



LIVE LIKE A LOTUS LEAF ON WATER



HER HOLINESS SRI SATHGURU
SWAMI GNANANANDA SARASVATHI

The soul will evolve. You may say, “well I am not interested in spiritual life, I don’t want to lead a spiritual life, I don’t want spiritual evolution – you may say all this, but your saying that is not of any use, because the soul is programmed to evolve, there is no other reason, no other reason, understand that. We get born into this world of karma – this world is the karma bhoomi, India especially is the punya bhoomi. To be born in India, you must have a purva janma punyam.



LIVE LIKE A LOTUS LEAF ON WATER

Three discourses - large volume

- Renunciation can be attained at home
- God asks for nothing - just Saranagathi
- You can't go to college straightaway - one step at a time

Few words before...

Since the middle of the nineteenth century, most people have been convinced of the ideas of evolution and the survival of the fittest. Somehow humankind has also been convinced that the human being is the last word in evolution. Possibly this is the influence of the Semitic ideas of man being created in the image of God.

The Hindu religious tradition however has always been convinced that man is not the last world in creation and that evolution is an unending progress. On the micro level there are the four asrams, Brahmacharya, Grahastha, Vanaprastha and Sanyasa and on the macro level we see the fourteen worlds people by asuras, devas, kimpurushas etc.

The Hindu religious tradition also believes that all beings are by nature eternal and omniscient and are

covered by ignorance, which can be destroyed only by the light of Divine Knowledge. For this “the desires that dwell in the heart” have to be destroyed, for desire is the cause, the nature and the result of ignorance.

The Upanishad says:

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal and he attains Brahman even here.

When here (in this world itself) all the knots of the heart are rent asunder, then the mortal becomes immortal – thus is the teaching (of the Veda).

(Katha Upanishad VI 15-16)

Thus the Hindu tradition teaches of a progress that lies beyond the human state by constantly refining the human mind. To reach the higher levels, we must leave the lower. This is called Sanyasa. Sanyasa is not merely the wearing of the ochre robes; it is an inner realization. When a sportsman follows a strict diet and does not eat anything he likes so as to be in training, he is practicing Sanyasa. When a young upwardly mobile professional does not go to the club or meet his friends but concentrates on his work in the office, he is also practicing Sanyasa.

But the difference is that while all these forms of renunciation are hazy in their goals, the goal of the sanyasin is clearly defined. Their goals may cease to be attractive after a few years and may be discarded but the sanyasin's lasts forever. Because he is not chasing a mirage but the Reality. The levels of Sanyasa vary to the extent of knowledge that accompanies them and

the effects it has on the human character.

Sri Sathguru in these discourses tells us of Sanyasa of how it may be attained in the world and that it is not necessary to retire to the forests in order to attain it. The process is gradual, says Sri Sathguru, first we began to slowly understand the transience of worldly pleasures; then we start thinking about them and separating the grain from the chaff. Then we get Vairagya and we may still be in worldly life but the old zest is not there. Then the love and devotion for God overpowers the devotee and he or she feels that the pleasures of the world are nothing compared with the service of God. The devotee may still be in the world but his heart is not in the world and he or she lives like a lotus leaf in the water. Sri Sathguru's teaching in the chapters. The evolution of the Soul and The Need for Detachment are a wonderful commentary on the Mundaka

Upanishad mantra.

Those aspirants who having purified their intellects with the yoga of sanyasa know and understand directly the true import of the vedantic knowledge,

(Mundaka III.2.6.)

Sri Sathguru's words which were described as incandescent by a first time listener, carry so much power because it is born of Her own experience as a householder, a vaanaprastha and a sanyasin. Though Sri Sathguru lived within the four walls of Her house as a householder yet she was able to follow all the sastric rules because they appealed to Her asectic nature. Every one of the instructions given by Her to Her devotees have been practiced by Her in Her life and it is because She knows their efficacy that She has suggested them to us.

The discourses contained in this book delivered by Sri Sathguru on the occasions of the twenty fifth and twenty eight anniversaries of Her Sanyasa Ashrama Svikarana show clearly that when the knowledge of a realized Sthithaprajna is combined with the compassion of a Jagathguru, then the words spoken by such a being acquire a sense of power, strength and authority that cannot but change the destiny of a sincere seeker.

May these teachings of Sri Sathguru which make the difficult path of renunciation easy to understand for even a beginner in spiritual life inspire us to reach the heights which have been set as our Goal!

Swami Shrihariprasad

Sri Sathguru Jayanthi

7th August 2003

Lecture given by Sri Sathguru on the occasion of Sri Sathguru's 24th Sanyasa Ashrama Svikarana Dinam Celebrations, 25.5.1999

Discourse 1

Renunciation can be attained at home

Narayana, Narayana, Narayana!

The subject today is a very strange subject to talk about to householders – I am talking about Sanyasa Ashrama. People think that Sanyasa is something very rare – of course it is very rare. But they think it is something different from what human beings as usual do – that is not so. It is the evolution of the soul. When the soul starts on its journey, it starts in the beginning with a lot of the lower nature – kama (desire), krodha (anger), lobha (greed) mada (pride), moha (delusion), matsarya (jealousy), raga (liking), dvesha (aversion), bhaya (fear), all these things.

It is filled with the lower nature and a little of the higher nature, that's all. Now as the soul progress in life, it has to overcome this lower nature and the higher nature must become stronger and stronger. This is sometimes done in many, many births. That is what we call Prarabdha karma. When people are born; they come with this record of good and bad actions. That's why we sometimes find very good people suffering. Extremely good people, sometimes you find them suffering and you wonder what's the use of being good – “Look, what has happened to them?”

That's the wrong way of thinking and there is no logic in it, because only if you were to understand the reason behind all these things, then alone would you be qualified to talk about them. Otherwise you are not qualified to pass your judgment just like that, so impertinently, I should say, on god or destiny. That is not so. Every person is

born with his own blueprint, which is his or her Prarabdha karma. That is the past papam and punyam that you have done in the past birth. You have come here to work this out. As you go on working out, you will find that you are becoming better in character, better in spirit and more purified – of all the lower nature and all evil inside you. As you go on getting purified, slowly, after many births, (don't think it will happen in one birth, it takes many births to come to that level,) you will find a little change, a little difference in you.

The cause of suffering

A person has done a lot of bad karma in his past birth and a lot of good karma also. You find that he goes along a smooth road for some time then suddenly something happens, breaks him all together – this is something which has to happen – there is no other way of working it out. Remember that in your past birth, you

would have caused some problem or sorrow or agony to somebody – so that has to come back to you. That person to whom you did it was also God’s child – you forget that. In your anger or in your emotion, you thought you were right and hurt somebody else. Now that comes back to you – this is the papam and punyam that you were born with, or Prarabdha karma – that’s all. In the case of very great souls, who have done a lot of punyam, they have got very little papam, also, or maybe some of them may have a little more than usual, then what happens is you will find that in that life, it is accelerated so that they finish it very soon. You will find a lot of suffering imposed on such people – you will find that in the life of the great saints of the world. You can’t understand why they suffer so much. It is not their own entire making; for instance Ramakrishna died of cancer; Ramana Maharshi died of cancer. It is not their own Prarabdha karma, nor is it because papam they did. It is

nothing of that sort – they did only punyam and good. Then why did it happen?

You see, in their work, there is a lot of interchange of vibrations, the saints take upon themselves the sins and papam of other people, sometimes – great sinners – they work it out on themselves. So you will find them suffering. Or in another way, it can be that they are working out their bad karma of the past birth, a little remaining, accelerated without any time for a little repose. One upon the other it follows.

Sometimes it seems so difficult to understand – but this is the truth. You must understand that God, the Almighty Supreme God (if you truly believe in Him, you won't doubt what He is doing) He does not bring trouble to us, we bring trouble on ourselves, - this must be clearly understood. We bring all the trouble upon us and then blame God for it. Look into yourself and find out where

you were wrong – how you committed that mistake and why. Once you find that out – you must be humble enough to admit your fault; otherwise there is no use. Whatever sufferings you undergo, and you brought them upon yourself, if you do not understand your mistake, and do not repeat about it, that sorrow or suffering will be repeated. Over and over again, it will be repeated till you learn your lesson. This is what we are bringing onto ourselves.

Climbing the ladder to Perfection

If we understand it once, we won't make that mistake again; a burnt child dreads the fire. So once we are burnt and we know that the fire will burn, we won't put our fingers in it anymore. So these experiences teach a person who is willing to learn. Of course everybody becomes willing to learn after many lives maybe, but there are some who are partly awakened already and if

something bad happens, they look into it, ask themselves “why did this happen”; they do self-analysis. Where was I wrong? You should not try to find out where others were wrong, try to find out where you were wrong. Your attention must be directed towards trying to perfect other people. The person who keeps on trying to perfect the other person will land up becoming the greatest sinner of the world, because he would have completely forgotten all his own faults and covered it up, and that burns within him like a volcano. So be humble enough, be practical enough, be logical enough to find out where you were wrong – note it down and resolve that you will not commit this mistake ever again. There you have made once step on the ladder of spiritual evolution. Can you see how it’s down? You make it one step – you purify yourself and you will slowly climb the steps.

Now you will find that sometimes you haven't got a Guru, for there is a time for a Guru to come in your life. The Guru doesn't come every day – that is also purva janma punyam. What type of a Guru a person gets and when is decided already. So when the time comes that the disciple is ready, then the Guru comes. Now the disciple, when is he ready – he slowly evolves, the soul evolves. It becomes better and better, becomes more and more purified; becomes more and more sattvic. Slowly, he lets go of tamo guna and rajo guna and slowly he gets established in sattva guna. But by the time, you would have reached there; you must understand that your character would have been formed in a different way, entirely different way. You would have cultivated, automatically, with or without knowing, all the qualities that are necessary; that is self-control first.

The sense and the mind must be

controlled. Otherwise you can achieve nothing. All the time, if at the drop of a hat, you get angry give into your temper and shout, give into jealousy, give into your unspeakable desires – there is no limit to desire. If you are going to give in to all this, you are never going to make any progress.

The Evolution of the Soul

The soul will evolve. You may say, “well I am not interested in spiritual life, I don’t want to lead a spiritual life, I don’t want spiritual evolution – you may say all this, but your saying that is not be any use, because the soul is programmed to evolve, there is no other reason, no other reason, understand that. We get born into this world of karma – this world is the karma bhoomi, India especially is the punya bhoomi. To be born in India, you must have a purva janma punyam. There are a lot of things going on in India, which is most unhappy, most

shameful, most degrading. But still you must understand that India is the only country in the world that has got for its ideal – renunciation.

That Ideal tells you that you must progress, the soul must progress as it goes on and on. Finally, it reaches at a high stage when it renounces the world – that is Sanyasa. The evolution of the soul going to its source. There are people who are born to guide others, to help others. It is for you to think for yourself, understand, and try to get that guidance which will help you. The soul gets more and more purified by the suffering it undergoes – that is why when you suffer, you shouldn't grumble. You shouldn't grumble, because the suffering is one way in which you purify yourself. It is part of the whole game – the game of life – the sun and rain, happiness and sorrow. You think that there is only happiness here, it's a very transient type of happiness – it doesn't last, it doesn't last.

It's like eating an ice cream, for that particular moment that taste is very nice and you are happy; but after five minutes, the taste is gone, the feeling is gone, everything is gone. Then you want to have another one. If you want to go through the experience, you have another. This is what happens to people with desire. Ninety nine per cent of the people in the world have desire. The number of people who don't have it can be counted on the fingers. So as the soul gets purified through suffering, it starts slowly gaining the control of the sense, the control of the mind – manas shuddhi, chitta shuddhi. If you have that manas shuddhi, and that chitta shuddhi, then alone can you have any contact with God. Any spiritual experience can flash on a mind, which is ready to receive it. If you're not fit to receive it, then it will go above your head, right above your head. You would not have known anything about it. So when the mind and the senses are controlled, you get

that manas shudhi that chitta shudhi. This leads on to a different type of life all together. The person himself or herself changes. You won't know – it is an inward change and when you change slowly you will start getting what's called discrimination or Vairagya. First viveka, when that viveka comes, that means discrimination – discrimination between the good and bad; right and wrong; between the real and the unreal.

What is the Real and what is the unreal? That is what is permanent and what is just transient. A human being thinks that he is happy here, he wants to live here and he does not want to go, he does not want to die, because he knows no other life and he is afraid that if he goes from her, he will be all together lost. But that's not so that's not the experience of those people who have left the world or gone before. No. It is only our ignorance that makes us feel that.

So when you have real viveka, that is, discrimination, you understand that which is permanent, that is God or the Paramatma. That is permanent, eternal, that never dies and we learn to relate to that – not to the transient world of maya. Now slowly you will find that soul is more and more getting evolved.

Finally, it lives in the stage of Viveka for a very long time. It understands, works it out for some time, then there's a backlash, it goes back to the old stage. It's afraid to make any progress, goes back to the old stage and say I'd better stay on this old level, I'd better not make any progress – I am afraid of spiritual life.

What is Spiritual life? Spiritual life is one of which when a person lives in the spirit not in the body. You can't live eternally in the body – the body is only a vehicle for the soul. It is there to serve you as long as the soul needs to

ive in it. The minute the karma of the soul ends, the body drops, that very second it drops- it cannot stay even one second longer. The time is up and it will fall. There is no more time – that is an important thing.

So as the soul comes to that level of Viveka, it understands slowly that this Maya does not mean anything – it will not last and it is not going to bring me happiness. Where is my true home – you start thinking like that, and when you come to that level, you will slowly develop Viaragya. Gradually you start thinking differently. A person who wanted so much of luxuries in life, wanted so much of good food or good dress, or a luxurious life, you will find that person slowly drops it off – not interested, not interested anymore. “I just want to live, that’s all – these things don’t matter to me, just enough food to keep body and soul together. Some decent clothes – that’s all, for decency sake. I’ll sleep anywhere.” You come to

that level of total renunciation. This is automatic, a natural growth; it is not forced, and whether you like it or not, every soul will come to this level, if not today, tomorrow. Because that is the destiny of every soul. It has to evolve and finally reach God.

We are here sent for that – to work out bad karma and good karma. And each time that we're doing that, we must not rewind the karma – that is very important. So you call a halt to it. That is where automatically, that Saranagathi or that Sanyasa comes in, because you start working out your good and bad karma, that's all you do; you do not create further karma.

When the good comes, it makes no difference to you; when the bad comes, that also makes no difference to you, you start living a life or nishkamya karma. You are not attracted to both, whether good or bad. You are not attracted to any of the opposites. You become slowly established in God. Yet

the soul continues. That soul has somehow learnt these lessons; got viveka; got vairagya. Still there is some more time that they must spend in the world as a householder. They have to continue, whether as a householder or in the olden days, there was vanaprastha. They can continue like that till such time as the soul becomes ripe enough and like a fruit that is on the tree, when it gets fully ripe, it drops to the ground. It drops down naturally, automatically. You see the life of Buddha, he had just everything, and he was a maharaja. He had a wonderful family; and yet there was something else which was dearer to him, which came closer to him, which pulled him in that direction. And he knew that he had to answer that Call. It is not hatred of the family; it is not that he felt that he was bound by that family. It was because he felt God was higher; God was closer and God meant everything to him. As it is said, "it is not that I love Caesar less, but that I love Rome more."

And again, when somebody finally comes to that last stage and when he leaves home life, it is not as if it is a negative thing, it is not a negative at all. It is absolutely positive, absolutely positive. He feels nothing, but such a person' soul living in this world and helping others, and making such great sacrifices of himself or his family is the greatest blessing to mankind. The blessing that comes is through the sacrifices of all the great saints of the world – likes of Ramakrishna, Aurobindo, Ramana Maharshi, Swami Ramdas – so many in India we have. It is as I said “it is not as if there is less love for this world, it is greater love for God”. The Knowledge of God and the greater love for him, and the knowledge that you belong there not here.

The need for detachment

When at any time when you fell too much of attachment, you must remember that people suffer in this

world only due to too much attachment, and that too selfish attachment. When you think that that child is mine, that sense of identity and possession, “I” and “Mine”, comes into play, so you suffer. If you were to understand that child has got its own destiny – it has to work out its good and bad karma in this world – your job is to look after it, show it the way, help it, settle it in life – that’s all – no more. Showing it the way to God is the first thing, then you leave it alone. It’s got its own life, an independent life, and if you go on interfering too much, you will only alienate the children. They don’t want your interference – “please leave me alone” they are saying.

Now in olden days, we had this concept of Vanaprastha – Then there was no problem. When Dasaratha saw one gray hair on his head, he decided to crown Rama and got to the forest. In those days, it was like that. It was with this knowledge that people lived –

that's why I said that India is the only country that has Renunciation as its ideal. So people sort of took it in their stride, they liked it, and they looked upon it with great admiration and adoration. It was not as if it was something sad or a great loss or something – nothing of that sort. They felt that Grahasthaashrama was over, then vanaprastha, and then Sanyasa. They never thought that they were tied to this Grahasthaashrama life for eternity – that's not so – it is a chance for the house-holders to try and practice Nishkamyā karma – You do your duty family regardless of whether they praise you or scold you. It is just your duty and it is an offering to God. Every duty that you do – take it as a small pushpam, a flower, in your hand – do archana for God. Don't think I am doing it for my wife, for my children, my husband, my mother, father, or whomever – you're doing it for God's sake. So somebody scolds you – you don't feel anything. It's something

which you gave to God and that was your duty to do it. Devotion to duty is the highest form of the worship of God. That duty should not be given up. Doing that duty, a human being's soul evolves higher and higher. Sometimes, it is very hard in a householder's life – I understand it very much – things are very hard on a householder nowadays. Things are very hard, but you have got to grapple with it. You can't say, "I am not going to do my duty"- no, you have to do your duty. And you can evolve only through that. Finally there is no more duty for you – you have come to that highest level when God himself will say that I am pleased with you so you may leave this and come to me. That is that life – a sanyasin's life. If not today, all souls will reach that stage. But it is a question of evolution as I told you and it may take millions of births. Sankara said in Vivekachudamani it takes a million births to reach God. But that should not make us despair. Understand that if you have absolute

trust and faith and belief in God. He will answer. He will show it to you. He may not come to you straight away like that. You must understand that reason why He can't come to you – it's because you are not qualified – there are certain qualifications. In all jobs you have qualifications, haven't you? In this world, you have a need for so many qualifications for any position that you do then this is the highest, and the greatest and the mightiest position which comes to hold that much of power. Do you think you can get that position without qualifications? A purified character, a purified mind will automatically make the knowledge of God flash onto your mind. The mind is pure and clean, then it will flash – the mind should be cleansed of all impurities – all sorts of selfish attachments, all that belongs to the lower nature. As Krishna says in the Bhagavad Gita - Kama (desire), krodha (anger) and lobha (greed) – these are the three great sins and the three g

three gates to hell.

You must try to reach God as you live in the householder's life – it is a chance for you to do it. Curb all that belongs to the lower nature – try to rise higher and higher each time. It is said, “He conquers all who conquers self.” That little self you can conquer, and then you conquer everything. That self-conquest is the hardest. There are so many people who conquer nations and they become great conquerors. We in India have so much experience of them, but could they conquer themselves? That's the most important thing – they can't do that – it's such a small thing come to speak of, and yet it is the hardest thing in the world – “He conquers all who conquers self.”

The Ideal of Janaka

So it does not mean that a person reaches to this very high level should take sanyasa, go out, leave the house,

and go immediately to the forest – that is not for all; that is not for all. A person like that can live in the world, live in the world like King Janka. You remember now Janaka was – he was a great gnani, a great gnani, he attained gnana and yet he was a maharajah. So when he has reached that higher-level, the householder lives in the world, he is a sanyasin at heart. He doesn't have to leave the world. At heart he is a sanyasin – he knows it.

Just think if you're called tomorrow then you must leave the world, you're going to die, you can't say that I am not coming – you have to go, no doubt about it. Nobody asked your opinion – you have to go. Now are you ready for that? It can happen any time, any day especially in these days of accidents and things like that, you know. There are robberies and murders – these are violent days that we live in. It will be happy if you could get a peaceful death, things have come to that level

now. You should thank God for a peaceful death.

So this can come at any time – think to yourself – you gathered so many things – all the nice things in the world, you gather for yourself and keep it. Now are you going to take it when you go – it's not possible – you can't even take the body when you go? The body has to be left behind and burnt into cinders – understand that. The body that we look after so nicely, give it all the possible luxuries, polish it up nicely – and then? What happens to it? That's also burnt, just burnt, that's all – black cinders.

So you should think clearly and finally you come to the highest level – you are a sanyasin in the householder's life; you are a sanyasin. There are some who are able to take Sanyasa and go away – that's not everybody – that's very few. That type of sanyasin you will find described in the Sastras – very happy

they are. You can plant them anywhere – “the sky the roof, the grass the bed”. “And food – what chance may bring”. If chance doesn’t bring anything – he goes hungry, he’s not bothered, he doesn’t blame God, he doesn’t blame man. He is happy – he takes whatever comes – you see, that’s the last stage.

But in the home, learn to practice detachment, which is vairagya. Before that, you must have that viveka to understand that which is real and that which is unreal . So that at that moment of death, you’re prepared – perfectly prepared. There is no fear; there is no sorrow – nothing – you take it in a practical manner. And with this, I want to tell you that you must all practice ishvara smarana. All the time you must think that you are in the presence of God. He is there always inside you, outside you, in all the things that you see, in all creation He is there – even in worms, animals, birds, anything that lives, even trees – that’s why it is

called Vasudaiva Kutumbakam. He is there in all creation – you must understand this and try to be less selfish in your ways – don't gather and keep everything for yourself. The Sastras say, that ten percent of your earnings must go for charity. The Sastras says that; how many of us know this or practice it. And yet we are all Hindus.

There is nothing like the Hindu religion – nothing like it. It's the universe's most expansive religion. It can take anybody into its fold. They talk about secularism- It's a joke when they tell the Hindus that, because it is in-built into the Hindu religion, and they come and tell us – sometimes it is irritating, because Sarva Dharma Samabhava is built in to our religion. We don't need anybody else's advice to know this. It would be better, if those who don't have it practice a little tolerance towards Hinduism. A little tolerance towards Hinduism would be very good,

because they don't have it. They are coming to teach us that we must be tolerant towards them, what about them being tolerant to us?

The way to God

So in your daily life, have some time for Japa, Dhyana. Some time where you will not be called upon to do work in the house, or somebody comes in.

Early mornings is the best time. Get up in the morning, have your bath and say your prayers. Have your Ishta devam whatever you want, keep that Ishta devam and say your prayers. If you have been initiated, repeat that japa. Then sit and meditate at the feet of God, first at the feet so that you will become humble – then only you can go up. See the whole figure like that, that's not easy and it will not contribute to your reduction of your arrogance—that happens only if you mediate on the feet of God. That is why I said meditate on His feet. And then try to

meditate for say fifteen minutes, then half-an-hour and increase it more and more.

After that you should do some parayana (reading of the Scriptures) – you can read Srimad Bhagavad Gita, Bhagavatham, even Narayaniyam. Narayaneeyam is just Bhagavatam in a condensed form. And when you come out of the pooja room, keep Him in your mind always – that is Ishwara Smaranam – repeat the mantra in your mind. Whatever work you do, this must go on in the mind. It is a protection more than anything else and it leads you towards the purification of the mind also, because bad thoughts will not come to you when you think of God. You will want to climb higher and higher – try to be more charitable than what you are now. Understand charity is not only giving money or food – you must also practice mental charity. You must try to understand another person's problems – when we have problems,

we expect other people to understand it; in the same way, when other people have problems, try to understand that also. They are also human beings, they also have got feelings and they also react to these things just like us. When you are undergoing a particularly bad patch in your life, you must understand that this also will pass. As Confucius says, this also will pass. Nothing is eternal. But you must remember when happiness comes to you, you must remember that this also will pass, this also will pass. Don't think that suffering alone is going to be eternal, know that all sorrow and suffering is temporary and will pass. There's no such thing at all – everything is transient. That is the nature of the world. Transience is the nature of the world. This is what you got – you must come to understand it, instead of getting angry with it or getting despondent, depressed, or unhappy. What is the use?

And then you don't have Peace of mind. Then try to understand it – accept it.

“O God, grant me the serenity to accept the things I cannot change
Courage to change the things I can, and the wisdom to know the difference”.

Certain things are unchangeable. It takes its course. You have just got to give in to it. There is an end to everything, that's all – that alone can make you a little hopeful and relieve your suffering. But even if it is a bad thing, it has to end. Somewhere there is an end to everything. Nothing is eternal except God, except God. So in your daily life, try all this – practice prayer, meditation, and japa. And during your waking hours, how you spend them is very important. Your waking hours must be spent in the right way. Keep on repeating the

mantra or Ishwara Smaranam to do that and you will find that you don't do any harm. You do not create more papam to be worked out in another birth. In this birth itself, you must try to call a halt to the cycle of birth and death. You don't want the good; you don't want the bad – give both to God. When the results come, let Him take it. You can't say that I want the good and you take the bad – you can't tell God that. You have to hand over both. But what happens, say you do something good or somebody praises you, what happens – it gives you a little bit of happiness, a little bit of confidence, or sometimes a little arrogance also – it is better not to have it. And if you want to get out of this vicious circle of life and death – you will have to surrender to God – Saranagathi – totally surrender to Him. With absolute nishkamyā, you do your daily work, purify yourself, attain viveka, and through that viveka, attain that vairagya. And when you attain that vairagya, alone you will get peace

of mind and true happiness. True happiness does not come from money or position or health or wealth, nothing. It comes only from peace of mind and that peace of mind comes from rare vairagya. It comes from renunciation, only from that renunciation.

Renunciation of everything – think for instance, you think that they are your children, they are not your children, understand that you did not give them life; God gave them life. You did not even give life to a worm – God gave that worm its life. That way, a rat, or a cat or a dog – who gave it life – God gave it life, we didn't give it. We can kill, we can take life, but we can't give life. So understand where the limitations of a human being are and learn to be humble. Once you know your limitations, automatically, you will get that greatest of all virtues called Humanity.

You know Bhagavan Sri Krishna's two most greatest virtues were Invincibility – Yatho Krishnas, Tatho Jaya and the other one was humility. He went to wash the feet of all the rishis who came there – He didn't mind it, although He was a purnavatara, and he knew he was a purnavatara, He knew it. Yet he went to wash the feet of all the rishis – look at the humility. So if that great purnavatara can have that humility, how much more must we have. What should be our condition then? So learn to think of these points, understand it and bring it to your experience in your daily life. See it's not enough listening to it, unless you practice it, you can't get the benefits. The benefits are untold, but you must practice it to get it. And once you are able to bring it in to your life as true practice, you will find that your mind settles down; settle down to peace and happiness – peace that is not of this world, but which comes from God. Happiness and peace, they say which

passeth understanding comes from him alone. Once you live in him, then there is no problem. But all that time, that person has to suffer and suffer. But that suffering, I tell you, take it as a way and a means to purify yourself. So when you find that you doing this plead to God for help. And when you do Saranagathi and you appeal to him for help, He takes away more than half your suffering. More than half does He take. He knows you are suffering and He knows that you have surrendered to Him, and He has got, you must remember, the greatest compassion, the greatest compassion He has got, He is watching you, He will help you. But you must call Him, like Draupadi called Him, like Gajendra called Him, like Prahlada called Him; you must call Him in the same way. And He will come to us at any time when we truly want Him with all our hearts and souls, not before that.

So to live the life of a householder must

mean, as Ramakrishna has said, that the householders are the sanyasins of the world, there's no doubt about it. So you must be able to take life as it comes. Today you lose your house, you lose your money, tomorrow you don't have anything, so what are you going to do about it – pout? Cry? – that's no use. You must be able adjust yourself. That ability to adjust to any type of life must be there. You will find that perfect calmness comes from that; peace comes only from renunciation. And renunciation does not mean wearing Kaashayam and going off into the forests – understand that clearly. It can be attained at home.

So I hope that all of you have understood what I have said. Practice it in your daily life and climb higher and higher till you reached that stage when you will have absolute peace of mind, even at home. Pray to God for his greatest compassion and kindness and his love for Bhakthas. He is a Bhaktha

Vatsala. At any time, when a true devotee calls to him, He comes there to help – Such a great Bhaktha Vatsala is He! So it's for you to take advantage of this opportunity. He is there ready to help you – now you must call Him. He won't come unless he's called – that's definite and sure. So live your life in this manner understanding what you have listened to now. Try to take a few points, which you have understood, and try to practice it. And bring it into the life of others also, if you can. Show kindness, sympathy, charity towards others, and so that they also come to understand what you are doing, and that you can get the blessings and compassion of God, Shriman Narayana.

Narayana

Discourse 2

God asks for nothing – just Saranagathi

Narayana Narayana Narayana

I want to tell you today about how to live in this world without suffering or without inner suffering at least.

Though you may have outer suffering, you should not have to suffer internally, if you have come to have a certain amount of trust and faith and belief in God and that which in turn brings you in contact with Him. When you come into contact with Him, you will find that you are living as it is described in the Bhagavad Gita – like a lotus leaf in the water. Remember that you must always have certain ideas fixed in your mind and the knowledge that the life in this world today is only a journey, as short journey from one position to the end – starting to the end. The trouble is that we think we are here permanently – that is not so. And it is

like a drop on a lotus leaf, which can flow back into the water at any time. That's how life is described. These are certain things that you should know and have in your mind when you live. When you have these things fixed in your mind, it will control your emotions, your nature, whether it is the higher nature or the lower nature. It will control that and guide it towards the right, towards Dharma, because without Dharma, there is no creation.

Dharma is not something that you can forget or be casual about, because it is said:

Dharma eva hatho hanthi
Dharma rakshati rakshitah

Dharma destroys those who try to destroy those who try to destroy it; but Dharma protects those who protect it. We know this from our scriptures, from our histories; whether it is the history of India, or the history of the whole world.

It always shows – whatever you do comes back to you – this is the Law of Karma that can never be changed. If you have done something wrong, you must be ready to take the consequences. There is no use crying about it and begging God for forgiveness – because He can forgive you but He can't wipe out that deed, He can't wipe out that deed. Some part of it will always come to you – so remember these things when you live in this world.

Ananyas Chintayanto mam, yejana
paryupasthe
tesham Ntityabhi Yuktanam,
Yogaksemam Vaham Yaham

That Ananyas Chinta must be there, it is not enough if you make it a habit to pray, that is good enough, I don't say no, but that's not enough if you want to get into the higher levels of spiritual evolution. If you want to evolve spiritually, you will have to drop the

lower nature – kama, krodha, madha, moha, lobha, matsarya – all these things must go. And you must become purified. Only when you become purified, you will be qualified to have some connection with Bhagavan, not before that. Because it is not because He doesn't want to bless you, or he is holding it back – it's not that. It is because you are not qualified, you are not worthy, you are not deserving of it. When you want to get a job in this world, they say all right you want to be a doctor; then you have to pass your medical degree. That is very necessary, isn't it – a qualification. In the same way, you must have certain qualifications as you progress on the spiritual path; step by step. You can't reach there without effort, without hard work, without suffering. There must be perseverance.

Living with life's ups and downs

Everybody living in this world has suffering – there is no life which has got only sunshine. There is always sun and rain, sun and rain. So when there is rain, you must not forget that there was some sun also. You are happy when there's Sun and you're sad when there's rain – that is not the mark of a steady character, it's a childish character. You should know that this rain follows sun, it has to be like that – it is part of life. You come into the world with your prarabdha karma – that is the good and bad deeds, the vasanas inherent in you from the past life – you bring it over. That's why when you die, you don't even take the body to which you are so attached – you do so much for your body, you look after your body so much. But you can't take it with you; it's just a handful of ashes. Keep these in mind, so in your character and your behavior will towards others as well as to yourself – you will be true, you

will not do anything wrong.

You must remember all of these things – it does not matter what somebody did to you, but what you do is the thing that matters. The first feeling that you get when somebody does something wrong to you is to hit back – that is something, which must be controlled. You must remember that if you do something wrong, you will have no answer for it. If somebody else does something wrong, he will have to answer for it. You don't have to answer for his sins; neither is he going to answer for your sins. Then these are certain things that you must think about in life. When you think on these lines, when you act on these lines, your life will become slowly perfected. All the evil inside you will disappear automatically disappear. Because you will get more and more drawn to God with Bhakthi. When that Bhakthi comes, it cleanses you. That devotion to God cleanses you, that is why He has said in the Gita:

Sarva Dharman Parityajya Mamekam
Saranam Vraja
Aham Tva Sarva papebhyo, Moksa
yisyami Ma sucah

You surrender to Me, I will look after everything. But then you must not be worried about it afterwards, you shouldn't doubt Him; whether He will do it or not, that you should not doubt. I don't think any human being will take it if you doubt a human being, you think, no. Then if you doubt God, must He take it? Is He your servant, or are you His servant? These are the facts, which you have to get correct in your mind – we are God's servants, He is not our servant.

We go to a temple, you offer something, why – you want to get something out of Him, you want Him to do something for you. Is He your servant – is He there to take bribes, you give Him a small bribe, and the minimum you can. Because He will

take anything, poor fellow, He will take anything. You go and give anything there and He will take it, but you forget who He is – He is the supreme power that's ruling the universe. All creation, He rules – yet He comes down to us in this small form and he shows Himself sometimes like that to the lucky ones in that same form as Krishna. He is Shriman Narayana [here Sri Sathguru pointed to the Krishna statue kept close by], we all know it, but we forget it.

How to surrender

So when you live within the circle of Dharma, you cannot go wrong, you cannot do any wrong to anybody. So when you don't do any wrong, you will become slowly purified and you get more and more attracted towards God. And God will always be blessing you and calling you to him, calling you to join him at his feet always at Vaikuntham. You have to do only these

small few things and just surrender. But, it is easily said, isn't it. Even Mahalakshmi has said in the Lakshmi Tantra, she teaches Saranagathi to Indra, and finally She says, this is Saranagathi, which is easily said, but very hard to practice. So, it is easily said, of course, no doubt. But, then Saranagathi is not Bhakthi alone, part of it is Gnana, part is karma, part is Bhakthi. So, with that Gnana part of it, you understand the knowledge, you have the knowledge about God – whatever you have the knowledge about God – whatever you may do here, you are just a small ego showing as a soul, part of Him, which goes and joins Him eventually.

Then if you go through the karma, if you do it with nishkamyā, you will be a karma yogi. That is doing all your actions as an arpanam (offering) to God at His feet. Each action is offered as a flower at his feet. You're not expecting anything in return – that is the meaning of this nishkamyā. Any action

meaning of this nishkamyā. Any action that is done with a motive, that you do because that you want to get something in return, a selfish motive, is wasted, surely wasted. When you give somebody a present, give it with a good heart. Give it because it is right to give, give it because it pleases God. Because you want to give it in such a good frame of mind, it becomes a sattvic act. There are also rajasic and tamasic ways of giving gifts. The way of giving gifts, it is described so well in the Gita. So if you want to give anything, give it with a good heart, whether it is to people of your own status, or to the poor.

You see, you do annadanam (distribution of food) after every homam or every big sacrifice. Annadanam must be done, that is according to the sastras, annadanam must be done, that is the culmination of it. Without annadanam, there is no success or completion of any great

homam or yagna. In all the yagnas that has been done, there is always annadanam. That is why, you know, when people are beggars on the road, and they feel so hungry, when you give them a little food, they eat that and they feel happy, they feel satisfied and they feel relieved. So that feeling comes as a blessing to you – that is why you must give to the poor, or give to anybody, whatever help you can do, give to anybody, whatever help you can do, give to anybody in the world, without counting the cost. Because this come back as punya to you – this is how you add punyam, the other which you can earn is papam. You can earn both. You've got free choice, free will and the choice is there for every human being to do what he wants, God does not stop you. So keeping all this in mind, live a methodical, systematic and organized life. A time for everything, a time for prayer – a certain time for getting up in the morning, to have your bath and

prayers. Sit down there and pray with your full heart, at that moment don't think about worldly worries, about worldly things. If you've surrendered at least for those five minutes, you can surrender in bigger ways. Only then you can be able to at least attain one step towards God.

Manava Seva is Madhava Seva

They say manava seva, madhava seva, (service of man is service of God) don't they? Whenever you go and help anybody in distress, that is, you see God in him and help him. So if you keep these small thing, if you keep them in mind, understanding very well that you are not the body, even though you may think you are the body, that in reality, you are the soul. And you've been coming here so many times, hundreds of times, because of the repetition of the papa karmas, punya karmas. At least, now you must say "Henceforth at least, I will not do it. From now on at

least, I will live a clean good life, which cannot bring me back into this world again, and I must strive for moksha". Keep this in your mind and live your life with true bhakthi towards God. If you have true Bhakti, true Saranagathi. He will definitely not desert you. So I pray to God, to Shriman Narayana, that all of you must turn to Him totally in absolute surrender.

Sri Sathguru's Blessing

You are celebrating twenty five years of Sanyasa Ashrama, twenty five years but that is only after formal sanyasa. Before that, I have been spending another 20 years giving the same teaching. I only pray that whatever has been done will be received by all of you in a worthy manner and used to your own benefit. The guru doesn't benefit, it's always the sishya that benefits. So you must understand that and carry it out to the best of your strength, strength of mind, and strength of

spirituality that you have, which already something must have come to you. I think Sri Peetam people must have done something to deserve it.

So I pray that you will always remember Bhagavan Shriman Narayana and continue your life doing each act, each word that you speak, every thought that you think as an offering to God; thinking before hand so as not to do wrong. That is why India is called Punya Bhoomi, Karma Bhoomi – you have to work out your Prarabdha karma here. Everybody has to be born in India for the last birth to reach God. So, since all of you have been born here, we must make the most of it and with absolute Saranagathi, and trust, faith and belief in him, continue your prayers and continue to walk on the road to heaven, to God. He is waiting there always, He is with you now, He was with you in the past, you don't know it. And He will be with you all the time in

the future also. So with that faith
inside you, and always remembering
the few words –

Sarva Dharman Parityajya Mamekam
Saranam Vraja
Aham Tva Sarva papebhyo, Moksa
yisyami Ma sucah

Renouncing all Dharmas take refuge in
Me alone I will free you from all sin,
grieve not.

Remember that always.

And also
Ananyas Chintayanto mam,
yejana paryupasthe
tesham Nttyabhi Yuktanam,
Yogaksemam Vaham Yaham

To those who worship Me, thinking of
Me to the exclusion of everything else, I
grant them security and growth.

Place all your trust, and confidence and faith and belief in Me, not in anybody else or anything else.

So if you place your faith totally in Me, then you get the results immediately. That's what happened to Kuchela – he walked all the way to Dwaraka not thinking about his family, he had so many children, all were suffering. As he thought about Krishna and walked, walked all the way to reach Him. There also, he forgot to give Sri Krishna the message, which his wife had given him that his wife and children were suffering, he had forgot everything, he got lost in Krishna, and that is the Highest Bhakthi. That is Saranagathi, when you do that, He looks after you just as he looked after Kuchela immediately. The whole family was beautifully looked after, much more than he expected. That is what is necessary. You do your duty perfectly and correctly, and leave the rest to God. You should not worry afterwards about

it, you should be like Kuchela. He knew that the only thing he could give, a little bit of puffed rice (aval), that's all he was taking. But, see how Krishna fought for it. He wants that from Bhakta, you must remember that. Even the smallest offering is priceless for him. So you must do that type of Saranagathi, with true devotion and love of God. And do your duties, live in this world; remembering that this is only a passing show. Keep that in your mind, and do the very best you can. And I pray that God will bless you, Shriman Narayana will bless you and show you the right path, always, forever.

Narayana

This was a Lecture given by Sri Sathguru on the occasion of Sri Sathguru's 25th Sanyasa Ashrama Svikarana Dinam Celebrations

Discourse 3

You can't go to college straightaway – one step at a time

Sanyasa and the four stages of Life

Today is the celebration of Sanyasa. Generally, unless people understand the meaning of it, they will not be able to understand why Sanyasa should be celebrated. For some it would seem that Sanyasa is something, which is not to be remembered at all, something to be forgotten, because it is not something that brings happiness. This is how it appears to many people, because they cannot understand it. Actually it means the freedom that a human soul gets from bondage. The bondage that lives very strongly in all Maya. Anybody who wants to live a clean, good life, a pure life, must start it even at the Brahmacharya stage, going on to the Grahasthaashrama stage. And at the Grahasthaashrama stage itself, you should understand, that it is a Nishkamyā.

very important thing. It is not as if the Grahasthaashrama stage is something which can be forgotten, as something useless, in which people get lost in Maya. If you live that Grahasthaashrama life in the right way, then you are making progress onto the next stage. Next stage is Vanaprastha and from that is Sanyasa. It is not necessary that everybody should go through all these stages. Some people go straight from Brahmacharya to Sanyasa. Those are the rare ones. Not everyone can do it. But those who are living in the Grahasthaashrama today, what is necessary for them is true Viveka. Viveka means discriminative knowledge. And from that Viveka alone you can get Vairagya. Vairagya means renunciation. That renunciation comes when you are fit and ready for it. The soul has to develop. It has to be elevated onto the higher levels of spiritual dimension. This happens when you understand the nature of the daily life that you are living. It is not

meant only for gathering or accumulating money or possessions or just living a life of self-indulgence. It is not that. You have got to live a disciplined life. Get your mind and senses totally under control and live and do your duty to perfection as Nishkamyā.

Sri Krishna says that even He cannot be without working. Everybody has to work. Even God has to work. If Krishna – He says if He stopped working, that whole creation will end. So therefore, you cannot be without activity.

Without work or without action, nobody can live. But that action must be purified. Purified in such a way that it becomes an asset to you instead of a liability. When your actions become clean and good, it becomes purified, then you'll find that your soul itself becomes elevated and mind becomes serene and calm. And the body keeps much better health than ever before. You must learn to control your mind

and the senses. And for this it is necessary that you do prayer. That prayer is necessary. You do prayer, you do Dhyanam. That is, meditation. Calm your mind. Don't think of any other object, anything else except God. Then your mind comes under control. If you cannot control your mind, all sorts of things will come into your mind and upset you, therefore upsetting the body also, making you unhealthy, not only on the physical level, but also on the mental level. Your mental balance can also be threatened if you go on with terrible stress and uncontrollable thoughts. It is for this that you do prayer and meditation. You read the great books – you do parayanam of the great books, great scriptures of Hinduism, like Srimad Bhagavatham, Srimad Bhagavad Gita, Narayaneeyam. All these things you should read. You will find so many examples of people who have suffered and yet have gone on to the higher levels. Then you find that

and the senses. And for this it is necessary that you do prayer. That prayer is necessary. You do prayer, you do Dhyanam. That is, meditation. Calm your mind. Don't think of any other object, anything else except God. Then your mind comes under control. If you cannot control your mind, all sorts of things will come into your mind and upset you, therefore upsetting the body also, making you unhealthy, not only on the physical level, but also on the mental level. Your mental balance can also be threatened if you go on with terrible stress and uncontrollable thoughts. It is for this that you do prayer and meditation. You read the great books – you do parayanam of the great books, great scriptures of Hinduism, like Srimad Bhagavatham, Srimad Bhagavad Gita, Narayaneeyam. All these things you should read. You will find so many examples of people who have suffered and yet have gone on to the higher levels. Then you find that

'Lives of great men, all remind us,
We can make our lives sublime;
And departing, leave behind us,
Footprints on the sands of time.'

The great people who have gone before us have shown the way. Follow the same way, and you will also be established in that God-consciousness, calmness, and serenity. And so much so that other people, not only your own family, but also society, your friends and relations will also learn to follow you. For this you must live, as I told you, a very strict, disciplined life. You will find that you are able to do it with the Grace of God. You can't do it by yourself. Nobody can do anything by himself or herself. Without the blessings and Grace of God, it is just not possible. This we must understand. And live.

'Lives of great men, all remind us,
We can make our lives sublime;
And departing, leave behind us,
Footprints on the sands of time.'

The great people who have gone before us have shown the way. Follow the same way, and you will also be established in that God-consciousness, calmness, and serenity. And so much so that other people, not only your own family, but also society, your friends and relations will also learn to follow you. For this you must live, as I told you, a very strict, disciplined life. You will find that you are able to do it with the Grace of God. You can't do it by yourself. Nobody can do anything by himself or herself. Without the blessings and Grace of God, it is just not possible. This we must understand. And live.

'Many things can happen in the world – many difficulties, troubles, sorrows, - all these things. You should not let that overcome you. You should live in the world like as the Bhagavad Gita says, like a lotus leaf on the water. A lotus leaf does not get wet. Water drips onto it, it rolls down. So, untouched by whatever happens, you must do your duty to perfection. Duty must be done to perfection and to the very best of your ability. When you do that, you get a certain satisfaction that you have done your duty. The rest you leave to God because you have no control over the events that are coming – that have to come tomorrow. Today all you can do is your duty. That is all. Leave the rest to Him. This is what they call Saranagathi. It is called Surrender to God. You leave everything to Him after that. Then you should not worry. You should leave it to Him. When you say you leave it to Him means that you must truly leave it to Him. And you find, He helps you and He helps you so

much that you yourself will be shocked. But unless you put yourself forward, nothing can happen. You can't expect God to be your servant. You are His servant.

That is something that you must get straight. He is not your servant. You are His servant – understand that first. I want you to do your duty with Nishkamyā. Don't expect somebody to come running and say thanks to you for the work you did. You did it for the sake of God: for the sake of your duty. Not to get something out of it. Wherever your duty calls, go and do it; and then come away. Let the results whether they are good or bad go to Him. You don't want to reap the benefits. If you lead your life in this clean, good manner, a disciplined life – self-discipline is very necessary, whether mentally or physically – you will find that He is there with you. Discipline your life and try to remember that it is God who rules the

universe and not you. The egoism in you always tells you that you can influence the world but you can't. Be humble and understand that you are zeroes without God. Without the Divine Grace, you are zeroes. Learn to be humble and pray to Him. First for purity of mind and body and to do your duty to the perfection that He expect from you. See how much He helped the Pandavas. But they were very receptive. Remember that – receptivity is expected from you. Otherwise, He cant do anything. So, from today onwards, you start a new life. There should be a change coming over your mind and it should take you onwards. If you do not make progress, you will find that the floods of difficulties, sorrows, and all sorts of things in this world overwhelm you. Why should you do it when you can stay out of it and not get wet by that flood? Let the floods go past you; if you are in God's care you don't get wet. You are getting wet because you have no sense of the

divinity of God that can help – the power of God that can help you out and the humility is expected from you. You are so overwhelmed with your ego; your selfishness. So, there can be no help from God because, your ego is so strong. He told even the Pandavas, when the war was on – they were arguing among themselves and planning what to do.

Then He was talking and they didn't listen – it is not that they didn't want to listen – they were over excited. He said, “Then, you decide among yourselves. I am going to Dwaraka”. You understand that if you don't accept God's help, He might leave you; He is not going to give explanations. You go to a doctor and ask so many questions about the treatment that he is giving you, he will say, “Go and see somebody else”. Nobody is going to give explanations to you at every time. And can you expect it from Almighty God? You got to have complex obedience.

There was a story of how Krishna at the end of Mahabharata war at Kurukshetra – Krishna was on the chariot and Arjuna was there and He told Arjuna to jump down. The chariot was a heavenly chariot given by Indra. It was not an ordinary human-built chariot; it was a heavenly chariot given by Indra for them. So, He told Arjuna, “You jump down”. But Arjuna said, “No, You jump down first”. He said, “Krishna, you get down first”. Krishna at once thundered, “You get down at once”. Then immediately Arjuna got frightened and he jumped down. Then Krishna followed him and the whole chariot went up in flames – into ashes. See, why you should not ask God for explanations. You should have complete, unshakeable trust and faith in Him. If that is there, you will find that it works so easily for you. But unless you try and get that experience, you have no right to comment on it. Any medicine, whatever it is, if you tried it you know, whether it works or not. But

if you don't take it, then you don't have the right to speak about it.

This is all that is necessary from you. A clean good life lived in the spirit of surrender to God –

‘Yatho Dharmas Thatha Krishna,
Yatho Krishnas Thatho Jaya”

So wherever there is Krishna, there is Jaya (victory). If you leave a clean good life, you will find Krishna is on your side. It is actually the surrender, of which I have already spoken. “Ananyas Chinthayanthomam” – He says. That is, you should put absolute faith in Him and Him alone. Not in anything or anybody else. If there is a small lack of faith in that, this law will not work. You can be sure about it. You must have the qualifications to invoke the greatest and highest law – the law of surrender to Him. You must have the qualification; even if you want to do something in the world today, if you

want to get a job, they ask you for your qualifications. Is it only here, that you don't require any qualifications? This is the highest of all. A person who has reached that level can do anything; just anything. There is nothing that he can't do after that, because his ego gets merged with God; and there remains only God. There is no ego. He works as His instrument. So, to qualify yourself for this, start at once without wasting time. You can't come hundred times to be born in this world – you can't have hundred births – can you? So, you leave everything else to God and do your duty to perfection. That is what is expected from you. To do that, you must get calmness, which you can get from Japa, Dhyanam and Parayanam. Once you get to that level, you don't have to do Japa or anything; once you close your eyes to the temptations of the world you can talk with Him. But, you must come to that stage, isn't it? From kindergarten you have to go to the High School – from

there you can go to college, isn't it?
You can't go to college straightaway –
that is not possible. You can climb only
one step at a time. You must have the
patience, trust, belief and faith in God
and surrender to Him totally – Absolute
Saranagathi.

Narayana



Sri Gnana Advaita Peetam

7/15, New Giri Road,

T. Nagar, Chennai, PIN 600017

E mail: vishnufoundation@gmail.com

www.srisathguru.com