

WORDS OF NECTAR

(A Translation of "Amruthavaakkulu")



**Compiled & Edited by
Dr. K Rama Rao**

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Sri Ramana Kshethram

JINNURU

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PREFACE

From ancient Vedic times, Bharat (India) always occupied a special place in the field of spirituality. Divine souls, Lord Rama and Lord Krishna, have taken birth on this holy land. In recent times Sri Shankaracharya, Gautama Buddha, Ramakrishna Paramahansa and Ramana Maharishi have expounded and spread the spiritual knowledge from this pious land. Sri Bhupathiraju Venkata Lakshmi Narasimha Raju (Sri Nannagaru) is one of the great holy men born on this land, in the Telugu speaking state of Andhra Pradesh. He realised the truth and spread his message and the knowledge he obtained to numerous devotees. This is a matter of great pride for the people of Andhra. His life demonstrated the glorious and exalted state of a *Jnani* (realised soul). Only a *Jnani* can treat everyone equally and love mankind, because a *Jnani* does not see anything in this world as separate from him. He sees everything as the manifestation of the Divinity. There is no place for duality in him. Devotees who observed Nannagaru have experienced this.

Sri Bhupathiraju Venkata Lakshmi Narasimha Raju is endearingly called Sri Nannagaru (Father) by his devotees. Given here are Nannagaru's own words about himself published in the Telugu Daily, *Andhra Patrika*.

“I hail from Jinnuru village, in West Godavari district. I was born on 23 September 1934 in an agricultural family. In 1954, along with my grandmother, Smt Seetamma, I visited various pilgrim places in North India.

In the year 1957, I had a dream. I saw an old person with a stick in the hand for support. He woke me up and kissed me thrice on my right cheek. I struggled to get away from him, asking him not to kiss me and to leave me alone. But the unknown person did not pay heed to my words. I felt that he was intruding on my life. I was afraid and tried to come out of his hold. When he took me into his embrace, the pillow fell down. He picked up the pillow, carefully placed it on the cot and gently put me back to bed without causing any discomfort. He looked at me compassionately and said, “This is enough for now”, and walked away slowly. I felt the entire proceeding was similar to a doctor performing surgery.

I could not identify the person in the dream who blessed and caressed me. For six months, I searched intensely to find out who the person in my dream was. One day, I was reading *The Hindu*, a daily English newspaper, in the Jinnuru village library. The Madras Book Publishing House published an advertisement about “The Great Men of India”. The small books in English featured ten great people born in India. I was reading the list of names, and the seventh name was Sri Ramana Maharishi. As soon as I read that name, I had goose bumps. I felt as if someone was shaking me. While his name attracted me, I was also convinced that he would lead me to my heart cave (soul) transcending the bodily layers. I believed that he came to purify my mind and turn it inwards. I could feel my thought and intellect widen. I immediately wrote to the publishing firm in Madras and received the book. The book had a picture of Sri Ramana Maharishi. Six months after the dream, I could find the person who blessed me in my dream.

The Divine person of my dream, Sri Ramana Maharishi, was from the holy town of Arunachalam in the State of Tamil Nadu. He lived in the Ramana Ashram and became famous as Bhagavan Sri Ramana Maharishi. He attained *Maha Nirvana* in his 70th year on 14 April 1950. He had no personal life. The radiance of ‘Absolute truth’ was his life. Equality was his breath. The soul alone remains stable and constant in the world – it is Oneness. Many from around the world had the privilege of visiting him and benefitting from his darshan. He is like the sun in the spiritual sky of India. Sri Ramanaswami is God’s gift to the entire mankind. His life is his message. Ramanaswami’s teachings are not bound to a country or time. Remembering his name is itself a blessing. He is the *Mahatma* (great soul) among *Mahatmas*. His incarnation is a pride for humanity. Sri Ramanaswami is the result of the virtuous deeds of humankind. His teachings are a light that guides humanity.

In January 1959, I visited Ramana Ashram in Tiruvannamalai for the first time. From that time, I devoted my life to spreading the message of Sri Ramanaswami. I did not choose him to be a part of my life. He chose me and blessed me and uplifted me in my life.”

- *Bhupathiraju Venkata Lakshmi Narasimha Raju*

From the words of Sri Nannagaru, we can understand the relationship between him and Bhagavan Sri Ramana Maharshi (“Bhagavan chose me and took me into his fold”). We can also understand Nannagaru’s spiritual heights (“Bhagavan blessed me and uplifted me”). The goal of human life (which is above other life forms) is to attain the highest spiritual state of self-realisation and Absolute Truth.

No other proof is required to show Sri Nannagaru attained that state, with Bhagavan's grace.

Dear friends, everyone who proclaims himself as a Guru is not a guru. Because the one who proclaims (false I) exists. Everyone who initiates you with a *mantra* (sacred hymn) is not a great soul; he should be able to arrest and calm our mind with the instruction of the *mantra*. Everyone who has his feet washed as a mark of respect cannot be called a pure person. One who leads a pure life only can be called pure.

A Guru is one who has realised the soul; attained the spiritual heights of oneness and non-duality; who has found the source of the heart and stabilised there; and who loves all equally with a pure heart. Only such a person qualifies to be called a Guru.

Guru is that great soul whose look itself will awaken the spiritual light within you. The words that come from such a pure being will follow you until you are purified; the touch of such a virtuous person's feet will turn your mind within towards the heart; and company of that *Satpurusha* will lead you to the realisation of Absolute Truth. But the one who expects something in return from us is not a Guru, he is a burden.

It is unfortunate that in current times, the Guru's name is traded for material gains. As your friend and well-wisher, it is my wish that you should not be deceived in this Guru-disciple business. Your valuable life should not go waste. As human beings, spiritual progress should be our mission and goal in life. The Gurus, Gods, and religions

came into being to support us in our efforts to reform and purify ourselves, but not to create differences and divisions among us. Claiming “my Guru is greater; my God is the greatest; or my religion is the best” will not bring us happiness. We will attain peace and happiness only after realising the soul. That should be goal in our life. The one who supports and guides us in the achievement of that goal is a true Guru.

I heard that there was a great devotee of Sri Ramana Maharshi in Jinnuru and went there to meet him. I saw Sri Nannagaru for the first time on 19 April 1984 and I realised he was not an ordinary devotee; he was a realised soul. He is an Emperor in the realm of *Atma* (the soul). When his eyes rested on me, and when I touched his feet, I realised that his looks and touch were not ordinary (they had a divine power). His words were the nectar of immortality, and his silence was a spiritual learning of *Advaita* (Oneness) that is beyond words.

I have been listening to Sri Nannagaru’s words of nectar regularly, constantly remembering him and always longing to be at His feet, and to be fulfilled in this life. I am grateful for having met you all in my life. It is my wish that all of you should hear and enjoy His nectar-filled words, practice them in your life and experience eternal bliss.

Here I present Sri Nannagaru’s “*Amruthavaakkulu*”. I will meet you again with a concluding message.

- Dr. K Rama Rao

OM SRI NANNA PARAMAATMANE NAMAHA

Note on Translation

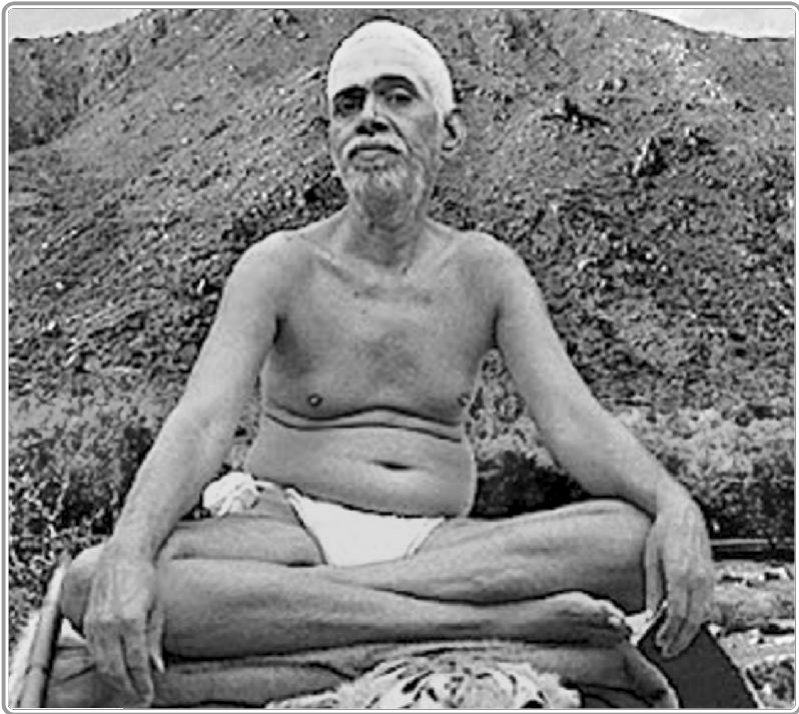
Amruthavaakkulu is one of the earliest publications of the divine teachings of Sri Nannagaru, meticulously edited and compiled by Dr. K. Rama Rao Garu, an ardent and long-time devotee of Sri Nannagaru.

First published on the 51st birthday of Sri Nannagaru, this book has inspired countless readers and guided them on the spiritual path.

The translation of Sri Nannagaru's teachings into English has been initiated with the support of Nanna Hridayam Trust, aiming to extend the reach of His grace-filled words and make them accessible to non-Telugu-speaking devotees. *Amruthavaakkulu* has been translated into English by Ambica Udaynarayan, with editing support from P. Sreedevi (Baby) and Rohini Raju.

We sincerely hope that this humble effort to translate the profound and in-depth teachings of Sri Nannagaru captures the essence of his wisdom and serves as a valuable guide to truth seekers.

– *Devotees of Sri Nannagaru*



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1. SRI NANNAGARU

I would like to place before you, a few gems from Nannagaru's words that highlight the depth, the extent and reach, and the beauty of his heart. Based on these words, you may appreciate the value of his spiritual heights using your own measure.

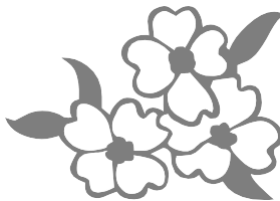
1. My dear Soulmates! God teaches different paths (*yoga*) to attain oneness with the divine, such as devotion, selfless work, meditation, enquiry and knowledge. However, if you ask me, efforts to understand his teachings is also a *yoga*. It is the understanding that creates an interest to strive towards the goal!
2. My dear brethren! If your mind does not turn inwards in my company, the fault is not yours. The fault is mine.
3. If your mind cannot understand the meaning of my words, do not blame yourself. The fault is mine.
4. If my heart is pure, you cannot forget my words even if you want to. You will keep remembering them again and again.
5. When I teach you, my heart must be pure and at immense peace for my words to work on you. When you think of me, if you do not experience peace in your heart, then there is no purity in me.

6. If you do not have love towards me, then it is my responsibility to create that love in your hearts.
7. If I do not own the mistakes committed by you as my mistakes, then I am not fit to preach on spirituality. Instead of branding a person as a sinner, try to make efforts to bring about a change in that person.
8. My dear soulmates! Your intellect cannot capture the value of my support in your spiritual quest and your progress.
9. For me, it is immaterial to whom you offer your prayers. I am always your sincere well-wisher. For this one good quality, *Eshwara* bestowed on me the supreme knowledge. Make efforts to purify your hearts. “People with pure hearts are blessed – they will have a vision of God. God consoles and bestows grace on people who yearn for him sincerely,” said Jesus.
10. Listen to my words attentively. That is best way to show your reverence for me. I am not interested in your money, wealth, or garlands.
11. Food is necessary for maintaining your body. Similarly, my words are essential for your mind. Food well digested gives energy to your body. Understanding my words gives energy to your mind.
12. If you understand my words, you will derive benefit from them; I do not derive any benefit. My words

will help you understand your real identity. Knowing me will not bring you happiness. If you know who you are, then you will be happy.

13. If we are told that a snake will bite, we immediately remember these words when we see one. Similarly, the value of my words can be understood if not in the present time, sometime later, or in some other birth.
14. You may think Ramanaswami's grace is not there on you. But for the grace, you could not have heard or learned about these teachings.
15. Can we light a wet matchstick? We are all like wet matchsticks. Ramanaswami is gradually drying us. Once we are dry, he will light the lamp of eternal wisdom in all of us.
16. While all water is the same, only some water is fit for drinking. Similarly, all people are one. But while choosing friends, exercise caution.
17. Love and sacrifice are great virtues. However, they also represent duality. Therefore, one has to go beyond these virtues to realise the goal of life.
18. My dear friends! Do not be unhappy that your time is wasted by listening to my teachings. The sweetest/best time in your life is spent here in my company.
19. *Sree Rama* killed Ravana; *Krishna* killed *Kamsa*. Similarly, I am killing your time (shortening your journey to your real identity).

20. Charity leads to purity, which in turn leads to perfection. Emotion is not devotion. Always act but do not react. If you react, then you are moving away from the reality.
21. My dear soulmates! You all must grow like a tall tree reaching great heights in self-knowledge and be like a lighthouse to guide people. As you see *Lord Shiva* in the temple, so must you see *Shiva* in all living beings. I earnestly pray that you will progress in this direction.



2. SRI RAMANASWAMI

Bhagavan Sri Ramana Maharshi is an embodiment of the Divine Spirit. He preached the knowledge of the soul to mankind.

Tiruchuli is a village about thirty miles south of Madurai in Tamil Nadu. Tamil saints, *Sundaramurti* and *Manikkavacakar*, have sung praises about an ancient Siva temple in Tiruchuli. On 30th December 1879, Venkataraman (Sri Ramana Maharshi) was born to the pious couple Sundaram Aiyar and Alagammal. Venkataraman was their second child.

Venkataraman completed his primary schooling in Tiruchuli. He joined the American Mission High School in Madurai for his high school education, where he stayed in the house of his paternal uncle.

He had a life-changing experience while he was in his 10th class. On 16th July 1896, while he was on the first floor of his uncle's house, he had a strange experience. He was in good health and his mind was calm and composed, with no signs of anxiety. Suddenly, he saw death approaching him. He felt that he was going to die. Why this feeling should have come to him, he did not know. His breathing stopped and his heart beat also stopped. Blood circulation stopped, his eyes shut, and his limbs became still as if *rigor mortis* had set in. His lips closed tightly, and he resembled a corpse.

It was through this experience that he understood that there is an undying spirit that is not associated with the body. Though he felt separated from the body, he did not feel the loss of his existence in the world. He realised that the body has no existence of its own. The body dies, but the real identity (soul) is deathless. He realised that the body is the cause of all bondages in the world. The fear of death vanished at that moment. He became aware of his real identity. The experience was real and not an imagination. Such an experience is not measurable, and it is beyond the comprehension of our limited minds. Such an experience is possible only when our thoughts disappear. He came out of the delusion of the unreal 'I' and understood the real 'I' (the real absolute). After twenty minutes on that day, his body regained consciousness, and he started breathing again. His heartbeat was back to normalcy.

He never had an urge or a spiritual inclination to learn and understand *Parabrahmam* (the Supreme and Divine Spirit). At the age of 16, he experienced a state of deathlessness. He experienced that the real identity is not associated with the body and has no death. He never practiced meditation to become a saint. It is the experience of deathlessness that turned his mind inwards. The mind merged in the heart, which is the place of its birth. The soul was revealed to Ramanaswami as the real I. Without the grace of a guru, or mastering religious scriptures, or inclination towards spiritual practices, he realised the absolute truth. The path to self-realisation that he experienced is a phenomenal spiritual marvel. No one on the path to realisation has had such a unique experience. His birth itself is a great honour to the world.

Before experiencing the life-changing event, *Ramana Maharshi* heard a relative describe Arunachalam as one of the sacred religious sites in the country. The relative said Arunachalam is 129 miles from Chennai and known as Tiruvannamalai. The name of the place, deity, and sacred mountain are all known by the name Arunachalam. Circumambulation of the sacred mountain is a virtuous deed. The *giri* (mountain) is also known as the “mountain that satisfies all desires”. Arunachalam is a spiritual place representing *Advaita* (non-duality). A mere utterance of ‘*Arunachala*’ is sufficient to attain self-realisation.

Sri Ramana Maharishi reached Arunachalam from Madurai on 1st September, 1896 to share with the world his divine experience and the self-knowledge he attained. At Arunachalam, he offered himself to *Lord Arunachaleshwara*. He discarded his clothes and wore a loin cloth. In the initial days, he immersed himself in intense meditation. He lost consciousness of himself while in mediation. His intense meditation, which had come naturally, attracted many towards him. One such person was Sri Kavyakanta Ganapati Shastri. He was a renowned Sanskrit scholar, great poet, spiritual leader, a saint (*muni*), an exponent of Indian philosophy and well-versed in various spiritual texts.

Sri Ganapati Shastri asked Ramana Maharshi about the real meaning/nature of *Tapasya* (penance/mediation). Ramana Maharshi explained - when the mind enquires into the origin/source of the thought “I”, it merges into that source, the heart – that is *Tapasya*. The answer filled Ganapati Muni’s heart with bliss and happiness. A new path

to self-realisation was revealed. He named Venkataraman as Bhagavan Sri Ramana Maharshi. The name became famous all over the world.

Ramana Ashrama in Arunachalam was established after Smt Alagammal, mother of Raman Maharshi, passed away in 1922.

Books on Bhagavan

Sri Ganapati Shastri compiled the spiritual teachings of Ramana Maharishi into a book called *Ramana Geeta*. Through this book, he brought out the uniqueness of Sri Ramana Maharishi's teachings on self-realisation to the world. People from across the country and from various other countries, great writers, scientists, speakers, politicians, musicians, social workers and others came to Sri Ramana Maharshi. Sri BV Narasimha Swami, a famous lawyer, published the life incidents of Sri Ramana Maharishi in a book called *Atma Darshanam*.

Paul Brunton, a famous British author, visited Sri Ramana Maharishi. He wrote about his intimate experiences with Ramana Maharishi and introduced him to the Western world. Many people interested in understanding his spiritual teachings visited Sri Ramana Maharishi. They benefited as they found peace and enlightenment in his company. One Western scholar said he realised his ignorance and understood he knew nothing after he met Sri Ramana Maharishi.

Man of steady wisdom, beyond attributes

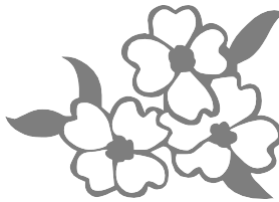
Sri Ramana Maharishi's teachings are innate, natural and direct. His teachings are relevant for all times and will not lose importance with time. Ramana Maharishi never discussed unnecessary issues in the name of God. He offered guidance and support to mankind in the path of spirituality. To help people understand their real identity, Ramana Maharishi came to this world as an embodiment of the Divine Spirit, as ordained by *Eshwara*, to teach mankind about the path of enquiry and self-realisation.

Atma Jnana (the knowledge of the soul) alone annihilates the ego. Attainment of self-realisation or knowledge of the soul is a divine art. The obstacle that prevents understanding this art is called *Maya* (illusive power). The Bhagavad Gita describes a person of steady wisdom (*sthithaprajna*) and one who is beyond all mental attributes (*gunatheetha*). Ramana Maharishi was the manifestation of such a person. He remained established in the Self, in a state of bliss, and revealed a direct path to attain self-realisation. He believed in and practiced equality, setting a valuable example for the world. Through his grace, many attained self-realisation. His love and compassion are unmeasurable.

His physical incarnation ended on Friday, 14th April 1950. At the time he left the physical body, a divine light was seen across the sky. The path of self-realisation is the Ramana way. The light of Ramana is eternal. His teachings are apt for all the ages and years to come.

In response to a devotee's question, Ramana Maharishi said *Arunachala Ramana* is the Divine Spirit shining in the hearts of all living beings. "If you want to see God in flesh and blood, then visit Sri Ramana Maharishi," said former President of India, Sri Sarvepalli Radhakrishnan.

A small boat can transport about ten people, while a big boat can transport a hundred. However, a mighty ship can transport thousands at a time. Sri Ramana is like a mighty ship who came to earth to help people cross the ocean of worldly life and attain their real nature. In the future, temples will be built for Bhagavan to worship him.



3. BHAGAVAD GITA

1. People around the world celebrate their birthdays. But the birthdays of books are never celebrated. The Bhagavad Gita is the only book that has this reputation. Though a small book, its teachings are highly revered and popular.
2. *Gita Jayanti* is observed as the birthday of the Bhagavad Gita. About 5000 years ago, God himself directly revealed the Bhagavad Gita. The one who spoke and taught the Gita, the one who heard it and the one who recorded it – all three are the manifestations of *Narayana**. *Lord Vasudeva** Himself said this. Therefore, the book is highly respected and revered. (*Different names of God, the all-pervading supreme Lord – Narayana, Vasudeva, Krishna).
3. Kurukshetra, the place of the *Mahabharata* war, is currently in the Indian state of Haryana. Just before the commencement of the war, Sri Krishna revealed Gita to Arjuna. Many expressed doubts on how it was possible for Krishna to preach the Gita on the battleground. When God decides, nothing is impossible. If it is impossible, then how can he be God? A person with attachments will be in bondage. Bondage brings fear. But God has no attachments and no fear. If Sri Krishna had any attachment, why would he allow his nephew Abhimanyu to die in the

war? Hence, he is known as *Paramatma* (Supreme Lord/God) with no attachments.

4. Sri Madhvacharya (saint, great religious reformer in India) said:

The epic *Bharatam* got the name *Mahabharatam* because of the presence of Lord's instruction, Bhagavad Gita in the middle of the epic. Maha means great or supreme.

5. Mahatma Gandhi said the teachings of Bhagavad Gita took the place of his mother and consoled him after he lost his mother.
6. The entire world can be plastered with gold. The salt water in a sea can be turned into fresh water. However, understanding the Bhagavad Gita is difficult, said Sri Sant Gyaneshwar (13th century Indian saint).
7. The Bhagavad Gita shines like a beautiful glow emitted from a pile of precious gems collected from the entire world.
8. If all the good souls assemble in one place, a sense of goodness and peace fills the air. Bhagavad Gita also imparts such an experience.
9. *Hanuman* jumped from one shore to another. Similarly, I too jumped from the first chapter to the last chapter, but I still cannot comprehend the depth of this great scripture, said Bala Gangadhar Tilak, a freedom fighter.

10. *Vasudeva* said Bhagavad Gita is his home. In Gita, he is in the form of alphabets (*Akshara*). *Akshara* means that which is eternal, imperishable. It is wrong to separate God and Gita. Both are not separate, they are one.
11. The Bhagavad Gita may contain aspects that are not present in the world. But what is not present in the Gita does not exist in the world.
12. Daily chanting the 18 chapters of the Gita can lead to the accumulation of good merits. However, understanding the teachings and practicing will lead you to self-realisation.
13. Our lives are getting washed away in the strong current and flow called ego. In such a situation, is there any space for Gita in our hearts? Therefore, when we read the Gita, we cannot understand its teachings. If we give our heart to Gita, it will also give its heart to us.
14. I am taking courage to say that Arjuna did not get self-realisation when Lord Krishna revealed Gita to him. Arjuna means a fair (white) person. O Arjuna! Your heart is free of envy and malice. That is why I am preaching Gita to you, said Krishna. Of all negative qualities, envy is the worst. Arjuna cried with compassion when he thought of the sorrow and destruction the war would bring to people and society. This cry of compassion seeking the welfare of the world brought self-realisation to Arjuna, which came from within his heart. When we are distressed, we

become sick, because of our selfishness and concern for our own welfare. Whereas Arjuna's distress made him a *yogi* (enlightened soul) because his concern was for the welfare of the world.

15. My dear brethren! Arjuna was so fortunate that the Lord himself became his Guru.
16. In the *Vibhuthi Yoga* chapter of Bhagavad Gita, Krishna initially said, "I am the source of all that exists. I am the divine spark in the hearts of all living beings." The rest of the descriptions are for those of gross intellect who need a name and form to understand His magnificence.
17. In the Gita, Krishna always asserted the need to work without expectations. However, he never said that he would not reward you. Whenever you complete a work without any expectations, God (*Eshwara*) will be established in your heart. With *Eshwara* in your heart, what else is there to achieve in this world?
18. Oh! Arjuna, no one can overcome my *Maya* (illusive power). I will reveal Myself to only whom I choose. Why did he say this? *Maya* is in the hands of *Paramatma*. We are in the hands (control) of *Maya*. Therefore, *Maya* will give way only to the one who surrenders himself at the feet of the Lord.
19. My dear brethren! *Brahmavidya* (knowledge or science of the Self) will instantly grant the knowledge of the soul," Vasudeva said in the 9th chapter of the Gita. Why are we not able to believe the words of

God when he has clearly shown the path to realisation? He said, leave everything and surrender yourself to Me. I will redeem you from all demerits and grant you realisation. What is preventing us from believing the words of the Divine?

20. The grace of God, grace of guru and the scriptures, and fruition of time must be aligned for realisation. Otherwise, attaining the supreme knowledge is not possible.
21. *Karma Yoga* (path of selfless work) is for people who want to work incessantly. For those who are emotional, Krishna preached *Bhakti Yoga* (path of devotion). For people who require reasons for every word spoken, He gave them *Jnana Yoga* (path of self-enquiry and knowledge). All these *Yogas* lead to one destination; as said by Ramana Maharishi, enquire Who am I? and realise your true Self.
22. *Kama* (desire), *Krodha* (anger), and *Lobha* (greed) are three gates that lead to hell, said *Paramatma*.
23. *Paramatma* said in the Gita: Only a self-realised person can identify and merge with the Divine, which is the true Self. In the world, there is nothing equivalent to self-knowledge. All beings are instruments of God and are controlled by Him; and those who do good deeds will not face any bad consequences.
24. Gita describes the qualities of a person of steady wisdom (*sthitaprajna*) and the divine attributes.

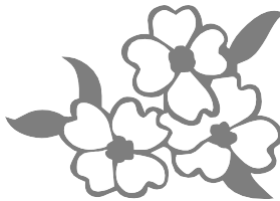
Cowardice of the heart is contemptible. People with such qualities will get scattered like sand into dark realms, the Lord cautioned. *Vasudeva Swami* said the world is unreal, transient and filled with unhappiness; He never said the world is a temple. “The body takes birth and dies. But the soul has neither birth nor death. That soul is you.” Are we thinking that we are the soul or the body?

25. My dear brethren! While reading Gita, we cannot understand its essence as long as we are visualising *Vasudeva* as a physical form. You cannot separate Gita and *Vasudeva*. “People identify themselves with a physical form. Therefore, they visualise Me in a physical form. This is an insult to me,” said *Paramatma*.
26. We look in the mirror to check and clean our face. Likewise, Gita should be the mirror to find and free our minds from impurities. Gita is a book of preachings, in which we should soak our minds (fill our mind with the divine teachings). When we make Gita the basis for guiding our lives, all our demerits and shortcomings will be burnt to ashes (eliminated).
27. God asks us to think about Him, love Him, and believe Him. Why does He ask us to do this? What will He gain through such advice? My dear brethren, God in his love and compassion for us said this for our benefit. “However negative a person may be, if he has faith in me, I will certainly uplift him,” said Sri Krishna.

28. My dear soulmates! Work is in your hands, while the fruit of action lies with *Paramatma*. Therefore, if you perform your deeds without any expectations and with dedication, *Eshwara* will certainly give you the result of your work. He WILL give! *Paramatma* is not ungrateful, He is gracious. My dear brethren! Believe me (my words). Working with the thought 'I am doing' (doership) will lead to bondage. Work done without doership will free you from all bondages. If you earnestly love *Vasudeva* who is residing in your hearts, He will cleanse your mind. He will sharpen your intellect. He will guide you towards self-realisation. If you have devotion and faith in Him, he will grant you liberation. What more can you gain in this world? Faith in *Paramatma* is a treasure; without faith it is only dust. When you make *Paramatma* your friend, He will reveal himself to you. However, you developed a friendship with the world! *Paramatma* discourages us from doing forbidden deeds as it leads to unhappiness. Can you not accept and follow the words said in your welfare? The love showered by your wife, husband, or children is nothing compared to the love showered by *Paramatma*.
29. My dear brethren! Bhagavad Gita is also a *Veda* (original divine scripture). Bhagavad Gita contains words directly uttered by *Paramatma*. Who else has the capacity to talk about God? He himself has to tell us about Himself. Otherwise, it is difficult for us to understand Him. Out of compassion for us, *Paramatma* set aside His self-respect and spoke about

Himself. Why did He do this? Until we know Him and understand his greatness, we cannot develop love and devotion towards Him. A heart without love is equal to a temple without a deity.

30. A person who does not know the essence of sacrifice (who is not selfless) cannot understand Gita, said Ramakrishna Paramahansa.
31. Only a fortunate person destined to read the Gita will get the Gita in his hands, said Sri Malayala Swami (a great saint and reformer).



4. GURU (Spiritual Teacher)

1. Spiritual Guru, God, and the soul are one. The soul takes the form of a Guru to help one tide over past deeds and gradually turn the mind inwards. Only the mind that has turned inwards will know the beauty of the soul. When you love your Guru, without your knowledge you are loving yourself.
2. After creating the world, the creator did not leave His creation unattended. He preached the mode of living that will lead to self-realisation. That is why *Eshwara* is our “*Adi Guru*” (first teacher).
3. One who is self-realised qualifies to be a Guru. Such a Guru can see only pure consciousness and not physical appearance.
4. The person who takes you closer to your real identity is the real Guru. Never limit your vision of the Guru to his physical body. The Guru alone can rescue you from the cycle of births and deaths.
5. A great soul is one in whose presence your mind turns inward toward your heart - He is your Guru. The first and last work of the Guru is to ensure your mind turns inwards. The person who diverts you from the path of realisation is not a Guru but a demon.
6. The grace of a Guru can remove the effects of your past deeds and desires that have been plaguing you

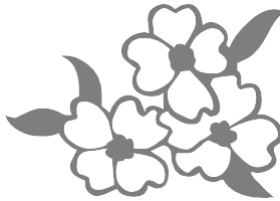
for several lifetimes, in just one second. There is no parallel to the grace of a Guru in this world. There can be many Gurus in the world. However, a self-realised Guru alone can help you progress towards the goal of *Atma* (absolute knowledge).

7. 'I' and 'mine' are like two big boulders that require the help of Guru to push them out. 'I' means ego and 'mine' is attachment/bondage. As long as a person is associated with 'I' and 'mine', he cannot become pure. Nature/physical world will never release such individuals from bondage.
8. The work of a Guru within you is unmeasurable. The grace of a Guru is more effective than your spiritual practices. Guru alone accompanies you in your various lives and saves you. You do not know the address of your Guru. However, your Guru knows about your whereabouts and your address in all the births that you take and wherever you are. Your Guru will never leave you until you reach your final destination.
9. A Guru with a physical form is essential, even though physical form is false. If *Eshwara* is angry with you, your Guru can save you. But if your Guru gets angry, even *Eshwara* cannot save you. An individual who is humble and polite alone can listen to the words of a Guru. Hearing the words of the Guru will make an individual understand what is required and what course to follow.

10. My dear soulmates! We can redeem our gratitude to our mother and father. We can redeem our gratefulness to our teachers in school. But we cannot redeem our gratitude to our Guru who helps us to realise our true Self. There is certainly no greater God than the Guru.
11. Our Vedas preach: *Guru Brahma Guru Vishnu Guru Devo Maheshwara / Guru Sakshat Param Brahma Tasmai Shri Gurave Namaha* //(Meaning: Guru as none other than Brahma – The creator, Vishnu – The sustainer and Shiva – The destroyer, since the Guru creates and sustains knowledge, and destroys ignorance. Guru is verily *Parambrahma* (the Supreme and Divine Spirit); to that glorious Guru, my salutations!)
12. In Bhagavad Gita, *Paramatma* promises to grant realisation even if a person remembers Him in the moments before dying. However, the past impressions in the heart come out forcefully and overwhelm the mind just before death occurs and he cannot think of God at that moment. The dying person recalls only those matters/things for which he strived throughout his life, and the final thought before death decides his next birth. But, if the person has purity and true surrender, the Guru grants a great favour on such individuals in their last moments. The Guru will create a state of purity and divinity in the mind of such devotees, thus ensuring they qualify for a higher birth in the next life. Is there any other

work in the world that can surpass the work of the Guru?

13. To revere God in the form of a Guru is difficult. That is why God takes a physical form and comes to the earth. The immense grace of God has taken the form of Sadguru Sri Ramana.



5. ATMA

(The Soul/Divine Spirit)

1. *Atma* (the soul) is the true identity of an individual. There is no difference between *Atma* and *Eshwara*. A realised person recognises it as the soul, and devotees believe it is God. The soul is all pervading, and you are that. When there is nothing separate from you, then what is there that is more or less than you (above or below you)?
2. *Atma* is ‘*Sat chit Ananda*’. *Sat* means existence. *Chit* means knowledge. *Ananda* means bliss.
3. *Atma* is an embodiment of happiness, peace, radiance, truth, knowledge, and complete bliss.
4. Your real identity is *Atma*; your real identity is God; it is the *Kundalini Shakti* (divine energy within you). *Atma* is the kingdom of heaven, as described by Jesus Christ. There is nothing more true and more beautiful than *Atma*. Once you taste self-realisation, you will not have the desire to see even if your favourite God appears before you - because the realised soul is not separate from God. Such is the glory of *Atma*.
5. The *Atma* (Divine Spirit) shining in your heart is the truth – there is no God beyond the truth. There is no religion more significant than realising the truth. There is no caste or creed greater than the truth. *Atma* has the strength to subdue our senses, our mind and

also our fate. The question is – are everyone sincerely yearning to reach such a state? *Atma* will reveal itself only if one wishes for it heartfully.

6. The real 'I' is *Atma*. The thought 'I' is ego. *Aham Brahmasmi* means 'I am Brahman' or 'I am the Divine Consciousness'. The 'I' here does not refer to the limited physical entity that one commonly perceives. The 'I' is *Atma* (divine consciousness - the real identity).
7. *Adi Guru Dakshinamurthi* could not describe *Atma* (the divine consciousness) with words and remained silent. *Dakshinamurti* is a combination of two words - *Dakshin+amurti*. The right half of the body is called *Dakshina* side, where the divine heart exists. *Amurthi* means that which has no physical form. Therefore, *Dakshinamurthi* is the one who is in the divine heart on the right side of the body without a physical form – *Atma*.
8. The *Atma* that shines in the heart is more radiant than the light from crores of suns. It is not visible to the physical eye. One must have patience, knowledge, skill, humility, and faith to be conscious of that radiant soul. Like the clouds that obstruct the rays of the sun, the ego prevents one from knowing the soul. A person who overcomes the ego while he is in the physical body alone can realise the soul.
9. Our *Atma* is the real *Arunachalam*. Soul has no death – therefore one does not want to die. The soul is free - that is why every person likes to be free. A soul is

full of love - which is why every person loves themselves. The soul is happiness, so all people desire happiness. The soul has no unhappiness. Therefore, no one likes to experience sorrow.

10. The flow of electricity is not visible to the physical eye. Does it mean there is no electricity? Similarly, do not assume that there is no *Atma*, because you cannot see it. A bulb connected to an electrical wire will glow, demonstrating the power of electricity. In the same way, Lord Rama, Lord Krishna, and many others have taken birth in this world with the purpose of revealing the power of the soul. The power of electricity is limitless. However, the energy it emits depends on the medium through which it flows. For instance, a 1000 watt bulb gives a brighter light than a 100 watt bulb. Similarly, the power of the soul is also limitless. It has no boundaries.
11. Our fate (results of past actions) is confined to the physical body and mind. They are unrelated to the soul and do not affect the soul. The sun is a witness to every deed performed by people on this earth. However, these actions do not affect the sun. So, how can these actions that cannot even touch the sun, affect *Atma*, which is beyond the physical plane? *Atma* alone is pure consciousness/supreme spirit. All other physically visible objects are inanimate and untrue. The more effort one makes to know *Atma*, the more eager the soul is to reveal itself.
12. The soul is pure consciousness. It does not require a body. The ego wants a body as an identity. The soul

reveals itself to a person who lives with humility, discipline and with caution and care.

13. My dear brethren! Instead of traveling miles to reach a destination, travel within and try to make an inch of progress inwards. You will know the splendour of *Atma*. If you sincerely love the divine truth (*Atma*), it will be revealed to you. Without self-realisation, even if a person studies many scriptures, he will remain ignorant. One who has realised the soul does not require the knowledge of scriptures.
14. *Atma* will not reveal itself to one who is not a renunciate and not self-realised. Impurities in the mind prevent one from finding the path towards *Atma*. Even one negative quality will be an obstacle to your progress. One who is weak and lazy also cannot discover the path to the soul. For many lives, the senses have been tuned to pleasures, making one travel far away from the path of *Atma* (the absolute truth). One has to perform spiritual practices, and again travel back all that distance to attain realisation.
15. *Atma* will be revealed to you only if you have purity of the heart. Until you taste the bliss of the divine spirit, the sensory attributes and objects will keep you in bondage and prevent you from leaving the material world. The soul reveals itself to one who tries to understand the knowledge of the self. The soul is the truth, and the body is false/inanimate. The body is able to function because of the energy and radiance from *Atma*. You must put in 100% effort to know the divine truth. Only such efforts will reveal

the truth. If your goal is self-realisation, you will benefit both in this world and the higher worlds. You will accept your fate (results of past deeds/ impressions) happily; your necessities are taken care of; and you will realise the soul. There is happiness in being content. However, one cannot be content until one has realised the soul.

16. Even after praying or chanting the name of one's chosen deity for innumerable years, you will have to come to *Atma* ultimately and attain self-realisation. Why must one wait for so long? Why don't you start from today in this life to focus on *Atma* and aim for realisation?
17. Constantly meditating on your favourite deity will improve your focus and concentration on that single thought of the deity. Such concertation will remove all other thoughts, along with that single thought, and the soul is realised.
18. My dear brethren! A person who is ill will worry about his health, but is there anyone who worries that he is not able to realise the self? You will shed tears for the family and worldly life. If you shed even half of those tears for *Atma*, the truth shall be revealed.
19. Assume that the soul has four parts. The physical world seen with the eyes is only one part of the soul. Relative knowledge contains some ignorance or unknown aspects. Where there is ignorance, change

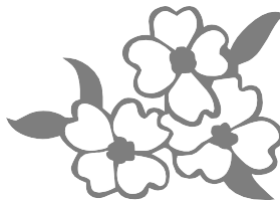
is inevitable. *Atma* is the only one that does not require any change, as it is pure consciousness.

20. Needs are different from desires. The soul will be revealed to one who earns enough to fulfil his needs and spends the rest of the time to know and realise the self. You are now living for the satisfaction of your desires. You are aware of it and the divine self within also knows it! You are proud of your achievements, money, and education. Then, how can you realise the self and where is the place for *Atma* in the heart? One has to close the mouth and hold the breath to retrieve an object that is under the water. Similarly, one has to control the mind, breath, senses, and words, and dive deep into the heart, to realise the soul that is within the depths of the heart. Your body is more important than your clothes, your intellect is more important than your mind, and your *Atma* is more important than your intellect. Is the soul not the most important than these attributes?
21. Both reason and faith are equally important to know the truth (*Atma*). But how many have the faith in the divine truth? People with the *Gun*as (traits) of *Rajas* (passion/restlessness) and *Tamas* (laziness) cannot focus on the soul, as they cannot stay still and be in peace. Listening and knowing improves diligence and concentration. How can a person without diligence/concentration develop faith?
22. Lord Krishna in Bhagavad Gita and great sages in Vedas always said that *Atma* (supreme bliss) is in the heart but not in the books. Our minds are

conditioned to look and perceive the world outside. So, we search for the supreme knowledge in books, not looking inside our hearts. I am not discouraging you from reading books. Through books, one will gain erudition. But the Lord never mentioned that books can give the supreme knowledge of the soul. “I am in the form of the soul shining in your hearts. Turn inwards and search, you will find Me.” We came into this world to understand and know God. We must not forget the purpose for which we have come. Sri Ramana incarnated in this world to help us turn the mind inwards towards *Atma*.

23. *Atma* is the backbone of the creation, just as the screen supports a movie/film. Moderation in food, sleep, and speech help in the realisation of the soul.
24. My dear brethren! You cannot tolerate a word spoken against you. How can you understand *Atma*? The love seen in cinemas and the world outside is not true love – It is a feeling. The feeling brings in infatuation and leads to bondage. But the real love in the heart is always glowing. It gives you strength and releases you from the bonds of infatuation.
25. The soul is referred to as a witness (*Atma Sakshi*)! When there is nothing separate from the soul, then how can the soul be a witness, asked Ramana Maharishi. You have to go beyond the world, God, divine beings, and aspects of the body to understand the beauty of *Atma* (pure consciousness).

26. *Atma* may be out of bounds and beyond logic, but it is not contrary to logic. Our science has advanced in various fields. However, to date, science has not found the source of *Panchabhutas* (five basic elements of nature). Then how can it define and understand the soul?



6. JNANI

(Realised Soul/Satpurusha)

1. A person who has the knowledge of the self is a *Jnani*. He is a *rishi* (sage). There are two types of *Jnanis* – a) One who has attained self-realisation but cannot explain the happiness of the experience to others. b) One who has attained self-realisation, and while experiencing the happiness, they can preach about the same to others. They are known as *Acharyas* or preachers.
2. The person who realises the source of the mind is a *Jnani*. But a person who researches the source of nature is a scientist. A scientist reacts to the worldly incidents and happenings. But a *Jnani* does not react because he does not see the world as separate from him.
3. The one who has realised the divine truth is a *Satpurusha* (evolved soul/pure being). The person in whose company the mind, senses, and heart are at peace, that person is a *Satpurusha*.
4. The person who realised the true self is a *Jnani*. The difference between an ignorant person and a *Jnani* is : *Jnani* is aware of his real identity/the soul, while he knows he has a body. An ignorant person identifies with a body and thinks that he has a soul. The sun does not know darkness, and a *Jnani* does not know unhappiness. Likes and dislikes are the source of

unhappiness/sorrow; and one who has overcome these is a *Jnani*. His body is holy like a temple, and God takes care of that temple/body.

5. A *Jnani* is an embodiment of the true self. Jasmine flowers spread their fragrance without any external effort. The fragrance is a part of the flowers. Similarly, in the presence of a *Jnani*, there is peace and radiance. By just meeting a *Jnani*, one is inspired to have good thoughts and to improve oneself. In the present world, three great souls/Gurus taught the path of enquiry and knowledge - Gautama Buddha, Adi Shankaracharya, and Sri Ramana Maharishi.
6. A person on the path of *Jnana* (enquiry and knowledge) will understand that nothing in this material world belongs to him. But a person on the *Karma* path will think that all the objects in the creation belong to him (feels an affinity to the entire world).
7. Only the one who has gained control over time and lust can become a *Jnani*. The one who has renounced even oneself to realise the self can become a *Jnani*. Every king is not a *Jnani*. But if a *Jnani* is the king, then the state flourishes and people are happy. That is why today we talk so highly about *Rama Rajya* (the ideal kingdom of Lord Rama).
8. A *Jnani* has no work in this world and beyond, but work gets done through a *Jnani*. A *Jnani* does not do anything; work gets done in his presence. The presence of a *Jnani* will help a society progress and

lead the world towards equality. Only a *Jnani* can love this world without any reservations. A person whose heart is peaceful can alone love this world. One with ego and unhappiness cannot love the world. *Jnani* has *Shivadrishi* (perception of the divine), while an *Ajnani* (ignorant one) has *Shavadrishi* (associates with the mortal body).

9. Silence is the true identity of a *Jnani*. As we cannot understand the depth of that silence, a *Jnani* speaks to us out of compassion. A *Jnani* need not think that he has to do good for the world. His mere presence in a physical form, leads to the betterment of the world. But the thought that the world is benefitting through him does not even occur to him. If such a thought comes to him, then how can he be a *Jnani*?
10. A *Kalpavirksha* (wish-fulfilling tree) and *Kamadhenu* (wish-fulfilling cow) will give what you desire of them. But association with a *Satpurusha* will grant everything even if you have not asked for it. The company of a *Satpurusha* will benefit you more than going on pilgrimages, performing rituals, and other religious offerings. When an *avatar* (divine incarnation) or a *Jnani* takes a physical form, persons with good hearts will benefit, they have pure and stable hearts. Worldly people are unstable with emotions and reactions; therefore, they cannot understand the grace of evolved souls. An open bowl can gather the water that flows from above. But an overturned bowl cannot hold any water. Worldly people are like the overturned bowls.

11. A *Jnani* is beyond the three states of waking, sleep, and dreams. You don't need any proof to know who you are. Similarly, a *Jnani* does not need any proof to know he is divine spirit/ultimate reality. Just as an ignorant person naturally identifies with body, a *Jnani* naturally identifies with the divine spirit.
12. A *Jnani* never depends on worldly objects for comfort or happiness. A devotee's mind is absorbed in God. A *yogi*'s mind is free from thoughts. But a *Jnani*'s mind is dead. (A *Jnani* has no mind to control.)
13. The death of the physical body is not the real death. Death of bad thoughts and desires is the real death. A person who cannot eliminate bad thoughts and desires cannot love wholeheartedly. The person who cannot love cannot become a *Jnani*.
14. Taking refuge in a *Jnani*, serving and worshipping him, will free a person from his fate (past karma) and bestow a virtuous life after death. It is wrong to think God and *Jnani* are different. After a person sheds the physical frame, *Jnani* is aware of the path taken by that soul.
15. The face of a *Jnani* reveals his greatness, which is not found in any books. If we have stomach-ache or pain in the leg, we shed tears of pain. Similarly, any trouble in society will pain the *Satpurusha*'s heart.
16. Without the grace of *Eshwara*, no one can become a *Jnani*. Due to the actions of the past deeds, the physical frame of a *Jnani* will perform duties

destined. The good or bad results from such duties will not affect the *Jnani*. The happiness derived from self-realisation/pure consciousness is much more than the pleasures derived from the physical body.

17. The one who performs a miracle need not be a *Jnani*. That one with love and equality alone is a *Jnani*. One who revives a person from death is not a *Jnani*, but one who lives like the dead (who is egoless and still) is a *Jnani*. The one with the right conduct becomes a *yogi*. However, abstaining from food and growing long matted hair does not qualify a person to become a *Jnani*. A person who cannot withdraw from worldly objects cannot be a *Jnani*. A *Jnani* is the one whose mind and focus is turned inwards. For a *Jnani*, even a person who is an atheist looks like God. A person who experiences the same state of pure consciousness that is experienced in sleep even when awake is a *Jnani*.
18. Many *Jnanis* have taken birth in this world. However, no two *Jnanis* have taken the same path to attain self-realisation. The birthplaces of *Jnanis* from ancient times have today become pilgrimage sites.
19. The merits and setbacks from good and bad deeds are related to the body and mind. A person who offers all these to *Eshwara* becomes a *Jnani*. You are working hard to acquire wealth. Make sufficient effort and work hard to gain devotion also. *Bhakti* or devotion is like the holy Ganges (Ganga). The ego will melt like salt in this water of Ganga. There is no freedom or *Mukthi* without devotion.

20. When you smile or shed tears, a *Jnani* will reciprocate. All actions of a *Jnani* are similar to an innocent baby. However, the difference between the two is that in a baby, all past impressions are in a seed form, which will sprout as the baby grows older. But in the heart of *Jnani* all past impressions and desires are annihilated. As long as past impressions exist, one cannot become a *Jnani*. Rendering service to a *Jnani* will be of great benefit to the ones serving him.
21. A *Jnani* never identifies himself with the body but knows that he has a body. He does not see the world as separate from him. He sees the world outside as just a part of him. A *Jnani* has no work to do, but through a *Jnani*, a lot of work happens. But this work can never bind him.
22. Without observation and enquiry, one cannot become a *Jnani*. If one cannot become a *Jnani*, he cannot merge in *Eshwara*.
23. In Bhagavad Gita, Krishna says, “I like my devotees. I also like *yogis*.” But regarding a *Jnani*, he never said that he likes a *Jnani*. He said, “there is no difference between me and *Jnani*. A *Jnani* will get my identity/will merge and become one with me.” If God himself cannot explain the eminence or stateliness of a *Jnani*, how can anyone explain it?

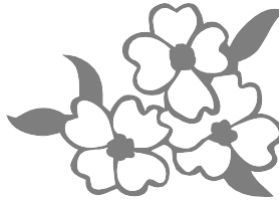
7. MOKSHAM (Liberation)

1. *Moksha* means liberation. It is liberation from ignorance. What is ignorance? The ego or arrogance is ignorance. Where is the ego? “The feeling of I am the body” is ego. Therefore, every living person who identifies themselves with the body is in bondage! So, the liberation or freedom from the cycle of births is for the one in bondage – without any bondage what is the need for liberation?
2. Your true identity is enlightenment. Another name for the soul/true self is liberation. Thinking that doing a particular action will grant liberation is wrong. You are already in the state of *Moksha*, even when desiring that state. Your arrogance is preventing you from realising that state. Removal of ignorance will lead to liberation. *Moksha* is not for the ‘I’ that is limited by the ego, but *Moksha* is disassociation with the ego ‘I’.
3. One is under the delusion that liberation is an object, and it is available in *Kailasha* or *Viakuntam* (heavenly abodes). What you are seeking is within you, it is here and now! So, when will you understand that - is it in this life or the next life? My dear brethren! Attaining the supreme bliss is possible only when you are in this body. Once the body is dead, you can attain nothing. Until one attains liberation, the cycle of birth and death will continue.

4. *Siddhi* (enlightenment) is another name for liberation. One who realises the soul/true self that is ever present will become a *Siddha Purusha* (enlightened being). What is always present? It is the soul! Enlightenment/self-realisation is the greatest accomplishment. Other forms of accomplishments are equal to a dream. A person with intuitive discernment becomes a *Siddha*. The one who is enlightened becomes Shiva (God).
5. Liberation has to be attained with focussed thinking and contemplation while being in the present, in this world and body. One should not keep postponing the efforts towards liberation until the time of death. Realisation cannot be achieved after death. It is possible only when the physical body is alive.
6. Identifying oneself with the real self is liberation. *Moksha* is not an object. The divine radiance in our hearts is liberation. Control of the mind, words, thoughts, and deeds, and using them ably, naturally, and in the right manner will make an individual free from bondage. Such a person will reach the state of liberation. As long one associates with 'I' and 'mine', understanding liberation is not possible.
7. Every person is in a state of liberation. The true identity of a person is *Moksha*. The goal of a human being is also *Moksha*. But due to the delusion caused by the impaired intellect, one is under the assumption that he is far away from *Moksha*. Identification with the body and selfishness prevents one from understanding the true identity. Negative thoughts, cunning attitudes, and bad deeds do not allow a

person to enjoy the happiness of realisation. The peace gained from liberation is like *Akasha Ganga* (heavenly river). It has no impurities.

8. Another word for realisation is the state of *Nirvana*. *Nirvana* means moving out of confinement. That means overcoming the identification with the body.





8. ESHWARA (God)

1. *Eshwara* is your true nature. *Eshwara* and His grace are not different. Divine grace is the identity of God. The other name for divine grace is *Eshwara*. Instead of saying ‘God is Love’, it is better to say ‘Love is God’. Instead of saying ‘God is truth’, it is better to say, ‘Truth is God’.
2. *Eshwara* is free/independent as He is not controlled or bound by anything. *Eshwara* will not be revealed even if one desires to see Him. *Eshwara* must desire to reveal Himself to you. If one focuses wholeheartedly on *Eshwara*, then He will take care of all your spiritual *Sadhanas* (practices). A person without purity of mind cannot realise *Eshwara*.
3. *Eshwara* is much closer to you than your body, mind, senses, and intellect. The bond between your body and you will cease, but the bond with *Eshwara* is eternal. *Eshwara* is your home. Divine grace is always present. However, the worldly and physical attributes block the awareness of His Grace. You should not lose faith in *Eshwara* even in your last breath. Constant remembrance and contemplation of *Eshwara* will result in a subtle intellect, widening of heart (generosity), and a calm and clear mind, leading to discrimination and wisdom. Only the wise one can differentiate between *Atma* (real self) and *Anatma* (the false).

4. *Eshwara* is not poor. He is rich. He is not interested in offerings of flowers. He is waiting for you to give your ego as an offering and surrender to Him so that He can help you on the path of realisation. The naked eye cannot see the divine grace. The grace will reach you quietly, rapidly, strongly, majestically without your senses or intellect perceiving it. When divine grace is working on you, if you are able to withstand it, the ignorance that has been holding you and following you through thousands of lives, will be annihilated/burnt in a few seconds.
5. One may have to take numerous births to attain purity of heart. But, if *Eshwara* wills, it can happen in seconds. There may be tasks that are impossible for you. But for *Eshwara*, nothing is impossible. Only *Eshwara* can remove the big boulder called ego that is within you. *Eshwara* is omnipresent. He will decide how, when and where He has to be. One of the names of *Eshwara* is *Digambara*. *Digambara* does not mean a naked person. One who has surpassed all boundaries and shed identification with the physical body is a *Digambara*. Every person who has attained realisation is a *Digambara*. A person who has a sense of discrimination does not limit the soul to the body and limit God to idols.
6. If *Eshwara* does not think about you, then you cannot think or remember *Eshwara*. You will never get the desire to know *Eshwara*. If you develop a strong urge to learn the truth, it means that the divine grace is on you. *Eshwara* does not see how you are performing

a task. He will see the intentions/thoughts in your heart while you do the work. *Eshwara* will reveal Himself to the one whose heart is pure.

7. Whether you think/plan or not, whether you like or dislike, it is a fact that God's will only happens and not your will or plan. Only *Paramatma* (supreme lord) knows why, when and where people meet or part ways.
8. My dear brethren! You may make numerous plans, but finally the plan of *Eshwara* only takes place. *Eshwara* will think and care for you, if you stop thinking about yourself (and leave it to him). The strength of divine grace is more powerful than the strength of your fate (results from past deeds).
9. *Eshwara* will reveal Himself to a person who offers his ego like a flower at His feet. Just like the steady light of a lamp in a place where there is no breeze, if you have steadfast faith in God, His grace will be showered on you. If you constantly think about *Eshwara*, he will turn your mind inward. Once the *Atma Rama* (inner God) is realised, even if *Dasharatha Rama* (incarnation of Rama) stands before you, you will not have the urge to open your eyes and look at him.
10. The power of good deeds and God's grace are responsible for developing faith, and even believing in the presence of *Eshwara*. After having taken birth as a human, if you do not make efforts towards self-realisation, then *Eshwara* will give you another body

and you will have to undergo the pain of several births until you turn to Him. You spend much time for your wealth and fame. If you can give the same time for God, He will reveal Himself.

11. A person may cheat another person, but one cannot cheat *Eshwara*. *Eshwara* knows your thoughts even before these thoughts come to you. If we stop asking *Eshwara* unnecessary things, He will certainly fulfil our needs.
12. The love of *Eshwara* is more than the love showered by a mother on her children. If you take one step towards *Eshwara*, he is waiting to take ten steps towards you. Always love God for Himself, and not to fulfil your worldly desires. What has to happen will happen at the right time. If you make the required effort, *Eshwara* will definitely shower His grace on you. Your effort, the right timing and Divine grace – all three are required to reach the goal.
13. We have three bodies. First - The physical body that is visible is called *Sthula Shariramu* (*gross body*). Second - The mind filled with likes and dislikes is called the *Sookshma Shariramu* (*subtle body*). The third is ignorance accompanying the body for many births called the *Kaarana Shariramu* (*causal body - seed of gross and subtle body*). Only divine grace can break the cycle of the *Kaarana Shariramu*.
14. How many among your relatives or friends desire your welfare wholeheartedly? When they don't even care for your progress, why will they support your

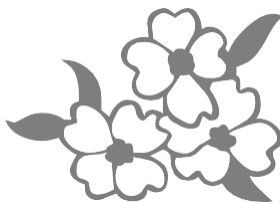
efforts to attain realisation? Is there anyone who loves you more than *Eshwara*? You must have shed many tears since your birth, have you ever shed even one tear drop for *Eshwara*?

15. You make compromises in life for your physical comforts. Why can't you make some compromises for *Eshwara*? If you are ready to compromise to maintain relationships with people, can't you do the same with God too? Don't you know whom you are worshipping daily – is it *Shiva* or a *shava* (corpse) - is it God or worldly people? For a person who has no support or direction, *Eshwara* will show the way. But when you see several options in many directions, how can you identify the direction that takes you towards *Eshwara*?
16. True intelligence resides in compassionate hearts. Does your heart know the meaning of '*daya*' (compassion)? A heart filled with compassion houses the divine, said Jesus. No matter how wealthy you are in the physical world, *Eshwara* will shower you with divine grace only if you are humble and detached in the heart. Love towards *Eshwara* and a heart filled with compassion together is the essence of Dharma - The essence of all religions also. Can't you see *Shiva* in all the *jivas* (*mortal beings*)?
17. The one who questions the existence of God is false (untrue state), but God is the Truth. My dear brethren! You are not able to understand people who are visible to the eyes. Then how can you understand the invisible God? God exists even in the hearts of those

who do not recognise or accept His existence. That is God!

18. How well you act in a role is more important than the actual role in a drama. Similarly, *Eshwara* will not be impressed seeing your wealth or fame. He bestows divine grace on people who accept their fate (deeds of past actions) willingly and go through all situations in life with a calm mind. If you have divine grace, you have everything.
19. A longing for *Eshwara* will bring devotion, which money cannot buy. Dry leaves are in the control of the wind. Similarly, a person who surrenders to God will attain realisation. Our *pashu* or animal qualities are preventing us from realisation. Once you give up animal qualities, *Pashupathi* (controller of all living creatures - another name for Lord Siva) will shower his grace. Every person prays for peace. But if the peace is yourself, where is the need for a prayer?
20. My dear soulmates! Do not feel proud that you are coming here and listening to my words attentively. Without the permission of *Eshwara*, you cannot come here. *Eshwara* is remembering you, so you are thinking about *Eshwara*. You can develop devotion only with divine grace. Without such grace, one cannot even look in this direction.
21. Many people wish to see God. But if God appears separate from you, could he be God? Let's say God did appear before you, how would you perceive him? Would you see him with your eyes? If the body is

not the ultimate truth, how can the eyes, which are part of the body, be true? How can the God you see with your eyes be real? Even if you did see God, how long would He be with you? Even if God stayed with you, will seeing God remove ignorance? If your ignorance remains, what is the benefit of seeing God? If the God you see is real, why are you still unhappy? What is the point of seeing a great doctor if the illness is uncured? The divine forms are also unreal. This is also a delusion created by the mind. As long as the mind exists, the illusion will persist. The soul is the truth! It is you! Everything else is unreal except for the true self. Therefore, seek to understand your true nature and real identity. The divine forms you worship are also part of the soul within you!





9. JNANAM **(Realisation/Knowledge/Truth)**

1. The true identity of the Self is *Jnana* (Realisation). Realisation is liberation, happiness, and also *Paradevata* (Supreme Being). (*Paradevata* does not mean Goddess Parvathi – It is *Jnana*). Our real nature is *Jnana*.
2. From the head to the heart, there is a channel. It is called *Amrita Nadi*. It is not visible to the naked eye. Awakening and activation of that channel will lead to *Jnana*.
3. Only *Jnana* can take one to a state where there is no misery. "*Vasudeva Swami* in the Bhagavad Gita said there is nothing equal to *Jnana*" in this world or any other world. When nothing is equivalent to it, how can there be something grander than *Jnana*? Science and technology can make the life of humans comfortable, but these cannot restrain and calm the mind. *Jnana* makes the mind pure and eliminates ignorance. *Jnana* is not something manufactured in factories. It is attained through self-inquiry.
4. An unwise person will never find the way. As you gain wisdom, your intellect unfolds, you will be able to differentiate between truth and false and your sense of discrimination improves. Gradually the desires will disappear, and you will attain *Jnana*. Also, the

ignorance that could lead to several births, will be burnt away after attaining *Jnana*.

5. A person with controlled and disciplined life energy will find the path towards realisation. If one has an intense desire and possesses virtuous qualities, such a person will attain realisation in a wink.
6. “In this world, no one wants *Jnana*,” said Gautama Buddha. “In this world, no one wants *Jnana* because they do not know its value,” said Einstein.
7. Selfless actions will subdue and annihilate desires, and you will attain *Jnana*. Selflessness or desireless actions make an individual virtuous. But selfish actions will bind an individual. Many announce that they are working for the welfare of the society. If welfare efforts boost the ego, such actions cause harm! The goal of our life is not *Seva* (service) but to attain *Jnana*.
8. *Brahmavidya* (Knowledge of the ultimate truth) is king of all skills/learning. It is deep-rooted knowledge and cannot be destroyed. The *Brahmavidya* removes the faults in you, makes you virtuous, and leads you to your true identity. All other knowledge will bind you to the world. No matter how many skills you may master, without the understanding of *Brahmavidya*, you will be caught in the sea of worldliness.

9. Miracles are illusions. Your virtuous qualities are worthier than miracles. Miracles lead to lowly births, while virtuous inherent qualities will lead to *Jnana*.
10. If you do not seek realisation, then any good deed performed is equal to mere zeros. Inner vision is more beneficial than foresight. Foresight will help one gain success in worldly matters. Inner vision will lead to realisation. If one does not feel 'I am the doer', such an individual will rise above all deeds of virtues and sins. A person stable in truth will be victorious in all worlds. A person who has overcome all the worlds attains realisation.
11. *Yogam* (spiritual practises such as meditation, selfless work *etc.* that lead to the union of the mind with the soul) helps in diverting an individual from the path of pleasure to the path of *Jnana*. *Yogam* strengthens the will to achieve *Jnana*. Whatever name or form you worship heartfully, that name and form will lead to the supreme state that is nameless and formless. When the *Sattva Guna* (positive state of equanimity) increases, the mind turns inwards, and one can feel the coolness (calmness) in the heart. The mind becomes calm, and the body becomes light.
12. One must never trouble others nor let others trouble you in the path to attain *Jnana*. Being quiet and calm is necessary for *Jnana*. For people on the path of spirituality, both body and mind must be calm. To attain realisation, the body must be comfortable, and the mind must be controlled. (Body comfort and mind control).

13. *Jnana* empowers one to differentiate between truth and false. The knowledge of *Advaita* (non-duality) is greater than the knowledge of *Dvaita* (duality). Deep concentration achieved through external entities can suppress the mind, but the behavioural tendencies will remain. Suppressed tendencies are similar to a coiled snake. They can bounce back. One who has overcome the senses and tendencies will become a *Jnani*, but not the one who has suppressed the senses. Self-inquiry alone leads to the destruction of senses and thoughts and not through religion.
14. “Knock and it will reveal itself”, said Jesus. If you lead a natural life with honesty, the floodgates of your heart will open, and the radiant soul inside will reveal itself. Search, and you will find it.
15. A person gasps for air when submerged in water. A fish out of water yearns to go back to the water. Similarly, if one has intense yearning for *Eshwara*, realisation is attained.
16. Smearing oil on the hands while cutting a jackfruit will keep the hands clear from stickiness. Similarly, any action or work will not bind an individual who has attained realisation.
17. When an individual cannot buy essentials from the market, he is called impoverished. No matter how many books an individual reads on *Jnana*, if he cannot understand, he remains *Ajnani* (ignorant).

18. A doctor uses the knife skillfully and carefully in a surgery. In the same way, one who is careful and controlled with words, deeds, mind, and body will attain *Jnana*.
19. Donning saffron clothes will not make a person a *sannyasi* (renunciate). A person who works without doership (notion that ‘I’ am doing) and expectations is a *sannyasi*. One who restrains the senses and organs of action is not a *Jnani*. Only the one whose desires and tendencies are annihilated becomes a *Jnani*.
20. Being good is a great attribute. But this one quality is not sufficient to progress in life. Both intelligence and goodness are required. One who flows calmly through the river of life will gain *Jnana*. *Jnana* helps in distinguishing between truth and untruth as the illusion fades away.
21. One may not worship Rama. But leading a life like Lord Rama can lead to realisation. Chanting the name of Rama is superior to worshipping Rama’s idol. Offering flowers to God does not lead to realisation. Your life itself should become a *yogam* (a spiritual quest for purity). “A person who repents for his sins will reach the goal before those who exalt their ego in the name of good deeds,” said Shakespeare.
22. A flawless person attains realisation. The one who has won over nature can become a *Paramahansa* (spiritually awakened person). An impure person or one with flaws cannot gain victory over nature.

23. *Eshwara* will grant good sense (a positive mind) to individuals who have immense faith and calmly accept their fate from past deeds. One with complete surrender will not experience doubts and problems. A person who cannot sacrifice cannot become a *Jnani*. Only a patient and tolerant person can become a *Jnani*. If education cannot impart humility, tolerance, and discrimination, such education is a waste. Until one realises that only the soul is real, and the rest is a dream, the cycle of births will not stop, and unhappiness accompanies you in all your births.
24. If the teachings in the book enter your brain, your intellect will broaden. The intellect is like a car driver. If the driver is perfect, you will reach the destination. Your intellect is your driver. One with an impure mind and intellect will not find the way.
25. The soul is the only truth. We are yet to cross the physical body and start working on the mind - How will we understand the soul? An individual whose desires/sensual attributes are not annihilated will not understand the words of *Eshwara*. To understand is also a *yogam* (spiritual practises that lead to the union of the mind and soul).
26. The body is a bridge to the truth. Before the physical body dies, you must realise the truth, that has no death.
27. My dear brethren! Human birth is like a train junction. From this human birth, you may go into

the upper spheres of the world (*Urdhvaloka*) or the netherworld (*Adholoka*). You may go to heaven or hell. You may also get *Moksha* (liberation) in this life. Therefore, birth as a human, devotion to God, association with a *Satpurusha* (enlightened person), and a desire to listen to good words are fruits of the good deeds from previous births – said Jagadguru Sri Shankaracharya.

28. Our goal is not limited to devotional practices, such as rituals, prayers or meditation. Our goal is to attain liberation! In the path of *Dhyana* (meditation), there is doership (notion that ‘I’ am doing) and bondage. But in the path of *Jnana* (self-enquiry), there is no doership or bondage. True faith and devotion to God also can lead to realisation.
29. Wealth does not grant realisation. Complete renunciation (detachment from pains and pleasures of the world) will give realisation. My dear brethren! Renunciation is like a sword. The one who cuts the tree of attachments and temporary enjoyment with the sword of renunciation will be liberated. Until then one has to carry these dead bodies (go through the cycle of births).
30. My dear soulmates! Are not my words touching your hearts? This life without *Jnana* is a total waste! Your true identity is an embodiment of happiness, peace, radiance, and *Jnana*! But the demon ‘I’ is keeping you away from your true identity. As long as you glorify the demon ‘I’ with your education, money, and fame, how can you get happiness? You only are

responsible for blocking the way to know your true identity. Can't you swallow yourselves (overcome your ego)? The one who can swallow himself (overcome ego) is a *yogi*, and the one who succumbs to it is a *bhogi* (addicted to the pleasures of the world). Over time, a *bhogi* becomes a *rogi* (sick person), and a *yogi* becomes a *Jnani*.

31. Virtuous deeds alone do not lead to liberation. Knowledge of the self will lead to liberation. Virtuous deeds are like gold shackles. Evil deeds are like iron shackles. Whatever kind the shackle may be, it leads to bondage!
32. Following the path of truth is *dharma*! The one who follows *dharma* will find the way to attain liberation. Do not undermine your intelligence. Using the power of your critical thinking sharpens your intelligence. If you deceive yourself, you cannot attain liberation.
33. Acting or behaving according to your choice is not an achievement. Even if unwillingly, obeying the words of *Eshwara* is an achievement. Pouring ghee in a ritual fire is not *yagna* (sacrificial ritual). Giving up your negative thoughts is the real *yagna* (sacrifice or worship)! Listening to words about God, reflecting on them, understanding and meditating with diligence and steadfast faith, is *yagna*.
34. A physical body has an end (death) - the *jiva* (mortal and ignorant self) inside you has no end until you attain *Jnana*. As long as there is ignorance, you cannot come out of the attachment for the world. It

is difficult to overcome desires until the true Self is realised. You must pray to God for Himself (for the love of Him). Meditation can gradually wean you away from worldly desires/attachments. When you constantly remember Arunachala, He will grant liberation. *Smaranam* (constant remembering of the divine) is similar to a bath. *Smaranam* cleanses and makes your mind pure.

35. *Ardhaarathi* (hoarder of wealth) does not always mean only desire for money. Desire to own anything in this world can be termed as hoarding/greed. Money is important. But money cannot get you *Jnana* and self-realisation. If wealth could grant *Jnana*, then all the wealthy should have attained realisation. Did any wealthy person attain *Jnana*? Again, this does not mean that there is no value for money! If you have money, donate! Such good deeds will lead one to a virtuous life and higher births. If you do good deeds with *Sattva Guna* (positive mind and equanimity), the negative qualities decrease, and you will progress spiritually. The money spent on pleasures will bring material enjoyment. Enjoying such pleasures makes one feel good temporarily. But these material enjoyments will convert into tendencies (impressions) that will trouble you through several births. It will also hamper your progress. On the other hand, spending money for the benefit of others does not go waste. It will accompany you when you are reborn and give you higher and meritorious births. “If you understand that whatever you give to others will come back to you, then how can anyone not

give?”, asked Ramana Swami. *Daanam* (charity) and *Dharmam* (right living) are different. One can do good to anyone. But charity should be done only for the deserving and needy, not for the undeserving (*apatradanam*). Charity to the undeserving is a sin (because they will misuse your charity, and you will have to share in their sins). Without any thoughts or desires, if one humbly donates to *Satpurushas* and good-hearted people who will use the proceeds wisely, such acts lead to accumulating virtues that will show a way to *Jnana*. You are able to donate, because there is someone who is willing to take your donation. To whom will you donate if there is none to receive? Never allow your arrogance to come in the way of charity. Be grateful to God for granting you such an opportunity. Do not let your wealth inflate your ego. Money cannot bring back the lost time or even one day from your past. The money in your safe will not accompany you even up to the funeral ground. Then why do you gloat over such money?

36. Ramana Swami’s path of self-inquiry is greater and more effective than the acts of prayer, worship, chanting, singing the glory of the lord or meditation.
37. When a dead body gets consigned to flames, the stick used to keep the burning logs in place also gets burnt. Similarly, constant spiritual practices will lead to realisation. In the fire of *Jnana*, the one who does *Sadhana* (one who identifies with false ‘I’) also perishes.

38. Wicked people hurt good people without any reason. Therefore, keep away from the wicked in your own self-interest. Associate yourself with good people. In holy company, negative qualities are removed without any *Sadhana* or effort. When a gentle breeze blows, what is the use of a handheld fan?
39. At the time of death, one who remembers God will get realisation, said Vasudeva in *Gita*. My dear brethren! These words of Krishna are true. However, at the time of death, one cannot recall the divine name. Just before dying, the mind remembers the most sought-after desires or thoughts that were part of life. When your thoughts are not in your control, how can you remember *Paramatma* in the last moments of your life? The one who cannot control thoughts has no freedom. Such control is possible only for a *Jnani* (realised soul).
40. While suffering from a fever, whether you like it or not, you have to swallow medicines to get relief from fever. Similarly, irrespective of your likes and dislikes, constant remembrance and devotion to God will reduce the worldly fever and aid in controlling the mind; and realising the Truth.
41. If you get rid of ignorance, *Jnana* is already present within you. There is no need to acquire *Jnana* (Enlightenment); all that is required is to shed the veil of ignorance.
42. Utilising every opportunity is the hallmark of an intelligent person. A person without peace has no

happiness. A person without happiness cannot attain realisation.

43. We have many thoughts. You can examine and assess which of these thoughts, worldly or spiritual, are stronger. *Eshwara* grants only what you desire. The innermost tendencies will not leave you without your knowledge. Give up all your desires, except the desire to attain realisation. Hold on to it with a strong will. Once you realise the soul, even the desire for realisation will drop away.
44. You acquire suitable amenities for a good sleep and a comfortable life. But are you making any efforts to facilitate realisation? It is important to know how well one lived a life rather than how long one has lived. We pack our bags and prepare ourselves well in advance for even a four-day pilgrimage. Then what arrangements are we making for the big impending journey of no return, when you leave the body?
45. Do not assume that the journey towards God will have a break. Even when new births come in a new environment, your journey towards God will not stop, it will continue. Virtuous deeds will keep you away from misery, said *Paramatma* in the Gita. *Paramatma* does not make false statements; He is the Truth.
46. The desires and tendencies troubling you in this life are the results of what you enjoyed doing in your past lives. In previous births, you went after these desires, and in this birth, they are going after you

and troubling you. What you did then is apparent now. So, *Sadhana* (dedicated spiritual practices) is the solution to get rid of them. God is worshipped with flowers. Similarly, if you serve the world with good words and deeds, then you will attain realisation.

47. Bhakti is also gold! The gold jewellery adorned on your body will not come with you even to the graveyard. But Bhakti is real gold that will accompany you in all your lives. It will lead you to higher births/superior lives, remove your ignorance, and aid you in attaining *Jnana*/realisation.
48. Your physical body does not say 'I'. But you are saying that the 'body is mine'. If you can identify that one within you who says 'mine', you can come out of the cycles of births and deaths.
49. You wish for wealth and a beautiful body. But how many wish for good thoughts? Everyone wants positive results, but negative consequences follow the positive. Just as a person is followed by his shadow, happiness is followed by sorrow. You pray to God to come out of your sorrow, but not for the love of God. The world is filled with selfishness, jealousy, self-glory, blame game, and dissatisfaction. Hence, there is so much sorrow and unrest in the world.
50. The physical appearances, thoughts and desires of people in the world are diverse and varied because our thoughts, behaviours, and tastes were different

in the previous births. That is the reason we see so much diversity in the world.

51. A good conduct/character is greater than caste. Love of humanity is above religion. While buying vegetables, will you buy brinjals infested with pests? Then why do you choose friends who lack the right conduct and character? People with improper conduct are ruined in the course of life. They will be left with dark worlds of misery.
52. Every living being has feelings. Where there is no birth, there are no feelings. You are not even born! Your body takes birth, over time grows old, and dies. But your real identity, the soul, has no death or birth – this is eternal and the truth. While the words of God are true, the effect of bad thoughts clouds the intellect from understanding the truth. Therefore, God has to tell you to believe His words.
53. This world does not belong to us. The reason we came into this world is to rid ourselves of tendencies (past impressions). Our tendencies are present in the heart. Just before death, they will move into the brain and intensify. Among these tendencies, the strongest will occupy your mind just before the last breath, which will decide the next birth. A person who leads a beautiful life (correct conduct) will attain *Jnana*.
54. The external senses/organs will be burnt to ashes after death. But the subtle senses (tendencies) will not burn. They will follow you to your next birth.

Therefore, maintain sanctity while listening, thinking, and seeing, and you will be purified.

55. *Jiva* (mortal) will not gain freedom until he realises *Atma* (the soul). An individual is a slave to his ego. *Eshwara* will not reveal His identity to such slaves.
56. How long will you rely on someone's words? Why don't you use your intellect? Why did God give intelligence? Use your sense of discrimination and intelligence to the extent possible. Your intelligence alone cannot make you reach the goal. Therefore, place the matters that your intelligence cannot grasp at the feet of God, and have faith in Him.
57. Helping a person to gain *Jnana* is an achievement. But, bringing a dead person back to life is not an achievement. Even if the dead is not brought back to life through miracles, he will be born again anyway!
58. You can love your chosen deity; but never insult the beliefs of others. The value of a rupee will remain unchanged whether it is with me or you. While admonishing an individual for his welfare is not a sin, condemning with hatred is a sin.
59. Divine souls come into this world with a purpose. However, we have come here to work out our fate and past deeds.
60. A person without desires will not get angry. A person without anger has no sorrow. A person without sorrow is at peace.

61. Responding to words with a retort is not a remedy. Our scriptures state that silence is the answer to such situations. The scriptures are the standards that should guide us, and not our intellect. A person bound to the physical body sees in the scriptures only what is in his mind. Such a person will never understand the scriptures.
62. If you listen heartfully, you will understand the meaning of the words or sound. If sound is a pond, silence is an ocean (silence is greater than sound). Silence will benefit you more than sound. Silence is more beneficial than listening and reading to the scriptures.
63. Everyone is afraid of solitude (being alone). But we came into this world alone! And we leave this world alone! Do not forget this truth!
64. An individual with attachments in the heart cannot stay alone. In this life or any other life, attachment and desires will cause ill-health. Infatuation and the influence of time will restrain an individual from performing good deeds. A person who can control his senses and emotion only can cleanse and reform his ego. The one who cannot control his senses and emotions cannot become a *Jitendriya* (one who has overcome senses). The one who is not a *Jitendriya* will not become an *Atindriya* (one who is beyond the senses and mind).



65. The renunciation attained through discrimination will last and remain stable. But renunciation through desperation is not permanent.
66. As long as one cannot understand the crux of the subject, your control and discipline will not be useful. If 'I' is eliminated, 'mine' also is eliminated. If 'mine' leaves you, the 'I' also leaves you. 'I' means arrogance, and 'mine' is attachment. As long as these two exist, one cannot escape tears.
67. A bird requires two wings to fly. Similarly, we must cultivate two good qualities - courage and love – to have a great future.
68. If you desire boons from God, He will grant them. Such boons are spent once they are enjoyed. But the enjoyment derived from the boons will form a tendency that will trouble you in several lives. To come out of these tendencies, intense *Sadhana* is required through many births.
69. Everyone likes to have a good sleep. Why? Because there is happiness in sleep. Where does this happiness come from? In deep sleep, the mind subsides and goes back to its source. The source of the mind is Happiness! Though you are at peace in deep sleep, you are not aware of it because there is no mind to think. But you are able to say that you are at peace in deep sleep. Is there someone inside you who is watching and telling you so? Who is that? That one who is seeing is also present when you are awake. But when you wake up from sleep, the thought 'I'

arises. 'I' is the root of all other thoughts, which distances you from the real self. Until you know the source of these thoughts, you cannot avoid the troublesome mind. When you are in deep sleep, you are at peace, but you are not aware of it. When you are awake you are aware of your existence, but you have no peace. The one who experiences the same peace both in sleep and the waking state is a truly happy!

70. We have three *gunas* in us (qualities and states of our nature and mind) – *Sattva* (purity, equanimity and calmness), *Rajas* (activity, restlessness and desire), and *Tamas* (laziness, indolence, destructive). These *gunas* keep changing within us. When you are in *Sattva Guna*, holding on to it can lead to the path to *Paramatma* (lead you to the ultimate truth and self-realisation).
71. The fate resulting from past *karmas* (actions) is limited to the physical body. The real absolute (soul) within is not affected by past *karmas*. There is no relationship between *Sadhana* (spiritual practices) to attain realisation and your bodily fate. *Eshwara* has granted us one freedom – the freedom to purify our mind through spiritual practices. Even after attaining self-realisation, the body has to work out its past *karmas*, but such actions will not have any impact on the realised one. Just as the visions in dreams melt away when one wakes up from sleep, all the sensual objects and attributes disappear after attaining *Jnana*.

72. Many are apprehensive about devotion. Devotion is nothing but constant remembering of the divine without forgetting Him! Is any effort required in this? *Kaarana bhakti*, which means remembering God for a specific desire (conditional devotion), brings bondage. But *akaarana bhakti* (unconditional devotion) removes the shackles of ignorance and leads you to liberation.
73. Body requires health and mind requires beauty (goodness and purity). Do not think that a physically beautiful person will also have a beautiful life. *Eshwara* looks at the beauty of the heart and not the external beauty. You are spending time and money for physical beauty. But are you devoting any time for God?
74. Abstaining from food is not real *Tapasya* (penance/austerity/meditation). Abstaining from bath, control of breath, closing of eyes and mouth, abandoning home are also not *tapasya*. You must discipline the physical body, regulate the senses and restrain the mind – that is *Tapasya*! Reach an egoless, desireless, sorrowless and world-less state - This is the message of *Ramana*. “Living without ego is *Tapasya*,” said *Sri Ramana Swami*.
75. Only a Jnani can recognise another Jnani. You cannot recognise the great qualities in others if you do not possess those qualities yourself. Just because your intellect cannot grasp a truth, it cannot be termed false; the limitation is in your intelligence.

76. When a child cries for his mother, the mother's mind rushes towards the child. Similarly, constant prayer and remembrance of God will shower you with divine grace.
77. Circumambulating is a fruitless effort. *Eshwara* is not innocent to be fooled by your circumambulations. *Eshwara* will only see the purity in the heart. He is not so foolish that he does not recognise your thoughts and intentions. Have good intentions at least in your thoughts. Do good thoughts cost you anything? Always remember that your thoughts will follow you in your future lives also.
78. A dead body does not appear from somewhere. When the breath stops, the body becomes a corpse. As long as we are alive, each one carries his own body - once the breath stops and body dies, four people carry it. That is the difference! At the time of death, the vital breath leaves the body only after the *Jiva* (soul/mortal self) gathers all the tendencies and attributes hidden in the heart and moves out.
79. Everyone wants to break and offer a coconut and please God. But no one is interested in observing what is going on in their heads. Even if an animal is pure in its head, it will attain realisation before a human being. Without purity, one will not attain *Jnana* (divine knowledge), there is no liberation, and rebirth cannot be avoided.
80. The idols that we worship help us with developing self-restraint and focus on the divine. Worshipping

an idol is not the only idol worship. Even the thought that there is a God separate from us is similar to idol worship. There is no liberation for an individual who does not go beyond duality. All of us strive for devotion, but we do not have the necessary strength. Devotional strength can be developed through idol worship. As long as one identifies with a name and form, an external God is necessary in the form of idols for worship.

81. My dear brethren! We close our eyes when we see the idol in a temple. The senses are restrained, and the mind stops wavering. Do you know the reason? God is turning our mind inwards by stating - "I am not outside. I am shining continuously in your heart as the Divine Spirit. My external form is just an image. The 'I' in your heart is the real truth! Therefore, look inwards." Hence, without our knowledge, we close our eyes in the temple.
82. We close our nose when there is a bad smell. Then, why are we not preventing bad thoughts from entering the mind.
83. No one will support you in your spiritual journey, including your own kin, friends, enemies, and even heavenly beings. Family members at home will become your foremost opponents. Pure devotion to God and the divine will is your only support.
84. We are not afraid to sleep, but we are afraid of death. Why? We wake up from sleep in the same body, but in death the body dies. After death, a new body will

come instead of the present one - that is the only difference! Even death is a thought! Death brings change!

85. Everyone is afraid of the burial ground. But it is also like a mother. One mother gives birth, and after death, the burial ground permanently protects the body in its womb. Then why should one be afraid of the burial ground? The real burial ground is in our hearts that burns away our impressions and attributes.
86. One who cannot see good with the eyes is blind. One who cannot hear good is deaf. One who cannot speak good words is dumb.
87. Water stands stable on a low-lying ground but not on higher ground. Similarly, knowledge also comes to one who is humble and not to one who is arrogant.
88. All of us want happiness, and we don't know where to find it. We think of Lord Rama and Lord Krishna (external Gods), but have we ever thought about the source of happiness? The money available in the bank will not bring you comfort; it will bring you happiness only if you own it.
89. *Karma Yoga* indicates that one should work selflessly without expecting anything in return. *Bhakti Yoga* means the merger of false 'I' with the Divine Spirit (God) through devotion. *Dhyana Yoga* involves focussing the mind and controlling senses to improve your vital life energy (spiritual power). *Jnana Yoga*

is to separate the truth from the untruth through discriminative knowledge.

90. Other than *Atma* (ultimate truth), everything else is created by the mind. And then, we become fearful looking at our own creation. Is there a greater *Maya* or illusion than this?
91. When hungry, our mind craves for food. Have you ever expressed such yearning for *Eshwara* for even a moment?
92. Whatever is ordained due to past *karma* will happen, whether you wish for it or not. The power belongs to *Eshwara* within. It is not yours. If your desires had the power and you do not wish to die, why do you still die? If intelligence does not aid in understanding the Divine Spirit within, then such intelligence serves no purpose. If your education is true, why is it not helping in the removal of ignorance? Animals cannot think. But *Eshwara* gave us the capacity to think. If we do not put our minds to work, then what is the difference between humans and animals?
93. Everyone ignores the present and thinks about the past and the future. So, the present time is lost. The past was the present at an earlier time and the future will become present at a later time. Why think about them in the present period? If you are traveling and come across a bridge, will you just cross the bridge or will you stop before reaching the bridge and sit there thinking about crossing the bridge?

94. Even dreams can be beneficial. You will understand what is in your heart. The dreams that come in the night are short lives (represent life in miniature). The lifetime that you go through (in waking state) is a long life. The subtle body (*sukshma*) undergoes experiences in dreams; while the physical body (*stula*) undergoes experiences in this world during your lifetime – that is the only difference!
95. Understanding the shortcomings or weaknesses in others will not bring you happiness. If you understand your own weaknesses and overcome them, you will attain peace and happiness.
96. Performing virtuous deeds will not grant *Moksha* (liberation). However, continuously performing good deeds gives rise to the desire for *Jnana* (self-realisation). That is why our scriptures advise us to perform good deeds. Good deeds are *Brahma swaroopam* (manifestation of the Ultimate Truth).
97. Doctors sterilise their instruments to prevent infection before surgery. Similarly, one must purify the senses and the mind. Once pure, their usage will not cause any sin.
98. Before going to sleep, make it a habit to pray to God. The thoughts that fill the mind before sleep will continue even when you are asleep. So, prayer remains in the mind while asleep. Such a practice will result in more *Sadhana* (spiritual practice) with little effort.

99. A truly intelligent person will not let himself be bound by his intelligence. The one who conquers the mind with the help of intelligence will realise the truth. Such an individual is the one with wisdom.
100. ‘*Swami*’ is one! He owns everything. Yet we are under the impression that we are the owners. As such, you have unhappiness (ownership is a burden and brings sorrow). ‘*Purusha* is one – He is *Paramatma*! (Supreme Being). - One who is self-realised and is in self-awareness alone is eligible to be known as *Purusha*.
101. Donning ochre robes does not make one a *Sadhu* (hermit). The one who has the wealth of *Sadhana* (the strength of spiritual austerities) is called a *Sadhu*. Such a person can differentiate between the real identity and false identity.
102. Until a person reaches a state of fearlessness, unhappiness will be there. Until one realises the true identity (Divine Truth), one cannot overcome fear. *Antha Karna Suddhi* is the act of cleansing the mind – the inner instrument. A person will be able to see the truth, only through the gate of *Antha Karna Suddhi*. Listening and meditating on the truth will cleanse the mind. In this life itself, one will obtain the fruit of *Jnana*! Self-realisation is the goal of life.
103. There is no *tapasya* (penance) better than leading a rightful life. After having taken birth as a human, one has to perform good deeds. It is also important to forget the good done to others (give up doership).

The one who strives to be good must be prepared to face setbacks and difficulties. A truly virtuous person will not even be aware that he is good (he will be naturally virtuous). Good deeds and leading a truthful life will remove all defects, shortcomings, and sins hidden in the layers of the mind, showing the way to *Jnana*. “Being virtuous is itself *Jnana*,” said Socrates.

104. A person who undertakes research in the laboratories may earn physical comforts, but he cannot get happiness. Real happiness is in the soul (Divine Self). Luxuries may satisfy the senses but cannot calm the heart. The goal of human life is *Jnana* (self-realisation) and not enjoyment. Technical and subjective knowledge can lead humankind to physical happiness/worldly pleasures. But they will not be liberated from sorrow, ignorance, false knowledge, and bondage.
105. A person who has not realised the self cannot be called a *mahatma* (great soul) even if he has mastered various subjects. Only *yoga* (transcendental power/spiritual strength) has the power to change even an evil person into a *mahatma*. But society has to understand the value of the science of *yoga* to appreciate it. Achieving discrimination and wisdom is not possible if one does not follow righteousness (right way of life). A society that has distanced itself from righteousness will have unhappiness. To overcome one’s shortcomings and petty-mindedness, a person has to embrace righteousness. It is only then that a person can reach the heights of *Jnana*.

106. The strength granted by God for us to know Him is called His Grace. Our efforts to qualify for His grace is called *Sadhana*. Searching for God and His divine grace is also a part humankind's efforts to be released from sorrow. 'Divine grace' is always there. Our bad qualities are preventing us from receiving His grace. Efforts with good intentions and purity of mind, body, and speech (*Trikarana Shuddi*) will reveal the state of absolute consciousness. People perform rituals and offer prayers to get rid of their back luck and unfavourable destiny; but they do not make any effort to get rid of their ignorance (the real enemy!) One must understand and be aware that ignorance leads to sorrow, disease and suffering. There is nothing more harmful than ignorance.
107. If a person lacks moral values, then no form of worship, prayers, chanting or meditation will qualify as devotion. Such devotion is *rakshasa bhakti* (demonic faith). A person who possesses noble virtues is a real devotee. As you see with your eyes, and listen with your ears, one must also be able to think with the intellect. Why did *Eshwara* give humans a brain if they do not use their intellect to think and contemplate? There is no difference between humans and animals when the human brain is not put to use. Contemplation is equal to nectar (i.e., proper thinking brings divine knowledge and peace). A person who does not use his thinking faculty will be a looser and decline in all aspects.

108. Incarnations of God and *acharyas* (spiritual teachers) came into this world to help humans come out of ignorance and worldly life. Religions also arose for the removal of ignorance. Only *Jnana* (self-realisation) is permanent. Self-realisation is nothing but liberation. Though born in ignorance, one must attain *Jnana* before death or at least die while in a sincere spiritual quest for *Jnana*. While one comes into the world crying, one must leave the world with a smile. If a person dies without *Jnana*, he will undergo untold suffering and losses.
109. A person who expects the fruits of an action is equal to a labourer. A labourer is not independent but is dependent. God will not bestow His identity to bonded labourers. If individuals do not undertake *Sadhana* to understand and realise the true self (Divine Truth), they will live a bonded life in fear and finally die as slaves.
110. There are many devotees who pray for protection from troubles and unhappiness. But how many understand that suffering and unhappiness are also divine acts and grace, and endure them happily?
111. Ego itself is a sin! An individual who cannot overcome ego will certainly be caught in the whirlpool of ignorance! The one who glorifies his ego cannot do anything for the welfare of society. A person with attachment is bound to sin. Corruption, ignorance, and poverty will not leave a society as long as people have attachments. Only a *Jnani* can bring equality to a society and remove unhappiness.

For progress of a nation, spiritual endeavours are vital and equally important as development in finance, industry, and politics. A society that distances itself from spirituality cannot achieve integrity and completeness.

112. It is the ignorance that binds individuals but not the world and worldly life. As long as ignorance exists, selfishness will make an individual do sinful deeds. There is nothing more sinful than selfishness. A selfish individual cannot support and work for the welfare of society. Only an individual with a disciplined mind can stay away from sin and negative deeds.
113. *Mahatma* is one who knows and abides in the source of the mind. An *Acharya* has walked the path, followed and practiced the teachings, and then helps others to follow that path. *Jigyasu* means a person who has the desire to know and obtain spiritual knowledge. *Mumuksha* is a person who focuses on attaining liberation. *Jnani* means a person who has attained the supreme knowledge. *Yogi* is one with a high level of spiritual insight or mystic powers. *Bhakta* is one with *bhakti* (devotion). *Sadhu* is one who is immersed in spiritual practices.
114. Luck is not in the lines of your palm (palmistry), but it is gained from hard work and the effort you make. In the name of astrology, do not move away from the realities of life. The consequences of your actions will come back to you – good for good and bad for bad. We do not know when the final call from God

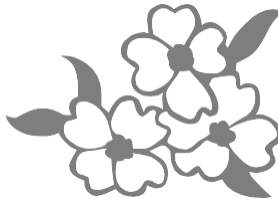
will come. Each day, we must be ready for the call from *Paramatma* (Supreme Lord). When the final call comes, one cannot ask for leave and say, “I can’t come now”. The one who is constantly in *Sadhana* while in the physical body and attains self-realisation alone will escape the hands of death.

115. In death, the connection with the physical body is lost but not with your ego or false self. Death means change – going from one body to another. With the change of bodies, the surroundings and situations may change but one will not attain *Jnana*.
116. An individual is born when ego takes root, but not when the physical body is born. When the body dies, the individual does not die. Real death comes when the ego also dies. So, the real birth is when ego arises, and real death is when the ego subsides. Therefore, birth and death of the physical body are not actual birth or death. Until this truth is understood, an individual must go through the cycles of birth and death. To understand this reality, *Eshwara* has given us an intellect.
117. Do not expect polite behaviour from an individual who is disrespectful. Do not expect courtesies from a person who is not civilised. Similarly, one should not expect *Jnana* (knowledge of the Divine Self) from an individual who is not a *Jnani* (who has not attained self-realisation).
118. Everyone commits the mistake of trying to hold God with their mind and retain their false self (understand

God with their limited mind)! God is not bothered whether one makes an offering of a coconut or not. If God expects an offering, can He truly be God (Divinity is all-pervading and has no expectations). When your self has no identity or form then how can only God have a form? All this confusion is created by the mind.

119. To protect the internal security and peace in a country, the police force is vital. Similarly, to fill the hearts with peace and radiance, the words of *Jnanis* are equally important. A *Jnani* who removes the veil of ignorance is superior to an *Annadatha* who feeds the hungry. *Jnana* (knowledge of the self) is different from the education earned in schools. Even an uneducated person can attain self-realisation. A *Jnani* uses all his power, skills and knowledge for the welfare of society.
120. A person who has controlled his senses attains control over his mind. The one with control of the mind alone can achieve purity of mind. The one with purity of mind will attain knowledge of the self. The one who has attained the true identity alone can perform actions without expectations. Only such a person who is selfless can have the quality of equity and be impartial. A person without equality and fairness, cannot become a *Jnani*. Equality is the essence of *yoga*.
121. *Brahmachari* is the one who is constantly in the state of absolute and supreme bliss. Sri Krishna entered into wedlock, but Bhishma did not. However,

Bhishma is not considered to be in a state of *Brahmacharya* like Sri Krishna. Control of the external senses is not *Brahmacharya*. Control of external senses will not lead to self-realisation; it is only a support in the path to self-realisation! It is a misconception that a wedlock will prevent one from understanding the soul and attaining self-realisation. We worship Rama, who was a *grihasta* or a householder. Even Krishna was a householder! Many Rishis were householders too. Did they not realise the soul? Why is the word *Brahmacharya* limited to just bachelorhood? Only ego sees duality, while the absolute truth has no gender differentiation. We are not the ego (false I); we are the absolute truth. The relationship between man and woman is connected to the satisfaction of the senses or the nerves! This is also a thought. A marriage leads to bondage and attachment. Therefore, our elders advised us to consider the control of external senses through *Brahmacharya*.





10. MAYA (Illusion/Delusion)

1. *Eshwara* has placed all *Maya* (illusion) inside us in the form of ego. But we think *Maya* is elsewhere and search for it outside in the world, setting aside our ego.
2. In Ramayana, Sage Valmiki said God trapped the entire illusion in the world in money.
3. *Maya* or illusion is ever changing! You can decide whether you want a world that changes or the Divine Spirit that is constant and eternal.
4. There is no difference between the characters on the movie screen and us. The lives that we lead are not real but illusionary and dreamlike.
5. There is no bigger illusion than your mind. The mind tells you to know about everything in the world. But if it is told to search for its source, it does not like it.
6. If *Maya* is in the hands of *Eshwara*, the mind is in the hands of *Maya*. Until you experience Divine Bliss, the senses will not leave you, and *Maya* will never give way.
7. Children, family, spouse, relatives and friends that you have in this life will not be the same in the next birth. Only God will be with you until you realise

the truth. We forget that *Eshwara* will be with us until we attain our goal, and we cling to illusionary mortal bodies throughout our lives. Is there any other illusion bigger than this?

8. Except absolute truth, all worlds are false! Instead of finding God in the heart, we are searching in all the worlds. He is firmly established in our hearts in the form of absolute bliss!
9. Everyone is curious to know what happens to life after death. But no one wants to understand ‘who he is’ (enquire ‘who am I’) right now in this life. There is no bigger illusion than this!
10. The happiness we are seeking from the Gods already exists in our hearts. But *Maya* in the form of ego is shielding this truth.
11. The creation we see with our eyes is a big illusion. The creation comprising of the five primary elements (*Panchabhutas*) is a dream. Will a dream become a reality?
12. You think the mind that accompanies you beyond life is unimportant and give undue importance to your physical body, which will be reduced to ashes after death. Is this not an illusion?
13. The mind is the root of creation. We will believe the creation is real until we discover the source of the mind.

14. God did not bind you; you are bound by your own *Maya* (mind). You will not know this truth as long as your life is centred around the physical body. Your attachments and ignorance create an illusion of the existence of false worlds and non-existence of God.
15. A stick is used to protect oneself from a biting dog. Similarly, with the help of intellect, one can make efforts to overcome illusion.
16. The creation existed before you were born and will continue to exist even after you die. What is your relationship with this creation? Every person wants to play saviour or uphold this creation. Before you were born, who saved the creation? After your death, who will protect the creation? Is this not an illusion?
17. Many are captivated looking at the marvels of creation. But is there anyone who is captivated by God? How can a person who is intoxicated with the world learn about *Paramatma* (Supreme Lord/God)?
18. All miracles are illusions. They are dreamlike. Sri Ramakrishna Paramahansa equated miracles to impurity.
19. *Maya* will give way to one who has crossed the state of duality. “No one can cross my *Maya*,” said Vasudeva Swami in Gita. The reason is that God bundled up and placed all *Maya* in the false ‘I’ or ego. Is there any person who is ready to sacrifice his ego?

20. A farmer will think about farming. A trader will think about trading. A researcher will think about research. Similarly, a devotee will think about God. There is a thinker in all these situations, so what about this thinker? As long as there is a thinker, there will be rebirths. Did you ever enquire about that one who is the cause of our rebirths? “Find out about this or that in the world” says someone from within you. Did you ever try to find about this sayer within you? Where does this sayer go when you are in deep sleep? Finding the source of this sayer will lead to realisation.



11. AHAMKARAM

(Ego)

1. The primary thought 'I' is *Ahamkara* (ego). There will be *Ahamkara* as long as the 'I' is limited to the body. 'I' is the source of all thoughts. If there is *Ahamkara*, there is everything; if there is no *Ahamkara*, there is nothing. As long as there is ego, the body is true, God is true, and the world is true. Once the ego is eliminated, all three are false, said Sri Ramana Maharshi. Every person is cheated by his own ego, but not by *Eshwara*! The ego has no identity/outward form of its own. But until death, it holds on to some identity/outward form and keeps troubling us. Removing 'kara' (sensory traits/selfish notions) from *Ahamkara* (ego), will release us from illusory nature (and *Aham* remains which is the Divine Self).
2. The ego arises from the ignorance of an individual. As long as there is ego, there is separateness and duality will exist. Once the ego ceases, a person does not see the world as separate from himself. We carry the burden of the ego; hence we find life to be burdensome.
3. The ego is *Jiva* or 'mortal I'. Ego is mind, ego is the world, ego is unhappiness, and ego is also hell. The entire illusion is in this ego. If the ego is a bubble, the soul/Divine Spirit is the ocean. An ocean can exist without a bubble, but a bubble cannot exist without

the ocean.

4. When the ego is born, we are born. When the ego dies, we also die. The belief that we are born when the body is born and die when the body dies is false. The ego requires a body, while the soul does not require a body.
5. Both virtues and sins are for *Ahamkara* and these have nothing to do with *Atma* (the soul). You may be enjoying your good *karma* (fate) right now, but it will be spent over time. Later on, you definitely have to go through your bad *karma* also to spend it.
6. God stated that we are *Atma* but never said that we are *Ahamkara*. Even if you think that your 'I' is the ego, this does not change the untruth into truth. God's words should be our gold standard and not our intellect.
7. Every person identifies with a name and form/identity. The thought of the divine cannot take hold of us, because demons in the form of bad thoughts have taken hold of us. The ego is the demon in every person. We are roaming in a jungle called ego. Until the ego is crucified (eliminated), one cannot realise the soul. Until such time, physical bodies and births cannot be avoided.
8. If we glorify our ego through worship and prayers, what is the use of such worship? Renouncing the ego is real worship and real sacrifice. Just as we wear clothes as long as the body is alive, we also require a body as long as the ego is present (taking birth is inevitable).

9. The body belongs to us, but the body is not our real identity. At least on your birthday, can't you spend the day to enquire where the thought 'I' has come from? If you hide (hold on) your ego, or your debt, they will keep growing.
10. The words death and poverty frighten you. Then why are you not afraid of the demon called ego that is holding you and harassing you?
11. From birth, one repeats the word 'I' innumerable times. Have you ever questioned who is this 'I'? If anyone tells you God does not exist, you don't get angry or upset. But if anyone tells you that you do not exist, you get very angry. Have you ever seen the one who expresses anger? If the body has the power to say 'I', it will not keep quiet when it is consigned to flames in the burial ground. The body will protest and ask, "Why are you burning me"? Have you ever seen any dead body asking that question? Then who is the one who says 'I'? Why don't you try to find that one?
12. Never compare yourself with others. When you think you are superior to others, the ego inflates, and the same ego will deflate if you assume you are inferior to the others.
13. It is your ego that expects praise or respect from others. Why should you have such expectation? It is the choice of that person. Who are we to control their behaviour? Expecting respect and praise is slavery. Such expectations will cause unhappiness. Learn to

live for yourself. Do not live for the praise of others. If you seek appreciation or respect, it will result in difficulties and unhappiness.

14. You don't resent when you are asked to dust your clothes and keep them clean. On the contrary, you are angry when advised to keep your mind clean. That means you are identifying yourself with the ego, which is causing anger.
15. The soul is the mother or the birthplace of the original thought 'I'. But the 'I' forgets the soul and behaves independently. It thinks it is self-born or self-manifested. When we limit ourselves to this 'I', we are equal to a sinner who kills his mother. When we merge this 'I' with the soul, then the mother is remembered again!



12. MANASU (The Mind)

1. The primary thought 'I' and all other thoughts together form the mind. This mind is also called *Jiva*.
2. According to Vasudeva Swami in the Gita, one can tame the mind through spiritual practice and dispassion.
3. Various unnecessary and disjointed thoughts come to the mind throughout life. The pleasures enjoyed in past lives form tendencies in your heart, and these are expressed in the form of thoughts. You will not even be aware of your tendencies until an idea or thought is formed in the mind.
4. The purpose of all your *Sadhana* (spiritual practices) is to make the mind pure. Continuous *Sadhana* will gradually dilute your tendencies and help you to go beyond the world/creation. Constant remembrance and chanting the divine name purifies the mind. It is similar to cleansing the body with a daily bath.
5. My dear brethren! Your habits are your shackles. Your thoughts are your shackles. Spiritual practices, prayers, and meditation help to get rid of your taste for pleasures (enjoyed over past several births) and to cultivate devotion. Your heart is *Kurukshetra* (battleground in the epic *Mahabharata*). Good desires are *Pandavas*, evil desires are *Kauravas*. The

Kurukshetra battle did not happen long ago. It still wages in your heart constantly.

6. Sitting in solitude and gazing at the evening sky can improve your mental health. (Watching the open sky quietly in considered meditative).
7. One will derive subtle energy when the mind is concentrated and pure. The subtle mind only can understand the beauty inside the heart and the secret of creation.
8. Food gives energy to the body. Total surrender to the Divine gives power to the mind. If your surrender is sincere and wholehearted, then no doubts will arise.
9. Your mind constantly gives you unhappiness and unrest. Therefore, our elders have advised us to control the mind. But does the mind exist? If your tendencies disappear, where is the mind? You mind appears as if it exists, but in reality, it does not exist!
10. The heart is the home or source of the mind, while the head is the mother-in-law's house (denoting the place away from its source). If the mind can be trained to remain at its home, it can be tamed to some extent. Once the mind goes to the in-law's house, you cannot control it.
11. Your habits are called tendencies. As you age, do not think that your tendencies also grow old. To fulfil the tendencies, a new body takes shape. Therefore, do not feel miserable that the body has grown old.

The one who burns/eliminates the mind while in the physical body conquers death.

12. As long as the mind exists, one cannot avoid thinking and planning. But remember, whatever is happening is because of *Eshwara's Sankalpa* (God's will) and not due to your intent/will. Your will has no power; the power comes from *Eshwara*. The body undergoes punishment for the mistakes committed by the mind. As long as the mind exists, bodies continue to come(re-birth is inevitable).
13. You may think that your enemies are causing you harm. However, the damage caused by the mind is more than that of the enemies. A subdued mind is your true friend. It may be difficult for you to control your mind, but for *Eshwara* it is not difficult. Devotion to God purifies the mind. Once the mind becomes pure, all worldly thoughts get diluted and will fall away.
14. Your brain is a creation of your mind. If your brain is a tape recorder, the mind is the tape, and the senses are the speakers. The words recorded on the tape are audible through the speakers. Similarly, the brain facilitates the experience of the tendencies in the mind through your senses.
15. If you willingly accept your bodily fate, the journey of the physical body will end, and new tendencies will not touch you. But if one turns against fate, new tendencies develop, and new lives (births) are inevitable.

16. A spider spins its own web. It then lives and dies in that web. Similarly, your mind created the world and lives in the world. Then the mind gets entangled in worldly bondages and goes through innumerable births. If food is nourishment for the body, then name and form (identity) are food for the mind. The mind always goes after name and form. As long as there are feelings/reactions in the mind, forms or visual manifestations will also exist.
17. If you keep removing each blade of grass from a bundle of grass, there will no more grass bundle left. If you remove burning logs one by one from a fireplace or hearth, the fire will be extinguished. Similarly, if each tendency in you falls away, there is no mind left.
18. The secret is in the mind. Once the secret is out, illusion will leave you. A pure mind can see the beauty of the creation. A mind that is not healthy and free cannot attain self-realisation.
19. The tendencies in your mind are ignorance. These tendencies were not bestowed on you by *Eshwara*. They are the accumulated results of your past deeds. *Eshwara* has absolutely no relationship with these. If *Eshwara* had given us the tendencies, everyone must have equal or similar attributes. He has no partiality. In this life, whatever thoughts that you believe are causing troubles and adversities, are the result of actions done whole heartedly in your past births. These thoughts are coming after you in the form of past impressions/tendencies. As long as there

is doership, the past impressions will never leave a person, and one cannot escape from thoughts. Also, one cannot cross the ocean of *karma*. Your choicest desires in this life will become burdensome in your future births. Today's likes can indeed become tomorrow's dislikes - This is the natural law. Until you attain self-realisation, dualities will exist. Whoever has immense faith and leads a life leaving all his burdens on *Eshwara*, and surrenders to Him, only such a person can come out of the cycle of *karma*.

20. A clear and pure mind is the *Atma* (the divine soul). Where the mind is still, the soul will reveal itself. A pure mind will not waiver. Praise turns the mind outward into the world; while humiliation will turn the mind inwards.
21. It is acceptable if the health of your body is compromised for your mental welfare. Any physical illness is reduced to ashes along with the body in the graveyard. But the ailment affecting your mind comes back in your next birth.
22. As long as you find pleasures in the world, then illusion will not let your mind and senses turn inwards. You have to face the consequences of every small thought that arises in the mind and respond to that someday in some lifetime. A crooked or distorted mind cannot be straightened by comforts and pleasures but only through lessons learnt from adversities. Can a raw clay pot that is not treated by fire be of any use? Those who accept even difficulties

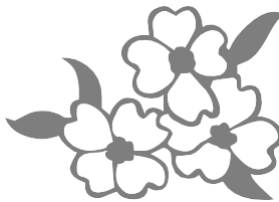
as God's grace and blessings, and bear them, are blessed and fortunate. Know that both happiness and sorrow are not permanent and will soon pass away; then you will neither be overjoyed nor depressed. Accepting both bad and good luck with equanimity is also *Yogam* (spiritual amalgamation).

23. The natural world is also a creation of the mind! Instead of searching for the source of the mind, you are distracted by this creation. Such distraction implies there is sin in the mind. The mind cannot remain steadfast as long as there are impurities in it. Do not believe the mind and its creation until you realise the soul.
24. Impressions created by the world, physical experiences, and scriptural knowledge, all these lead to bondage. One may overcome the impressions of the world and scriptural knowledge through *Sadhana* (spiritual practices), but to disassociate with the attachment to the body is very difficult. This is possible only through the grace of *Eshwara* and *Sadguru*.
25. All the actions and interactions in this world, including devotion, are a trade. That is the reason prayers and rituals are not leading you to the truth. The Divine Truth in your heart is greater than the world that you see, and it sustains the entire creation. When the mind turns inward, you will realise this.
26. My dear brethren! When your body is pricked by a small thorn, you rush to the hospital. But what about

the thorns of doubt that are pricking your mind? Have you ever thought about getting rid of these mental thorns? The accumulation of evil experiences through several lives leads to doubts about the existence of God!

27. When you cannot control even your speech, how can you control your mind? Will you not value the mind that has been tormenting you over several lives even to the extent that you value your body, clothes, and house? Will you not pay attention to the mind that can also aid you in realising the soul?
28. While we chant God's name with our mouth, we harbour Satan in our mind. If there is such a wide gap between the mouth and the mind, then what a great distance there must be between God and us?
29. You are ready to spend big money to build a temple but cannot control your mind even for two minutes. If you can see God in an idol, why can't you see the same God in this creation? "Maybe the stone-hearted people can find God only in stone idols," said Bhagavan Ramana Maharshi.
30. To keep your mind in control, light, comfortable and happy, you must be careful about the food you eat. (Mind is made up of the food we eat).
31. People have a strong urge to get out of a house that is on fire. Similarly, when an individual makes intense effort to overcome inful thoughts and tendencies, he will have the vision of God.

32. If the mind is an elephant, divine grace is the tool that controls the elephant.
33. Mind also represents *samsara* (worldly life)! A person is pursued by the mind in the form of thoughts and objects. The primary purpose of a person is to come out of the bondage and burdens that are hidden in the mind. The process of overcoming the mind requires a disciplined life. Idols have been created to aid in that process. Rituals, sacred chants, mystic practices *etc.* help to discipline the mind. Only the mind of one who has single-pointed focus, purity, proficiency, and humility will turn inwards. Until the mind is withdrawn, a person cannot reach the Divine soul hidden in the heart. There is no other work that is more worthy than the realisation of the soul.

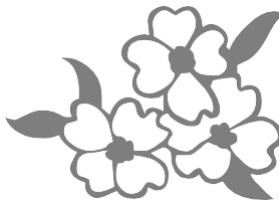


13. RAGADVESHALU (Desire-Hatred)

1. Love and affection arise out of infatuation. Hatred arises from the defects or faults in the intellect. You think that liking a person is an attachment. But even hating a person is an attachment!
2. The sin in a person manifests as desire, anger, fear, and hatred. A person who is not peaceful and calm cannot fight with sin. The desire and hatred (likes and dislikes) are worse than cancer. If you are afraid of cancer, then why are you not afraid of the *desire and hatred* in you?
3. The attributes of desire and hatred are causing immense loss. They are destroying your wisdom and sense of discrimination. They are plunging you into unhappiness. Even if you leave your home and go to a forest, desire and hatred will follow you. How long will you continue to incur such loss?
4. This world does not have the capacity to appreciate and support goodness - Socrates was poisoned, Christ was crucified, and Gandhi was shot. Apart from desires and hatred, what else is there in the world? When we cannot even cross the small steps of desire and hatred, how can we understand the soul?

5. The word *Ragam* does not imply desire only. We mistakenly think that the things that cause harm are good for us and develop an attachment for them. That is called *Ragam!* Where there is attachment, there is illness.

6. Desire and hatred are the cause of infatuation and anger. They take hold of our senses, mind and intellect and bring agitation. One who has realised the Absolute Truth only can overcome desire. Desire is always hungry and does not have indigestion, (desire cannot be satiated easily).



14. DHAIRYAM (Courage)

1. Fear will bring death. Fear will bring in weakness. Fear will bring unhappiness – said Swami Vivekananda.
2. Vasudeva Swami described the divine qualities in the Bhagavad Gita; and the first quality he mentioned was ‘Fearlessness’.
3. ‘Courage is the only medicine for all ailments’, Bhishma said in the Mahabharata.
4. No matter how many good qualities you may have, without courage and love, you cannot succeed, Sri Aurobindo said in his poetic work ‘Savitri’.
5. If there is bondage, fear is inevitable. As long as the mind has burdens and responsibilities, you cannot avoid fear. If one has to progress spiritually, immense courage is required. The Self will not be revealed to one who is timid and lazy. If you expand and intensify your love towards the Divine, apprehensions will disappear. As long as there is apprehension, re-birth will definitely come.
6. It is not your money, but courage is your real friend. As long as one identifies with the body, perceives duality and is worldly, there is no freedom from fear and suffering. The vital force of life (*pranashakthi*) diminishes and weakens because of fear. One who increases his vital life force only will qualify to attain *Yogam* (union of the mind with the soul, leading to self-realisation).

7. Fear curtails the power to think. It will kill your power of discrimination. Fear results in unhappiness and death. Why don't you get rid of the fear that is causing you immense harm? If one has unshakable faith in God, there is no cause for fear.
8. A courageous person is one who obeys and implements the guidance of *Eshwara* with faith, even when one's intellect cannot comprehend and accept God's words. Whoever breaks the bond of attachment is courageous. But a coward cannot break those bonds. Fear leads to sin. A coward cannot overcome *Prakriti* (illusion of creation) and cannot believe the words of *Paramatma*.
9. Do not have self-pity. The one whose goal in life is self-realisation and who is ready to die to attain the soul is truly courageous.
10. The one who has conquered the mind is more heroic and courageous than the person who has conquered the world. Speaking confidently and the skill of repartee is not heroic; one with immense patience is truly courageous.
11. We came alone into this world. We will also depart alone. Then why are you afraid to live in solitude?
12. My dear brethren! This world is like a dog. When a dog chases you, if you stand up to it and face it courageously, it will stop chasing you. But if you run with fear, it will continue to chase you. The world is also like this. The courageous will conquer the world. *Paramatma* will reveal Himself to one who overcomes *Prakriti* (bonds of illusory world).

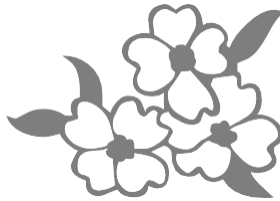
15. SNEHAM (Friendship)

1. The camaraderie seen in the world is not real friendship (a harmonious relationship) - it is just 'friend+ship'. The ship in the term 'friendship' will drown the friend at some point!
2. Sri Shankaracharya compared people who made bad friends to dogs. The reason he used such harsh words is because – friendships can lead to bad habits. Such habits will not perish in the graveyard (will not be burnt along with the body on death) but will follow you into your new life and bring unhappiness.
3. Throwing stones in big oceans is alright, as it will not affect the ocean. However, stones thrown into small puddles will make the water muddy. We are like the small puddles (easily influenced). If we make friends with worldly people, we will lose even the little devotion that we have. Therefore, stay away from bad friendships.
4. There are three types of *Mahatmas* (great people) in this world. – 1. Some are born *mahatmas* (greatness is inherent in them). They will do good deeds naturally and are not even aware that they are *mahatmas*. 2. Some may not be *mahatmas* at birth. But through their achievements and good work, they are recognised as *mahatmas*. 3. Some are not born *mahatmas*, and they will not do anything worthy of

being called *mahatmas*. But they will pester people to recognise them as *mahatmas*. In the world today, we witness *mahatmas* belonging to the third category.

5. When a beast enters a green field, it spoils the crop. Similarly, if you seek the company of bad persons, the bad associations will destroy your good qualities and character. You will become a slave to bad habits resulting in your decline. But if you seek the company of a *Satpurusha* (great soul), association with them is like a fence that protects the crop. Holy company will foster good qualities, and lead you to higher births and worlds, bestowing salvation.
6. Solitude, fasting, and good company are good. Since it is not easy to remain in solitude or fast, you must at least be careful while choosing your company.
7. Speak with everyone but make friends with only a few. Friendships are the main cause of an individual's progress or decline.
8. Try to stay away from the wicked. The wicked will hurt good people's hearts unnecessarily. Physical wounds will perish along with the body after death, but the wound in the heart will take many lifetimes to heal.
9. Einstein advised - to obtain good/holy company, if required, one must be ready to travel to the very end of the world.

10. If a bad person is chasing you and a tiger comes in front of you, it is better to be caught by the tiger than to fall in the hands of the wicked, said Sri Madhvacharya (saint, great religious reformer in India). If the tiger kills and eats you, you will only lose this life. But if you are caught by an evil person, the bad influence will lead you to countless lowly and inferior births.
11. *Kalpavruksha* (wish-fulfilling tree) and *Kamadhenu* (wish-fulfilling cow) will grant anything asked for. But holy company will grant you everything good, whether you have a desire for it or not.
12. Worldly people are worldly-minded and are attached to the world. If you are in the company of such people, your mind becomes dense with unnecessary impressions. If you keep away from such company, the mind becomes light and pure.
13. “If one cannot find a *Satpurusha* in the society, it is better to live alone like an elephant in the forest,” said Gautama Buddha.





16. MATHAM – SAMAJAM (Religion and Society)

1. Hinduism, Christianity, Islam, and Buddhism are not the only religions in the world. Each mind has its own religion! *Matham* (religion) is born in the *Mati* (mind). So, the mind is the creator of all these religions. Religion is not just words. It is related to experience. A religion is centred around the *Jiva* (individual), God, and the world. Many battles were fought in the name of religion, bringing more sorrow than peace to mankind. If religion intoxicates one with pride, rather than making one wise, it is useless. A religion should spread knowledge and wisdom, and guide one towards the realisation of the soul. Even before the birth of religions, the soul existed. Religion is not just for accumulating good virtues and merits; it is related to a way of life.
2. Our religion is Hinduism. It is also called *Sanatana Dharma* (an ancient established way of life). All religions have founders, but Hinduism does not have a founder. The root of Hinduism is the *Vedas*. That is why it is called religion of *Vedas* (*Vedamatham*). The architect of *Vedas* is *Eshwara*, but not man. Our *Rishis* did not imagine and write the *Vedas*. They recorded the sounds that they heard. These are called *rukkulu* (sacred verses or hymns). Our ancient *rishis* identified God as ‘*Om*’, and this is called ‘*Amen*’ in Christianity. Our *Vedas* expound the principles for ethical living right from birth to death. However,

these principles are not our goal. Our goal is to realise the soul. The last section of the *Vedas* describes the soul. So, that part is called *Vedanta*. The essence of *Vedanta* is the path of ‘Self-enquiry’ as taught to us by Sri Ramana Maharshi. Self-inquiry will give the power of discrimination, to distinguish between the Divine Truth and the false.

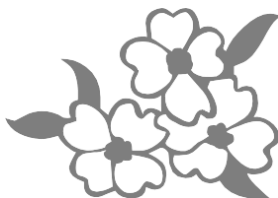
3. The contributions of Sri Adhi Shankaracharya for the progress of our country is priceless. He is a great soul who walked by foot from the Himalayas to Kanyakumari, when there were no travel facilities and comforts, to revive the declining religion of Hinduism and unify the country.
4. Our country was home to many great saints in ancient times. More recently, Sri Gautama Buddha, Sri Adi Shankaracharya, Sri Ramakrishna Paramahansa, Sri Ramana Maharshi, and Sri Vivekananda Swami are worth mentioning. In spirituality, India has a special place in the world. *Satpurushas* (great souls) like Sri Ramakrishna Paramahansa, Sri Ramana Maharshi, and Sri Vivekananda are responsible for spreading spiritual knowledge.
5. Women are responsible for Hinduism being stable and consistent in our country. In the current circumstances, Bharat (India) needs ‘reason’ more than ‘devotion’.
6. In a society, people live collectively! If individuals prosper, the society progresses. “Without self-reform,

there are no social reforms,” said Sri Ramana Maharshi.

7. The social order or system is not connected with *Dharma* or right living. The social order keeps changing with time. Along with the change, the Dharma also changes. Good character is like an ornament to society. Character brings strength. It is not enough to serve fellow human beings; one should also respect them. As long as society is ignorant, poverty will plague the country.
8. If individuals are selfless, then society progresses. Is any house, town or country in this world free from problems? The only reason for this is lack of purity in the mind and the senses.
9. As long as the mind identifies with the body it seeks a form/visible object. Everyone cannot concentrate on the same form or object. Therefore, Hinduism created many divine deities for worship. That is why our religion is wide and accommodating (broad-minded).
10. Unconditional devotion will remove selfishness and lead to realisation. But conditional devotion to God in the hope of fulfilling desires will lead to bondage. A person who lives to satisfy his selfish goals can never attain self-realisation. Selfishness is caused by attachments and infatuation. Attachment leads to sin. As long as there is the darkness of attachment in the hearts, the society cannot be rid of corruption, ignorance, and poverty. If each person improves and

better himself, the society will automatically progress. There is no society without individuals. Without moral values, a society will not progress. Moral values are our real wealth.

11. A mark (of a ripple) on the water may last for a few moments. But will there be any mark of our life left in this world?
12. A society that does not have patience and tolerance will perish.



17. AHAARAM (Food)

1. The food defines a person. Controlling food habits is also part of *Sadhana* (spiritual practices). About fifty percent of the *Sadhana* is achievable with this discipline. (The mustard seeds in the mango pickle will give rise to *Rajo Guna* [restlessness, desires and affections] - This is an example of how food impacts the mind).
2. Except for *Brahmavidya* (Supreme knowledge of the Absolute), all other knowledge and skills are acquired for livelihood. One should eat to live and not live to eat. Hunger is also a kind of illness. As medicines are given to a sick person in proper dosages, so also food must be eaten at regular intervals to satiate hunger.
3. Eat food that suits your gut but in moderation, advised Sri Ramana Maharshi.
4. In the Bhagavad Gita, Sri Krishna mentioned '*yuktaharam*' (regulated eating of suitable food). He never spoke about food restrictions and food choices.
5. As food nourishes the body, it is called *Annamaya Kosha*. If only regulating food habits can lead to absolute knowledge, then why didn't everyone in nature cure centres attain realisation? Food control is only one of the aids towards our efforts to attain self-realisation.



18. APPENDAGE/ ADDITION

1. Devotion to God should lead you towards liberation. However, if you are disturbed when someone insults the God that you worship; why do you need such a God who makes you unhappy?
2. An epic is a record of something that has taken place in ancient times. Anjaneya Swami's (Hanuman) heart is filled with Lord Rama. Every word he utters is for Sree Rama. He works with his hands only for Lord Rama; he has no personal work. Such qualities make him a *Mahabaktha* (great devotee).
3. As long as doership (the thought 'I am the doer') exists, good-bad deeds and consequences cannot be avoided. Anger leads to wrong actions - a little thought before action will lead to good deeds. Selfishness and attachment will always lead to wrong actions. Even words or speech will lead to either good or bad consequences. Right speech is also *tapas!* (an act similar to meditation and penance)
4. Many people are like the stirring spoon in a curry pot. The spoon remains in the pot as long as the curry is cooking. But it does not absorb the flavour of the food. Material existence, mental existence, and spiritual existence are the three states in our life. But we have not even crossed the material existence and

reached the state of mental existence. Then how is *Adyatmika Jeevitam* (spiritual life) possible?

5. In this life, if one took birth as a human being and a male, it is not likely that in later births, one will be born again as a human and a man. One may be born as a woman or may not even be born as a human but may take the birth of an animal. So, do not waste time in this life.
6. If there were no past births, then how did so many kinds of people and minds come into existence? And why are all humans not equal? How can you say honey is sweet, if you have not tasted honey before? Because there were past lives, the pleasures enjoyed in the past have accumulated in the form of tendencies and are carried into the present life. The tendencies are responsible for various kinds of births (as humans, animals, insects etc.).
7. Consequences of mixed deeds (combination of good and bad deeds) can lead to a new birth immediately after death. But a person who has performed unlimited wrongful actions or mostly virtuous deeds will not get a new life immediately after death. (They will be subjected to consequences of their actions on a different plane before they are born again for continuing the journey towards the Absolute).
8. If people speak against you and say words that hurt your feelings, remember that it is *Eshwara's* plan to help remove the impurities in your mind. Otherwise, how can they speak against you? Always remember

the good and kindness of others and forget the bad or harm done by others.

9. If you compare spiritual journey to a train - self-inquiry is first class; meditation is second-class; and *pranayama* (control of breath) is third class.
10. A person sits on a palanquin twice – once during marriage and the other while he is taken to the graveyard.
11. “This body is equal to a corpse (inanimate). But you are thinking that this body is you (I). Then what is wrong in thinking that the stone idol in the temple is God?”, asked Ramanaswami (Sri Ramana Maharshi).
12. What is the need for a walking stick when you have the strength to walk? In this manner, let reasoning take you to the extent possible. At the juncture where it goes beyond reasoning, place your burden on *Eshwara* and strengthen your faith.
13. While working to reach a goal, a person may commit 10 mistakes in a score of 100. But a person without a goal will commit 90 mistakes.
14. No one will know the moment of falling asleep and the moment when breath/life leaves the body.
15. Removing a thorn pricking your foot gives relief. The pain will not go away by just knowing where the thorn pricked you. Similarly, it is necessary to come out of the cycle of birth and death. What will you gain by just trying to know the origin of the

creation? Will that knowledge remove your ignorance, or will it liberate you from the world?

16. Different colours are associated with the three *gunas* (three attributes or states of mind). *Tamo Guna* is black (ignorance/dullness), *Rajo Guna* is red (passion/restless activity), and *Satva Guna* (serenity/goodness) is white.
17. The difference between *Siddhas* and *Suddhas* - *Siddhas* perform miracles for popularity and fame (they have extraordinary skills). *Suddhas* are not aware that they are performing miracles (they are pure beings who have risen beyond worldly powers).
18. The *Panchabhutas* (five elements) are water, air, earth, sky, and fire. They are responsible for the creation.
19. If scientists are puppets in the hands of politicians, though science is doing a lot of good for society now, someday it will also do hundred times more harm.
20. When you face hardships, do not become overwhelmed and depressed. It is the grace of the divine to turn your mind inwards and purify yourself.
21. Work is not a burden. It becomes a burden only when you expect results! Yesterday is dead (gone), and tomorrow is yet to be born (has not yet come). Why are you thinking about yesterday and tomorrow? Why are you wasting the present that is before you?

22. Morality is related to mental life and not the external life. Morality is internal but not external.
23. *Dharma* (an ideal way of life) is not separate from the Absolute Truth; and the absolute is not separate from *Dharma*. They are the two faces (heads and tails) of a coin.
24. Time is an identity/manifestation of *Eshwara*. Respect time. All of us will be gone and disappear someday in the passage of time.
25. Life without love is similar to a temple without God.
26. The space between you and me is called the sky.
27. A person with selfishness will not know the *Paramatma* or absolute truth.
28. A person who knows will not talk, while the one who talks does not know (is ignorant).
29. Words are also like matchsticks, which cause fire. Words (wrong speech) are responsible for the downfall/destruction of many families. If your foot slips, you can recover your balance. But if the tongue slips, one cannot take back those words. The mouth is like the main entrance to the home – words spoken through the mouth are responsible for good or bad. Therefore, keep your mouth under control.
30. While telling lies can harm the society and fellow persons, do you know the extent of bad effects they have on you? Lies will pollute your mind and make

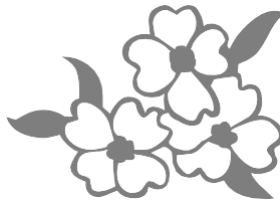
it dense. Such a mind will not obey and turn within;
and you will not find happiness.

31. Just as the two legs are to a physical body, so are the thoughts 'I' and 'mine' the two legs of worldly life. Any action executed with a selfish motive is related to worldly life.
32. Water is used to douse fire. Similarly, the anger within should be doused with discrimination and wisdom, said Valmiki Maharishi (ancient sage who authored the epic Ramayana).
33. An ignorant and foolish person cannot think independently; and he will not even listen to good advice.
34. If there is no fault in you, then you will not see faults in others.
35. When you seek fulfilment of a specific desire, God will grant only that. But if you desire nothing, He will grant you everything.
36. A fast is not about abstaining from food but being close to *Ishwara* (staying focussed on God).
37. A cobbler is not lowly or an untouchable; but everyone who is body-bound and materialistic are lowly and untouchables.
38. Even dogs will not touch the flesh from the dead body of the ungrateful person, said Valmiki Maharishi in the Ramayana.

39. If the sound is Siva, then the meaning is Parvati. If you surrender to the sound in your heart, then the meaning will be revealed.
40. ‘*Shradha*’ (diligence) has only two syllables, but its impact is big. Without *Shradha*, controlling the mind and senses is impossible, and the truth is not revealed. Siva will not reveal himself to one without diligence and faith.
41. *Shravanam* (focussed listening) through the ears is not enough. One has to understand what is heard!
42. ‘*Lingam*’ means a symbol (an emblem symbolic of Lord Siva seen in temples). The *lingam* in a temple is to help us remember God.
43. The word *amrutham* (nectar of immortality) does not mean some substance or material. The one that has no death is *amrutham*, which is the soul.
44. *Kumaarudu* is derived from two words: ‘ku+marudu’ - the one who eliminates the bad – *Kumaraswami* (another name for Lord Subramanya, son of Lord Siva). Kumkum (vermilion) is the colour associated with *Kumaraswami*.
45. Lord Vishnu is known to be *Alankara Priya*- One who can be pleased with decoration. Lord Shiva is known to be *Abisheka Priya*- One who can be pleased with an offering of water. *Kumaraswami* is a *Darshana Priya* – One who can be pleased with just a darshan (looking at Him with devotion).

46. *Puram* (residing place) is another name for the body. The one who resides in the *puram* is *Purushotama* - the soul (Absolute Divine).
47. A bath in the river Ganga cleanses all sins. In the presence of a realised soul, the desire to commit sin will also disappear.
48. *Sadhana* (spiritual practice) is a battle between darkness and light.
49. In the *guru shishyaparamapara* (formal association between a Guru and disciple) in our spiritual tradition, there are three types of *diksha* (initiation, direction or orientation) into spiritual journey: 1) *Chakshu-diksha* – initiation through look; 2) *Bhava-diksha* – initiation through thought; 3) *Sparsha-diksha* – initiation through touch. Sri Ramanaswami would bless his followers with *Chakshu Diksha*, while Sri Ramakrishna Paramahansa would shower grace through *Sparsha Diksha*.
50. Being born as a human, obtaining holy company, having a desire to know the divine absolute, and having the fortune to hear good words – all these are the divine gifts/merits of virtuous deeds performed in various past births, said Sri Adi Shankaracharya.
51. Waiting for the waves to calm down to bathe in the sea is similar to waiting for difficulties to pass away before focussing on God, said Swami Vivekananda.

52. A person who has committed a thousand mistakes in the spiritual path can still be saved and be elevated, but not a selfish person, said Sri Aurobindo.
53. If you have no faults, you cannot see them in others, said Sri Ramanaswami.
54. An English poet said that a person who accepts and endures his fate (results of past action) with equanimity - is fearless like a lion, quick as *Garuda* (an eagle), and strong as a tiger.
55. The goal of *Ramana Kshetram* (spiritual centre of Sri Ramana Mahashri) is not to obtain *punya* (merits of virtue)- the goal is *moksha* (liberation from ignorance and self-realisation).





CONCLUDING WORDS

My dear soulmates! From times immemorial, many virtuous people were born on the holy land of Bharath (India). But none of them could expound the path to liberation and the glory of *Atma* (the soul) as described by Sri Krishna. The words of Sri Krishna in the Bhagavad Gita are a testimony to this. But this does not undermine the knowledge of the other great people, nor does it mean that they have not attained self-realisation and eternal bliss. The *Jnanis* are of two types: A few enjoy the eternal bliss and expound the same to others. They are called *Acharyas*. While a few enjoy the eternal bliss but cannot communicate about the same to others. But their knowledge is in no way inferior to the others.

In Bhagavad Gita, Lord Krishna spoke extensively about the splendour of *Atma* and the paths to liberation. He explained the concepts from different angles and various ways for easy understanding. He described the qualities of a person with equanimity and steady wisdom, and the attributes of the divine and the infernal (good and bad character). Krishna also spoke about appropriate behaviours, food habits, and proper conduct.

But then, Bhagavan Ramana said, “*Atma* alone is the truth.” However far one travels away from the truth or wanders about in beautiful worlds, one has to ultimately come back to the truth, which is our real home. “Therefore, keeping the mind stable in the heart will lead to the real identity - *Atma*. This itself is *karma* (selfless work), *bhakti*

(devotion), *yogam* (spiritual amalgamation), and *jnana* (realisation).” This is the essence of Sri Ramana Maharshi’s teachings.

Sri Ramana Maharshi came into this world as a bright light to show a way to the society that is moving away from the truth, in the name of *Sadhana* (religious practices). He explained the nature of *Atma* (Absolute Truth), to the extent that it can be grasped by the mind, in few words that are direct, simple, and clear. He emphasised self-inquiry - “Who am I?” - to lead to self-realisation.

“Come out of the confines of your body (I), mind, senses, intellect, ego, likes and dislikes, and know your true identity, which is the *Atma*”. This is the central message of Sri Ramanaswami to humanity.

Sri Ramanacharya came into this world as a divine blessing to humanity. He is the sun shining from the sky of Indian spirituality. “Can we redeem our gratitude to this great soul? How many tears are required to cleanse his holy feet to redeem our gratitude?”

Praying at his feet throughout our life is all that people can do. So, when will this journey of life end? It will end once you realise your true identity. This is the *Guru Dakshina* that we can offer to Him.

My dear brethren! There is only one – the *Atma*. It is *Eshwara*. It is Guru. It is the truth. It is realisation. It is liberation. It is our real identity!

We forgot our real identity because of the limitations of body, ego, desire and hatred. We are filled with unhappiness and lost in worldly matters. We are caught in the cycle of life and death.

Guru has the power to cut the shackles of bondage and remove our burdens. Never assume that the Guru is powerless. The Guru you see is a manifestation of *Eshwara*. Guru and *Eshwara* are one. If *Eshwara* is displeased with you, your Guru can save you. But if your Guru is displeased, even *Eshwara* cannot save you. An individual who is humble and polite alone can listen to the words of a Guru.

If our Guru showers his love and grace, past life impressions are changed, our ignorance is burnt, our ego is eliminated and realisation dawns in one moment. He will place us on the throne of liberation.

The power (*Shakti*) belongs to *Atma*. It belongs to *Eshwara*. It belongs to Guru. We cannot see the radiance of the *Atma*. We do not have the strength to see or touch the radiant soul. All the efforts we make through spiritual austerities, meditation etc., using our intellect and mind, are insufficient to understand the *Atma*. Without the grace of Guru, we cannot see or even think about the soul.

How can we get the grace of the Guru? Only through total surrender! The one who has total faith in *Eshwara* and is humble towards the Guru can alone surrender. Doubts and problems will never trouble a person who has surrendered truly and completely.

The work of the Guru is internal and is not visible to the eyes. It is immeasurable. If our mind turns inwards and becomes subtle, if we direct our efforts and strength towards *Atma*, we can then comprehend the support and grace of the Guru.

Like the mother between father and son, the guru is the guide and the bridge between *Eshwara* and mortals.

My dear brethren! Over many ages, *Eshwara* in his love for mortals has been appearing on earth in various forms and incarnations to light our way, put us on the right path, and strengthen our belief in His existence. It is our basic duty to respect these incarnations that have appeared appropriate to that time and age. Everyone is free to practice their religion and follow their Gurus. Each one has their own belief and there nothing wrong in that.

However, restricting the infinite and all-pervading *Atma* to a religion, deity, or a guru, is a proof of our ignorance and extreme arrogance. Rama, Krishna, Ramakrishna, Allah, Jesus, Ramana Maharishi are all Gods. I am not denying the fact. But remember, *Atma* is eternal and existed even before they came to earth. Why are you restricting *Atma* to some form and name? These *Mahatmas* (great souls) are not narrow-minded, they are not restricted to a personality and not limited to a caste or religion. Then why are you attributing these qualities and personas to them and confining them to religions and caste? Is this not our ignorance? Is this not our arrogance? Why are you unable to understand the reality?

In the passage of time, many *Jnanis* have been incarnating in this world. Why can't you appreciate if our fellow human is a *Satpurusha*? Can't you accept the fact that a fellow human is a *Mahatma*? Why can't you show reverence to a fellow human if he is a *Jnani*? My dear brethren! Though we are not *Jnanis*, we fail to respect a *Jnani* who is in front of us! The world is full of deception, treachery and fraud, and therefore unable to understand the greatness of a *Jnani*. The eyes cannot see the grandeur; the ears cannot listen to the words of wisdom; the mouth cannot praise the magnificence of a *Jnani* – this injustice has been continuing for ages.

My dear brethren! By closing your eyes and crying that the world is full of darkness, you cannot change the light into darkness. You cannot convert a truth into an untruth. Just because we deny it, a *Jnani* will not become an *Ajnani*. Broaden your intellect. Deepen your hearts. Listen and understand these sweet words of wisdom, realise your true identity and become immortal.

Sri Nannagaru never asked us to go to the forest, abandon our families and homes, or abstain from food. To realise the soul and to know the truth, he urged us to make our minds pure. He asked us to keep our friendships pure. His words are for our well-being and happiness. Can't we accept his words and practice them?

My dear brethren! One last word! Our bodies will be taken to the graveyard one day and burnt to ashes or covered with earth. We join our hands and express our

gratitude to our mothers who feed this body that will one day perish. Then why can't we express our reverence to the Guru who is releasing us from ego, ignorance and delusion, and granting eternal bliss? Is it wrong to express our gratitude?

Only a guru can love us wholeheartedly in this world. No other person or relation can love you more than the Guru. The love of your spouse, parents, siblings, children, friends, and relatives lasts as long as you are alive. Once the breath stops, and the body dies, these relationships and bonds end in the graveyard. But the *Sadguru* accompanies us in all our births, helping us to come out of the suffering caused by the ego, desires and hatred, and releasing us from the darkness of ignorance, until we reach the deathless state and realise the soul. Can we not express our gratitude wholeheartedly and show reverence to such a *Sadguru* to whom we are indebted?

The thought "I am the body," has led us to take innumerable births and to burn in innumerable graveyards. You may take any number of births, but each life is filled with burdens, bondages, and suffering. How long are we going to continue to live in this delusion? When will we stop glorifying our ego and come out of it?

Eshwara has given us intelligence. Sharpen your intellect and increase your discrimination. Find your real identity and realise the soul. If you do not realise your true identity, then this life is a waste.

Since our consciousness arose, we have been saying “I”, “I” repeatedly. The ‘I’ is holding you like the devil and troubling you from the time you wake up till you go back to sleep at night. It makes you dance to its tunes. But we do not know who this “I” is. Until you know who is this “I” and find its source, it will not leave you.

Is this “I” coming from within us or is it from outside? It is coming from inside and this is in our experience. When we affirm “I am saying”, our hand automatically points to the right side of our heart. The source of “I” is in that spot. It is the place of our spiritual heart, the home to *Atma*. The real “I” is eternal and infinite. Just as a bubble appears on water, the false “I”, which is the first or mother thought, arises from infinite “I” (*Atma*). That is the Ego. After the first “I” thought arises, the other thoughts follow.

Do we have desires or attachments without the “I”? Do we have hatred without the “I”? Without this “I” is there a body, world, or God? Then who is this “I”? Have you ever pondered on this? When you question the origin of “I” and ask, “Who am I?”, then this “I” will leave other thoughts, and turns inwards searching for its source, travels towards the heart, and merges with its original source, *Atma*. If you can stabilise the “I” in the *Atma*, desires will gradually slow down and reduce. When the mind is under control and stable in the heart, it merges with *Atma* and realisation is attained. You cannot come out of bondage until oneness with the soul is attained.

A person without purity in the heart cannot progress in the path of self-inquiry. If purity is compared to the railway tracks, then self-enquiry is a train engine. Can a train move without tracks? Therefore, one must perform deeds that will lead to purity of the heart. Without purity, there is no realisation.

Therefore, take a vow, right now! Gently tap the door of your heart. Our *Sadguru* is shining brilliantly in all our hearts. He will protect us. This is the truth!

- *Your brother,*
Dr. K Rama Rao

