

# **Abstracts from Bhakti Yoga**



**Compiled from the speeches of**  
***Sadguru Sri Nannagaru***



Some people trust God only for the sake of worldly needs. However some people say: "Oh! Lord, we do not want your creation, but we want only You." They are the most superior devotees.

-Sadguru Sri Nannagaru

## **An Introduction to Bhakti Yoga**

Lord Krishna said: 'Become My devotee.' We should not forget here that 'My' does not refer to body but implies Truth. Though we are not devotees we seem to be devotees. Adi Shankara said: "If any other object other than Vasudeva is visible to your mind and senses then you don't seem to possess devotion. If you see nothing else other than Vasudeva in all the 24 hrs, only then you become devotees and finally merge in Vasudeva." If we constantly contemplate upon God, our body consciousness will subside even without our knowledge.

The Lord said in Gita: "If you don't have the intellect to grasp the Self Knowledge, give Me a leaf, give Me a fruit, or do any work that I admire. In case you don't like the work

that I admire, develop the requisite love for such work. Then I will grant you the requisite intellect or reasoning faculty required to grasp Self Knowledge."

If we love Krishna (shining as Self within our Heart) wholeheartedly, He will purify us and thereby grant liberation (reveal the Self within us). What we need to pay Him is Bhakti (devotion) and what he gives us in return is Mukti (liberation). What else is achievable in this world than this?

**One who is able to view Me as indweller in everyone, only he possesses the true sight**

Lord Krishna said in Bhagavad Gita: “Currently your mind is settling on sensory objects. Gradually divert it from sensory objects and concentrate upon Me. One who loves Me alone without any other thoughts, he is eternal lover. He is my devotee. I exist as indweller in everyone's heart. One who is able to view Me (existing as indweller) in everyone, only he possesses the true sight. The others only possess the false sight. If anyone views the flaws within our mind leaving out the indweller, he is said to have possessing the false sight. You are neither your thought nor your mind nor your flaw. You are not the sensory objects upon which you contemplate upon. There is one indweller within your Heart. Learn to view Him.”

Advesta Sarvabhootaanaam, Maitrah Karuna eva ca  
Nirmamo nirahankarah samadukhasukha kshami

(12-13)



He, who bears no ill-will to any being, is friendly and Compassionate, is without attachment and egoism and even minded in pleasure and pain becomes my devotee and is dear to Me.



**Adveshta:** Here the Lord narrates that One must not hate any kind of living being on this earth. We must grasp one thing here. If anyone either criticizes us or harms us or hates us, we develop hatred for them. But the Lord states that we must not hate them. Here logic is necessary; metaphysics is necessary. As a lawyer practices law, as a doctor practices medicine, the spiritual aspirants must practice the Truth. As we keep practicing the Truth, the truth within our Heart is revealed to us. All the temples visible to us are but built by us only. Only the Self within our Heart shines as the Truth. Then why are we unable to experience the Self? It is only due to the impurity within us. Impurity implies sin. Suppose we hate someone, such hatred is an impurity. It is a sin. The attribute called hatred becomes an

obstacle in experiencing the Self within us. What does one lose on hating others? Why shouldn't one hate others? Hatred begets disturbance and sorrow. By possessing hatred, one cannot experience the Truth. What will God lose if we possess hatred? God doesn't lose anything. It is only we who are going to lose. That is the logic here. God asks us not to hate others only to prevent our hardships. If we possess hatred, experiencing sorrow becomes inevitable. Hatred is an obstacle to Self Knowledge and liberation. What is meant by Knowledge? If we study in colleges and pass the examinations, it is called as learned ignorance. Bhagavan Ramana said: "One who experiences that, which is his very nature ie Self, which is Truth, He alone can be called as Jnani." The hatred forms an obstacle in experiencing that



Truth. Therefore Vasudeva Swami repeatedly asked us to get rid of hatred. If one does not hate others in spite of having a genuine cause, only then it can be called as a true state of Jnani. We are being asked to practice the attributes which are very natural to a Jnani.

**Sarvabhootanaam:** The Compassion of Gautama Buddha is often quoted as an example. Even the Compassion of Bhagavan Ramana was not limited to human beings alone but extended to animals. He never addressed the dogs, pigeons, peacocks and monkeys in singular person. He always addressed them with great reverence. He intended that it was only the skin that differed between us and them. The difference between us and the dog arises only due to the skin but it is the same

Self that exists within. Therefore we should not hate others.

**Maitraha:** Possess friendship towards all beings. Friendship sustains only in between two good people and not in between two bad people. Possessing friendship towards all beings implies that we should not possess enmity towards any being. Why shouldn't we possess enmity? It is because enmity extroverts our mind.

**Karuna evacha:** Possess Compassion towards all the beings in the Universe. It is very important to possess Compassion. Only those whose hearts are filled with Compassion can see God and not others. Compassionate Hearts are the residence of God. If we possess only vengeance and retaliation but not Compassion, it then becomes an obstacle. Therefore we

have been asked by the Lord to get rid of them. If the mind has to be purified, it should become soft ie the attribute of Compassion becomes very important. Hence the Lord insists that we should possess Compassion, Love and affection towards all the beings.

**Nirmamaha:** Possession of attachment is forbidden.

**Nirahankaraha:** Be egoless. Being egoistic is of no use.

**Samadukhasukha:** Possess equanimity towards happiness and sorrow. Look at Lord Sri Rama. He did not lose His composure even when asked to leave Ayodhya and reside in the forests. This is an attribute of a person with stable wisdom.

Normally we get attachment due to happiness and hatred due to sorrow. We like them who make us happy. We dislike them who make us sorrowful. Buddha said: "The entire disease, the entire ill-health and the entire ignorance of the world is contained in these likes and dislikes." But how do these likes and dislikes arise? If someone makes us happy we like them and if someone makes us sorrowful, we dislike them. Likes and dislikes are the cause of ignorance. Even desire and anger arise out of likes and dislikes. Desire arises out of attachment (likes) and anger arises out of hatred (dislikes). Try to view both the likes and dislikes with equanimity. But how can develop such equanimity? It is possible only by not developing attachment towards them who make us happy and by not developing hatred towards them who make us

sorrowful. If we are able to develop such equanimity, our mind gets introverted.

**Kshami:** We must possess tolerance. This is an attribute of a devotee. The Lord said: “If one possesses this attribute, I will Love him and admire him.” Why should we possess tolerance? If we want to remain happy either in this world or in the other higher worlds, we need to be tolerant. Of all the attributes, tolerance is the greatest attribute. We are habituated to get angry very fast. We cannot tolerate even a single abuse from others. Can we ever understand the Gita? No, we can never understand. Here is a good instance of display of tolerance: Someone has written a book abusing Bhagavan Ramana and posted it to Bhagavan. Bhagavan read the entire book and told his attendant: “Bind this book and put it in the library.” When the

devotees objected saying: “Swami the author has abused you to a great extent in this book. How can you ask the book to be placed in the library?” Bhagavan replied: “Many people have written books describing me to be a great man. However this man has described me to be a bad man. The people who described me to be great are not aware as to who I am as well as the one who described me to be bad is not aware as to who I am. Therefore put this book also beside those books which describe me to be great.” Look at the forgiveness and tolerance of Christ even when He was crucified. This attribute of tolerance is visible in Gautama Buddha as well as in all the other incarnations. None could become great without practicing these great attributes. Possessing these attributes also is equivalent to a penance.

Santushtah satatam yogi yataatma dridha nischayah  
Mayyarpita mano buddhir yo madbhaktaha sa me  
Priyaha (12-14)



He, who is forgiving, ever content, practices the yoga of duties and contemplates with the mind restrained, who is firm in his resolution and who has His mind and reason placed in Me becomes my devotee and is dear to Me.



**Santushtah Satatam:** It refers to the one who is happy forever. Some people always seem to be happy whereas some people always seem to be sorrowful. Therefore while mentioning the Divine Qualities, the Lord asked us to remain happy forever. Sorrow consumes away the vitality of a person. Therefore it is very important that one should remain happy forever.

**Yogihi:** The Lord states: “Remain meditative forever.” Once, Bhagavan Ramana was asked: “When did you perform yoga?” Bhagavan replied: “Did I ever have viyoga (separation) that I have to perform yoga? Yoga is required for them who have viyoga (separation). Bhakti is required for them who have vibhakti (being parted). But I possess neither viyoga nor vibhakti.” Where is God? God is within our

Heart. Therefore until and unless we reach the depths of our heart, we cannot see Him. The Lord has clearly mentioned his address. He never declared: “I reside very high in the sky.” He has mentioned his address in the Vibhuti Yoga of the Bhagavad Gita: “I shine as the Self within the Hearts of all.” Did He ever say that He resides in Arunachala or in Kashi or in Rameshwaram or in Antarvedi? He not only said that He shines as the Self within the Hearts of all but also said that we are the Self. Hence what is our nature? One who is aware of his nature is ever blissful. He is ever happy.

**Yatatma**: The Lord said: “Conquer yourself; Possess Humility”. We must regulate our senses, mind and ego. In another place, the Lord has mentioned that one should not possess attachment, fear and anger. We may

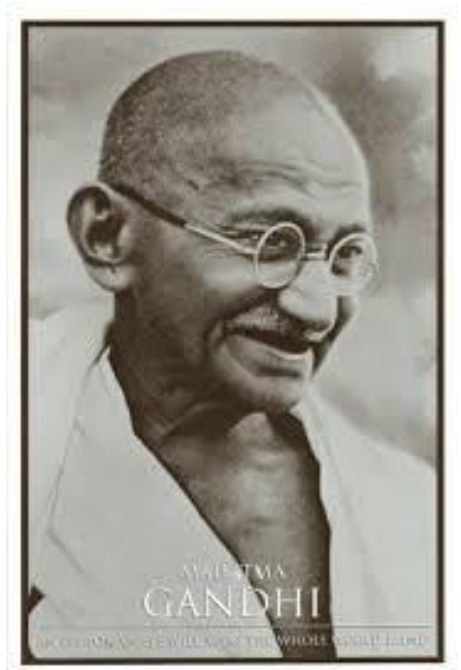
think: “Why should I abandon either attachment or fear or anger?” It is because sorrow becomes inevitable when we possess either of them. As a bullock cart follows the bulls, even sorrow would follow us if we don’t abandon them. Vasudeva Swami is not going to lose anything if we don’t abandon them. It is only we who are going to lose.

When we possess anger, we don’t have a balanced mind. When we are angry, it is better that we remain silent for 10 minutes. If we slip our leg, we can get up again, but once we slip our words, we cannot take them back. We should be very careful regarding our words. Even that is a penance.

Who is braver than Gandhiji in this country? However even He experienced fear in his childhood. Then someone advised

Him to chant the name of Rama. Since then He practiced the chanting of Rama and gradually lost his fear. We normally consider the rajasic people in the world as very brave. But it is wrong. Sattvic people are only brave in a true sense. The people who shout ie the rajasic and tamasic people can never be termed as brave.

Mahatma Gandhi used to read 'The attributes of a person with stable wisdom' as mentioned in the second chapter of the Bhagavad Gita on a daily basis. It is because He loved reading them. He even ensured that the other leaders also read the same. We get merit on reading the Gita; we also get merit on making others read the Gita. Throughout the attributes of a person with



stable wisdom, the Lord insisted that one should possess sense control. Gandhiji always kept the toy of three monkeys with him. The monkey which closed its eyes indicated that one should not see the bad; the monkey that closed its ears indicated that one should not hear the bad; the monkey that closed its mouth indicated that one should not speak out the bad.

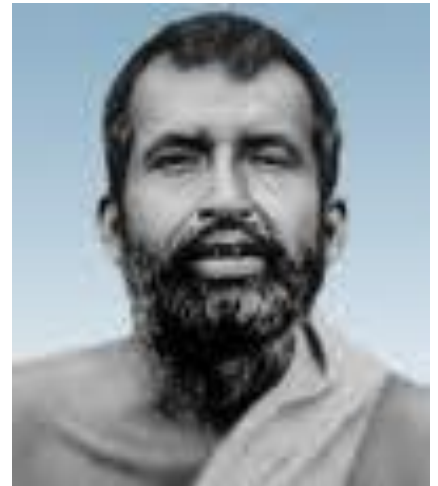
**Drudha Nischayaha:** We should not possess a wavering mind. We must possess firm faith in God as well as in His words. Faith is much greater than education. We must believe that God exists and thereby have a firm faith in His Existence. It is only the sin and fault within us which makes us feel that God doesn't exist. The wavering faith and the doubt whether God exists or not is also due to the sin within us. The

Lord said: “Whoever is sinless, who have controlled their senses and who have burnt their sins in the fire of Knowledge, only they can attain Me.” To attain the Truth should be our goal forever. The very purpose of our advent onto the earth should be Truth bound. Truth alone is our goal. There is no religion or caste or guru greater than that of Truth.

Druda Nischayaha (firm determination) implies possessing firm faith without possessing any doubt. One must not lose his faith in God though he may lose his breath. We should possess such a firm determination. If we possess a wavering state, it indicates the flaw within us which should be given up.

**Mayyarpita Mano Buddhi:** The Lord said: “Offer your mind and intellect to Me.” But do we ever offer them to God? We always offer

our mind and intellect to the world. The Lord said: “Offer your mind to Me. I will reform it.” Offering to God implies constant contemplation of God. Constant contemplation of God without contemplating upon the world also leads to one’s purification of the mind. A person lacking either education or wealth may attain God. However a person lacking Concentration and Purity of mind cannot attain God. Sri Ramakrishna Paramahansa was not even aware as to how to make his signature. Still how did His words become so powerful? How did He become a Universal Guru? It is only due to His purity of mind. Therefore it is irrelevant whether we belong to the caste of Kshatriyas or Brahmins; it is irrelevant whether we are Indians or

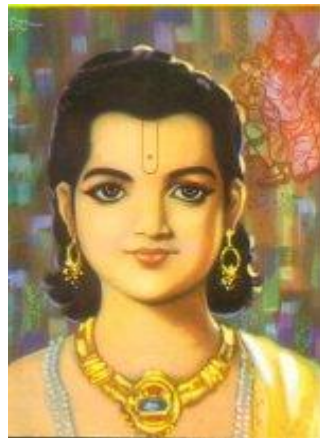




Americans; it is irrelevant whether we adore Lord Shiva or Lord Vishnu. What is relevant is how far we have been purified? It is stated in the Bible: “Blessed are those pure at Heart for they shall see God.” One who leads a spotless life, one who is completely flawless, one who is purest of the pure, he need not wait for the sake of God but God only waits for his sake. If our Heart becomes purest of the pure, God Himself comes down for our sake. Some people say that they have been chanting the name of God since several days but don’t find any spiritual progress. How do they know that they have not made any progress? The spiritual progress cannot be gauged. We should concentrate at the time of worship and also at the time of study. If we worship or study only for the sake of formality, we can never attain

the 'no mind state' or the state by which the mind can be transcended.

**Yomat Bhaktaha mey Priyaha**: The Lord said: "I am very fond of them who have become my devotees." One should practice devotion too. What do we gain by practicing devotion? It brings us Concentration and Purity of mind. The Concentration and Purity of Prahlada cannot be seen anywhere else in this world. How did Prahlada attain it? It is only due to devotion.



Yasmaan nodvijate loko, lokaan nodvijate ca yah,  
Harshamarshabhayodvegair mukto yah sa ca me  
Priyaha (12-15)



He, whom the world is not afraid of and who is also not afraid of the world and who is free from joy and anger, fear and agitation is also dear to Me.

**Yasmanno Dvijatey Lokoh Lokanno Dvijateh**

**Jayah:** We should neither be afraid of the world nor the world should become afraid of us. Here world refers to the people.

**Harshaa marsha bhayo dvegai:** One should get rid of their jealousy as well as fear. Some people are very emotional. One should also get rid of agitation as well as emotion. We will be distanced from right thinking to the extent we become emotional. Some people have emotion as their very basis of life whereas some people possess right thinking as their very basis of life. What we need in life is right thinking and not emotion.

**Mukto Yassah cha mey priyaha:** The Lord has stated several attributes (of a devotee) here. Did He ever say: “If you put a horizontal spot and visit a temple of Shiva, only then you are

dear to Me; if you put a vertical spot and visit a temple of Vishnu, only then you are dear to Me?” No. He has mentioned several attributes and finally said that he is dear to Me who possesses these attributes. Did He declare that: “Women are dear to Me or Men are dear to Me; I love the educated ones or I love the illiterates; I like the Kshatriyas or I like the Brahmins?” No. Having mentioned all these attributes (of a devotee), He stated that whoever possesses the same, He is very dear to Me and beloved to Me. Therefore we must develop such qualities. Of all the attributes jealousy is the worst quality. One may save some money due to miserliness but one cannot gain anything due to jealousy. The Lord said: “Oh! Arjuna, since you are non envious, I am preaching you the Gita.” Therefore being non

envious was a great attribute in Arjuna. Hence one should never possess jealousy.

Therefore if one cannot get rid of these bad qualities (jealousy, hatred), they will be bound by the nature and cannot escape the same. Nature implies Maya. If I hate you, it is only Maya. Don't consider that Maya exists somewhere else. If I am jealous of you, it is only Maya (Cosmic Illusion). The bad qualities itself are Maya. The bad qualities are only nature. The nature is within us. The Maya is within us. One who swallows (gets rid of) Maya is called as Ishwara (God). He is only Jnani.

Anapeksha shuchir daksha, udaasino gatavyatah  
Sarvaarambhaparityagi yo madbhaktaha sa me  
priyaha (12-16)



He, who is desire less, is pure both internally as well as externally, is an expert, is free from worry and agitation thinking of the past, renounces the acts that do not please Me, becomes My devotee and is dear to Me.



**Anapeksha**: It implies one who has no expectation. Can we remain without any expectation? It is possible only for a Jnani to remain without any expectation. Our mind gets extroverted if we have any expectation. If the mind gets extroverted, we are distanced from the Self.

**Shuchi**: Shuchi means Cleanliness as well as purity. Both the external purity as well as internal purity is required ie both the body and mind should be kept clean and pure. Being a devotee does not imply that one has to sit with a running nose. Both the body and mind have to be kept pure. The Lord narrates Shuchi as a Divine Quality. Therefore one has to be clean and pure.

**Dakshaha**: Whatever may be the work one does, it has to be done perfectly (skillfully) ie

one should be capable enough for doing it perfectly. Recently the following slogan was published in the newspaper: “Whoever ploughs the land, it belongs to them.” Is this slogan meaningful? The politicians have given lengthy speeches supporting it and the newspapers have put it as their headlines. If the logic involved in this slogan is correct, whoever cooks only they can eat ie only women can eat and not men. What kind of slogans are these? If the clothes belong only to those who stitch, none of us can wear clothes. Can this be termed as progress? These reflect the words spoken only to increase the vote bank. Can such words become immortal? What kind of logic is it? Such is the state of society at present. It is the stomach that digests the food. If the stomach thinks: “I digest the entire food.

Therefore I will not give strength arising out of digestion either to legs or hands and also will not supply blood to the head and heart”, what does it imply? Whatever may be one’s work, performing it slowly and perfectly indicates the quality of a dakshaha. Swami Vivekananda narrated a story. Suppose a king does not rule his kingdom properly but a person who stitches shoes does his work perfectly, God is more pleased with the one who stitches shoes and showers his Grace first upon him and not upon the king (though he may be the ruler of a kingdom). But who will like these words? This is a money bound world and a money centered world. Hence the world will not like these good words. Even good words are equivalent to Self Knowledge. If you learn few verses by heart and chant them out, it cannot be called as Self

Knowledge. Possession of such good qualities only can be called as Self Knowledge. A farmer should carry out his farm work perfectly. A teacher should teach perfectly. Even a philosopher (lover of Knowledge) must carry on his duty. Whatever may be the work, one should possess the capability to carry it out perfectly. Is there anyone who doesn't love Self knowledge? Some people state: "Why do you need Self Knowledge in such a tender age?" If it is a tender age, are we not taking our food or dress? Is there any person who declares that he doesn't need Self Knowledge? Don't consider Vedanta to be something which is unrelated to our lives. It is Vedanta alone which bestows us with the maximum benefit, happiness and peace. The Lord said: "The devotee is dearest to Me or the Yogi is dearest to Me etc.," But

when it comes to the case of Jnani, the Lord said: “Jnani attains My very form.” He did not state: “Jnani is dear to Me”. Rather He said: “Jnani is Myself.” Hence Lord Krishna gave the foremost place to a Jnani. In order to attain such Jnana, one has to become dakshaha (ie possess the capability to perform any work perfectly).

**Udaaseenaha**: One has to remain impartial (indifferent). Being impartial is not so easy. It is very difficult. Suppose any one harms us, we would like to harm him in return; similarly if anyone helps us we would like to do them good in return. Then how can we remain impartial? Being impartial itself is Self Knowledge.

**Gatavyadaha**: One should not become anxious brooding over the past incidents. Doing so is not good. We must put a break to our past

thoughts resembling a wall that forms as an obstacle. We will gain nothing if we constantly contemplate upon the past. Therefore we have to be very brave without possessing fear. The slogan of Swami Vivekananda is: “Be Fearless.” Swami Vivekananda selected a verse in Bhagavad Gita which states: “There is nothing meaner than the timidity of Heart.” Swamiji said: “Rather than doing good deeds timidly, it is better to perform bad deeds bravely.”

**Sarvaarambha parityagi:** Normally we work to fulfill our desire. However the Lord said: “Sacrifice all the tasks performed to fulfill your desire”. It is not possible for us to perform any task without any expectation (of fulfilling a desire). Do we gain anything if we work without any expectation? No, we don’t gain anything in return. Still the Lord wants us to sacrifice all the

desire related tasks. He said: “If you work with a desire, it will catch hold of your nose.” All of our tasks are only to fulfill our desires. We carry out every task only out of selfishness. Even if we do anything selflessly, we expect merit in return. Even that constitutes selfishness. Merit is also bondage. Therefore don’t perform any task selfishly. As the selfishness increases, even our bondage increases. Selfishness itself is a sin. There is no sin greater than selfishness. Even our devotion constitutes a business. Our devotion is based on desire only. Whether we offer a coconut to the Lord or we worship Lord, we expect something in return. All this will bind us. Desireless devotion is much greater than desire based devotion. The desireless devotion releases us and the desire based devotion binds us. The desire based devotion may gradually



lead us towards the desire less devotion but we must practice the desire less devotion. All of us visit Lord Venkateshwara. When we visit Him, are we reminded more of our desires or more of the Lord? When we approach Lord Venkateshwara with a desire, we are reminded of desire only and not of the Lord. We contemplate upon our desire and consider it to be devotion. This is our greatest weakness. If we ask a rupee of Lord Venkateshwara, His Grace is limited to a rupee only. Even if the Lord wants to give us 100 Rs, His Grace gets limited to a rupee as we asked Him only for a rupee. Our desires and tendencies make us finite. These desires bind us. Whatever we desire, it is only for the sake of our body. Therefore Gautama Buddha said: “When my body itself doesn’t belong to Me, what else in

the world can belong to Me?” The Science and technology bring in comfort for the body. It is good. They contribute towards human happiness. But by the mere advancement of technology, are we able to transcend our sorrow? No. Once an American scientist, who was a Noble prize winner in Physics, visited Bhagavan Ramana and went back to U.S.A. When he was invited by a club and was asked to speak, he spoke thus: “I always had the feeling that I have achieved a lot in my Life. Only after seeing Bhagavan Ramana, I became aware that I know nothing. Only after seeing the rishi in South India, I



understood that I know nothing, that I have a lot to learn and a lot to achieve.” Sarvaaramba parityagi implies sacrifice all the desire related activities and have devotion towards Me. If we don’t possess devotion, the Lord asks us to cultivate the same. If we fall sick, the food that we eat does not get digested. We somehow try to eat the food gradually. The Lord said: “Similarly if you don’t Love Me, gradually start Loving Me. As you are trying to learn work, try to learn devotion. Even this is learning.” Sri Ramakrishna said: “I will not stop learning till my very last breath.” In spite of being a realized soul, he spoke thus. Don’t consider them to be words. It is equivalent to a mantra like Rama mantra and Krishna mantra. If we think thus, our pride will vanish. One cannot attain Self Knowledge without possessing humility.

Yo na hrisyati na dveshti na shochati na kaankshati  
Subhaasubhahapartiyagi bhaktimaan yah sa me  
Priyaha (12-17)



One who neither rejoices nor dislikes, neither grieves nor desires, is indifferent to both the auspicious and inauspicious and is engaged in devotional service, such a one is very dear to Me.

**Yona Hrishyati**: Some people get greatly elated when they gain little things. For instance if they win a lottery, they cannot control their happiness. The Lord asked us to maintain our equipoise. There are some big scientists who have committed suicide for not getting promoted. We cannot understand the essence of their education. Can it be called as education? They were not even retrenched from their jobs but they only missed their promotion, which lead to their death.

**Na Dveshti**: We must not hate others even if they harm us. We must not get elated if something good happens to us. Self Knowledge implies not possessing excessive reaction. Whoever possesses reaction, he cannot attain Self Knowledge. The Lord said: “Have Action but not Reaction.” Some people cannot even

bear little harsh words. If we cannot even bear words, how can we attain Self Knowledge?

One cannot attain Self Knowledge without possessing Divine attributes. We only get that which we are destined to get. Once Goparaju Rama Chandra Rao, the President of 'The society of atheists' criticized Bhagavan Ramana in front of Chalam, an ardent devotee of Bhagavan Ramana in the following manner: "He is a Mahatma, who sits in a sofa very happily. His days pass on effortlessly." Then Chalam replied: "Bhagavan used to stay on the Hill initially. He then used to sit on rocks. He was then drenched by the rains and dried by the heat. It used to be very painful for some devotees to see Him thus. Now He is sitting on a sofa and some people like you say: "He happily sits on a sofa." When He sat on the

rocks, He never thought that He was sitting on the rocks. Now when He is sitting on a sofa, He does not consider that He is sitting on a sofa. He neither felt the pain of sitting on the rocks nor felt the pleasure of sitting on a sofa. It is only the people seeing Him who think in that manner. All this is the perception of the viewers. Bhagavan does not consider anything. Bhagavan thus had to toil hard initially and now has some comforts according to his body's destiny."

A poet described Mahatma Gandhi thus: "Gandhi is not the Father (Pita) of our nation but He is the crab (Peeta) of our nation." We must not dishonour our Mahatmas. If we dishonour our Mahatmas, we will be dishonouring ourselves. The Mahatmas resemble the light house in an ocean. As the

light house is useful for the ships, even Mahatmas are useful to our lives. This depicts the extent of mental slums within us. If we don't possess good attributes, we cannot view them in others even if they possess. If a person, who has never seen gold and does not know the worth of it, sees the same, what would be his reaction? He will not have any reaction. The same thing happens even to us when we don't know the worth of Self Knowledge. Until the advent of Ganapati Muni, Bhagavan Ramana could not be recognized. Therefore Swami Vivekananda said: "You need to be a Mahatma in order to recognize another Mahatma."

**Na Shochati Na Kankshati**: We should be totally desire less. We must sacrifice both the good as well as the bad. We may face either good or bad. How can we differentiate between



the good and bad? Sometimes whatever we consider as bad may turn out to be good for us and whatever we consider as good may turn out to be bad for us. When a human being takes birth, we consider it as auspicious and when a person dies we consider it to be inauspicious. Whenever a person faces the good, it is inevitable that he has to face the bad also. How can a person prevent his death after having taken birth? Hence it is inevitable that the bad has to follow the good. Therefore accept both of them with equanimity. Sacrifice both the good and the bad by possessing equanimity. Why should we possess equanimity? It is because only they are decorated with Self Knowledge who possess equanimity. ***Samatvam Yoga Uchyate*** ie whoever possesses equanimity is called as Yogi.

The Lord did not call him a Yogi who possesses a big moustache or long hair but called him as a Yogi whoever possesses equanimity. Of all the yogis possessing equanimity, Bhagavan Ramana can be considered to be the foremost one. Bhagavan Ramana can be considered as the best ideal with regard to equanimity. He neither desired anything nor showed any special interest in anything. Once a sadhu, who wrote a commentary on the Bhagavad Gita said thus: “How is it that Bhagavan ate along with others?” He thought that Bhagavan would eat separately and secretly ie We think that he is a yogi whose urination and shit stops or he is a much greater yogi who completely stops talking or he is the greatest yogi who grows big moustaches and long hairs. We don't have any authoritative knowledge. Only because we lack

it, we think in that manner. Suppose anyone performs miracles, we consider him to be a much greater yogi. What do we gain when we see with our eyes but our mind is not within our control? Instead of roaming around the world, if we sit at our house and transcend our mind, we will become a great yogi. Therefore Bhagavan Ramana said thus in 'The Marital garland of Letters': "Display Thy Power and beauty, so that the strumpet mind will cease to walk the streets and become calm, looking at Thee always, O Arunachala!" ie the mind itself is disturbance. It is inevitable to have disturbance when the mind exists. The mind of Jnani is a dead one. It is a pure mind. It is equivalent to Self. Disturbance exists within an impure mind. Swami Vivekananda said: "Out of purity and silence comes the word of power."

The words that emerge from the Truth are very powerful. Sri Ramakrishna said: “Without becoming a tyagi, one cannot become a Jnani.” If you reverse the word Gita, it becomes tagi ie Thyagi (one who sacrifices). Those who cannot sacrifice are not even eligible to touch the book of Bhagavad Gita. Bhagavan said: “Only they can digest the Gita who possess the attribute of sacrifice.” The present day’s politicians are talking about sacrifice. They need not make any sacrifices. It is enough if they perform their duty correctly. What we need to pray them with folded hands is: “You need not suffer or make sacrifices for our sake. It is enough if you perform your duty.” Without performing their duty, why should they talk about big things like sacrifice and suffering? Only after the duty come the sacrifice and then the suffering. We

are merely deceiving ourselves if we are not performing our duty. What does self deception imply? It implies that I am being distanced from myself. What does it imply if I am being distanced from myself? It implies that I am being distanced from God. The extent to which I am far away from myself, I am equally far away from God. Therefore our elders have prescribed that: 'Even Duty is equivalent to God ie Duty is God.' We need not go to the extent of sacrifice. Duty is enough ie all these talks about sacrifice and suffering are also equivalent to luxury. We waste the words like sacrifice and suffering without knowing their weight and worth.

**Shubha ashubha parityagi** ie Sacrifice both the good and the bad. It is because both of them constitute obstacles for attaining Self

Knowledge. If the bad represents the iron chains, the good represents the golden chains. Both of them represent the chains that bind us. Whether it is iron or gold, both of them represent binding chains. What does this indicate? Our good tendency is as much an obstacle for attaining Self Knowledge as our bad tendency is. As both of them constitute an obstacle in knowing ourselves, the Lord asked us to abandon them.

Samah shatrau cha mitre cha  
tatha maanapamanayoh  
Sitoshnasukhadukheshu  
samah sangavivarjitaha (12-18)



He, who reacts alike, to friend and foe, to honour and dishonour, to the cold and heat, to pleasures and pains and is free from attachment to the fruits of actions, is dear to Me.

## **Samah shatroucha Mitrecha Tata Maanapa**

**Maaanayoh:** The enemy and friend must be treated equally. Anything separate from us must be sacrificed. Liberation is our very nature. If it is apart from our nature, it leads to our sorrow. The very essence of Liberation is being released. Release from what? It is the release from ignorance. Getting released from ignorance is only Liberation. Self Knowledge is our very nature. What we need to achieve is to get rid of our ignorance. Self Knowledge is our natural state. It is our normal state. Once a devotee approached Bhagavan Ramana and said: “Swami, we have a train to board at 3 O’ clock. Now it is already 1 O’Clock in the afternoon. If you can grant us liberation, we will take leave.” Bhagavan stared at the tree beside him and said: “Why is it that I am unable to see



Liberation behind that tree? Is Liberation a bundle or a packet that you want to carry it on your head?" Once, a smart devotee asked Bhagavan: "Bhagavan, I have renounced everything and come to you. I need nothing else except liberation. Please grant me the same." Bhagavan replied: "Whatever you speak is false. If you want nothing else except liberation, you are left with liberation only. Since you have not yet sacrificed everything, you are asking for liberation."

We must possess equanimity towards both our friends as well as our foes. Similarly we must accept the honour as well as dishonour with equanimity. A wise person considers even the abusing as equivalent to praising. If we don't praise our political leaders, they will never dig any well or lake for us. How

can their standard be compared to the standard of a rishi? Once a devotee wrote 5 gems (pancharatna) and sang them in front of Bhagavan. The essence of it was: “You are equivalent to Kumara Swami. You are God Himself. You are very great etc.,” They resembled the poems sung in praise of politicians when they visited high schools and colleges. Bhagavan Ramana was a great actor. He kept quiet till the devotee finished singing all the poems. Then Bhagavan said: “The essence of poems is to prove me to be a great man. Isn’t it? What do you gain by praising me as a great man? Try to find out the means of reforming yourself. Make progress spiritually. Know thyself. If you say that there is none in this Universe equivalent to Ramana Maharishi or call Ramana Maharishi as God or an

incarnation of Kumara Swami, what will you gain out of it?" Bhagavan further said: "The people who lack food are trying to build an almshouse that donates food." Bhagavan implied that when we are unable to overcome our sorrow, why should we try to reform the world? When we do not know who we are, how can we try to reform the world? Once a devotee asked Bhagavan: "Swami, Swami, I would like to reform this world." Bhagavan replied: "Did the world ever ask you to reform it?" All these words and deeds emerge out of the ego. It is only our ego which deludes us as if the world and God are separate from us.

If our Love for the world is true, we must have attained Liberation by now. We only have attraction for the world; hence we are distanced from the world. If anyone abuses us

or praises us, we have to accept them with equanimity. Once a relative of Buddha approached him and started abusing him for half an hour. Buddha listened to those words very attentively. Then Buddha asked him: “Are you done with your abusing or still have something to say?” Listening to this he started re-abusing Him. How long can he abuse? He finally got tired and said: “I am done with whatever I have to say.”



Buddha then replied: “If you have a fruit to offer me and I don’t accept it then who will get that fruit?” He replied: “I will get back that fruit.” Buddha then again said: “Suppose I don’t

accept your abuses, to whom will they become applicable?” He replied: “They become applicable to me”. It resembles a letter that returns back to the address from where it came, when it is not accepted. Therefore if we have tolerance, even if we are abused by someone, those abuses are returned back to them if we don’t accept them. Everyone in this world have a big weakness ie they want flattery. Flattering is very dangerous. It is because flattery will ruin the person who is being praised. Flattery will ruin them in source. Suppose I am praised by someone; though I look serious externally, if I feel happy internally, I will get ruined.

**Sheetoshna Sukha dukheshu:** We normally fear the winter as well as the cold water. However we feel happy in the summer. But the Lord

states that we must accept the summer and winter with equanimity.

**Sangavarjitaha**: We must sacrifice our expectation. We must only perform our duty but should not have any expectation. We must carry on our work without expecting anything in return. Whoever expects anything in return cannot perform their task. They cannot do their task perfectly.

Tulyanindah stutir mauni santushto yena kenachit  
Aniketaha sthiramatir bhaktimaan mey priyo narah  
(12-19)



He, who is indifferent to both praise and blame, who talks about nothing else except about God, is content with whatever is got unasked for, not attached to domestic life, is of unshakeable conviction and full of devotion is dear to Me.

**Tulya Nindaa stutir Mouni Santushto yena**

**kena chit**: We should accept both the praise and blame with equanimity and remain blissful forever. We should not reside in a same place and thereby get attached to a particular place. A person possessing attachment is bound to do sin. As a shadow follows a man, as the summer season follows the winter season, it is very natural that a person possessing attachment is bound to commit sin.

**Aniketa stirah Matihi**: We should possess a stable intellect. What does it imply? We possess a stable mind that we are the body. But we must have a stable mind that we are the Self. We must have a stable mind that there exists someone called God. Are we required to be told by someone that we are the body? No, we very naturally experience that we are the



body. Similarly the Jnani very naturally experiences that He is the Self. We should not have wavering in our faith regarding the conclusion that there is a Self or Consciousness which is beyond birth and death. The Lord said: “I like the one who has right and firm intellect (vyavasaayatmaka buddhi).” If we attain a firm faith in the existence of God, all our sins will get burnt.

Yetu dharmyamrutam idam  
yatoktam paryupaasate  
Shraddadhaanaa matparamaa  
bhaktahste tiva me priyaha (12-20)



Endowed with resolute faith in Me and devotion for Me, those who worship this sweet path of righteousness as described above are most dear to Me.

**Yetu    dharmaamrutam    idam    yadoktam**  
**paryupasatey:**

We are being called as devotees. However we are not devotees but are merely so called devotees only. All these words are equivalent to nectar. This is virtue. Whoever contemplates upon these words, practices the same, has faith in them, keeps Me as his goal, considers Me as his sole refuge and also places Me within His Heart, only He is my true devotee.

Now we are praying God but for what? We are praying Him either for the sake of money or fame. We have made God as our means but not as our goal. The Lord said: “Offer your mind, heart, senses and speech to Me. Sacrificing all your tendencies (relating to Jiva) if you can inculcate faith in Me, I will release you from all your sins and bestow you with Liberation.”

Currently we are under the impression that money can save us but not God. Even in the heart of our hearts we think that either our money or education or weapons or science or technology can save us but we don't think that God can save us. We still don't consider God as our savior. The Lord said: "Only those devotees who have complete faith in Me, who live for my sake and die for my sake, only they are dear to Me." In fact the Lord said that such a devotee is dearest to Me (not merely dear). Thus Vasudeva Swami has mentioned the attributes of a devotee through the above verses.

We need not practice all the qualities. It is enough if we can practice the quality that we like. If our relative visits our house and we serve him with 4 curries, he will not eat all the 4 curries. Generally he will eat only one curry.

Similarly it is enough if we can practice at least one quality. Suppose it is said that one should always speak the Truth. Practice this for 2 days. You will become totally restless. Suppose it is said that one should not hate others. Try to practice it for 4 days. Even that is not possible. We will understand the hardship involved only when start practicing. Thus if we try to practice any of the attributes, we will attain Self Knowledge.



The essence of Bhagavad Gita is sarva kaaleshu maamasmarana: “Contemplate upon Me (God) in all the periods of time (past, present, future) as well as in all the states of mind (waking, dream and sleep). When your Heart is full with the worldly thoughts, where is the place for Me to sit? Give Me some place within your Heart and retain Me within your Heart without failure. Remember Me. As you remember the worldly things, remember Me in the same manner.”

-Sadguru Sri Nannagaru