

Divine You

Sribagavath

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About the Author

Sribagavath, the author of the book, belongs to Tiruchendur, a divine place in the southern part of Tamilnadu, India.

There are many teachers in the spiritual world and some alone are considered great. He is also considered as one among them presently. But there is also chance for him to be considered as the greatest, in this century - in the course of time. Because, after his arrival, the spiritual world has taken a different shape and dimension.

He conducts lectures and camps. Many got awakening through his view.

The book contains the collections of his conversation with the seekers , happened in various places. Most of those participants have blossomed with Enlightenment.

Some of those benefited persons are conducting Satsang as Enlightened Masters.

The author himself is conducting Satsang for one or two months in every year at Tiruvannamalai, almost December to February. He does the same through out the year in various places, mostly in Tamilnadu state.

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1**Innocent State is Our Real State**

Q : Should we always function like a child?

Sri : When we are children, we live without any problems. As our intellect grows, our problems also grow. In childhood, a basic cognition aspect alone is possessed. On that basic aspect only, we accumulate information one by one. They are recorded as our memories. Only such recorded memories suppress and weaken our childlike quality. Even in the Adam and Eve story narrated in the Christianity, it is stated that both of them had initially childlike state only; subsequently upon eating the fruits of the intellect-tree, they lost their child state. Only thereafter, they develop distinction between good and bad, likes and dislikes. Superficially seeing, it appears that only our intellect seems to help us. But our true state is in fact the child state only; it is the natural state of our mind. Our thoughts may be helpful

for the worldly affairs. But they impair our child state – our fundamental state itself. Only when there is equilibrium there, our thoughts and intellect would yield proper functional results. Without such balancing act, if our intellect completely dominates our child state, our intellect itself turns out to be our enemy. We all have remained children and only thereafter come to the present stage. When we were children, were there any enemies to us? At that point of time, we never had anyone in the ‘unwanted’ category.

Only at the intellectually grown up stage, we find that “cherished”, “unwanted” etc. type of people are all formed in our life. The power to discriminate as good or bad, likeable, or distasteful, etc. are all produced only by our intellect.

If our intellectual aspect is under our control, to that extent our natural child status is not impaired. Always we are poised in our natural state only. Intellect alone dominates our natural state. It is our duty to ensure that it is not overwhelmed in such a manner. What should we do to prevent such domination? We speak of Gnana (Enlightenment). It signifies only an intellectually enlightened state. But, in fact it does not denote glorification of an intellectual state!

In contrary, it refers to our mental acceptance of total inability of our intellect! In that state, our intellect abandons the adamant attitude, “I only will do it”. As our obstinacy keeps reducing, the state of our innocent quality keeps raising.

At the state of reduced obstinacy, intellect operates as a tool. When obstinacy dominates, our intellect functions as a kartha (controller).

When intellect functions as a kartha, it projects only itself. “This is what I want”, “This, I don’t want”; “I like this”, “I don’t like this”, etc. – in these ways it forges its obstinacy.

We need not bring in our child state; it is always with us as a natural state. When we loosen up our obstinacy, it automatically surfaces to forefront.

Q : Why everyone is not bestowed with equal intellect? The society has grown up only with the intellect. If we deny intellect, the social development would shrink.

Sri : I never advocate denial of intellect. I am suggesting only negation of obstinacy. Only obstinacy brings in a sort of violent nature.

Q : Why intellect is found to be different in nature from one individual to another?

Sri : It is not possible for everyone to possess similar intellect. It is also not necessary. A doctor may not have the intellect of an engineer; the intellect needed of an engineer will not be with a doctor. Intellect is not the problem here. It may be present more in degree or less also. The real problem is only our obstinacy. Innocence should play a predominant role. Intellect should function only as a part of it. But the existing situation here is altogether different. On the one side obstinacy alone performs, and on the other intellect operates alone. The Innocent state is altogether missing. Only when you remain poised in this child state and perform with your intellect, it is called as a balanced state. In that state, there are bright chances for you to expect all good effects to fructify.

Q : Problems keep coming to us. We are unable to remain in child state and refrain from thinking anything and keep ourselves away from problems.

Sri : To be a child is only mentally. It doesn't denote that you have to stay away stating that you don't know anything. In fact, you tend to become a knowledgeable child.

The characteristics of a Gnani - Enlightened one are only stated as such. Child remains as a child due to ignorance.

Gnani remains as an intelligent child. As regards a common man, instead of child state, craftiness prevails more. Therefore, there is a tendency to forge self in every situation.

Q : World-over, in this manner, craftiness, cunningness, etc. are prevalent. How do we rectify them?

Sri : The world is not under our control. As such, it is not possible to rectify the world. But it is possible for us to set right ourselves. Even if we abandon our obstinacy, we can rectify ourselves.

Q : What is meant by Siva-state? How to attain it?

Sri : It is not proper to take Siva-state as some stage to be attained by us. If we attain some state, it would leave us later.

We have to take efforts again and again to regain the same. When the true state is already inherently possessed state in us, it would always remain with us. It remains at all times with us. We call it in our language, indicated as uncontaminated innocence. Right from our birth, it continues to remain with us. But it is hidden by our intellect. There is no effort needed to attain it. It is enough if we merely recognise its presence. If we question as to which

is an impediment to find out that state, it will be clear that only our intellect is found to impede such a finding.

Our own intellect tries to find out something alien to itself. It imagines existence of something alien to itself. When we search something imaginary, during such efforts, we may perhaps find something of that sort too. Only after getting hold of such finding, we realize that it wasn't the thing what we have been searching for! If we really know what we are searching, unnecessary search would cease.

Q : Should we not implement what we have understood and bring it by way of experience?

Sri : The path we are showing is “all paths are erroneous” and hence “abandon all these paths”, if you call our approach as a “path”. We are not hinting any path at all, showing a particular path, “go in this route and attain something”. We are only showing that all paths are only erroneous. If you abandon all paths, where would you remain to be? Without anywhere to go to, you would be stuck at a place where you had originally been. In fact, I am not showing a route for any attainment; but only to abandon.

Q : What is the use out of it?

Sri : When you are asking about the benefit, it is obvious that there is some hiccup in your mind about attaining something. But what we are telling you is to discover for yourself that there is nothing to attain. You have taken a ticket to Chennai and boarded a bus. They tell that this bus doesn't go to Chennai. Won't you alight from that bus? Certainly you would not continue your journey in that bus. The moment you discover that there is nothing to attain, your mind would reach a standstill point.



2

How to Accomplish the Aim of Birth?

Q : What should be done to accomplish the aim of birth?

Sri : What do you indicate by aim of this birth?

Q : I mean only God realization as the aim of birth. I don't find your views as beneficial to me.

Sri : Everyone's mind operates on different wave-lengths. I can't say that my views would fit into all wave lengths. Though the destination point where we all have to reach may be the same, our present staying points are unique and are on separate wave-lengths. In order to arrive from where we are located, the paths also should be different.

Q : Can there be differences in divinty feeling

Sri : You may imagine something in the name of Godliness. You may even painstakingly attain such a thing. But any such attainment is not a real Godliness at all. It is

nothing but a feeling created out of your own efforts. Till such time you attain such feeling, it would appear to be a humongous feeling. Only after attaining it, you would realize that it is not the feeling that you have to attain. Only thereafter you would think how much we have toiled for this type of a feeling. But if we had understood about it before attaining it, initially itself we would never have indulged in such a search at all. If you have stopped the search, your mind will start functioning on its own. You are not operating it. The spontaneously functioning mind tends to cleanse itself automatically. When we operate our mind, it cannot purify itself. It would rather complicate itself.

Q : Should we function as witness?

Sri : When we speak of witness state, we create a status and state for ourselves; Don't we? There is no need to function in such a witness state for us. We have many weapons on hand to reform our mind. One of them is only the "functioning as witness-attitude". None of these weapons can regulate our mind. Only when we abandon all the weapons, and act free of them, our mind cleanses itself. When we trigger weapons, our mind turns more subtle, so as to confront them, with a view to retain itself. At a state when we don't indulge into anything, our mind purifies itself.

Q : We realize that we have realized. Nevertheless, the realization gets postponed; this too is realized. What should we do? Whenever we realize, it is great; but it is not perennial. Why?

Sri : We don't say that we have understood just for the sake of saying. We have told that we have understood only based upon our own reaction. Nevertheless, we don't have a sense of fulfillment. We are used to keep everything in the measurement of experience. Further another of our habit is to expect a permanency in good experiences. We have a thinking mode that it should operate within our control. Therefore we offer the same grade to our understanding that we have been offering to experiences. But experience is different; understanding is different. Understanding implies, once understood, it's understood forever. It can't be called as "not understood" at a later stage.

As our mind has created a doubt whether we haven't understood, subsequently the doubt also, inch by inch, starts getting strengthened. Just because we have understood, we cannot bring all our experiences under our control. When we confront some unwanted experiences, "whether we have not understood properly", "if we had understood properly,

we should not have had this type of feelings”, … on these lines, we should not under-estimate our understanding . If our entire nature – qualities have to radically change, it would require some more period of time. Some qualities, till end, may be essentially needed by us as basic qualities.

We would have branded some of our natural qualities as “bad”. We would have decided not to give scope for rise of anger. But in our life, there would have also been need to get angry. Therefore we cannot call any quality as unwanted one. When there is need to get afraid, fear is also an essential feeling. In course of time, all our feelings would come within a boundary control threshold. But if we anticipate such a control mechanism and rather demand for it, that itself would bring in all the problems. Even the intention of this question is founded on an expectation of a permanency and psychological superior state. Anticipation of a superior state in understanding is nothing but expecting a superior psychological state. Whatever be the expectation, it is not right. The right thing to do is to accept what exists, without expectation - to accept it as it is. As there is no other choice but to accept it, in that eventual stage only we accept it. We have not chosen it as a rightful choice.

Q : Does it not amount to catching hold of pain and anguish in our own hands?

Sri : It seems to be so. But we have to take it in such a manner only. But we don't advocate this to mean that we have to keep and protect it. Whatever is inherent in our nature will certainly bound to manifest itself. We have to deem that it is manifesting in such a manner.

Q : But knowingly or unknowingly we confront with them. This is the problem?

Sri : Yes, it is so. "It should not be so; a good state should prevail;", such expectation only brings in problem. When we are in the grips of fear or sorrow, a thought to get out of that, is also triggered involuntarily. If anything happens involuntarily, we are not responsible for the same. When we consciously try to escape, only then it is wrong. Reaction to reaction may happen without our awareness. There is nothing wrong in it. Understanding is only to discover that there is nothing for us to do. With that our understanding is over. Just because some hiccup happened to us, there is no need to confuse ourselves that our understanding is also questionable. Whatever it is, it would take some time to attain sustainable stability.

Q : After understanding, some people tell that they are facing a lackadaisical attitude and boredom. I too feel a deep lack of concern . Why does it happen?

Sri : Whatever we have discovered with regard to our inner world that we have nothing to do there, it tends to reflect in our external affairs too. When the future itself loses its importance, such a state of boredom tends to set in.

Q : In a state where there is nothing to attain, a humongous void seems to set in us.

Sri : To the extent we remain confirmed that there is nothing to be done in our mental realm, to that extent when we show interest in external affairs, there is an opportunity for balancing our inner and outer domains. Only if there is something available to do externally, our mind comes forward to generate the necessary inspiration and vigor. There is no need for us to make efforts to bring in vigor. When there are many activities waiting in the outer world, the corresponding vigor springs out spontaneously from us.

Q : To understand that there is nothing to be done by us in our mental realm, is it the Gnana?

Sri : Yes. To realize it in such a manner, we call it as understanding. By reason of understanding it, our mind

re-orients its functioning to another dimension. We call it as a state of liberation.

Q : The thoughts that arise when we engage in business, tend to occur in us even when we take rest?

Sri : We should not bother and let it come and go on its own.

Q : Is liberated state, the highest state? What state it is? Is there any state superior to it?

Sri : It can be taken as a state; but in fact it is not a state. It's a non resisting attitude, wherein everything is acceptable with ease.

Q : Ramana Maharishi talks about "Small I" and "Big I". Can we deem the "pravaagam" - the flowing of feelings, propounded by you as the "Big I"?

Sri : It can be taken accordingly.

Q : Does it appear that the state in which you are poised now is the final state? Is there anything to be attained higher than this?

Sri : It appears that this is the final state. Everything is flowing like a river. There is no final point for this perennial flow.

Q : How did you discover this? If you can tell us the path through which you have reached this state, it would be helpful to us. Did you undergo step by step change to reach total modification or was it an instant complete transformation? Or was it some other way of transformation?

Sri : It can't be called as little by little or step by step effected transformation. The moment it was realized that there is nothing to be done, that chapter was completely closed. Whatever happens in the mental realm, there is no voluntary thought to regulate it.

The happenings too turned out to re-affirm my realization. There wasn't any situation or happening to indicate any opposite view point. I had no such problem of not having anything to do in the external world. Since I had undertaken the task of conveying what I had learnt, to others earnestly on my hands, I found the external world also as an important one. Therefore, I did not face any sense of disinterest. As there are action-fronts warranting enthusiastic hands, in my view, the external world is wide open. The dictum "not to engage in any activity both in the inner mental realm as well as the external world" is applicable only to the "sanyasis" (ascetics, who have renounced

everything). There is a specific stipulation for them not to stay in a place beyond three days. Therefore, their entire life is modified into a lively stream. In the process, they tend to pass through a new environment on most of the days.

But in our life, we have to face the same surrounding again and again. When there is nothing special to achieve, in the external world, there is a chance for a sort of apathy and lackadaisical attitude to set in us. So long as there was a portrait of something humongous in our inner realm and a state in which we were poised to achieve it, that search itself was keeping us sufficiently enthused! When we have realized the truth that there is nothing to attain in our inner mental realm, the relative enthusiasm also leaves us. It strikes that the consequent void can, to some extent be, compensated by engaging in the external worldly affairs.

As far as I am concerned, the moment I came to the conclusion that there is no need to do anything with regard to the inner realm, I felt a great peace, as if I had off-loaded a huge weight.

Q : If I allow all thoughts to run on their own course, how to carry out my actions? What is my karma here?

Sri : If we want to perform something for our family or the society, we adopt such desirous thought and accordingly involve ourselves into such action.

Q : How does the ego functionality originate?

Sri : The ego consciousness takes a shape and status depending upon our thinking process only.

Q : Is ego concept only a consciousness?

Sri : All of us have fundamentally a state of consciousness. When with that fundamental sense our thoughts mix up, the ego feature is evolved. As the thoughts emerge again and again, the ego also is born afresh again and again. At every point of time, the experience of ego is poised in a unique way. At one stage, it is formed as a happy ego, at another point a sad ego; in this manner it is sequenced in various types of egos. The thinking that I should get out of my sorrow is comparable to a man desiring to change into another man!

To seek that “I want this experience”, “I don’t want this experience”, etc. are similar to our seeking for “this ego” or “that ego”.

Q : You have indicated that “ego” is our thought. In case I have got understanding, does it mean that only my thought process has gained such understanding?

Sri : We have to take it only in that manner. What we call as thinking is nothing but a manifestation of the intellectual aspect of our mind. Realisation or understanding occurs only in the mind. It does not happen in the soul which is the base for the mind.

Q : Who knows that the understanding materializes?

Sri : It happens only to the Mind.

Q : Does the mind denote conscious state?

Sri : Consciousness, soul, etc. are foundation for the mind. But they are not the mind. Movie picture runs on the screen. Screen is the state of consciousness. Our mind is the picture visible therein.

Q : On these two, where does the understanding take place? Is it on our consciousness or in the mind?

Sri : There is no mind without conscious state. There is no picture without screen. Even then, we have to take into account only the picture. i.e., we have to take into account only the mind. Understanding happens only in the picture; understanding happens only in the intellectual aspect of our mind.



3

Will Intellectual Understanding alone suffice ?

Q : Will mere intellectual understanding be sufficient?

Sri : That is, as per our view, even if one understands the view point of what is meant by Gnana - Enlightenment, it would mean that he has attained Gnana - Enlightenment. In other words, our opinion is mere intellectual understanding alone would be sufficient. There is an approach on the lines of conscious understanding. The traditional approach advocated since ages is first to understand intellectually and thereafter to realize it consciously. But as far as we are concerned, it would be enough if we understand intellectually.

Q : How can an intellectual understanding alone be enough?

Sri : I have heard of an episode; it may also be a story; or perhaps may be a real one too. A black-magician by chanting mantras, was detoxifying snake bites. A young man was persistently asking him to teach him the mantras.

He was avoiding him for a long time. But the youth was not prepared to leave him. Being unable to tolerate his nuisance, he shouted at him, “Go away without troubling!” in Telugu, his mother tongue. As the youth was not knowing Telugu, he couldn’t understand the same. He thought that it was the snake-bite remedial mantra, and asked the black-magician, “Is it the snake-bite cure mantra?”. He too told him, “Yes, it is that snake-bite cure mantra”.

That youth was doing japa (chanting) “Go away without troubling” treating it as a mantra. In course of time, his japa attained power to detoxify snake-bites.

The queen in that country was bitten by a snake. The black-magician was called to treat her. Though he tried chanting various mantras, the venom did not come out. The queen’s condition became precarious. As someone suggested, the youth was called in. The youth came and chanted his mantra only once. The very next second, the queen’s entire snake venom oozed out.

Here, more than the mantra, the youth's sense of faith is found to be more important. The black-magician was very much surprised. He thought that he would have learnt from someone else, due to his refusal to teach him earlier, asked him, "From whom did you learn this mantra?" The youth also told that he learnt it from him.

The black-magician was stunned and asked him to repeat the mantra taught by him. The youth told him the mantra he learnt from him, "Go away without troubling!" Here only the faith has worked. When we say that we have understood, it will work. But if we place an opposite view, the understanding won't work. After our understanding, if we think that we haven't understood or we have to understand little more deeply, our understanding is weakened. We should get satisfied that this is what we have to understand. We should not under-estimate our understanding. Upon our realization that this is the understanding, our mind should also echo that this is the understanding.

Though it is only an intellectual understanding, there is a transformation in our inner realm. But what is in our hand is only such an intellectual understanding. Only if we thrust inside us another view or conclusion contrary to such understanding, our understanding gets weakened. At this

stage, we convey two types of commands into ourselves. Hence, we don't know which one to follow, as our mind gets perplexed as to which command has to be accepted. Once I had recorded name of a friend in my mobile phone. When I received a call from him, his name was not displayed. Upon my analyzing the causes for such omission, it was found that his name was recorded twice in two different manners. Therefore, there could not be proper effect there.

When we don't develop a view contrary to our understanding, our understanding itself is imbibed in us, without giving any room for doubt in our mind, paving way for our mental functioning on a different dimension.

What I imply by understanding is, that we should realize that we have nothing to do in the sphere of our mind-related feelings.

Even in that state of understanding, if we expect to attain a superior mental state, in that event also our understanding tends to weaken.

Once we understand that mentally there is no state to attain, we allow our existing state to manifest itself. We allow our operative feelings our whole-hearted permission to flow. When we give such permission, our mind doesn't

take a double state. It becomes conducive to join with whatever exists there in whichever form it is. If it doesn't remain so, it goes into a fighting mode urging to transform something or the other.

Q : Should we again and again resolve our understanding?

Sri : When it comes to resolution, there too an effort, a destination, a goal, etc. are formed. Therefore there is no need for resolution. But we have been using resolution for many of our activities. We have also been used to give self-command to ourselves. In this manner, at times out of our habit, we tend to take resolution involuntarily. We tend to repeat to ourselves that we have nothing to do. We have to treat this also as an involuntary action; there is no need to resolve consciously in that manner.

Q : Is there no work for Will?

Sri : Yes. As far as mind-oriented happenings are concerned, there is no chance for 'Free Will' (Willful Action). All happenings in the mind have to take place only on their own course. In case we have willfully done something without our deliberation, we should treat that also as an involuntary action. The moment we realize that we have done it involuntarily, we are relieved out of such

unintended action. Even after getting out of the loop, if we apply ourselves with a deliberate attitude that “it’s right” and perform our action, then only it would amount to willful action.

Q : Only while performing in that manner, we give life to our thought. Is it not Ayya?

Sri : Yes, if it has not been revived in that manner, such function would have weakened on its own.

Q : When it comes only to the worldly affairs, taking our feelings on our hands and giving life to them, would be essential to carry out such worldly affairs. Is it not Ayya?

Sri : Yes, it is so. As far as the worldly affairs are concerned, by reviving our necessary feelings, we can execute those affairs in an excellent and required manner. When we face an impediment in our action or in our avocation, we get a feeling of psychological tension. By accepting such tension and only by utilizing it, we make efforts to free ourselves from those impediments. In case we don’t get any tension on facing impediments, there is a possibility that we may accept such impediment and may not even make efforts to rehabilitate our avocation. Hence, it is of paramount importance to hold our necessary feelings, pertaining to worldly affairs, on our hands.

Q : Only Out of that habit , we also tend to attempt to regulate our mind. Is it not so, Ayya?

Sri : Mentally, when we get fear or sorrow, we should not indulge in efforts to regulate such mental process, which alone is incorrect.

Q : We are somewhat baffled by the concept of putting in effort only externally, but not to offer any effort internally.

Sri : For external affairs, we take efforts unintentionally. We realize subsequently that we have been taking efforts for such external affairs unknowingly. Even after such realization, when it happens to be such an external affair, it would be appropriate for us to engage ourselves in the action willfully, with the wish and full consent of our mind.

But with regard to the inner realm, it's alright if we attempt to regulate ourselves unconsciously. But if we try to regulate our mental feelings willfully, then it would be wrongful.

Q : When some bad feelings crop up in our mind – some reaction arises therein, should we not rectify the same?

Sri : When we have discovered that there is no need to do anything in that regard, we won't do anything in connection

with that feeling. Every second, some sort of feeling, depending upon our circumstances, is bound to keep arising. So long as we don't do anything in relation to it, it will go on its own path and disappear. Mind-oriented pain sensation or feelings of sorrow, when you don't meddle with them in any way, they would leave you and vanish faster. Only when you do something, it gets further delayed.

Q : You are telling that it gets delayed when we try to remove it willfully. Can you clarify the same with an example?

Sri : A friend in Madurai had a problem. He was working in an Office. A formal meeting was held for all the officials. All the officials have assembled before the Head Official. When the meeting was in progress, the mobile phone of this friend started ringing, as someone has called him. He had immediately stopped the mobile phone. Therefore, the Head Official had got angry upon him.

“How can you attend the meeting without stopping your mobile phone”, so saying, he had transferred him to another place. From that period onwards, this friend was mentally disheartened and struggled to sleep. Seeking a solution for this issue, he has sent message through another friend. Now the problem before him is external in nature. He has

erroneously failed to disconnect his mobile phone. It is not a fault worthy of punishment; it could have been stopped with a warning. But a punishment has been meted out. Therefore, the friend has taken it seriously that he has been victimised. Whenever he thought about it, he felt his mind was boiling inside.

For him, there is recourse of appeal to higher authorities, citing the punishment was harsh and pray for relief. His indulgence into such efforts would also relate to his external action. He can take necessary steps wholeheartedly by all means.

But the mental turmoil, he has been undergoing, is of another type. It is through and through related to his mind.

Whenever he thought that the incident was injustice meted out to him, it automatically inflicted mental pain on him.

That thought, without his knowledge, has been coming in series of waves. If the thought is triggered without his knowledge, it would lose its velocity bit by bit. If he has been getting the thought every five minutes, if he leaves it on its own course, it may come and go only once in a while. After some specific period of time, the thought may cease to appear at all.

But when we recognize an automatically generated thought, and in a way of adding fuel to fire, focusing our whole mind, start thinking, “Yes, how can he take such an action on me, I should not leave him”... on these lines. Or else, “Alas! We are getting so much anguish! Unable to bear!”, etc. and try to oppose the thought whole-heartedly. In this manner, we enliven the thought that has cropped up automatically. Therefore, there is more delay in disappearance of the spontaneously generated thoughts and feelings.

If we leave the thought to its own course, without trying to control it, it will itself find a quick resolution.

Q : When we allow ordinary thoughts also in this manner, whether their strength would be reduced, Ayya?

Sri : Everything is like that.

Q : Feelings arrive in a bulk. Would they also leave themselves?

Sri : Yes. They would leave themselves. We can adopt any feeling necessary for our external need. There is no need to remove the unnecessary ones. When not adopted and cared for, they would vanish on their own. We should not take ourselves to a “frozen state” wherein no feelings or thoughts should arise at all. When we take a computer

into account, an arrow indicator is made in such a manner so as to move here and there freely. If we stop it at an icon, where we require information and click it, the relevant icon's details start expanding. If the arrow indicator is immobile unable to move, it means that it is faulty and stopped functioning. Similarly, our feelings and thoughts should freely come and go on their path, which is an appropriate functionality. We can click only those feelings and thoughts which are necessary for our external deeds. Such act of clicking should not be for setting right our inner mental realm at all.

It is reiterated that we can click them only for administering external affairs. Our search of some state is tantamount to only searching a "standstill" "frozen" state. A state wherein everything is permeating on its own course is an appropriate state.

Q : We should click only for our external activities.

Sri : Yes. Only for external activities, we can click and adopt. But, our mind itself would raise demand to set right the inner realm too. Want fearless state; want sleepless state; want blissful state, on these lines ... our mind itself would prompt us to click us to regulate our own mind. But we should not click for the same.



4**When there is no future,
Here is Present only!**

Q : After realization, “mind-set without likes and dislikes” and “presence at the present moment” are possible, so says J. Krishnamurthy.

Sri : It continues to remain so. Present tense continues to mark its natural presence. There is problem only when we expect something or the other. If we look at what we expect, it is invariably towards the “future”. Present period has always been marking its presence. There is no need for us to bring it. When we go in search of future period, the present time loses its importance. When our anticipated aspect, effort lose their importance, automatically the future period too loses its importance. As the future period keeps losing its importance, the present time gradually gains its strength. When there is no future tense, whatever remains

over is only the present period. Search-free (matter of fact) state tends to be our present presence.

Q : There is nothing called as “present tense”. Just because there is “Future Tense”, as its relative aspect only the present tense remains?

Sri : Yes. At the same time, to the extent the future period gaining importance, the present period loses its importance.

Q : While flowing in “Pravagam (stream), we may call it as present tense?

Sri : Yes; it's so.

Q : It can be called as “witnessing state” too.

Sri : Perhaps it can be called so. It too happens automatically. We don't bring it out. If we desire to bring out witnessing state, a sort of demand creeps in there; a search has arisen. It would never be a witnessing state under any circumstances. In a state where search is shelved, we are transformed into a witness state, without even our knowing it.

There is a connection in witness state. If we tend to view an episode as a witness, there is a relationship between us and the happening. If we leave it without noticing it, then

there is no connection established in relation to us. There should not be any impact on account of the happening. Then only our state would remain as witnessing state. Only in a state wherein there is no demand, there would be no impact upon us. So, witnessing state is a state wherein no demand or expectation ensues.

Q : Either joy or sorrow occurs to us. Is it enough if we realize intellectually that it would pass away on its own, Ayya?

Sri : Yes; we should understand that it would move away on its own accord.

Q : But at times, we tend to resolve within ourselves in such a manner ?

Sri : Yes; at times, it may happen out of our habit. Even if it happens so, we should take it in such a manner as if it had happened unconsciously. It is enough if we don't do it willfully. Even if what we perform happens to be erroneous, when it is done unconsciously, it should also be called as proper deed only. When we act in our conscious state only, future period tends to gain importance. Only in that event , the present tense is disregarded.

Q : It is not even necessary to accept the present tense?

Sri : Yes; there is no need to even accept it. We should take it that even the present period also occurs on its own. It should be ensured that there is no voluntary involvement. The entire mental process should tend to be an autonomous operation.

Q : For those spiritual aspirants who were hitherto striving hard hoping that there is something to be achieved, when you are telling that there is nothing to be achieved, or when U.G. Krishnamurthy says so, it creates a big jolt to them?

Sri : As far as I am concerned, I felt very much relaxed as if a huge burden or responsibility was off-loaded from my head; I felt a sort of liberation. “It’s so simple; Is it for this, we were toiling and struggling for so long” such was the surprise, I got. While remarking about it, a friend used to tell, “It is as if taking a screw driver to open eye lids, we have been taking unnecessary efforts for so long”.

In fact, only when we carry a screw driver, our eye lid closes more tightly. When the fact that there is nothing to be done inside, reflects in our external world, it brings in a state of disinterest in some people. We should remain that there is nothing to be done as far as our inner realm is concerned.

Q : Is it the same thing as stated in scriptures as “keep quiet”?

Sri : Yes

Q : As far as the inner realm is concerned to remain silent?

Sri : Yes. Just because it has been wrongly understood that we have to remain quiet in the external world too, Enlightenment has become a secret riddle accessible perhaps to one in ten millions. But the fact remains that the very nature of a common man is nothing but Liberated state only.

Q : Birth right?

Sri : Yes. To tell the truth, all the children are glued in this Liberated State only. As the knowledge adds up, it changes later. It is only their intellect, which creates a state of individuality for them and a separate identity too. The same intellect, at a later stage when it realizes its incapability in toto, we once again revert back to our starting point of child state.

Q : Can it be told that the “Big ‘I’” proclaimed by the Ramana Maharishi is the Pravagam - the flowing like stream?

Sri : Only according to the scriptures the concept of Big I is postulated. When viewed from our practical experience, only the ‘Small I’ alone is there. It alone connects with the Pravagam. It is only the ‘Small I’, which transforms into Pravagam. The small I alone flows.

Q : We are involved into meditation since long. It is rather perplexing to think of stopping it.

Sri : Meditation is nothing but tuning of the mind; shaping the mind. While doing so, results follow. Hence different experience states emerge. But, we develop a sort of affinity for elongation of such experiences to us. When we acquire some power out of such meditation, we derive a satisfaction as if we have obtained such power in our hands. It’s nothing but deriving an external benefit out of this exercise. Perhaps it can be stated that even discovery that ‘there is nothing for us to do’ is also a type of mediation – but as a result the meditation itself culminates eventually. The tuning is stopped completely. As far as the inner realm is concerned, if any tuning is warranted, it tends to be only an auto-tuning. Only the manual tuning is unwarranted. In the event of good effects accruing out of meditation, there is nothing wrong in your pursuing the same. Setting aside the seriousness, you may engage in the same sportingly or out of enthusiasm. In

the mornings, we go for short walks to stretch our legs, when it tends to be a pleasant experience. If we walk for a purpose or to do an errand job, it would be a cumbersome task. Meditation, when it is done for the sake of meditation only, it is indeed a hail-worthy aspect.

Q : It can be done for the sake of the mind and body?

Sri : Yes. If we tune our mind, “while engaging in external affairs, I will keep my mind unperturbed”, it would be feasible only temporarily; it would create a confrontation.

Q : Can we meditate focusing upon our own mental feelings?

Sri : Even Sri Ramana Maharishi also advises to do so – to meditate upon the feeling of ‘I’ sense. It can be done. But it would lead us to ‘samadhi’ state only. It won’t take us a state of ‘clarity’. We may obtain very good experiences out of meditation; we may secure extra-ordinary powers (shakthi). But only by deep introspection of our own self, ‘clarity’ can manifest.

Q : “Meditation as well as Clarity combined together is good for us” – I think. After realizing ‘Clarity’, we can engage in meditation also, I surmise?

Sri : Yes, it’s correct.

Q : Is there any difference between the ‘Understanding’ concept of JK, Ramana Maharishi, and yourself Ayya ?

Sri : As far as I am concerned, the understandings of all the Gnanis are only like that of mine, in my opinion. But so far, none of them have explained to others in explicit and clear terms as to how such ‘Understanding’ or ‘Realization’ occurred to them. They have all rather brought it out as a mystifying occurrence. It has not been scientifically explained properly linking it with common man. That’s the difference. When we take into account the sage, Theni swami, there is no difference between his state and that of mine. But the way he postulates and explains it is different.

As far as Theni swami is concerned, “I am that, I am the Ultimate Brahman” is the self-feeding, he gives unto himself. As a result, the concept, “I am that” is deeply imbibed. When there is no other concept invoked contrary to that, the concept “I am that” gains force and culminates. In that stage, individual ‘I’ or ‘ego’ doesn’t have any individual or separate activity. Thus, he achieves his maxim, “There is nothing for us to do” through an altogether different approach. But it’s not a direct path. By adopting a roundabout route, he too arrives at the same conclusion, which we have

arrived at. That is why, he is unable to explain to others as to the path he had treaded through in clear terms. When we surrender to God in Bakthi marg also, by whole-sale entrustment of all our affairs in His hands, we come to a safe conclusion that we have nothing to do. In that state, there is a clear cut effect. But such occurrence is possible to only one in ten millions.

Q : When the surrender is whole-heartedly absolute, such occurrence is possible?

Sri : Yes. But, in contrast to that, if any expectation is intercepted, the ‘surrender’ feature would tend to dysfunction. If our feeding is on double-poles, there won’t be a desired effect.

Q : In revealing their experiences, there is a sort of contrasting tendency amongst the Gnanis?

Sri : A friend narrated an episode of a Sage. He had learnt the technique of pranayam (yogic breath control) from another sage. Thereafter he had practiced the pranayam continuously. Even ignoring his family, he went on indulging in that practice.

As he didn’t attain Gnana, even after engaging in that practice for several years, he left it and went to Rishikesh.

He even tried to practice the meditation systems taught by those over there. Nothing could provide him the ‘realization’, which he was searching. Hence he was totally frustrated. He questioned himself as to what is the use of living at all, without attaining Gnana, venturing himself ready to give up his life, lying on a rock with a broken heart. At that stage, most unexpectedly real Gnana dawned on him. He asked himself as to how it happened to him. As he had practiced only the pranayam for a very long period, he concluded that it alone would have caused the ‘realization’ and has been communicating accordingly, to many people approaching him.

In fact, it has occurred at a completely helpless – hapless state only. But, without understanding the state, in its true perspective, he attributes it as an effect of pranayam performed long before. His mind has imbibed the message, “there is nothing to do”; a strong feeding by himself unto himself at that helpless condition. That is why the ‘realization’ has blossomed in him.

Q : Has he not understood intellectually?

Sri : He has indeed understood intellectually. But his intellect has indicated that breathing exercise is the cause for his state. It’s not a proper understanding. But, an

understanding, after concluding that ‘I am unable to do anything’, alone can be a proper realization.

Q : Is there no benefit out of breathing exercises?

Sri : Breathing exercises have certainly many benefits. Good physical health is attained. Mental health can also be achieved. But, through this exercise, one cannot understand or reach the proclaimed ‘realization’. There is no connection between ‘realization’ and ‘meditative efforts’. Realization or understanding is only the intellectual analysis.

Q : Through exercises, it is not possible to attain Gnana?

Sri : Yes.



5**Jeevatma – Paramatma – Samadhi**

Q : In realization, is there no role for investigation of ‘Soul’?

Sri : In our field, there is no separate role for ‘Soul’ at all. We have taken into account only the ‘Mind’. When we dream, we understand ourselves the various players taking part in the dream according to their roles therein. Till the end of the dream, we never realize ourselves as “one who is dreaming”. But that is the real state. Similarly, though our Soul being the real background field, there does not arise a situation for us to understand the Soul. Whatever that is all visible to us are only our ‘mental process’. The so- called ‘ego’ indicated as “small ‘I’ as well as our surface mental feeling operations, etc. are only openly visible to us. Only the concept of ‘small I’ is known to us. The authority to speak on ‘Big I’, vests only with Scriptures. “Soul, Paramatma,

‘Big I’”, such proclamations in Shastras cannot be questioned, as they have such prerogatives.

Q : Only for word-sake?

Sri : Not for word-sake alone; It’s the cardinal truth. We should not proclaim cardinal truth. To proclaim so, we don’t have any right or authority. If we spell out, it turns out to be an utter lie. The same statement, when made in scriptures, remains as cardinal truth.

Q : Is this ‘pravagam state’ the same as the spiritual soul state?

Sri : Yes. While transformed into pravagam (stream), our entire state attains an inexplicable magnitude. Ongoing culmination process of all fathomable operations in an endless stream is denoted as ‘pravagam’. But to name it as Soul and narrate it accordingly is the prerogative of Shastras only. Only it has the privilege of speaking on the 3 tenses.

“Thyself is the Brahman”, Shastras can proclaim. If we too proclaim on such lines, our statements would also become Shastras. Then, it too would not be practical truth. Therefore, as far as the practical explanation is concerned, we have to stop our clarification just with ‘Small I’. We should treat ourselves only as a momentary player arising in

a dream. Only in that case, it can cease to exist. Soul will never cease to exist – it never pops up, disappears, streams away...etc. Only the ‘Small I’ can come again and again and go with the stream. The ultimate Brahman is unalterable. The dreamer is also an unchangeable entity. We should take only those aspects to be dropped as dreams. We should handle only the practical truths. We have no right to lay our hands on cardinal truth. Only shastras have the privilege to handle them. At best, we can testify whether our practical truths are within the ambit of shastras. The shastras remain as boundary rocks for this purpose. When we think of attaining the ultimate truths proclaimed in shastras, it creates an expectation and a future tense.

Q : To affirm, we can seek the help of shastras?

Sri : Yes. We can affirm what we say with the help of shastras. Being a common man, we can also remain as a Gnani.

Q : Are there stages in the pravagam and its related understanding?

Sri : In our own experiences, triggered by the understanding effects, we can realize certain culminative changes. We can perceive that certain feelings have lost their intensity. In pravagam such types of changes could

take place. But as far as we are concerned, we tend to drop all our expectations. That is why it remains as pravagam. So long as expectation remains, it won't prevail as pravagam.

Q : We observe that the thoughts and feelings are coming and going; Is there any way wherein such in and out process may not be there Ayya? Many vehicles travel on the road, up and down. But the road remains as it is. Is there anything like that? At times it strikes that there is something which remains constant.

Sri : In shastras, by repeated utterances of “Soul, Brahman, Unswerving Object...”, a sort of habitual image has been deep-rooted in us; therefore, we too tend to get such an imagination. When we flow without permanency on a stream, we ourselves transform into an endless movement. Therefore, our own existence itself turns into a blissful, ceaseless eternity.

Q : When it is spelt out “Unswerving”, a state of ‘swerving’ is indicated?

Sri : Yes. Like Theni Swami, some people, by giving importance to unswerving state, have attained good state. But it won't help all the people.

Q : Ayya, it seems that you are always opposed to Samadhi state?

Sri : Samadhi is connected with meditation process.

Q : In Pathanjali yoga, Samadhi is stated as the ultimate complete state?

Sri : I don't have a clear opinion on that. Nevertheless, it doesn't appear that he has told such a view on Gnana. Such Samadhi state may also be a complete state. But only when we get realization (understanding), we can get a final solution. While staying in Samadhi state, it may perhaps be a good state.

Q : Is it also a maintained state only?

Sri : Yes.

Q : Is it also subject to changes?

Sri : Yes. Just like going to sleep and then waking up. Sri Ramana Maharishi has also stated about it at many places. Upon dissolution of Samadhi, he has stated that average experiences again tend to crop up. The shastras have proclaimed in many places that only by investigation and realization we can attain ultimate liberation.

Q : JK told that he had no thoughts throughout while walking over 6 miles. It creates an amazement in us. But only when we notice it carefully, it transpires that he too had flow of thoughts – in and out – at other times. If there

is an ‘unswerving’ state, it appears that it could only be our maintained state.

Sri : Yes. Whatever it is, it would be appropriate only if it is ‘come easy, go easy’ process. That is why we have given it a name of “pravaagam”.

Q : Observing and Understanding – are the only truths. Is it correct, Ayya?

Sri : Understanding alone is enough. Observation is also not important. If necessary, it may come on its own accord and leave also. That’s all.

Q : So, even when JK utters ‘attention’, he doesn’t hint at deliberate effort. But we only understand or rather misunderstand his utterance something akin to ‘effort’?

Sri : Yes, at times he used to tell us to be attentive beyond ourselves. In the course of the meeting, sometimes aeroplanes used to ply noisily. At that moment, he used to advise those present in the meeting to ‘attend it; go with it’. My views would tally 90% only with that of JK; with others, it may not be in agreement to this extent.

Q : In which area, the 10% difference vests in your views and that of JK?

Sri : He used to stress upon, “choice-less awareness, sensitiveness, and attention” in his talks. He would rather indirectly create a mental pursuit whether we have to attain them. Unknowingly, some sort of an attainment object is formulated. On this score, I too struggled for long in understanding him as well as the ultimate truth. Though he had not done it deliberately, it transpired that a ‘goal’ stands imposed in our unawares. It may perhaps appear that he had induced for attaining an ‘ego-less state’. In fact, the more we think of attaining ‘ego-less state’, such ‘ego’ gets more strengthened.

When we realize that there is nothing to attain ultimately, the ‘ego’ aspect too becomes part of the flowing pravagam. Ego also tends to become an endless movement. When it doesn’t occupy a pivotal role, it is upgraded to ‘infinite’ status; ‘equivocal’ status; it loses the level of grading levels. ‘I’ or Ego is always there. But, as it is moving on a roll, losing its own individuality, it turns into infinity. When maintained, it tends to possess a ‘definite state’. We don’t try to sense the infinity. Without tightly holding on to it, we tend to allow it to melt or liquefy. When infinity is searched, only the definite state gets strengthened. When the definite state is allowed to be on its own, that itself transforms into infinity. Restricted entity frees into

unrestricted one - transforming from solid state to liquid state.

Q : Age old utterance to us , 'to remain in thoughtless state' has been deeply imprinted in us

Sri : Yes.

Q : It has created an expectation in us that one day or the other such a state would fructify?

Sri : Yes. Since ages, spiritual literatures have all linked 'gnana' and 'yoga' together. Therefore, a sort of expectation is created that even the concept of gnana, is also a state to be attained through efforts. Hence unknowingly, we too tend to search for something or the other. There is nothing wrong in keeping both separately. It's only wrong to mix up both. Giving first importance to gnana and second one to yoga would not entail any problem. Samadhi, thoughtless state, etc. pertain to yoga. They are of secondary importance. They all are some time-bound states created out of yoga. But, gnana is an aspect wherein no status is locked in permanently.

Q : While flowing in this stream (pravagam), at times such a state too may manifest; Is it so, Ayya?

Sri : If necessary, we too can try for it. It's something like the road in front of our house. If needed, we may use that road to walk for some time to stretch our legs and then return back. But it's not the home where we reside. Gnana and liberation are our dwelling abodes. For external affairs, we can utilize meditation too.

Q : Meditation is also a sort of an effort?

Sri : Yes. Meditation is certainly an effort only. For external needs, effort is an essential one. But, for worldly affairs, our efforts are all compulsorily necessary. We can conjoin our meditative efforts thereon. But as far as external affairs are concerned, it is advisable to avoid confrontation, as far as possible. Usually I used to cite an example.

Let us assume that a person advises his friend to touch a tree standing at a far off place and come back. What would that friend tell? He would ask why should I touch and come back? If the same thing is told to a child, the child without asking why and what for, not even trying to listen to any reason even if we attempt to tell also, will run towards the tree. As far as a child is concerned, the action it performs itself tends to be an enjoyment. When we focus into an action, that itself tends to be an enjoyment. Even its benefits get only secondary importance. We perform action

for its effects only. But conjoining with the performance itself assumes paramount importance.

Q : Is there any practical guidelines in indulging in external activities?

Sri : Suppose we are travelling in a vehicle on the road; while on the trip, let us assume that a fallen tree is lying on our path. At this stage, we cannot continue our journey. It is not possible to proceed with the journey without removing the tree. Either we have to change our route or else remove the tree.

In case of being a vehicle on the road, such type of removal is required. But if what is flowing on the road is, instead of a vehicle, turns out to be water, in that event, there is no need to remove a tree. The water would create its own journey path. Similarly, whatever external affairs that we may indulge in, they are bound to face certain hurdles. When we perform our actions with an intention to remove those hurdles and then only cross the path, it would create a big confrontation. When we stay in a liquid state and try to cross the obstacles, we would be able to handle external affairs too, without any confrontation. When we peep into the root cause of the social problems, it would be clear that someone would have tried to justify himself that ‘what I do is only correct’ While we have to adhere to judiciousness

in our actions, but not necessarily expect the same justness in the acts of others. We should rather take it on the face value that they have acted in such a just manner. With such an approach only, we can tide over the same. Any attempt on our part to set them right, would be tantamount to strenuous efforts to remove the fallen tree only. Only when we perform in a confrontation-free state, our journey tends to be smooth.

Q : Worldly affairs can be progressively executed only through our efforts. Utilizing tools such as yoga for external activities, we can adopt the views of JK and such others for intellectual realization?

Sri : It's alright. We can adopt like that. We can even create certain rare powers through our mind in order to heal some of our physical ailments too. Though our mind is rather a controversial field, certain extraordinary powers are also inherent in it. With the help of meditation, we can even set right mental waves to some extent. But, we cannot bring in a permanent mental resolution through the same. Enduring resolve is possible only through realization – by means of understanding.

Q : By refurbishing body and mind, can we realize ourselves easily ?

Sri : This should be learnt through own investigation. There is no direct relationship between the two. They are all based upon efforts. But realization is not dependent upon efforts. Perhaps mental health may be helpful to some extent. They are all secondary help only.

Q : It is told that external affairs should be performed with ‘Maithreya attitude’; i.e. to conjoin mind with the activity and do it as a sort of meditation.

Sri : Yes; It’s correct. In external affairs, only Dhyana (meditation) and effort can bring success. As far as worldly affairs are concerned, 100% efforts are essential. As regards the inner realms, 100% effort-less state is necessary. This is the proper practice.



6

Which is the highest Ultimate?

Q : Which is the ‘Highest Ultimate’ in your opinion?

Sri : In my opinion, there is nothing that could be called as ‘highest ultimate’. If we whole-heartedly accept whatever state we are in, that is the ultimately highest state. The state you are poised in is the highest state. If you think that there is a superior Buddha state above this state and show interest thereon, it means that you have neglected yourself.

Q : Do you mean to advocate against planning? Stating that there is no goal-post to be attained at all?

Sri : When you contemplate on something to be attained, another step is constructed. If not, whatever step you had already taken would be your last step. But we have to abandon the idea that ‘there is something beyond this’. In case of any such thing, it would be related to yogas; there only we can attain some experiences, siddhis - occult

powers and certain states. We cannot compare them with this liberation.

Q : Perhaps, they may distinguish us from others.

Sri : Distinguish us. It would be OK if they are useful either physically or in worldly matters; otherwise, there is no real benefit accruing there-from. By climbing the 7th floor, we can view the next street or areas beyond that; but not to see ourselves or to look at the sky, there is no need to go to the 7th floor. We can look at ourselves by staying where we are. If I say that I am going to the 7th floor to look at myself, it is meaningless.

Q : Every one of us is engaged in every field. Everyone has his own nature. We act only according to our own nature. Here, we certainly do need mental purity?

Sri : When we accept ourselves in the way we are, mental purity takes place on its own accord. We need not invite it. Without our craving for it, it's a natural happening. Without our conscious thinking process to modify ourselves, natural uncontaminated state manifests itself.

Q : Do you mean to say that 'instinct' should not come down?

Sri : You are imagining one concept or the other such as 'instinct'; even if you are in a bad feeling, that alone tends

to be a good feeling. Suppose you are in a despicable feeling, even it is also a good feeling only. There is no feeling better than an existing feeling.

Q : Existing?

Sri : By not rejecting existing one; not seeking something else; you reach a state of acceptance of the existence. By not imagining anything contrary to that, you have to accept what exists. In the process, you tend not to reject yourself, but reach a stage of accepting yourself.

Q : I am engaged in diamonds business. At times while being occupied in business, thoughts are running in my unawares. Some sort of thoughts, e.g. whether any diseases are there in the body, etc. occur. Hence I get some sort of mental turmoil too. What to do with such types of thoughts emanating?

Sri : Let us assume that you are writing a book of accounts. At that time, many thoughts crop up unconsciously in your mind. It may perhaps pertain to yesterday's episode also. When such thought arises, your attention is diverted from the accounts that you are working upon, and drawn towards that thought. But suddenly you regain your self-consciousness. You realize that your attention has been unconsciously entangled into such and such thoughts.

The very moment you realize it, you are relieved from the influence of the thought. The unconsciously triggered thoughts have all reached a stage of ‘closure’. Perhaps even your thoughts could have been important too. Suppose you are going abroad tomorrow. Assume that the thoughts that have occurred to you relate to that trip. Though the thoughts have emanated unconsciously, when they have come to your surface mind, there is no compulsion that the thought has got to cease. Because, you may whole-heartedly desire those thoughts and choose to voluntarily pursue them. Only when you pursue any thought willingly, and only in that event, you have to stop that thought on your own accord. Otherwise, spontaneously emanating thoughts, the moment you identify them, disappear on their own. Though the thoughts arise spontaneously, if we show interest and involvement on them, then only they seize us.

Let your thoughts come on their own; don’t give life to them.

Q : If we leave those thoughts just like that, will it not affect our health?

Sri : It won’t create any health impact. If you believe such thought, if you whole-heartedly recognize it and suspect whether you have any disease, that belief could affect the

health. If you don't give recognition to the thoughts that emanate unconsciously, there won't be any such impact.

Q : Some don't know that they have sugar problem. They may even behave as if they are healthy. Upon tests and knowing the disease, they lose their health. Why does it happen so?

Sri : Till the tests are done, they don't have any thought about that. Upon performing test, on knowing the disease, their thought is centered on that. Though the thought arises on its own, even upon our identifying, it doesn't leave us. We take them as thoughts meant to caution us and important to us to regulate us. In one way or the other, we tend to attach importance to those thoughts; hence they bring a sense of fear in us. Therefore our health is also affected.

Even placing belief upon the doctor or divine powers also creates a state of not providing importance to those thoughts.

However inferior the thoughts may be, only when we recognize and give life to them, they gain strength. At that stage only, they tend to spoil our health.

Q : Stress should not be laid?

Sri : Yes. We should take it that experiences and thoughts emanate according to our nature. Even wrongful thoughts should also be treated as unknown mistakes only. Consciously, we should not give life to them.

Q : What is the difference between my present status and realized status? Can I know if I have attained Gnana?

Sri : I have referred to Gnana as mere understanding. The effect of understanding is liberation. In a fast moving car, if brake is applied, the car automatically turns its direction. Such a turning is liberation. Through understanding, liberation fructifies in everyone.

Only when we take the responsibility on our hands that psychologically we need some sort of change in us, our understanding gets impaired. When there is nothing to attain, we won't take up any responsibility. Instead of accepting us in a state of "as is, where is, condition", when we are adamant, "I won't be like this", we tend to take responsibility; we do take efforts. In such a stage, inner conflict and mental pressure are initiated.

Q : A father, even after providing several opportunities to his son, washes off his hands, as he has not behaved properly again and again. Do you advocate in a similar manner?

Sri : If we take such an incorrigible son as our mind, your narrated example is correct. If we take it for our inner realms only then it is appropriate. Only after trying to set right our mind in several ways, we have come to this conclusion. When we have dropped out our mind in this manner, the mind on its own accord becomes alright. In external world, it is not feasible. There is no guarantee that if we leave our son in this manner that he would mend himself on his own accord. But with regard to the inner realm, the solution is an assured one.

Q : In your book, you have stated that the ‘understanding’ of Gnana realization, once occurred to us, will never leave us at anytime. But now you are hinting that there is a possibility for our realization to fade away.

Sri : Only by confirming our realization, it is re-affirmed. We have to make ourselves sure that there is nothing to attain. In case we change our conclusion whether there is something to attain, we tend to distort our resolve. If we voluntarily choose to alter our conclusion, automatically our resolve also has to undergo change. We should not refute the resolve that has sprung in us. When there is a resolve that there is nothing to attain, there won’t be any confrontation to re-model ourselves. We tend to approve

whatever that happens. Right or wrong concepts arise only when compared on a scale of merit.

When there is nothing wrong on whatever way we tend to act, there could not be any scope for modifiable confrontation? The Tanjore Toy (Round shaped famous toy, which when tilted on any side, would come back to straight position), however much we may shake or bend, it comes regains its balance and straightens itself. When we allow our mind to function on its own way, it attains a state of equilibrium. We only refer to it as liberation.

Q : You are treating Yoga, Dhyana (meditation), etc. only as physical and external worldly tools?

Sri : No. I treat Dhyana psychologically. We are able to shape our mind through dhyana; we are also able to tune it. Whereas here we don't shape anything; rather we release our mind from such shapes. Tuning is different; Liberation is altogether different.

Q : AutoTuning?

Sri : Yes; We leave it to nature for spontaneous manifestation of auto-tuning.

Q : If we leave the mind on its own, Won't we go after that mind in a wrong direction ?

Sri : No, we won't go that way. With that fear of going that way only, we reject the auto-tuning and indulge in willful tuning. The problems crop up only in manual tuning. We should leave it fully to function on auto-tuning. Only when two types of functionalities, viz., tunings contrast each other, friction, opposite effects, etc. crop up.

Q : On reading your book, mostly the feeling of fear has come down. Nevertheless, at times, some sense of fear and chemical reaction in the body do occur.

Sri : It is not possible that there should not be any feelings at all in us. All feelings are, in some way or the other, essential feelings only. We cannot perform any action, if there is no 'feeling' sensation. If there is no sense of fear, we may not perform certain actions at all. Even to regulate our physical or external affairs, sense of fear is required. Certain feelings have got to remain. Let it be any feeling; let it remain. When it comes to the perspective of administration, perhaps it may spring at times beyond the required doses. If it so arrives, without your knowledge, let it come on its own. Let us not take the burden of modifying the same. 'Today it has come in this manner; Tomorrow it should be ensured not to arrive in this way', such types of burdens should not be undertaken.

Q : Will there not be any adverse effect on account of this?

Sri : We should have a detached attitude towards any such ‘adverse effect’, whether it comes or not. It would be wrong on our part to oppose any adversity. It should be ensured that there is no adversity on the external world. Our approach is psychologically to let any type of experiences to come in any manner and pass through on their own.

Q : You have written many books; ‘Secrets of Atma Gnana’, ‘Anushtana Anmigam’, ‘Gnana Vidudalai’, ‘Kavailaigalukkellam Theervu’, etc. such books, you have written. At what stage you got this Gnana realization?

Sri : Even if you read my initial books, viz., ‘Secrets of Atma Gnana’, ‘Anushtanam’, etc., you can find my views therein. But if you observe them deeply, scope for ‘efforts’ would be visible at certain places therein.

‘To stay in soul consciousnesses, ‘to remain in soul self-realization’ – these aspects were given importance and emphasized therein. Through my efforts, I got very good spiritual experiences. But none of them could serve as solutions to my day to day problems, as observed. A stage arrived wherein my total incapability was realized that these

problems cannot be resolved through spiritual efforts. Thus, a clarity or understanding, “we cannot call our spiritual feelings for our support” occurred. It got confirmed. Even the thinking, “we have to retain what we attained; maintain it” would also be tantamount to an effort. It would interfere with our ‘Confirmation’ process. We have to put a full stop that we have understood. If we keep on thinking that we have not understood, not sure, etc., it would in one way or the other induce ‘effort’ continuously.

Q : You mean to say ‘not to fight with the mind’?

Sri : Yes; that’s all. Allow the mind on its own ‘Auto-tuning’ path.



7

How J. Krishnamurti differs ?

Q : In what way Sri J. Krishnamurti differs?

Sri : Whatever Sri JK tells, it mostly tallies. In my growth, 90% pertains to his contribution only. Only when viewing from realized state, I am able to understand his fault. After doing everything perfectly, he does only a small fault. He speaks giving importance to choice-less awareness, attention, etc. He should not have told about these things. These things occur on their own. Choice-less awareness is an automatic process; so also the attention. They all are spontaneous arrivals.

We should not keep them in our front, when they are our followers. Shadows should only follow us. We should not try to bring them before us. When we begin to see our shadow, we turn behind. It turns out to be a hide and seek game. We should not try to see the shadow. The shadow

will continue to follow us. When we keep going forward, the shadow will keep coming behind us. When it is said,

“Look, here is the shadow”, we would turn back. When he said, choice-less awareness, attention, sensitiveness, etc., we tend to think that we have to do something. But when we tried to experiment them, we could get various wonderful experiences. They provide a sort of satisfaction too. But they block the path of liberation. If he had preached that approach also, I would not have had any occasion for propagation at all. Everything would have been concluded by him. Further, for me such a long delay would not have ensued to get the realization.

Q : I think Buddha has conveyed only your type of message in Dhamma Paddha ?

Sri : All have told only this concept. Everyone varies in explaining in their own method using certain words of their expressions. Further there can be reflection of progress only up to that period. As far as I am concerned, I got the opportunity of studying Buddha, Ramana, JK, Osho, Nisagadatta, several spiritual shastras, etc. By taking them into account, and also deviating from them to some extent, slightly improving certain subtle points, I am able to explain the process. Though there is some deviation, it tends to be progressive and rather slightly essential deviation too.

But the basis for everything is only the unique one. When we sit on their shoulders, we are able to see some more distance. Though the state attained by everyone is the same, there is difference in the style of explanation, according to the time and circumstances prevalent in the relevant periods. Even if we take Buddha, the explanation up to his period, has been slightly modified by him according to his findings; in fact, he has improved them. JK, OSHO and others have further upgraded, while offering them. But however much upgraded, it tends to become inadequate in course of time; it becomes rather insufficient. Changes in line with the passage of time are bound to take place.

Q : Many Gnanis, after attaining this state, turn into Mounis (silent)?

Sri : Some attain Samadhi type of blissful experiences. It tends to bind them along with such blissful state; some isolate themselves from external world thinking of no role there. Some don't marry, without holding any position in the society, they don't even have any external role to play at all. At a stage wherein food is available if hand is extended, they arrange their lives in an easy-going method. Now I am going to have a different approach. You may be in any service; We advise you to be a Gnani and continue in

that service; being a common man, it is possible to be a Gnani also.

When we say perform everything like a common man, there is more scope for us to act. When people come to seek my advice whether to marry or not, I advise them ‘there is no connection between marriage and this (Gnana); hence you can marry’. Even for those who are not inclined to marry, I insist that they should marry. Some people secure certain rare siddhis (powers) in spirituality. That itself excludes them at times. Such secluded people, most of them, tend to become silent. Some of them, being afraid of showing such powers, which may bring unnecessary troubles, also tend to become silent.

Q : Are they in different states?

Sri : Everything is mental aspect only. We tend to become the way our mind is tuned. You may even transform into divine personality capable of emitting certain divine powers. Human mind transforms into divine mind; it turns into very powerful mind. We can shape our mind even to that extent. Through our approach, we advise to liberate the mental tuning.

Q : We allow only the auto-tuning?

Sri : Yes. According to circumstances, in order to manage the atmosphere, spontaneously some tuning evolves. That itself is sufficient. It occurs on its own and disappears automatically. We don't choose any particular tuning.

Q : You mean to say, if 'searching' is there, we may get entangled in something?

Sri : Through certain psychological tuning, we can obtain certain powers. We can secure them by taking specific efforts. It's like worldly gains only. If it is done in a playful manner, there is no problem. If we do it seriously, it tends to become a mess.

Q : Has any such power occurred to you and whether you have crossed it?

Sri : I don't think any such power has befallen on me. I also don't have any expectation towards them. Therefore I hadn't indulged in any such efforts. I had interest only in obtaining Gnana; at no point of time on securing any power.

Q : Is there any connection with this and material progress?

Sri : There is no connection between the two. Financial progress is dependent on external world. We have to reach it only through its related efforts. We have not put any ban for that. It is certainly an essential growth.

Q : Some religious people attach many people in their religion and extend their religion. Is it alright?

Sri : What I am talking is with regard to individuals; it's on how to attain liberation within yourself. Religion is related to the society. There may be good happenings; problems too. As far as inner realm is concerned, you have to be liberated from everything; it is the right approach. On the external front, there is nothing wrong in being religious. What I am talking about is a personal matter. As far as you are concerned, once you get liberated, all your inner problems are all resolved in toto, as an individual.

Q : What do you say about dreams?

Sri : We come to know of dreams only after they are enacted and concluded. It is enough if we treat them as concluded ones.

Q : Do you provide any mental dhyana related exercises?

Sri : I don't provide. Many varieties of trainings are provided by various people. You may also practice any of them. It may be beneficial. Physical and mental health will accrue.

Q : Born baby, till its intellect gets maturity, remains in the state described by you – can we take it that way?

Sri : Child remains only in that way. As far as we are concerned, if we come to this clarity, we too tend to transform into a child. Keeping our intellect intact, we shift into the child-state.

Q : With the intellect, we move into the child state?

Sri : Yes. The child, without the development of the intellect, remains in that state by nature. It's not excellent. Keeping intellect intact, to go into child state is appreciable. Child forgets everything easily. Anyone inflicting pain to child is also easily forgotten by it. It doesn't hold memory in its mind. We too leave everything in the flow of the stream.

Q : By nature we come to that state?

Sri : Yes; we come to that liquid state. Mind doesn't hold anything adamantly.

Q : We become grown up children.

Sri : Yes.

Q : It is said that Buddha, while attaining Gnana, setting aside external breathing, was observing internal breathing. Is there any relationship with that and the Gnana described by you?

Sri : The news about Buddha cannot be true. They all are related to Dhyana types. Their results would only be ‘tuning’ and not Gnana or Liberation. Observing breathing, etc. are all only Tuning. Buddha has attempted several exercises. As this one was found to be good, he has recommended it to his disciples. There is nothing wrong in it. But, Buddha’s attainment of Gnana was not on account of this exercise.

Q : Can’t be said that he attained so?

Sri : There is absolutely no possibility to attain that way. It is impossible to attain so.

Q : Many of Buddha’s views have been misconstrued. Even your views may also be misconstrued in course of time.

Sri : It is that way only.

Q : Is there any difference between the liberation attained by devotees through absolute surrender and the liberation by understanding narrated by you?

Sri : No difference at all. Both are one and the same. There, by uttering God’s name, ‘everything is conducted by Him; I have no action separately for me’, such a conclusion is arrived at by the devotee. Here we investigate through our intellect and realize our total incapability intellectually

and whole- heartedly. As a result, there remains no action left for us also to perform.

We come to the conclusion that everything happens beyond our control. To tell the truth, absolute surrender is quite easy. There is no need to complicate things through the intellect. They leave everything in the custody of the God. But in the present day, it won't suit. In the olden days, faith was quite easy. In present days, faiths have all weakened.

Q : Bakthi Marg, Gnana Marg, Karma Marg – the three paths have been defined. What is karma marg?

Sri : Nobody can ignore karma (duty). The entire world will not function without karma. Everyone has to necessarily perform karma. It is certainly wrong to reject karma on one pretext or the other. Entire universe is revolving through the functioning of karma only. If you do your karma - duty without any psychological attachment; it is Karma Yoga.

Q : Some are told to have abandoned karma; what is it? Can you cite an example?

Sri : Some people, after attaining Gnana, live by begging. They preach sanyasa (Asceticism). As per my approach, it is wrong. Even Buddha, has produced Monks. Gnanis job should be only to produce Gnanis. Action should not be

abandoned under any circumstances. Karma should be supported at any cost.

Q : It is stated at certain places that Gnana can be attained only by abandoning action?

Sri : It is told only to abandon mental action; not external action.



8**Witness State**

Q : In Gita, Lord Krishna has proclaimed that He remains as witness to everything. Does he so remains as witness in our hearts too?

Sri : There is a state as witness. Even liberation is also a witness state. But, it should not be thought to be brought willfully. If we try to bring it, such state will not fructify. That itself would turn into a goal. Thereafter, it won't convert into a witness state. We need not go after shadows. When we start going after light, all shadows would themselves come after us. Witness state, choice-less awareness, sensitiveness, attention, etc. would all follow you. If we approach them, they would deceive and run away.

Q : Do you mean to say that living with childlike-mind is Gnana state?

Sri : Gnana state is a realized state - Intellectually realized state of clarity. To understand intellectually that there is nothing for us either to perform or to attain is the Gnana state. Its consequential effect, we call it as freedom or liberation. Such liberated state alone remains as childlike-state. Gnana is nothing but a sort of intellectual clarity or understanding. Using our intellect, we are able to break the shackles which were created by the same intellect.

Q : Is this state useful only to us?

Sri : It is useful only to us. If we can give it to others, we can create this understanding or clarity to others too. If we attain such clarity, it would be beneficial to the society in one way or the other. Good man can indulge in good deeds only.

Q : At times, we get humiliated on some occasions. If someone scolds us, should we accept it as such?

Sri : I don't advise to accept scolding. While receiving scolding, our mind is affected. I advise only to bear the mental burden.

Q : Should I not take care not to get affected?

Sri : We cannot take such care of ourselves. It would happen without our knowledge. Getting affected is not within our hands.

Q : When affected in such a manner, we need not bother when getting angry unconsciously?

Sri : Even getting angry is also an unconscious event. Only when we show it on others, we take it on our hands. When indulging in external affairs, it is our duty to act according to the circumstances and in line with the principles of natural justice. However, if our anger has erupted in our unawares and caused damage externally also, we should treat it as an unconscious action and set it aside unflinchingly.

Q : Sometime before, a rowdy had beaten up a sage severely. That sage too received the blows without any resistance. He had beaten him to his maximum ability and then left. The sage could not walk and had to reel slowly. Just because the sage was in that state, he could behave in that manner?

Sri : It is possible to tune our mind in some ways. In case he had tuned his mind to accept everything, he could have behaved in that manner. It can't be said to be correct not to show its nature. Even in a state when you show your nature also, to remain in a liberated state is a correct one. It is not compulsory to have a clean state without possessing any feelings.

If we take that episode into account, in my opinion, it would be appropriate if he had taken efforts to safeguard himself. If he had not indulged in such efforts, it means that he had in some way or the other tuned himself. As he had been so tuned, he had played a single raga-tune and left. To remain capable of playing all the ragas - tunes is an appropriate state.

Q : Someone had scolded us. We too had scolded him back in anger. Afterwards, sitting alone, we mentally regret that we should not have retorted back. Later on, is it alright to leave it as it is, taking it as whatever has happened has happened?

Sri : To take it easy that whatever has happened has occurred without our knowledge is appropriate. We should take our nature in an easy manner.

Q : There is a saying, 'Be a Buddha inside and be a warrior outside'. Is it what you are advocating?

Sri : It's correct. But, to be a Buddha is not to catch hold of a superior quality. Whatever be our nature, that only is the Buddha quality. If we take to be a Buddha as being with an exemplary mental state or Buddha state, that itself will bring problem. Whatever you are, that only is the state of

Buddha. It doesn't mean that a soft state only pertains to Buddha. Unconsciously whatever states culminate in you, they all are Buddha states only. To accept our present state as it is, can only be a Buddha state.

Q : Will any mental disturbances that afflict the liberated persons leave them automatically?

Sri : As they are in liquid state, all experiences would quickly tend to transform. In course of time, the cleansing process is also taking place side by side. Even our nature is also getting purified at that state. Our angry nature, fearing nature, etc. would also undergo changing processes. Only our nature tends to become experiences. Our experiences only tend to change into our nature. It's a cyclical function. Any change in one phenomenon reaches the other. When the nature itself undergoes change, a tendency to take everything easy, sets in.

Q : What types of changes you have undergone before realization and after realization?

Sri : I have allowed the functions to go ahead on their own process. From the front seat of the car, holding the steering wheel of the car, I have come to the rear seat. The vehicle is

moving on its own accord. These things should only be taken for inner realms only.

Q : Do you accept that the entire universe itself is operating on an orderly manner?

Sri : Some tell that the external world is operating on orderliness. Depending on their words, we too can tell accordingly. I don't have any direct knowledge on that. If such people making the statement are dependable persons, we have to believe what they say. Some subtle powers, some administrative arrangements, etc. may also be in place.

Q : Do you consider yourself as omnipotent Brahman?

Sri : All sorts of experiences, i.e. the feelings akin to a common man, arrive and depart. I don't own any feeling as mine. Even the experience, "to view everything as one and the same" is also yoga and dyana related one.



9

Dhyana, Yoga, Mukti

Q : Many people practice Dhyana, Yoga, etc. Mukti attained thro' them and the Mukti advocated by you – are they one and the same?

Sri : Dhyana, Yoga, etc. provide only experiences. Let us assume that there is water. We can convert it into ice cubes. Ice-cube is not a natural state of water. Only liquid state is water's natural state. When it transforms into ice cube, it has taken a shape. In whichever vessel we pour that water and cool it, in that vessel's shape it becomes ice chunk. Though we are in liquid state, when we occupy space in the vessel, we have to take the shape of the vessel.

But till we don't modify into ice chunk, we don't retain the vessel's shape permanently. If we are in a tumbler, we change into tumbler's shape. Then when poured into a bottle, we turn into bottle shape. But the same thing when turned into a frozen state, it beholds the space and the shape itself.

Till such time it converts itself into water, it has to remain in that state only. When we indulge in training and efforts, our mind is tuned in a particular manner. We have taken a shape. But it's not a permanent solution. It can only give a temporary solution. But if we are in a liquid state, we do get a lasting solution. There is no permanent state prescribed for us. According to the circumstances, we turn into a vessel. Thereafter, we remove the character-portrait. A movie artist can act in several play-roles.

We can't signify any specific role for him. Gnani also performs casually according to circumstances with some nature or the other. There is no nature specific to him. Frozen ice-cube type of state signifies getting stuck up with some experiences. It may be helpful and beneficial to the initial aspirants. But in course of time, it won't be appropriate. We have to come down from frozen ice-state to liquid state. That is the liberated state; state of freedom.

Q : Even though we proceed on the Gnana path, at times we are made to retain some states; unable to come down to liquid state.

Sri : In our day to day life, we confront some experiences. We also feel that we are entangled into such experiences. Here there is only one aspect to be noticed by us. i.e.

whether we have out of our desire stayed with the experience or that experience has on its own course stayed with us; this is what we have to observe. We get sense of anger in us. Whether the sense of anger came unconsciously on its own or else whether we have recognized the anger and adopted the same? In case anything happens or persists without your knowledge, you need not give importance to it. You need not take responsibility. There is no responsibility cast upon you to modify the same.

Q : We need not bother about any feelings that emanate on their own?

Sri : Yes; we need not bother. For instance, suddenly a mad man enters your home. You get tensed up or angry unknowingly. You tend to drive him out by directing the anger upon him, though it sprung unknowingly, taking it willingly on your hands. As you have desirously taken it on your hand, it has turned into your object itself. If you want, you can get angry, if not, you can leave it. That is in your hands. In respect of any problem, without your desire, anger or fear arises in you. At that point, to think that it should not have arisen or attempting to remove it, is not appropriate. By doing so, without your knowing, it amounts to your taking responsibility for the feeling.

Q : We tend to think how can we get angry in this manner?

Sri : In this manner, we develop a guilty consciousness. A sense of guilt is formed. There is no need for such guilty feeling. Because, you need not take responsibility for anything that has happened without your awareness. If they were left on their own course, they would disappear themselves. Such anger might have appeared either to administer the circumstances or out of weakness. However it might have appeared, there is no need for you to try to set it right.

Q : When I get angry in this fashion, I used to think only in this manner. ‘I have not yet reached proper maturity; that is why I am getting angry’, so I used to think.

Sri : There is no need to think so. When you underestimate in that way, thereafter you are pushing yourself to a state wherein you have to confront yourself. You are also creating a goal to be attained. You start moving towards a sort of proper mental state. Many efforts have started. Following them, all confrontations have arrived. In case we take it that they all have arrived beyond your control, then you will not be responsible for your experiences.

Q : When we apply sudden brake to a fast moving vehicle, that vehicle turns the path – does everyone get this state?

Sri : You get peace through efforts in indulging in several exercises and efforts. You get the same peace by abandoning efforts too; in that event, does it not mean that you have also got the real change, realization? Change should not be expected to mean that turning of the car in the diagonally opposite direction. It is obviously visible that some sort of change has occurred. The mind which was hitherto again and again on a search operation, has come to a search-free mode.

Q : It is said that our body also will undergo a change.

Sri : Everything is true. Physically and mentally all sorts of changes do occur. But they all take place automatically without your knowledge. The mental change happens immediately. But the physical modification takes place step by step only. Mind is somewhat like liquid state. Body is solid state. In liquid change takes place quickly. In solid, change happens little by little only. But, there is no need for us to expect it.

Q : If we expect so, is it a sense of guilt?

Sri : As we have already seen, if we allow everything to happen on its own, we don't take responsibility for

anything. When we don't take responsibility, there is no room for sense of guilty too. Whatever happens takes place beyond our control. How can we take responsibility for something which is not in our command? Even if we have done something faulty, we should take it as if it had happened in our unawares only. As it is said 'unknowingly done faults are pardoned', similarly we should take them as done unknowingly. At that stage, you are giving O.K. to all the experiences that happen to you.

Q : When our mind is loitering here and there, we tend to think whether we have not yet arrived at the proper stage.

Sri : Only in yoga the related exercises are provided. 'To steady the thoughts', 'to stop the wavering mind', 'to remain without thoughts', etc. are possible in yoga. These attempts are similar to forcibly tightening them. But when they break the ties, they turn into mentally affected persons. Only when they are followed with proper food, discipline restrictions, you can handle them successfully. Your life style also has to be changed in accordance with your 'Anushtanam' (spiritual practice). But those things are not at all required for us.

Q : Is the final stage attainable in the Ashtanga Marga and the Gnana liberation advocated by you are one and the same?

Sri : In Samadhi states of Ashtanga Marga, one's mental movements may be nullified. In that stage, the person may move to a state wherein there may not be anything to perform. But they may not be able to explain to others as to how they got into that state. They can show path only to Samadhi state. The Samadhi path is very difficult one. This path is one to be attained with such a great difficulty. When it is possible easily, there is no need to torture us to that extent. Some people display contradiction in worldly life and dhyana life. Let us assume a person comes out of 0 degree freezing cold to scorching heat. If he stays here for half an hour and there for another half an hour, what would happen to his health?

Similarly, while indulging in dhyanas, one gets blissful experiences. When they face worldly problems, undergo mental turmoil. When they face experiences of opposite poles in this manner, some of them have schizophrenia (mental break down); even they come to the extent of insanity.

Q : What should be done with people in such states?

Sri : They should reduce vigor on their path. Instead of embarking on their dhyana seriously, it should be done playfully. Attachment on the blissful experiences of dhyana

should be reduced. The extent to which siddhis and powers can bind us, to the same level these blissful experiences too entangle us. These experiences are all useful in our initial stage. In fact out of such pleasant experiences only, we get released from the worldly pleasures and attractions; and turn towards spiritually oriented.

They were required to strengthen our values. Thereafter, if we get addicted to them, there is no difference between sensual pleasures and spiritual pleasures. To sit in alcoholic intoxication and dhyana intoxication doesn't make much difference if we are enslaved by them. Both tend to make you crippled. It's not a state of freedom. Initially it's a very good state. To get happiness out of dhyana is indeed superior to cheer out of liquor booze. Alcoholic kick shows only a dangerous path to you. Dhayana dependence shows to you a good path of life. But if we are caught, both would submerge us. A state wherein we accept everything on our stride, i.e., liberation, is the appropriate state. In that state, for us the joy and the sorrow are one and the same. Both are only good. That is why in spirituality, it is described the state of Dheeram - the state of Bravery. Here we don't run after the joy; hence a state wherein even death is treated casually, is formed. "It's O.K., whether joy or sorrow whatever comes", we gain freedom to utter such words. Only

in a state where there is nothing to attain, we get the freedom to say O.K. to anything that happens.

Q : People say ‘no need for any birth’. What do you say about it?

Sri : We have to see from what state they say “no birth is needed”. It shows some sense of fear for birth. It shows feelings, ‘birth is painful’, ‘only pleasure is required’, etc. They are afraid of pain. In that case, it means that they have not yet arrived at appropriate state. An individual, having faced the liberation stream, would not give value to birth or death with aversion. Only when they have an attitude, come what may, they transcend the birth cycles. At that state, they are not forced to take birth. Even if they have any residual karmas, they don’t have any compulsory birth. In case there is any good service meant for the society through them, they may take birth out of their own volition. It may only be a causative birth.



10**How to get rid of bad habits?**

Q : How to modify our habits? Some bad habits tend to set in; how to get out of them?

Sri : Now we take into account a target to be achieved. We have taken a goal to change some sort of a state. Once some sort of a goal figures, its related efforts, exercises assume significance. Different types of trainings are given for getting rid of some bad habits. We can make use of them. But as far as we are concerned, we prescribe only one medicine for all diseases. Let any happenings occur on their own course; let us not focus and do anything. Whether it is beneficial or detrimental, it's immaterial; let us not direct and do anything. The same approach would apply to these habits too. However worse the habit may be, let us not take responsibility, when it has set in without our knowledge. But they don't happen without our knowledge. Just because

we show interest and recognize them, such habits stay with us. In relation to those habits, whatever type of mental kick it may bring in, unless we show our whole-hearted involvement, that habit cannot overpower us. If you don't show interest, they would leave on their own. You have utilized mental euphoria unconsciously erupted by taking them in your hands. Then, it is not something which has not occurred in your unawares. You have permitted the same in your full knowledge. If anything happens without your knowledge, it would set itself right in due course. If there is a smoking habit, the urge to smoke arises in our unawares only. Thereafter, we desire and recognize that sensation. We tell ourselves, 'Let us use it this time; we will leave it later on'. Whatever happens, provided it taking place in our unawares, will automatically lose its strength on its own.

Q : Despite practising many Dhyanas, it doesn't reach the nucleus of these problems.

Sri : The good experiences derived out of performance of dhyana are the fruits of dhyana. It is futile to expect that they would resolve all our problems.

Q : Then how else do we find solutions?

Sri : We don't suggest dhyana practice as a means. 'Understanding' alone is recommended as a path. It is enough if we realize that 'they happen spontaneously; there is nothing for us to do'. That alone can bring a proper solution. In this stage, all our adamancies tend to get dissolved. Thus, our problems too get weakened. The searching mind stops its search. By stopping the search, our mental functions are not discontinued. Mind operating in a 'searching state' starts operating in a 'search-less' state. We also discover what is to function in a search-less state. That mind also starts functioning in a different dimension. In such a mind, nothing accumulates. All feelings begin to come in and go away on their own course. That stage is only indicated as Liberation or freedom. Through searching, this freedom is not obtained. 'Nothing is required' and in 'no search' state, this Liberation fructifies. Even if we initiate search for Liberation, here too a 'searching mind' alone starts functioning. 'Search-free' mind doesn't function. Therefore this Liberation is also beyond any search.

Q : Upon abandoning 'search', mind drops down?

Sri : Yes. Even though the mind drops down, it's functions are all not ceased. Mind operates on a different dimension. We need not keep mentally any goal to attain. For worldly affairs we may keep goals; rather we have to keep. Mentally

there should be no target. When there is no target, the mental realm would not be bereft of any activity. Spontaneous waves would only be there. They would tend to arrive on their own and leave automatically; in other words moving waves.

The moment we discover that there is nothing to attain, all our problems get culminated. Such discovery alone is a real understanding; can be a real realization. Only when we enjoin pain/pleasure sense with external deeds, the external deed turns into internal activity. The pain/pleasure sense alone is inner-related. To choose inner experiences is mental related target. That target alone is wrong. We should understand that. It would lead us to a conclusion that the correct state is one wherein we don't choose mentally any targeted higher state to attain than the present state. If we are with fear and sorrow, then it would mean that such state is the correct state. When we don't disturb that state, that itself undergoes change. Intending to change it, when we give trouble to it, it gets more life. Contrary to the existing state, keeping another state as a target, we confront and give life to it.

Q : What is realization; what is meant by deep realization?

Sri : We refer to this as realization or understanding. We advocate that realization is a process of understanding

mentally that there is nothing to do and there is nothing to attain. We can surmise and understand the taste of milk through various references thereupon. This is intellectual understanding.

When we directly drink milk by tasting it, we learn its taste sense-wise and experience-wise. This can be taken as practical understanding or deeper understanding. But in our approach, this understanding has not been divided into two categories. We take into account only the intellectual understanding. We don't consider the second one, viz., experience oriented sense-wise understanding concept at all. A student understands how to work out his school mathematics only by intellectual process. Similarly we too understand how to get out of our problems by intellectual route only. It is enough if we understand that there is nothing to be done against our problems. That itself brings out necessary effects. So long as our intellect keeps showing some target or the other to be attained, we will be going on searching for them.

When it stops showing anything to be attained, we won't go anywhere, search anything. Yoga seems to be effort-oriented to attain and attempt-oriented to retain. But realization is dissolving target points; to understand that there is no target place. Whatever happens without target

points, they are all spontaneous happenings. The rest are man-made; created out of our expectations. Through yoga we bring out only a freezing state of our experiences. Only in the liberation, all our experiences melt down to liquid state.

Q : Is it the ‘stream of emotions’?

Sri : Yes, it is the stream of emotions. On hearing ‘stream of emotions’, we should not imagine elongation of a wonderful sensation. It’s real connotation is that the feelings springing in us would flow in a stream, without getting stuck anywhere.

Q : Sri Ramana Maharishi advises inward direction of the mind. Inner focus and what you advocate are they one and the same?

Sri : Sri Ramana also advocates ‘Mano Nasa’ (dissolution of the mind) only. But, when you deeply focus your mind inwards, it would lead you to ‘samadhi’; it will take you to a solid state. These are all yoga-related.

Q : Can’t ‘Mano Nasa’ be reached in that process?

Sri : No. Only Samadhi would be the culmination point there; solid state only would ensue. They may even produce blissful experiences. But it is not ‘mano nasa’. All exercises

have benefits. If we had not involved in those efforts, we would have been submerged in worldly pleasures, perhaps dipped into low strata too.

In order to balance us and turn our focus inwards, these exercises are helpful. Through them many types of arts have developed. All types of arts have a role to play in strengthening value system in our life and create equanimity perspective. In this manner we utilize yoga and such other arts and sail through beyond them. After realization, necessary feelings and efforts sprout in you on their own.

Q : If we are in liquid state, we can adjust according to the demands of the circumstances, whatsoever they might be. Whichever be the vessel, we can modify ourselves according to the vessel.

Sri : Yes.

Q : In case a Guruji (Master) does not retrieve us from our karmas, it is said that we cannot escape from the karmas and reach the experience of this liquid state. Further we all know the extent to which the karma has bonded us so tightly. How do we ever win over the karma?

Sri : Karma is nothing but our nature. Your nature is nothing but your own substance; your experiences. Your nature is made out of your samskaras. Only experiences according

to that nature manifest in our life. Whenever we think of containing them, we face only confrontation. We seek the help of yoga; therefore, for some time our nature is brought under our control. When the control is breached, again confrontation ensues. Only our feelings turn into emotions. At the bottom, only one type of feeling - consciousness is there.

Only in the manifesting feelings, there is difference. Only the base feeling - consciousness, spreads into a spectrum of nine types of feelings. Fear, sorrow, desire, anger, lust, cheer, etc. are the feelings displayed. (e.g. While sun light passes thro' rain drops, it is split into a rainbow of VIBGYOR, multi-colors) . In electric current, if we reduce the voltage level, the light becomes dim. Tube-lights, etc., won't function. Similarly due to Samadhi type of experiences, speed of conversion of our senses into feelings is reduced.

When our mind is submerged into its root on 'laya', the energy required for our senses may not be available for them. In case we pass thro' 'samadhi stage' successfully, there is a possibility of controlled handling of feelings. But it is possible to a rare someone as a remote reality. Through the Samadhi state, state of winning over all the feelings, is

indeed feasible for only one in ten millions. Your physique, activities and life style should be arranged akin to support that state. If there is any fall at some stage, it is something like falling from a tall building. There would be severe damages in us. In our approach, the feelings that emanate in us are something like music arising out of a musical instrument, arriving on their own and sailing away on their own way. If we think of confronting, they tend to get strengthened. Our recordings and samskaras get cleansed themselves. Even the so-called awakened state also arises late. If we practice awakening sense, that also becomes a confrontation. Awakened state is nothing but our natural state. Whenever we keep a target to attain, a problem is created in functioning of our natural state. It would be erroneous to think that we can achieve everything thro' our intellect and efforts. They can achieve only to some extent. In the mental realm, it tends to be only a confrontation. The moment it is discovered that there is nothing to attain, your mind arrives to a liquid state. In that liquid state, everything stands regulated.

Q : Then, karmas are also dissolved?

Sri : Yes. All karmas are also dissolved.



11**Where is Gnani seated?**

Q : Without doing meditation, if we lead a life full of ethical values, can we reach a proper state?

Sri : We should not take it that what we perform, sitting in one place alone is meditation. Even our action itself should be performed as meditation only. We perform meditation by focusing our mind. Thereafter, we apply that art to be utilized for our day to day affairs. The purpose of meditation itself is only to lead our life in an appropriate manner. Divine consciousness alone is fundamental to everything.

Basing divine consciousness alone everything else are formed. When we give importance to divine consciousness, the question arises, who gives such importance to the divine consciousness. The next question that follows is whether we are separate and God is separate? When everything is encompassed as God consciousness, when we give

importance to divine consciousness, that divides divine consciousness from us by distinguishing it apart. Everything is God's feature only. There is nothing apart from God. If we think of giving importance to God, we tend to alienate the God Himself! If we give due importance to ourselves, that itself amounts to giving importance to God Himself.

Giving importance to God is something like insulting Him rather. Some people hold a view, "Everything is God" and also an operating view of our functionality. They themselves create a sort of faith. They take a solemn pledge unto themselves, 'God only performs everything; I don't have any power of my own'. If this results in a state of absolute surrender, it's well and good. Even if such a surrender state ensues, we reach a state wherein we don't have any action of our own. In that stage, our life becomes a simplified life. Without surrendering in that manner, if we give due respect to Him, it doesn't amount to recognizing God.

By worshipping and in exchange seeking some favor would turn out to be a sort of commercial life; rather a confrontation. When there is no expectation for us, in that state, our life and meditation tend to join. As Life itself turns into meditation, it transpires that there is no need for sitting separately and perform any meditation or penance.

Q : Some people express anger to a greater extent. Is it a hereditary trait?

Sri : Any feeling it may be; we don't intentionally show it; but it flares up on its own. You can observe any feeling keenly. When it comes, it arrives in our unawares. At each and every circumstance, according to the situation, only our nature reacts. Only our nature creates opposite effect. That reaction alone is our experience; it's our feeling. Automatically generated reaction, we tend to take it on our hands. When anger erupts, it comes without our knowledge. After its arrival, we tell ourselves that it's justified, and then take the anger in our hands. First, when the anger came, we were not aware of any justice or injustice.

Only when we consider the anger as judicious and take it on our hands, it turns out to be "our anger". Only thereafter, we direct it upon others. The anger which erupted in our unawares, is not even known to others. It's only known to us. We won't show it to others also. The moment we tend to know that we got angry, it ceases its existence. There is no need to control it. The moment it is discovered, it loses its existence. The very second it is thought as justified, as we desire and take it on our hands, it again gets life. Only thereafter, we apply it upon others. Applying anger on others, can't be called as 'Reaction'. The feeling that has occurred

to us alone is ‘Reaction’. When it is shown to others, its name is ‘Counter Action’. It’s not reaction. It’s counter action. The first one occurred without our knowledge. When we act with our awareness, it is “Counter Action”.

Q : When we perform action willingly, should we control it?

Sri : Yes. When we perform knowingly, we are answerable for those actions. Hence, we have to think them properly and perform proper deeds. Our actions should be within the frameworks of judicious codes of conducts. When we justify anger erupted in us and apply it upon others, they too can respond with anger. In that situation, there is a possibility, that our anger may get strengthened and go out of our control. When anger overpowers and submerges us, we enter a state of temporary madness. In that state, we lose our own intellect and self-thinking power. Thereafter, it becomes very difficult to control our feeling. Just because we have taken the feeling in our hands, we have given it the subsequent opportunity to overpower and rule us. By our first giving it recognition only, its functioning has fructified.

Q : What do you tell youth?

Sri : Youth are in a responsibility-free state. Therefore, they don’t have drain of energy. Only while shouldering

responsibilities, there is a situation to face confrontations. Youth should utilize their time when they are bestowed with energy in a proper manner. If life's route is not properly regulated, then also there are chances of squandering of energies. If a canal is properly maintained, the water passing through it, would reach its destination without any wastage. When water is opened without proper canals, the water, instead of reaching its destination, may drain out towards many unwanted places wastefully. Youth should follow proper discipline in their life. That itself will bring all the glory to them.

Q : By reading your book and understanding it, a feeling has occurred that mind has become light. But again it goes back to experiences of pain/pleasure seeking patterns? How to face it?

Sri : In the good old days, those who attain Gnana Enlightened state, had designed their life style in a prescribed pattern. They were not taking up family responsibilities. Relieving themselves off the society, they were adopting ascetic type of life. They did not have worldly duties or problems. Their approach was only spiritual related. In the absence of worldly responsibilities, they easily got atmosphere conducive to spiritual life. We

never prescribe such an atmosphere at all. Enlightenment is in fact related to our daily life.

When we are involved in our social responsibilities, according to the circumstances prevailing and in line with our nature, some sort of feeling is bound to crop up to every one of us. It is but natural that different types of feelings arise in us, in order to cope up with those circumstances. When such feelings arise in us, it is indeed wrong on our part to think whether our realization has been affected. Our feelings which have emanated on their own, would also leave on their own. There is no need to give importance to them. The feelings cropping up in our inner realms, it is appropriate for them to come out in the open. It would be wrong not to have them expressed in our mind. If they don't come out, then only it means that it is stuck up somewhere stagnated or entangled. Spontaneously arrived feelings, would go away in the same way. There is no need for us ask questions such as 'why they have come', etc. We haven't brought it. It has itself come. It would go itself. Inner feelings should be allowed to flow in and out on their own course, it would be enough if we attend to our external duties properly. Inner realm would regulate itself.

Q : Do everything happen as per destiny? Is there any scope for my effort?

Sri : Should I accomplish what I want only through my effort? What is the role of God or Destiny? If God is the cause for all activities, it would mean that he is responsible for all the problems too. ‘Everything is God’s Deed’ is one of the Anmiga Anushtanas (spiritual practices). Once it is accepted that everything is God’s deed, then there should not be any question at all. There should be a full stop that it’s all God’s action only. When we raise a question, whether such an action is OK, we are withdrawing the right bestowed upon God. In these present days, it is very difficult to surrender absolutely to God believing that good and bad are all God’s endowments only.

The suitable approach for the present age would be intellectual one. In Shastras, karma has been elaborated; they are divided into 3 types of karmas, viz., Sanchita karma, prarabdha karma, aagamiya karma. The total karma owned by us is named as Sanchita karma. Let us assume that we have deposited our entire money. The name of the entire savings is Sanchita Karma. From that total savings, we withdraw some amount for our expense. During one birth, in that manner the karma brought with us to be experienced during the current birth is called as prarabdha karma. Out of

the amount so brought, instead of spending the entire amount, we invest some amount. Out of such investment, new income is also generated. In that manner the new income derived is aagamiya karma. This aagamiya karma joins prarabdha karma and is experienced during the current birth. Out of that, some portion joins sanchita karma, i.e., main savings. The three karmas are not considered as God's functions. The three types of karmas are our own deeds. You might have seen horoscopes and astrology. They tend to take up only the prarabdha karma. Happenings don't occur only due to prarabdha karma. Though major part is determined by the prarabdha, at times the sanchita and aagamiya too have a role to play. It is stated that some divine power set ups are serving to regulate them. Astro-horoscope predictions going wrong at times, is due to the interwoven forces of the sanchita and aagamiya karmas. It can't be detected by astrology / horoscope readings. If we perform good deeds, we may get good results beyond horoscope. If we indulge in bad deeds, we may face bad results, beyond horoscope. In all these things, there is a role for our efforts. Our three types of karmas have been culminated only out of our efforts and actions. What we do only come back to us in the form of karmas. We divide them in many ways and experience them on many occasions. If we were to choose fruits of our

karmas, we would select only those dearer to us. In order to bring an orderly pattern in them, divine powers have been organized; they manage our karmas, and join the fruits of our karmas with us. Accumulation of karmas is the result of our efforts and actions only. Therefore the freedom to change our karmas vests with us. There is certainly scope for efforts too.

Q : Waves are on the sea. Beneath the waves lies the static deep sea. I think the Enlightened one is centered on the deep state, whereas the common men are wavered on the waves. Is it alright?

Sri : Enlightened one, without centered on anything, remains as the entire sea. Waves are there; deep sea is also there; he is a combination of both. Common man identifies himself only with waves.

Q : You are advocating that whatever be the feeling that may emanate, accept it as it comes. But my nature suggests me to think whenever bad feelings arise, it should be modified. As the bad feelings are not conducive, my nature refuses to accept them. When feeling of anger erupts, my nature cautions it is not proper to get angry. When this being the case, how is it possible to accept all feelings as they are?

Sri : It is a fact that feeling of anger has arisen in you. It's not an imagination. It's a happened truth. It is your desire that it should not have occurred that way. It is not your nature. When bad feelings crop up, they should be modified or regulated; such thinking process is not your nature. It's only your desire. The eruption of anger alone is your nature. You can't change your nature with your desire. All your experiences that occur happen beyond your desires. Attempts to regulate our feelings through our desires create only conflicts and confrontations.

Q : If we leave our bad feelings as they are, won't they stick with us? Is it not our duty to reform them?

Sri : The feelings that arise in us flow like a running river stream. Spontaneously arrived feelings would all run away and disappear automatically. We are sitting inside our house facing the entrance. Many people are moving on the street here and there; they keep coming and going. Out of them, if we look at someone and invite saying, "Hello, Sir", he would halt at the entrance. In this manner only, we are catching hold of some of our feelings, in an endeavor to remove them. Some of them we hold with a view to retain them. Hence our free flowing feelings stream is interrupted. In the water flow, a swirl is formed. A conflicting stage with

our feelings is created. In the event of not attempting to encounter our feelings with our desires, spontaneously erupted feelings would disappear on their own.

Q : Desire to change bad feelings is a good desire only? Should we deny good desires also?

Sri : In the approach undertaken by us, there is nothing as good desires or bad desires. All desires are erroneous only. They block the real transformation.

Q : Good desires, i.e. desires how do they block real transformation?

Sri : We have repeatedly seen that our feelings and experiences occur only according to our nature. I only repeat the same thing. Our nature is formed out of our unconscious mind. Nobody tells that experiences and feelings contrary to his nature occur to him. Whatever be the structure of the mental nature, only experience of its stature would occur to us. An object loved keenly by us has been lost. Our mind doesn't like the episode. Immediately our mental nature brings in a sorrowful experience to us. Now we don't like the sorrow too. We like a sorrow-less state. We hate sorrow. We conflict with the sorrow. Therefore, our mental nature creates more and more painful state out of the sorrow. Our mind, by rejecting the existing sorrow, wants to attain a non-

existing sorrow-less state. That is, it desires to undo an existing reality. By desiring to undo an existing reality, the reality doesn't become an unreality. Hence there is a pressure created in our mind. In this manner, all our desires create a sort of mental stress in us. This is how the process of our mental functioning is going on. We should understand the same.

Q : By understanding this, does change occur?

Sri : Change will occur. But, the change is not due to our desire.

Q : It is not clear as to what you are telling.

Sri : We get experiences according to our nature. When we face undesirable experiences, we tend to reject them. When we repulse with an external episode just because we don't like it, mental sorrow is created. Thereafter, as we don't like sorrow also, we reject that too. When we realize that only our repulsion brings in all the problems, we arrive at a conclusion, "it would be appropriate to function without any repulsion"; and want to repulse the repulsion too! In this way, we are entangled in a vicious 'maya' (illusion) circuit of 'repulsion'. What would be the root cause of all these quests? A desire to alienate from a state of natural

experience preferring some other choosy states. This desire is the root cause for all such repulsions.

Q : In that case, you are advocating that whatever experiences occurring by nature should be accepted as they blossom?

Sri : It's more or less like that. We don't accept them by deciding to accept. We accept them in a hapless situation, i.e. as there is no other choice, but to accept and in a state other than this there is nothing for us to attain. So to say, our mind remains without any counter-action. So long as there was counter-action, our mind was functioning in two layers, one part a functioning layer and another one attempting to get out of it; the dual functioning role of the mind has been modified and a state wherein the functioning mind alone operating, has been created. Thus, the operating mind flows smoothly like a pravagam (stream) on its own free force and purifies itself. Freedom doesn't signify attaining some sort of a state. Our operating mind, without any compulsion, i.e. positive or negative target compulsion, is rather invisible in its natural flow of Freedom.



12**Who am I?**

Sri : You have told that some problems which were problematic earlier, are no longer posing as problems now. What kind of realization has occurred in you?

Q : In the past, I had a measuring yardstick in my mind. I should behave in this fashion. I was thinking that I should reform my inferior feelings and create peaceful mental state, etc. Now a days I have realized that I have nothing to do. Hence I have no mental conflict in me. Without my knowing, I appear with a cheerful face. Even those who had contempt with me, are behaving happily with me.

Sri : Through this realization what consequences have occurred in you, in your opinion?

Q : Earlier always there was a sort of mental tension in me. Now there is no such thing. I consider the non- conflict with myself as the reason.

Sri : When we conflict with ourselves, our mind itself divides into two parts and confronts each other. Either opposing experience or supporting it another mind confronts. When we don't confront in dual manner, there is no place for double mind. Only one min exists to create an experience which itself runs smoothly like a river stream and disappears ultimately. It regulates itself in the process.

OK. Now do you have anything to be attained? Are there any targets to be achieved? In other words, are there anything mentally to be reached?

Q : Now I don't have anything of that sort. In the past, I had developed imagination about Enlightened state, attaining extra-ordinary states, etc. in me. Now there is nothing of that sort. Not only that; I had all along been thinking that Enlightened state is a superior experience. Despite your telling repeatedly that it's only intellectual understanding, I didn't believe it. Now I have realized that it's only an intellectual clarity arrived in our average brain.

Sri : You have understood what is meant by realization. There is no need for you to confuse whether your understanding is correct or not henceforth. But, in support of this, you have to understand another aspect.

That is, regarding, “Who am I”, you have to intellectually understand. When you sleep well, you don’t have ‘I’ sense. When you get up, then only ‘I sense arises. Only our memory shows you as ‘I’. It shows you as ‘seer’ and the world as ‘seen object’. In every object, ‘seer’ and ‘seen object’, both aspects would be there. There won’t be any thought without these two aspects. That shows us as this ‘seer’. It shows the world as the ‘seen object’. Both are part of a single thought.

When we sleep, we see dreams. The thought arising in sleep is called as ‘dream’. The entire capital for our dream is only our Thought. In our dream, there is ‘seer’; there is ‘seen world’. Both are through and through our thoughts only. In dream, it is dreamt that I have fallen sick and many doctors are consulted and give treatment. Here, the sickly ‘I’ is also our thought only; the doctors met by us are all our thoughts only; the treatment taken is also our thought only. Everything is formed out of our thought only.

Even when we are engaged in our day to day life also, it happens similarly. Only our thought reflects on us as well as on the world too. It shows us as the ‘seer’ and the world as the ‘seen object’.

Do you know how our thought is formed? Every second it arrives as fresh, new thought. In cinema, in every film frame every scene is printed, which are rolled sequentially. When it's so running, the movie is flashed in the screen. If any scene alone stops still, it means the movie has ceased to operate. Our thoughts also arrive continuously like cinema films. Our thought never gives a 'Still' picture, like in the case of a stuck up movie film 'still' scene. Each and every second, fresh and new thought keeps coming. There is no doubt to anyone on this score.

But in the creation of the 'seer' or 'I' created by continuous thought, we presume, is a perpetually perennial entity. The thought which created the 'seer' tends to be afresh every second; so also the 'seer' created by it can also only be a 'new entity' every second. But we presume that only one constant person continues to exist. Only your thought shows you as Kalyanakumar. Therefore, you take it that you are Kalyanakumar. In fact, the scenes portrayed by your thoughts are all only transitory.

Even beyond the thought, you do exist. Your existence is not controlled by your thought. Your thought shows you as limited within some boundaries. That is why you consider yourself as unique, bound by a demarcation, a quality and a nature. When you don't restrict yourself within a

demarcation, your existence has always been beyond any border or nature. You should also realize that your natural feature is beyond any restricted borders.

Q : You are advising that all feelings and everything should be accepted without any changes. If we accept accordingly, won't such feelings lead us to an erroneous path?

Sri : Feelings should arrive afresh every second. When we affirm or negate them, it gets stabilized. Only when it gets stabilized, there is a possibility of going to an erroneous path. If we leave our feelings that have spontaneously emanated as they are, realizing that we have nothing to do with them, they would disappear in the same way as they arrived.

Q : Shouldn't we reach a state wherein no bad feelings arise?

Sri : Only feelings according to our nature can emanate from us. None can tell that feelings contrary to my nature have emanated from me. One can perhaps tell that feelings contrary to my desires have arisen in me. But what exactly is our nature? Even our nature is also a product of our age old practices. Therefore there is a chance for modification of our nature also. But, there is no need to fight for changing our nature.

Let us assume that you are driving a motor cycle. I am sitting on the pillion. You are driving the vehicle in a busy road having busy traffic up and down. You are tactfully maneuvering the vehicle to avoid speeding vehicles coming from the opposite direction. I have no responsibility in driving, being a pillion rider. Nevertheless, I twist my body unconsciously as if I am giving way to the vehicles coming upfront. Such body twisting behavior of mine would only be a hindrance to the vehicle driving and certainly not helpful.

Our desire to change our feelings is like sitting in the back-seat of a vehicle and twisting our body. Spontaneously arrived feelings would disappear on their own. They won't stay beyond a second. If we want to change our feelings, it would amount to permitting revival of their lives. If we don't do anything, they would disappear automatically. Only our nature is responsible for such spontaneous feelings. Our mind is responsible for our desires.

Q : Our wrong feelings, won't they induce wrong deeds?

Sri : It is true that wrong feelings induce wrong actions. But let us keenly observe how our actions fructify. Let us assume that anger erupts in a particular situation. Eruption of anger is due to our nature only. But the moment anger erupts, we don't indulge into fight with anyone. If we scolded

anyone instantly at the very moment of arising anger, we can take it as unconscious action. But generally it doesn't happen that way.

Only anger arises without our knowledge. The actions arising out of anger are not done without our knowledge. Upon getting angry, the very next second, our mind comes to a conclusion whether it is correct to get angry or its incorrect to get angry. The moment it decides as correct to get angry, it exposes the anger.

If our mind, doesn't come to any such conclusion, but remains peaceful, in that event, the sense of anger that had arisen would disappear without creating any activity.

If we do any wrong action, its reason is not our unconsciously triggered nature. Our desired state of indulgence, favoring that feeling alone makes us do that wrong action. When there is a state that there is nothing to do, when our mind maintains peace, the unwanted feeling that arose basically also tends to disappear.

When we perform through our desire, we enter a different dimension. In that state only division such as good action and bad action is created. While functioning in that dimension, we have a duty to perform only good deeds. We also have a duty to avoid bad deeds.

When we don't enter that dimension at all, spontaneously arrived feelings disappear automatically. Therefore, wrong actions are not initiated by wrong feelings.



13**Which is Enemy?**

Q : We were discussing what is meant by ‘Chathru - Enemy’, just before your arrival here. If we ask your opinion on the heading ‘Enemy’, what would you tell?

Sri : Let us assume that I have demarcated myself with a specific type of individual personality with name and form. Similarly presume that I have thought of you too of possessing an individuality, name and form. Now we have restricted ‘me’, ‘you’ and every feature of this world within a boundary. But, ‘I’, ‘You’, or the world cannot remain within the walls of the boundary so created by us. When we understand through our thinking process each and everything, every bit is nothing but a “mental concept”. Features beyond them lose their importance. The features which restrict us within the boundaries are the real culprits or ‘enemies’ in my opinion.

Q : We tend to understand everything through our thinking process and intellect by demarcating and classifying them. In case we don't function like that, we won't be able to live at all?

Sri : I don't advocate that we should live without thinking and intellect. We should realize their limitation. By understanding their limitation, we are able to get out of their clutches. In scriptures an analogy has been given to illustrate what is to get liberated out of illusion (maya). That is, on our path, a water front seems to be there a short-while ahead. When we proceed towards it to drink water, it is learnt that it's not a water-front at all, but a mere mirage. Thus, we get clarity that it's not a water front.

Just because we got that clarity, the scene of the 'water-front mirage' doesn't disappear. Whenever we travel, the scene of water-front mirage would certainly appear. But the clarity that it's not water, but only 'mirage water-front' would remain with us. As a result, the illusion to treat 'mirage water' as water would not be there. Even though the deception has evaporated, the 'mirage water' won't cease to play its role. With its clarity that it's not water, 'mirage water' would continue to exist. Similarly, our thinking function demarcating directions and angles of certain boundaries, quantifying or qualifying everything on distinct

scales, would continue its journey. But the deception that it alone is the cardinal truth won't remain. Even after understanding the limitation of our thinking process, the function would remain; but the consequent deception alone won't remain.

Q : I understand the ‘mirage water’ illustration. But it’s comparison with thinking process is not clear to me.

Sri : You used to tell often about Sri Sai Baba’s quotation, i.e. ‘I am God’ is half-truth; ‘You too are God’ is the remaining truth. You used to tell so of Baba’s utterances. What is it’s meaning? ‘You are Swami Ayya’ is a constructed boundary out of your thought. Whenever you catch hold of that thought, the ultimate truth, “you are the para-brahmam - God” (universal entity) becomes a hidden-vision. In event of your not holding to your nature, i.e., the constructed boundary of the individuality, viz., ’Swami Ayya’, who really are you? Aren’t you a feature beyond any borders? Therefore, ‘we are God’ doesn’t mean merely thinking that we are Gods. It is to remain as free beings, without restricting ourselves within any boundaries - to remain beyond any boundaries. In that state, you won’t control either yourselves or the world within the frameworks of the mental functionalities. I am indicating such spontaneous, unrestricted, uncontrolled

thinking process as an auto-mental function in a state devoid of any illusion. The dictionary meaning of the word “Maya” is ‘measured perception’ only.

Q : We were discussing as to how to function when unwanted feelings arise in us. It is not clear to me. Kindly elaborate the same to me.

Sri : We generally refer to feelings of anger, lust, fear, sorrow, etc., that arise in us as unwanted feelings.

Let us assume that in a particular situation, anger erupts in us. It happens without our desire or knowledge like a flash-light. This is the first part of anger. This occurs unconsciously. This stays like lightning for a second only. This first second only is the first part of it. With that the first part concludes and the second part comes into action. In the second part, we realize that we have got angry. This is a conscious part. The first part was unconscious part. The second part is conscious part. First part arose like a lightning and vanished in a second. Though it was the root cause for our wrong action, it doesn't initiate our action.

In the second part only action is initiated. In the second part, we realize that we have got anger in us. At that stage, the force of the unconsciously originated anger is 50% and its managing desire aspect is 50%. This second part is

our average mental state. Here the feeling according to our unconscious mental nature is 50% and the managing intellect is 50%. At this stage, either we can show our anger outside and fight or decide that anger is not proper and reject anger and control it. These two aspects are in the second part. This is the functioning of a common man's mental process. In the second part only, one either gets angry and fights or confronts to control his anger. As the unconsciously arrived anger has concluded in the first part itself, we cannot do any fault without our knowledge. Only with his willingness he can do any fault. At his willing state, he can relieve from faults also.

The third part is Gnana state. Here we don't desire to change anything; but accept everything whole-heartedly or face them. This third part permits the first and second parts to spontaneously function and automatically conclude.

By understanding the practical realities of the problem, the third part tends to operate.

Q : If the mind is motionless, it is Moksha (liberation); If mind sulks, it's Samsara (bondage) – famous saying. What do you consider about mind being in a motionless state?

Sri : In general, it is so stated in scriptures. Motionless state of mind is 'samadhi state'. In samadhi state, we remain

as existence – state of being. Even the thought that ‘I remain’ won’t be there. Only when the mind begins to operate, ‘I exist’ thought starts its role. Perfect state of existence is the Samadhi state.

You might have seen the running electric fan; it is hanging on the ceiling. Suppose it is stationary without running. We can see the rod-like part which is holding the fan from the ceiling through the gap between the two fan wings. If it moves a bit, some fan wings may block our view of the rod portion. If we move the wings with our hands, it rotates slowly. Then the rod portion is covered by the wings at times. At times it is visible outright. Whenever the wing comes directly in front of the rod, the rod view is blocked en masse.

This is what is meant by observing the gap between two thoughts. By continuously observing the void vacuum area between two thoughts, Samadhi state is made a possibility.

It is only like viewing the rod portion through the gap between the two fan wings.

Now let us presume that we have switched on the fan by pressing its switch. Now wings rotate without any gaps.

But, though they rotate fast, we will be able to view the rod portion holding the fan easily.

As the wings rotate fast, we are able to penetrate thro' them and see easily the rod portion.

So long as the wings rotate fast, the rod portion doesn't disappear from our sight.

Similarly, our mind also, so long as it flows as a stream in its processing state, without stagnation, its connection with the origin is ensured without any gaps.

Q : In our scriptures, there is no path stated through mental processing route to attain glimpses of ultimate truth. But you are telling on a different way?

Sri : Even my explanation is also aligned with what is stated in the scriptures. But the approach is different.

Q : In scriptures, an illustration of 2 birds is given. Two birds are on a tree. One bird is peaceful. The other bird is happy tasting sweet fruits. Thereafter it becomes sorrowful tasting bitter fruits. At last it looks at the bird sitting quietly. That bird peacefully tells this one, "You too are me only; "You and I are not different", so saying, it enjoins this bird with it. Only the restive mind is the bird that has eaten the fruits. Our scriptures advocate that the restless mind should submerge with the tranquil ultimate reality.

Sri : What you say is true. Our scriptures mostly show way to Samadhi. When all thoughts in the mind are subdued, to be lodged in the eternal space of the inner realm is the Samadhi. But it is not feasible for us to remain in this Samadhi state. We have to retrieve from the Samadhi state and come down to our mental functionalities to indulge into our day to day affairs. Even when our mind is engaged in activities, to remain in Samadhi state is referred to as ‘Sahaja Samadhi’. Whatever I am referring to are all related to Sahaja Samadhi state only. In shastras, mostly details of Sahaja Samadhi state are not narrated. In case if anything has been told, they would tend to agree with my explanation.

Q : As the name of “Sahaja Samadhi” has been indicated, your explanation appears to be appropriate to me. When we allow our mind to function, won’t mental recordings (samskaras) be created?

Sri : We know how our mind functions. It catches hold of something it likes; and it also catches something that it doesn’t like. One is positive possession; the next is negative possession. Both are possession only.

Possession is a sort of ‘laya’ (engross) only. Only thro’ laya our experience is created. When we are engrossed in pleasure, it turns into pleasurable experience. When we

are engrossed in sorrow, it turns into sorrowful experience. When we catch hold of pleasure, we do so with an expectation that ‘it should continue more; this sense of security should remain permanently’. When sorrow hits, we get hold of it with an anticipation that ‘it should leave us’. Our expectations in the form of “likes” and “dislikes” only remain as factors of our functioning. If we are not entangled in ‘likes’ and “dislikes”, we won’t cling to anything. Then our mind functions on a free flow. When it operates on a free flow, no mental recordings are generated. Only when it is attuned on a positive or negative note, a recording is generated.

Have you seen the village women working in their kitchen? They would take out fire pieces to put on coconut shell pieces. They would take out fire pieces quickly by bare hand and put it on coconut shell. Though the fire piece is taken by hand, it doesn’t burn the hand. Similarly, even though we perform action using our mind, when the mind is on free flow, it doesn’t create any recording. All spiritual practices are formulated based upon the phenomenon of mental focus only. Mental concentration is certainly an essential feature. Because, the mind which has hitherto been used to be engrossed in sorrow and anguish feeling, needs to be focused elsewhere, before it reaches its regulatory

stage. It is indeed a vital one. But, our journey doesn't end with mental focus.

Now I am advocating ‘mental dissolution’; i.e., mind, without stagnating anywhere, smoothly flowing like a river stream. Mental dissolution does not signify total absence of mind. To retrieve the mind from its rock solid state; and to liquefy and allow it to flow freely; - this process is mental dissolution.

Q : Why the scriptures don't clarify and advocate mental dissolution?

Sri : Our mind by nature always tries to attain something or to leave something. If well tell such a mind, ‘you need not do anything’ it won’t accept such a view. Therefore, we have to go along with the mind on its own path while giving suitable views, in the process of regulating it. At the peak state of ‘mental focus’, the non-sustainability of the concentration powers would be understood by the mind itself. At that stage only, it would be empowered to come out of the ‘mental focus’ practices. That too happens only under hectic pressure situations.

Because, “*Nothing is needed; I don't need to attain anything; I don't want anything for myself*” – such a conclusion is not so easy to arrive at. Because, to arrive at

such a decision is as good as staring at death. The state of nothing to attain, is only death as far as our mind is concerned – it's dissolution.

When we don't catch hold of something 'liking' or 'disliking' it, at that state, all our functions tend to become spontaneous moves. Any Automatic function doesn't anchor on anything. It goes on moving like a buoyant river flowing with full stream; springing on and on;

We can't attain the state of 'there is nothing to attain'. It's a state wherein all the desires have been completely abandoned. Sanyasa (Monk-hood) originates at this point only.



14**Why is it not so clear to me?**

Q : I have understood very clearly. It appears that the problems have resolved. But again some problem arises. It's not clear how to find solution?

Sri : It should be taken that all the problems crop up according to our nature.

Q : I take it only that way. Even then solutions are not in sight. Before reading Osho, there were many problems. He advises to peacefully observe our problems. When we observe so, the velocity of the problems, tend to decline. I have retrieved from many problems; but am unable to retrieve fully.

Sri : We always like only success. We are not ready to accept failure. The mentality to accept failure whole-heartedly is important. To accept our inability is indeed important. Only experiences according to our nature fructify.

It can happen only that way. We have to understand that. To think that it should happen as per our liking is tantamount to confrontation with our nature.

Q : If we accept failure whole-heartedly, will the problems be resolved?

Sri : Even the thought that the problems should be resolved, is also an effort towards success. Whether the problem is resolved or not, to accept our inability that 'I can't find a solution for this'; only then it would amount to accepting our failure whole-heartedly.

Q : Even if we accept our inability and our failure, our problem is not resolved?

Sri : So long as there is anticipation that the problem should be resolved, we seek success at some remote corner; and reject the failure.

Q : Is your view applicable only to monks who have no worldly duties or responsibilities?

Sri : My statement more or less stresses features of monks. But this is rather mental asceticism. It stresses only release from mental feelings. It doesn't advocate release from external affairs or duties.

“I will be poised on a higher mental plane; cling to superior experiences”, so saying alone causes the base for all problems.

It is our duty to construct good external environment. To perform good deeds is indeed our duty. If we battle to attain a good status in our mental realms also, it would result in an endless conflict.

We should resort to renunciation only in our inner realms. It is not a proper approach to run away from external affairs.

Q : You are telling that if problems are left as they are, everything would be alright. Several wars have been waged. Sri Lanka was on destructive path. Iran – Iraq war was in progress. They were only on the rise?

Sri : They all are external happenings. These things need to be set right only by our own efforts. They won't regulate themselves. As far as external happenings are concerned, there are good things as well as bad things too. Right and wrong concepts are all there. It is essential to do good and correct ones. They won't take place on their own accord. We only have to set them right. We have to follow judicious ethical values. Only with regard to inner realms, judicious values should not been insisted upon.

Q : In life, whatever that happens to us, have they already been pre-determined? Can yoga, yogic medication, etc. help us to overcome them?

Sri : I have heard that a question was posed to Sri Sai Baba. i.e., Someone raised a question to Sri Sai Baba – “You are curing the disease of some people; some other’s diseases are not cured; why do you show such partiality?”

Sri Baba replies to this, *“Full responsibility to cure doesn’t vest with me. I can only do the role of re-arranging one’s karma either forward or backward. I can only pre-pone his karma which is there back in his karma list; or postpone his karma from present time to later period; only that much I can do; only that I am doing”*.

Such re-arrangements are all only temporary shifts. But if you attain liberation, you tend to get complete freedom from all your karmas once and for all.

Just because we are subjecting ourselves to mental sense of pain/pleasure taste, all problems appear to be problematic. This sense of liberation enables you to accept both the pain and pleasure smoothly.

Once we get equanimity and seasoned to treat pain and pleasure at par, the karmas and even the worldly problems take a back seat.

Q : How should the Guru – Sishya (Master – Disciple) relationship be?

Sri : We tend to accept someone who provides some exercises and training. He knows more details than us. Here there is involvement of practical methods.

As far as Gnana is concerned, only realization assumes importance. The Guru has to brief whatever he knows to his disciple and make him understand. Here, the concept would reach properly, only when there is equal level of debates, without any higher or lower state-consciousness; then only the message would reach from one to one. There should not be importance to the status of the teacher.

In sharing the Gnana, Master-Disciple relationship should be a friendly one like that of comrade feeling; only then it would be appropriate. In that case only the disciple would open heartedly ask for clarifying his doubts and get clarity. “I know more; You have to listen to whatever I say”, such an approach is not applicable here.

There should be keen interest on understanding. There should be a cordial relationship between the master and the disciple. There should not be any inferiority or superiority feeling.

Q : I want to come up in life. I want to reach a superior state in life. Is my goal alright?

Sri : Certainly correct. In external life, everyone should keep goals and move forward. Efforts should be undertaken.

“But mentally alone, there is nothing as superior or inferior. Wherever we are, that is a superior place. Whatever is not on our fold, is an inferior place.”

If we are angry, we presume that a state without anger is a superior state and to be with anger is an inferior state.

In fact, our anger is our actual state. It is the superior state. At that point of time, a state of love without anger is not with us. Therefore, it is only a state of deceiving us. Any deceiving state is only an inferior state.

It should not be adopted for external world. There it should not be construed that whatever state we are in is the superior state.

Q : Whatever happens to a man, has it all been pre-destined in the Universe, or is it directed by his intellect?

Sri : We have already seen in this regard. We have got option to perform action. Only when there is option or freedom, only then karma can accrue. If everything is God's performance, we don't have any karma at all. When there is

a concept of karma, then it means that there is scope for us to perform on our own accord. We are solely responsible for our own actions.

Q : Is it alright to define living methods and concepts and live according to them? Or is it incorrect?

Sri : As far as external living is concerned, to live with disciplined limits and value based systems is only appropriate. Only when we take it towards inner realms, it turns into a war field.

In fact, we have to reach a regular state with regard to both inner and outer realms.

But to reach the external propriety state, efforts are required. As regards the inner realms, only the efforts are the stumbling blocks in reaching the appropriate state. If we battle to set right the inner realm, it would deteriorate further. If we don't take any effort and leave it on its own course, it would set itself right.

Q : What should we do when anger or worry arise? What should we adopt?

Sri : We get either anger or worry. When it so arrives, along with it a sense of pleasure too arrives with it. They come spontaneously. We have to observe whether we bring

them or whether they automatically arrive. We find that joy, sorrow, pleasure, fear occur to us. We have to observe whether they spontaneously spring on their own. Let us assume that you are acting in a movie. You have to act as if you are getting angry or sorrowful.

Here you are generating such feelings. You are producing them. Now in your practical life, you get varieties of feelings. Sorrow, anger, fear, lust, etc. such varieties of feelings occur to you. Are you generating them? Or else, are they arriving themselves? They arrive on their own. You are only falsely presuming those which have spontaneously sprung as the ones as if you have brought them voluntarily. If you have brought them, only then they can remain under your control. In a movie, they ask you to act as if you are weeping. If they tell you stop it, you can stop. But when the feeling has arrived spontaneously, how can it be under your control? If we take it that they have arrived on their own, we don't have the responsibility to set them right. Even if we try to remove them, they would only deceive us and come after us.

Q : A Gnani came to a town. When asked what he would eat, he told that he wanted Biriyani. Before the devotees could bring Biriyani, he went into meditation. When he

opened his eyes, Biriyani was there. Devotees told him to eat.

The Gnani also touched the Biriyani again and again and told, “Hey, eat! Hey, eat!”, so saying, he returned it to the devotees.

When the devotees asked, he replied, “My mind only asked for the Biriyani. I told it to eat. Mind couldn’t eat. Eating act is body-related; not mind-related”.

Does this story apply to you? Do you advocate similar view?

Sri : There is a saying, “Don’t go wherever mind goes”. Our mind has a quality always to play double-games. Our mind alone brings in problems. Thereafter, that itself adamantly wants to resolve them. This is what is meant by ‘pinching the baby and rocking the cradle too’.

Just because the mind functions on duality, there is continuity of problems. It would be wise to understand the cunning plays of the mind. Armed with the intellectual functioning, the double playing mind needs to be completely abandoned. When the mind is abandoned, the problems brought in by the mind also tend to disappear.

Q : How to erase the recordings created in the mind?

Sri : Such a view is being advocated. But it is not possible to erase such recordings. Even if recordings are erased, new recordings will arrive.

Q : It is said that if we remain in a state devoid of likes and dislikes, new recordings won't be formed. What to do with the earlier recordings?

Sri : Even though there might be a recording in you, it is not necessary there should be an adverse impact on account of the same.

Q : When the circumstances so warrant, such recordings may surface and entangle us into problems?

Sri : Such an approach hinted by you is also in vogue. It is also told, "We have to get out of mental recordings; get out of samskaras; get rid of conditionings, etc."

But my view is that there is no need for us to get out of any such things.

Q : What is your approach then?

Sri : There are several types of recordings in your mind. Your nature is nothing but a sum total of your mental recordings. At a given point of situation, feelings emanate from out of those recordings. This happens without your knowing. According to the necessity of the circumstances, such surfacing occurs on its own accord.

Only thereafter, we ourselves adopt those feelings. We either decide whether we need those feelings or we don't need them and then adopt them as our feelings. If we don't need, we treat them as negative and if we need, we adopt them as positive ones.

Just because we show interest on the emanating feelings, they get strengthened. Otherwise, all feelings fade away in the same way as they had arrived spontaneously.

There is no mistake in your nature, recording or in the problem. They spontaneously arrive and leave automatically. To remove the entire recordings is like 'amnesia', i.e., to cripple us. It's not required.

Q : Aren't our thoughts considered as hindrance to pass to a state of 'mind transcended samadhi'?

Sri : Even in that it is stated that mind should function without wavering waves, but not stipulated that there should be nothing by erasing all the recordings. Recordings are bound to be there. They are advocating only a non-wavering stature.

Only in this manner the training to keep mind in a still state en-route to Samadhi is imparted. In that Samadhi state, the mind is in a still state. As soon as the Samadhi is disengaged, again the mind starts wavering. From all

recordings, feelings are bound to surface. There is no problem with regard to the recordings. It is solely in our hands whether to empower them or to disengage them. Reaction according to the circumstances is bound to emanate spontaneously. When we discriminate ‘wanted’ or ‘unwanted’, that Reaction gets strengthened. Or even by fighting against the nature also, the nature becomes stronger. Even by trying to retain the nature, it gets fortified.

Q : Then how else, is it possible to get out of the thought waves?

Sri : Even the need to escape from thought waves is required only for those interested in involving in Dhyan, Samadhi, etc. It is enough if we don’t give any importance to thought waves; then we would reach a state beyond their reach. Have you seen those taking bath in the sea? If you resist the sea wave, it would bundle you out. Without resisting it, if you just bend down, it would smoothly pass away above your head. You can take bath peacefully from where you are. Even tall waves would come. We can stand where we are without moving and take bath. It is enough if we bend down beneath the wave. Mental wavering is not a problem at all. We should only stop fighting against it. If it is left on its own course, automatically it restores its peaceful state.



15

Enlightenment and Liberation

Q : What is the difference between your explanation and that of others for the question, “What is meant by Gnana?”

Sri : Gnana is said to be enlightenment. It appears to be some sort of a state. In my view, Gnana is only a perspective with clarity. It's only a crystal-clear understanding of our mental functioning. By so understanding, there is an effect in us. We call such effect as Liberation. Our scriptures refer to this as ‘Mukthi State’. As a result, the mind which was hitherto functioning with problems, transforms itself to a state of functioning devoid of problems.

Some treat Gnana as an Extra-ordinary intellectual state. It is narrated that he would know so much, whatever a common man wouldn't know and would be endowed with a power to predict all the happenings in the three tenses. That type of Gnana is different; the Gnana advocated by us is

distinct. Those gifts are derived through strenuous practices and penances by way of extra-ordinary powers.

Q : Only if whatever that remains in the mind is destroyed, we can attain Gnana?

Sri : For the Gnana, Liberation, etc., proclaimed by us, there is no need to destroy any recordings in the mind. Whatever that remains can remain as it is.

Q : It is enough if we get release from the controlling and dominating mind?

Sri : Yes. We tend to fight against ourselves. We fight against our own nature. We call the state of acquiescence with ourselves as realization or Gnana.

The qualities that are imbibed in us, tend to manifest according to the respective circumstances. If we don't adopt and catch them, but leave them on their own course, the manifestations out of those qualities would lose their strength.

We cannot accomplish anything in our life without our natural qualities. They only help us in our life. By nature of coming to our rescue, it is only wrong on our part to adopt and force them. If there are no recordings or samskaras, we would tend to remain as intellectually immature child. We would be incapable of accomplishing any action.

Q : Our traits tend to drag us on their paths?

Sri : It superficially appears so. But in fact it doesn't happen that way. Only when we whole-heartedly accept those feelings as our own and adopt them, they drag us along.

Q : Life and death are only common. But when someone close to us die, it brings immense sorrow to us? What is the reason?

Sri : Gnana and Gnani – we have an imagination on them! We have a mental portrait of a still state, a smiling embodiment of a Gnani, etc. When a relative dies, it creates a painful effect in the mind. It is a reality. It happens unconsciously.

Q : Such an arrival, should we ensure , that it comes in that manner?

Sri : We don't have any responsibility there. Anything coming on its own course and leaving in the same manner, alone is a proper state.

Q : For all feelings, is there a single formula alone?

Sri : Yes, there is only one formula.

Q : We don't like violence. But our opponent indulges in violence. Should we tolerate it? Or should we oppose it?

Sri : There are two types of functionalities in us. One is Action. Another is Reaction. Reaction is unconsciously created feelings and experiences in our mind. Action is something performed by us willfully; it is consciously executed by us. If we do something opposing our Reaction, that Reaction gets strengthened. Action is something either done by us or by someone else. We have got to face it. Only by getting angry in turn alone could set right the situation, we have to behave that way only. We have to face the situation the way an intelligent one would handle it. This is an external affair. Therefore the rules and regulations applicable to external affairs alone should be adopted here.

Q : It is said that we should ensure that anger shouldn't be allowed to come?

Sri : Anger erupts unconsciously. When we indulge in some types of Dhyanas, we would be in rare mental state. In that state, even if angry circumstances arise, we won't get angry. It's on account of the impact of the dhyana experience. But we cannot make the state a permanent one. As soon as we come out of the state, all our feelings would impact us easily.

Further, when anger erupts, we don't do meditation; can't do it. Only in times when anger is not there, we indulge in dhyana efforts. When we leave them on their own course, in due course our inferior qualities lose their strength on their own accord.

Q : Negative happenings affect a person easily. At this stage, how to safeguard our Gnana?

Sri : According to psychologists, our 'survival instinct' naturally protecting us plays a predominant role. The hedonistic tendency (pleasure seeking nature) comes only after the feeling of security. Only after getting the necessary basic security, we would begin to search for pleasures.

As far as we are concerned, there is no policy that our mental functioning should be in this manner or should not be in that fashion, etc. ; there is no formula. There is no mistake in the feelings arriving and leaving automatically according to nature. It is enough if we don't adopt them.

For external affairs, we can adopt them. With a view to regulate inner realms, we need not adopt anything. This is our entire approach. This gives the necessary fruits to us spontaneously.

There are several pending assignments on our hands. We are sitting lazy rather than working on them. Then

suddenly a tension pervades us that we may incur loss in the event of not completing our tasks. We can adopt the tension in our favor and finish off those assignments.

In case, without any such assignments, without any target, in the absence of any need, such a tension arises, we can just ignore the same. It would arrive on its own, lose its strength and pale off automatically.

Q : Is a ‘state of nothingness’ a complete state? Sky alone is everything; and is also a nothingness!

Sri : Nothingness is a non-existent one. There is nothing like that. It is created out of our imagination. Every second we are experiencing something. A river is running peacefully. A swirl is formed therein; it is equivalent to our catching hold of our experience. In the event of our not catching hold of our feelings and experiences that occur to us, they flow away like river stream; they run smoothly like a river with out any swirls Instead of using the word ‘nothingness’, it would be appropriate to indicate a ‘state where in everything is moving spontaneously’.

‘Uncontaminated child state’ is not an independent state. It’s only a state wherein nothing is caught hold of, but allowed to pass off.

Q : Can it be said that such a state can't even be approached?

Sri : We are just telling that such a state is not there at all. There is no state which can be permanent. We are in a dynamic world. Entire universe is said to be in motion. When we are in swirling conditions, we tend to come to a state of steadfastness; we tend to underline a state of uniqueness; If there is no swirl, it submerges in the entire water stream. Though we are part of the entire water stream, we are retaining our individuality as a swirl. Water stream, in its entirety, being the whole function, gaining importance, the swirl, viz., individual part process, loses its importance. When the individual function loses its importance, the whole function gains value and importance.

Nothingness loses its conceptual state itself; it doesn't signify a void devoid of anything. We lose our individuality.

Q : We lose our state of existence?

Sri : Instead of 'state of existence', we lose our 'individuality'. Only our individuality is responsible for duality. As the swirl is formed temporarily according to necessity, individuality is also a momentary status. We have imagined a state of 'swirl-less' one. The 'swirl state' and

‘state of individuality’ are quite essential. In the absence of individuality, the whole world would come to a standstill. If the mind doesn’t catch hold of something and engage in activities, no sector can function. If we keep our goals at ‘wave-less ocean’, etc., we can’t live like that at all. It is feasible perhaps only for Samadhi state; or else in a state of deep sleep.

Q : I am learning from a Guru. Now I am living with my family. Shortly I am planning to leave my family.

Sri : In general, we keep some sort of stubbornness as our life pattern. We should be like this; never like that; they are all obstinate natures only. As it would be obstinacy to insist staying with family, so also resist staying with them. To live casually with whatever is there would be appropriate; simple living is correct. Only adamancy brings in all problems. Your stubbornness has brought in all the problems. If you live adamantly away from your family, at your later life, it would dawn on you that such separation itself was indeed incorrect. If stubbornness is not there in us, there is no nature at all for us. Only so long as your individuality is upheld, a thought figures that the world is functioning either favourably or unfavourably. As long as there is something for you to attain or abandon, you tend to give importance for a unique quality

or obstinacy. A state without stubbornness is your inborn state; natural state.

Q : Is prarabdha Karma our nature?

Sri : Yes. For the present, prarabdha alone forms as our nature. Prarabdha alone has been brought in by us for our actions. Through our activities, we gain new experiences, new qualities as fresh additions.

Q : Is it our only duty not to accumulate ‘aagamiya’?
- New Karma ?

Sri : ‘Aagamiya’, ‘Prarabdha’, etc all of them lose their strength. When there is a state, wherein we don’t insist ‘I want this’ or ‘I don’t want that’ adamantly, aagamiya and prarabdha remain in dormant conditions. Everything turns into liquid state and flows away smoothly. Otherwise, we take everything into a frozen – solidified state. When everything functions and runs on a flow of ‘pravagam’ (stream), there is no damage even out of bad qualities also. At that stage, even our prarabdha comes to our rescue. We can never live just by remaining as a child. Life would be possible only if there is some sort of stock in our hands. Our nature, prarabdha, etc. are all indeed essential. In the absence of confrontation, fresh karmas don’t accumulate. Aagamiya is not generated.

Q : It is told that for a detached mentality, Brahmacharya is essential?

Sri : Nothing is essential. Only the stubbornness is the problem.

Q : It is said that only through Brahmacharya, isolated ‘ego’ can be separated from individuality and one can reach living in a witness state.

Sri : There is nothing as isolated ego separated from individuality. There is an ego without any individuality in everyone. We refer to it as uncontaminated / innocent state.

Q : Can we take the entire universe as ego?

Sri : Even if we take it that way, it would only be an intelligent discovery; only a resolution. It is not required.

Q : Are there Previous and next births?

Sri : It seems to be there. Liberated ones, if they need, can take birth. There won’t be a compulsion to take birth.



16**Experiences' Monotony - Path to Freedom?**

Q : I have plenty of obstinate nature. If someone scolds me, it troubles me for a long time. I don't know how to retrieve out of my adamancy.

Sri : Whether we get stubbornness or any other type of feelings; only when we ourselves cherish and decide to be adamant, only then it affects us. If we are adamant unknowingly, the moment we realize it, it loses its force. Wrongful feelings or habits that occur to you unconsciously have to be observed. Because the moment you discover them, they would cease to exist. When we act desirously, it gets life to it. Even to think that it should not arrive, amounts to giving life to it.

Q : If someone is keenly interested in eating, in due course he gets fed up with it. Another is interested in

dressing varieties of clothes; after passage of time, tedium sets in and significance is reduced. In this manner, through experiencing enjoyments, indeed possibilities of getting out of them do open up.

Sri : Here if we look at the predominant aspect, it would be ‘pleasurable enjoyment’ only. Only the pleasure seeking mentality plays pivotal role. Let us assume someone shows keen interest on coffee and drinks coffee one after another. While drinking the first cup, it would taste very well and give him enjoyment.

As the row of cups proceeds, the happiness goes on reducing. If it crosses a limit, perhaps he may get an aversion towards coffee too. Hence, he changes his choice. He leaves coffee and goes for tea. Only the substance change, but not his pleasure-seeking trend. As the pleasure in coffee has reduced, he switches over to tea seeking pleasure therein. He doesn’t leave pleasure towards pain. The pleasure-seeking trend remains as it is. The root point is only the pleasure-enjoyment.

Q : Straight away if we advocate ‘Don’t go after pleasure’, doesn’t it amount to something like ‘death’?

Sri : All pleasure sensations tend to make us dizzy. Only the sorrows create a thought to come out of the

feelings. Pleasure never creates a sense towards liberation. When there is happiness, it doesn't feel like modifying it or getting out of it. If we keep going like this perhaps problem may accrue to us; in that event fear may set in; but a goal to get out of pleasure won't emerge naturally. There is no need to tell anyone to separate from sorrow. It's a state not palatable to us. As there is a sense of pain in it, unknowingly we would desire to get out of it. In pleasure, there is no saturation point.

All saturation points are related to objects. Man may change objects. But the pleasure-seeking tendency would only continue. Even the sense of caution to be careful in pleasure-seeking nature, is also produced in us only by the sorrow. As the other side of the pleasure is sorrow, if we go searching for pleasure, it would end up only in sorrow. If we move a pendulum on one direction, it would move towards the other side. If we practice staying in A.C. room, we won't be able to bear even normal sun-heat. The neutral state is the appropriate one. To come over there, only sorrow helps us. To the extent we lean towards pleasure, to that extend it brings in sorrow. Only providing sorrow would be the help which pleasure can be considered to be doing to us.

Q : You are telling, ‘To attain Gnana is simple; easy’. Only if we earn toiling hard, we can understand the value of money. Similarly if we attain Gnana through various types of strenuous efforts, then only its rarity would be realized.

Sri : Though we told that attaining Gnana is a simple process, only those who have tried out many types of efforts come to us. Only those, who have a sincere craving that they are still unable to find out the ultimate destination, can absorb what we are advocating easily. In case, at the initial stage of entry into the spiritual arena itself, if you get only my views, only by taking it you can't reach this state so easily. Fervor is very important.

Generally, the word ‘Gnana’ is ascribed by two types of meanings. Gnana is usually signified and mostly understood as ‘absolute wisdom’. Gnana is denoted as an enlightened intellectual state wherein whatever has to be learnt has been learnt in full. This is what everyone stands to understand from the word in general.

But what we advocate is in a different meaning. As far as we are concerned Gnana signifies realizing the incapability of our mind and intellect. There is a limit for our mind or intellect. It can perform only within that. It can neither realize nor attain anything beyond that. To realize

the limit of our intellect, the incapacity of our intellect is Gnana, in our opinion.

But we completely realize our incapability. We understand that alone beyond any doubt. So long as we were considering that ‘we can’, we were going on trying and breaking our head. Upon our realizing whole-heartedly that ‘we can’t’, all our efforts lose their stream and come to a grinding halt.

Just because our intellect has abandoned effort, it doesn’t mean that intellect is not there. Even after that, our intellect / our mind continue to function. In that stage, our intellect transforms into a different dimension. That change is not a change brought out by us. It happens automatically. If you apply sudden brake on a fast-moving vehicle, either the vehicle would turn turtle sideways or turn upside down. Some sort of change would happen. When we were engaged in such vigorous efforts, upon realizing our incapability, our mind tends to turn in someway or the other. We don’t turn it. This change happens spontaneously. This change is not on account of efforts; but the change is due to abandoning of efforts. Even if we make efforts in such a way, it won’t happen. Our part of the responsibility is over with understanding our incapability.

Q : How does ‘surrender’ fit in here?

Sri : When we take it that all actions are performed by God, we tend to have no responsibility whatsoever. At a stage where God is solely responsible for everything, we don’t just lie down and sleep without doing anything. We do engage in performing actions. But we don’t take ‘doership’ or ‘ownership’ for any action. Even at that stage also all the actions get complete freedom.



How to abandon Efforts?

Q : How to abandon efforts?

Sri : ‘We should leave efforts’ is not an aim. If we keep any target to attain, its efforts too emerge in our unawares. We should discover that there is nothing to attain. At the stage that it is explicit ‘there is nothing to attain’, efforts would also cease automatically.

Q : You have taken efforts for forty year and discovered. You please guide us. What you have attained in forty years, we may get opportunity to attain in four years.

Sri : Now you have converted your language in a different manner, and kept as if there is some target to attain.

Our mind would at all times, showing something or the other, induce us to attain it. If we advise it to remain quiet which would be appropriate; it would start asking, “What should I do to keep quiet?” In case we respond “To remain

with out doing anything”, it may again ask, “What should I do to remain without doing anything?”

The language of our mind itself is structured in such a manner to attain and for that purpose to perform something or the other. Our mind, in it’s unawares, generates something or the other to attain

If there is no functioning to ‘attain’, the concept of ‘ego’ would also be a non-entity. Based upon the ‘attainment’ aspect only, the ‘ego’ functioning is alive.

For its existence, it tends to produce something to ‘attain’. Even if there is ‘nothing to attain’, it would ask, ‘what should I do for not to attain?’’. So saying something or the other, it would deceive itself. In fact we have to discover that there is nothing to attain indeed.

Q : Is there no superior state worthy of attaining?

Sri : In Chennai, a friend asked, “*What we stipulate as a superior state, that state cannot be an ordinary state like this one ‘no need to attain any stage’.* Shouldn’t it be a different state altogether? Shouldn’t it be a different experience stage completely? Such is what my mind keeps saying. If I had come to a stage, only if it is a stupendous stage, I would be getting a feeling of complete satisfaction. Shouldn’t I keep getting a sense that I am in

a good state?"" He was asking about it in this manner. But he wasn't a common man. He has scholarly education and business background. He possesses multifarious spiritual experiences.

If we look at a point when we get satisfaction, it would be only when we derive bodily, sensually, mentally a sort of satiation, we would feel it as contentment. Only when such a feature is in operation, we get a thinking that it is enough and nothing else is required.

In reality if we presume to have attained such a state, it would turn out to be a big battle even just to retain it. Later, that itself would bring in many types of problems.

But unknowingly, our mind imagines such a state and searches for it. That too we have an expectation that such a state should remain permanently. If it remains so, it could only be a frozen state. But, what we advocate is not certainly a frozen state. To go through a single experience is contrary to truth. There is no such experience at all.

But we imagine ourselves of such a permanent experience and think that if we reach such a state all our problems would be resolved. Such an imagination is only wrong.

There is no state of experience equivalent to perennially satisfy our mind, body and feelings. Even all our expected states of experiences may fructify through our strenuous exercises. But even the superior state of experience would also bring in a sense of monotony in course of time. Therefore any state that would give a permanent satisfaction doesn't exist in reality.

Some may get varieties of blissful experiences. I too have crossed through such experiences to present state. Sometimes blissful experiences occur from hair to nail. But when they tend to prolong, even our body will not be able to withstand them. In the event of staying with that experience further, our physical health would also be impaired.

But when that experience starts, we tend to think, "Oh, this experience is so high and satisfying; how nice it would be if we stick to it for ever!" But, if we keep that experience beyond measure, it would bring in physical ailments.

Pleading 'Ultimate State', 'Ultimate Object' Experience, etc., if we adopt something, it amounts to cheating ourselves. We may get some expected experience too. But only after attaining it, it would be known that it is not worthy experience at all.

Till such time we keep expecting such a state, our search won't stop. Only if search stops, it would mean that we have attained what have to really attain.

If we keep searching something, we would tend to discard everything other than that. In the event of nothing to search so, there won't be anything to choose from. We choose objects and experiences depending only upon our search. When there is a state of no search, there is no such state of choice too.

In that stage, whatever experiences that occur in your unawares, we tend to be with them. Though we stay with any experience, that experience turns into an automatic experience. We can't catch hold of any experience. Whether it is a good experience or an unwanted one, we can't seize anything.

Some used to tell, 'I find anger as highly problematic. I get angry very easily'. I used to tell them in lighter vein, "Sir, you get angry very easily. It's difficult to control anger; but getting angry is easy for you. OK, from today morning to evening please be angry and show it; let us see; if we tell so, what will you do?"

We presume that such feelings can be brought under our control. But 'no feeling is under our control', which will be known only after trying to control that feeling.

There is no position as conclusive state. Only if there is anything as culminating state, we can search for it; we can take efforts for it. We are referring to as Gnana, the discovery of the truth that there is no place as attaining destination.

When we don't search for anything, whatever happens spontaneously, they all tend to flow in a 'pravagam' (river stream) without any stumbling block.

Q : We live in an economic society. Our search is an essential one. Though we don't search for ourselves, we have to necessarily search for our children.

Sri : Search for worldly life is different; searching mental experiences is altogether different. We have to necessarily search for worldly affairs. All efforts have got to be put in. If we search to attain some sort of mental experience, your search would never be fulfilled. It would tend to be a pursuit of mirage water- source. To carry out worldly affairs effectively, you can utilize your mind and mental feelings. But to regulate your mental feelings, resorting to the help of mind is indeed wrong. Mentally there is no permanent state at all. To take such a permanent state as an excellent state is indeed fallacy. Even mental search, if it happens in your unawares, is not erroneous. But we should not willfully and desirously search for anything. Any unconscious search would cease on its own.

Q : While taking efforts for worldly needs, it is but natural that in the mind also its impact and efforts do reflect?

Sri : It would reflect so. It should make such impacts. If it moves in such manner only, you would be able to carry out your external affairs properly.

Q : Because of this, our mind unnecessarily wavers and loses sanity at times?

Sri : First your mind moved for worldly affairs and tried to regulate them. It was a necessary movement; essential effort.

Now you have come to the next level. You say that your mind wavers unnecessarily. Thus, a thought arises that we have to keep our mind in peace without mental waves. This is the mistake. To confront that our mind should function in this way; or should not operate in that way, etc. are wrong. Physically - externally we have to correct something; but psychologically we need not to do anything.



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1. Don't Delay Enlightenment
2. Smash Your Sorrows
3. Give up Meditation ! Get Enlightenment !
4. Divine You
5. Renounce God ! Be God !
6. Absolute Reality
7. Karma ? (Fate ?)
8. Secrets of Enlightenment

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