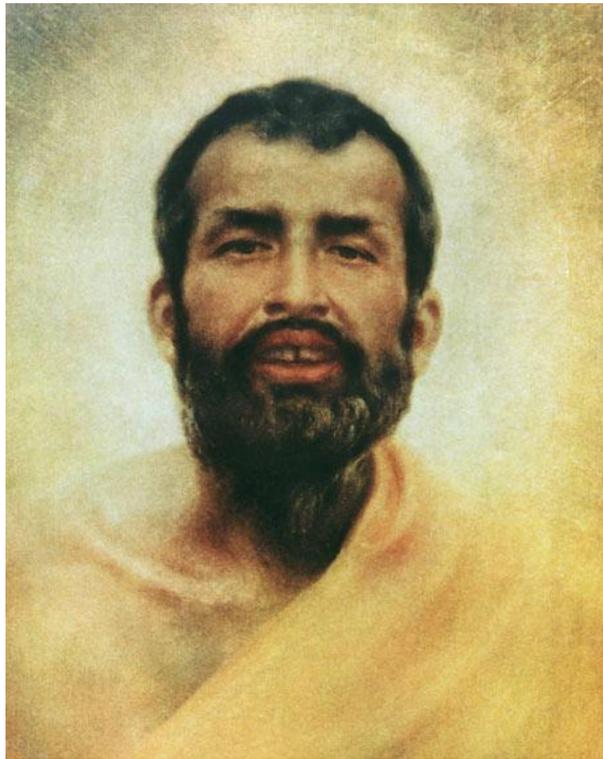
Once a devotee wanted to give up his family and become an ascetic. When he came to Bhagavan to ask for permission, Bhagavan said: “Even I wanted to escape from my family. But see now, how big my family is! What do you mean by samsara (worldliness)? Do you think it refers to your family? No. Samsara refers to the vicious cycle of birth and death. He is not an



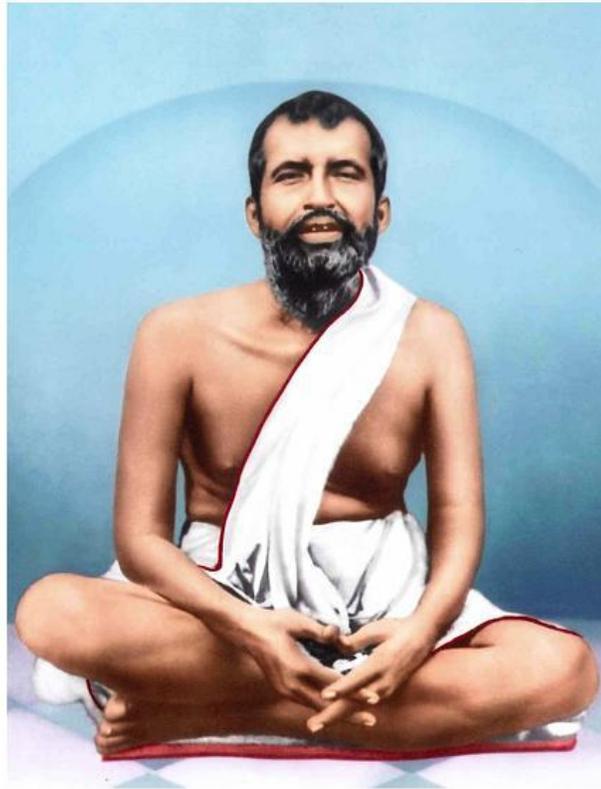
ascetic who has become hairless but he is an ascetic who has become thoughtless. Sanyasa does not refer to giving up your actions. It refers to giving up the fruit of your actions. There is no disharmony between work and Jnana. In fact when Jnana is attained, work is performed more perfectly.”



Once, Latu told Sri Ramakrishna: "Don't give me a birth again. I will fall back into Maya." Sri Ramakrishna replied: " Latu, though you may get liberated, whenever required descend to Leela and ascend to Nithya. If you are afraid that you will be bound on getting a body or ascending to Leela, can your liberation be called



as a true liberation or true Peace or true dispassion or true discrimination? Suppose your nose falls down on mere sneezing, how long will you retain such nose? It is a challenge. You should not say I will not take birth again. Rather you should not get deluded by Maya how many ever times you may take birth. I grant you such a boon. Not that you should be reborn but even if you are reborn, you should not fall into the clutches of Maya.



What Sri Ramakrishna indicated here is that if you are afraid that you may get deluded when the objects of temptation are in front of you, then it indicates that you have not yet attained the Ultimate state. Even though the pleasures or objects of temptation are in front of you, you must remain unperturbed. Only then it can be called as the Ultimate State.



Once while addressing a devotee, Sri Nannagaru said: "You want only Nithya! You don't want Leela? Why do you want only Nithya (Salvation) and not Leela (Play of God)? Why are you differentiating between Nithya and Leela? Nithya and Leela resemble the two sides of the same coin. How can a coin be devoid of two sides? How can you attain completeness by craving only for Nithya and neglecting the aspect of Leela?"