

# Abstracts from Vedas & Upanishads



Compiled from the speeches of  
*Sadguru Sri Nannagaru*



The Upanishads said, “Let noble thoughts come to us from all directions.”

- Sadguru Sri Nannagaru

# Quotes from Upanishads

The rishis proclaimed in Upanishads: "Only when God reveals us this Knowledge are we able to visualize/envise the same. God alone is the doer."

Carelessness and Dissipation  
of mind (Non concentration)  
are not tolerable.

True Bliss exists only in  
that which is the most  
gigantic ie., the Self.

God is the owner of all the wealth. Whatever you eat, consider it as His gift. Whatever you may gift others, consider it as God's gift being given back to God. Don't possess any of your interference. If you interfere it represents your ego.

Thou are That (Self). Your true nature is bodiless.

One whose very nature is existence (Self) is beyond the world, body and mind. It is beyond time and place. It is painless and sorrow less.

He is Narayana who forms the very basis of our nerves.

One who desires to  
realize Self should be  
as careful as the one  
who walks on the  
edge of a sharp razor.

If we insult others through words, they (the one who is insulted) will possess a longer life span and we will die soon (as our life span is added to theirs).

Don't utter anything that which is not beneficial.

Who stands in all beings or bodies? Who is the one who puts on/wears your bodies? Who is the one that resides within you? He is the one who resides within your Heart. It is God alone who forms the sole support for the walking dead bodies. God alone constitutes Self. God alone forms the basis of senses, mind and intellect and on whose basis they glow.

We throw away the skin of banana and eat the fruit. Similarly leave the outer body of God and experience the reality of his interior being.

It is only the Service and Sacrifice that have been insisted throughout the Upanishads.

## All pervading Brahman drives

### the entire Universe

Once Vayu deva felt very proud of his energy. Looking at his pride the all pervading Brahman withdrew His energy from Vayudeva. Then Vayudeva (the wind god) could not even move a blade of grass. Vayudeva then realized that it was not his energy but it was the energy of the *All pervading Brahman that drives the entire Universe.*

All the great traits/qualities that may exist in any person belong to the Supreme Lord.

## Control,Compassion and Charity- the essence of Upanishads

A Disciple approaches his Guru and requests him to give an instruction. The Guru replies: "Da, Daa and Da. Understand these three and try to put them into practice."

The first Da refers to Dama ie., controlling the senses and the mind. A Person devoid of sense control and mind control cannot achieve anything, not only spiritually but also materially. The true self control lies in not being disturbed even when the objects of temptation are in front of you.

The Second Daa refers to Daana ie., Charity. Every person should have the habit of giving. K.V.Ramana, the owner of a Software company is an ardent devotee of Shirdi Sai. He donated 30 crores of rupees to the Shirdi Sai Trust asking them to utilize it for service and educational purposes. The Board of Trustees expressed their gratitude towards him. Then Mr. Ramana replied: "I got this money only by the Grace of GOD. I offer him back the money that He gave me. Therefore express your gratitude towards GOD." Mr. Ramana never felt that he has done a great task. He donated 30 crores of Rupees as easily

as we would donate a banana in a betel leaf. If we crave for recognition for any of our task, it would only increase our ego. The Bible states that one should donate one tenth of his earnings.

The third Da refers to Daya ie Compassion. Don't do any task mechanically but possess Compassion within your Heart. You may help others with money, word or food; whatever it may be, do it Compassionately. Your Compassion should raise their state of Consciousness. You are a wicked person if you don't feel Compassion for the foodless and the shelter less.

Money and Compassion are not correlated. Compassion need not always be expressed in monetary terms alone.

It can also be in the form of imparting education to the illiterate or in any other form that paves the path for other's reformation.

Compassion taking the human form is represented by Gautama Buddha.

Compassion begets a transformed mind and inner reformation.

# **Brihadaranyaka Upanishad**

This is a very big Upanishad. It prescribes the methodology of Neti (Not this).

Pointing out the transitory objects as Not this, Not this, it becomes Silent when it points out the One whose very nature is Existence (Self).

# **Chandogya Upanishad**

This represents the essence of Brahma sutras.

One should be very careful in the intake of their food. The food that we eat converts into mind.

- Chandogya Upanishad

In Chandogya Upanishad, Narada asked SanathKumara: "I learnt each and every science. Still I possess sorrow. Why is it so?"

Sanathkumara replied: "You learnt all the sciences that are related only to this material world. You did not learn that science by which You will experience your true nature. Your sorrow will vanish only when you realize as to who you are. Until then sorrow is inevitable."

# Kathopanishad

Kathopanishad represents the essence of Bhagavad Gita.

Brahman/Self reveals itself only to them whom it wants to reveal. - Kathopanishad

The Kathopanishad asks who is a fool and answers thus:

“He who thinks that there is no life after death, that life is finished with the burial ground, that there is no state of immortality, and who doesn’t have the experience of awareness, who reap the fruits of one’s actions - such a person is a fool.”

In the Kathopanishad, God Yama (the God of death) tells Nachiketa: "Why do you want Self Knowledge in this tender age? You get married. I will bestow you with kingdoms, elephants and all the luxuries of life. Why do you say that you have to transcend death and attain Immortality?"

Then Nachiketa replies: "Even if you bestow me with all the above, are all these permanent? Either I may die when I still possess them or they may perish when I am still alive. I am not rejecting them out of anger. If I reject them out of anger, I will crave for them tomorrow again. I want nothing else except for Immortality."

Then God Yama said, "Nachiketa, you have transcended all the temptations that I have mentioned. Now you deserve Self Knowledge."

## **Narayanopanishad**

It is Shiva only who exists within our Heart.

- Narayanopanishad

# **Mandukyopanishad**

There is no birth for Truth and  
that which takes birth is not  
True.

- Mandukyopanishad

Slaughter the ignorance with  
the sword of Self Knowledge.  
Only then God is revealed as  
your very nature.

- Mandukyopanishad

## **Taittiriya Upanishad**

Adi Shankara liked this Upanishad very much as the relation of Guru and disciple is described in it.

If you want to give money in charity, it is better that you go to their residence and give the same rather than their coming to your house. It has to be given peacefully, being egoless, with due respect/humility and with a great doubt whether it will be accepted or not." – Taittiriya Upanishad

## **Lead us from Darkness unto Light**

Change exists for the time but not for the Truth or Brahman within our Heart. The Brahman within our Heart has no relation with birth and death, with the time, with the action, with the good and bad, with the light and darkness. It is always beyond our thoughts and notions.

Both the Jiva and Brahman exist within Heart. Jiva does the work and also experiences its fruit. Brahman neither works nor experiences the fruit thereof but remains as the witness.

Darkness implies taking birth as Jiva. Jiva is the synonym for mind or ego sense. Jiva always identifies with the Non Self (that which it is not) like the body, honour, power, money etc., and thereby leads unto darkest nights.

We need to be careful about the tendencies of Jiva for they are not true. God is Truth and Jiva is false/delusion. We have left the Truth and caught hold of the false. We have left the things and caught hold of their shadows. We should be released of those tendencies like the likes and dislikes, lust, anger etc., that form the very breath of Jiva. Our friendships are not true friendships; our

enmities are not true enmities, our jealousies are not true jealousies. It is because whomever we consider as our enemies today may become our friends tomorrow and vice-versa. This is very common in politics. All these happen in the process of time.

It is only the Jiva who calls so and so as his friend or so and so as his enemy.

It is only the Jiva who asks to love so and so person or to hate so and so person.

It is only the Jiva who brings the ups and downs.

It is only the Jiva who cries and bleeds when struck by the blows of destiny.

We identify ourselves to be Jiva and not as Brahman. Being Brahman implies Light. Being Jiva implies darkness. We have identity with the body and not with the Divinity.

Marching forward towards light from darkness implies Unison of Jiva with Brahman ie., getting rid of one's identity with the body and experiencing the Brahman as Himself, here and now, before the body is turned into ashes.

Therefore Vedamata (Mother Veda) prays: "*Oh! Lord of Lords who has none as his Lord, who is the sustainer of all and who is not sustained by anyone,*

*Shower your Grace upon us to lead us from darkness unto Light.”*

The study of scriptures, Holy Company, doing good deeds and practicing virtue/dharma is only for enabling us to *lead from darkness unto Light.*

In order to attain purity, the Upanishads have insisted upon the following two: 1) Knowledge and 2) Penance. Knowledge implies Self Knowledge. Penance implies drying out the mind and transcending the duality. As we protect both of our eyes, we need to protect our Knowledge and penance in order to transcend the ego and attain the Immortal state.

The Vedas questioned thus: You may possess crores of rupees or great authority or may have several cars and servants or all the luxuries of the world. But are they able to provide you the Bliss that you experience in your deep sleep? Even a rich man runs for a doctor when he does not sleep for a night. Such is the bliss contained in deep sleep. When the bliss in deep sleep is so wonderful, how glorious should be the Bliss of Self? It is beyond description. It is beyond the thoughts relating to body or mind. Unable to describe the same even Lord Dakshinamurthy remained Silent.

## The Mahavakyas in Upanishads

*Brahma Sathyam Jagan Mithya ie.,*  
Self is Truth and World is delusion.

*Ekam evad vithiyam Brahma ie.,*  
Brahman is one, without a second.

*Prajnanam Brahma ie*  
Brahman is the Supreme Knowledge.

*Tat tvam asi* ie.,

That (Self) is what you are.

*Ayam Atma Brahma* ie.,

Atman (Jiva) and Brahman are same.

*Aham Brahmasmi* ie.,

I am Supreme Brahman.

*Sarvam Kalu idam Brahma* ie.,

All of this is Brahman.



The Rigveda said: "God is free and an embodiment of Joy. Whether the world exists or not, whether the gods exist or not, God is an embodiment of freedom." - Sadguru Sri Nannagaru