

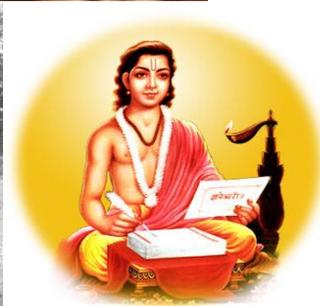
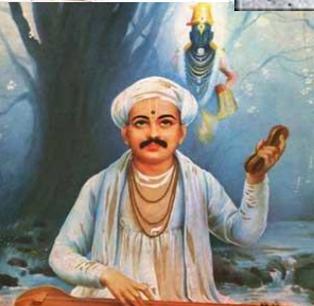
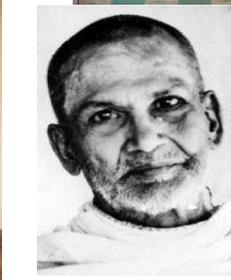
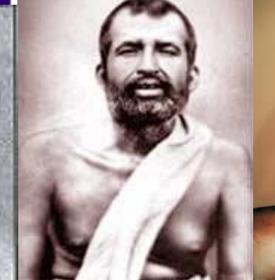
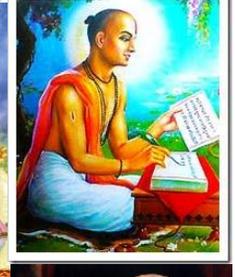
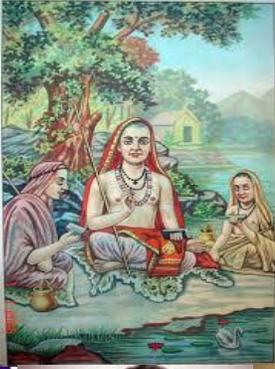
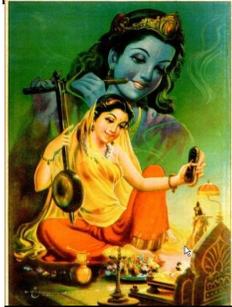
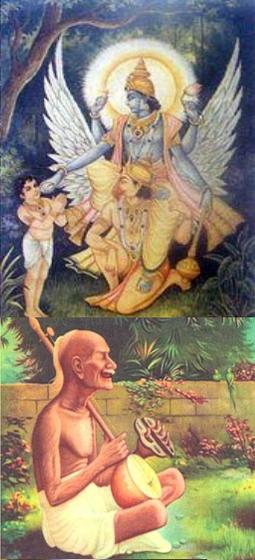
'The Devotion of Great Seers'



Compiled from the speeches of
Sadguru Sri Nannagaru



Sometimes even I feel like talking about Bhakti but it is very difficult to withstand Bhakti. I can speak for hours together about Jnana but when it comes to Bhakti, it is difficult to control myself. Therefore I try to avoid speaking about Bhakti. Taking this into account, dont conclude that I lack devotion. When I try to speak about Bhakti, I become speechless. – Sadguru Sri Nannagaru



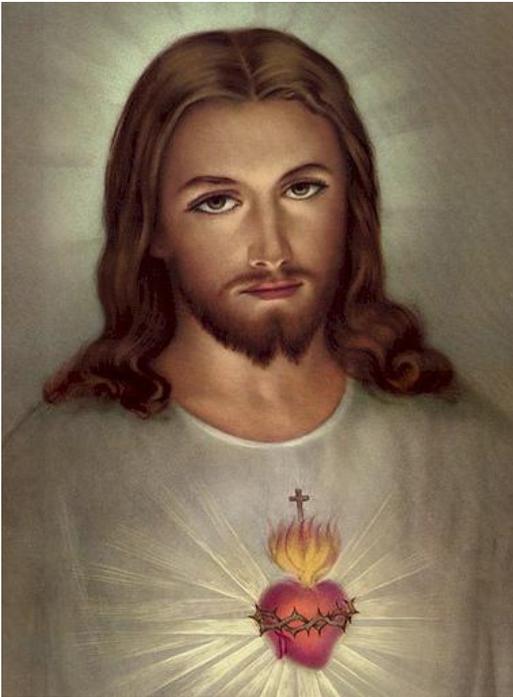
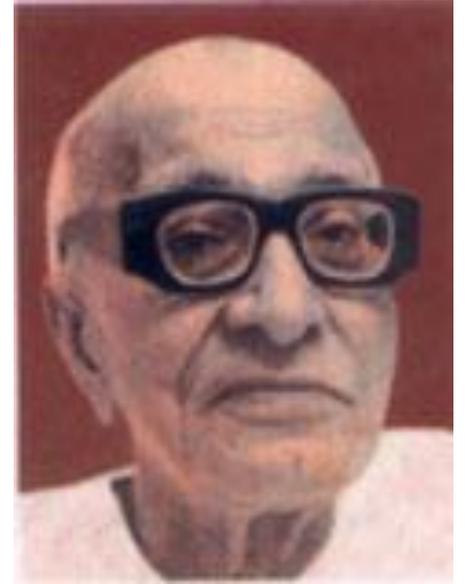
Krishna said in the Gita, "He is not a true devotee who visits the temple on a daily basis or who puts the Holy tilak (horizontally or vertically). He is My true devotee who fears nothing in this creation and none in this creation are afraid of him. Such a devotee is CLOSE TO MY HEART."



Adi Shankara said:

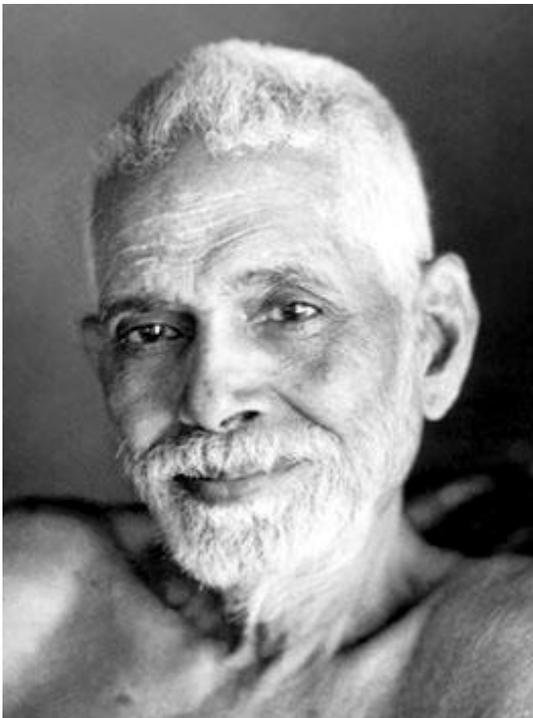
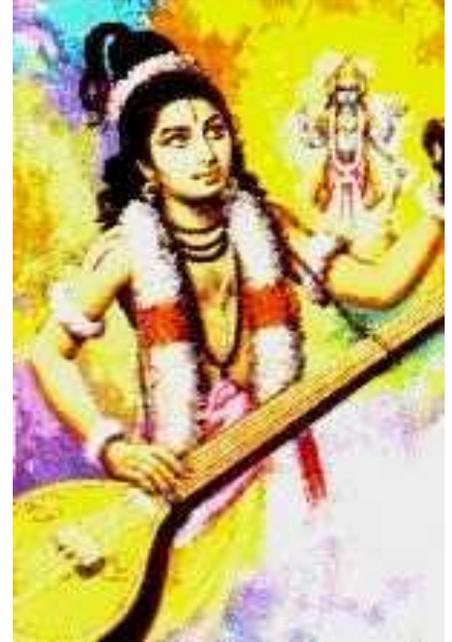
"Practicing the abidance in Self is devotion."

Rajaji said: "If you want to cross this ocean of worldliness, you can either swim or travel by boat where the path of Knowledge is equivalent to swimming and the path of devotion is equivalent to travelling by boat. Hence the path of devotion involves less effort."



Jesus said: "There is nothing great in loving them who love you. Even a worldly man does the same. He is a devotee who loves even them who possess hatred for him."

Narada Bhakti Sutras declare:
“ Utter the Divine Name of God
with every breath.”



Bhagavan Ramana said: “Can
a child take birth without a
Mother? Devotion is the
Mother of Knowledge. Can
one attain Self Knowledge
without devotion?”

Sri Nannagaru on Devotion

Krishna said: “Constant Contemplation upon God is devotion.”

Don't underestimate devotion or surrender.

As you work hard to earn scholarship or money, toil hard to attain devotion. If you carefully increase your devotion, the force of ego will decline. As and when the devotion increases, the ego sense decreases. Don't ever question the purpose of devotion or surrender. Your mind is getting extroverted through senses and wandering in this world. Devotion destroys this tendency of the mind along with its root. Devotion increases the concentration of mind and reduces its wandering.

Initially we approach God for the fulfillment of desires. Our devotion increases as and when our desires are fulfilled. There is nothing wrong even if you go to a temple for the fulfillment of your desires. ***After a period of time, we start feeling that though many of our desires are fulfilled we are not peaceful.*** Then we start seeking peace.

Some people possess 100% love for God without expecting anything in return ie ***they have love and faith in God but are desire-less.*** Such devotion begets Self Knowledge and experience of Truth.

Some devotees say: "***Devotion is enough for us. We don't seek liberation.***" Such is the glory of devotion.

Parabhakti is synonymous with Self Knowledge.

'I feel as if sitting on an elephant when I see devotees who ask for discriminating faculty'

More than Studying hard, more than earning money, more than gaining a position, more than being honored in the society, it is much more difficult to earn a discriminating faculty (good buddhi).

I saw some good people among devotees. They visit temples and desire nothing. They neither ask regarding their families nor about the society. They pray thus: "Swami! ***Please Bless us with discriminating faculty (good buddhi).***"

When I see such devotees, I feel (so happy) as if sitting on an elephant. Even if they are suffering from illness, they dont ask for health; even if they are suffering from poverty, they dont ask for food; they only ask for discriminating faculty and nothing else.

Even devotion needs to be very secretive

Do you ever reveal your bank balance? Then why do you reveal your devotion? Suppose you chanted Vishnu Sahasranama and kept on sharing about it with the others, your ignorance will increase by 95% and your punya (fruit of good deeds) will increase by only 5%.

The secretive devotion increases your devotion and reduces your ego.

We normally adore God with flowers. But adoring God with our good qualities is true devotion.

As you toil hard to earn money, you also work hard to earn devotion. Bhakti (Love for God) is a Ganga. The salt namely ego melts in this Ganga (Bhakti). There is no mukti (liberation) for those lacking bhakti.

Even devotion is equivalent to Gold. The gold used to decorate your body does not accompany you at least till the burial ground. However the gold called Bhakti accompanies you even after death, gives you Higher births and releases you from ignorance.

A true devotee does not desire occult powers and considers them equivalent to shit. He considers everything to be God's will.

A devotee said to Sri Rama Chandra:

“ You think there is nothing greater than you. But there is something greater than you and it is your name.”

The taste of God's name is relished only by a true devotee. The one who is not qualified does not relish the taste.

It is like feeding sweetmeal to a buffalo. They do not relish the taste.

They eat it the same way as they eat fodder.

They alone are true heroes and yogis who undergo their accumulated past karma very naturally and enjoy it as if eating a farina pudding. They alone are true devotees.

They are true devotees whose Love encompasses the entire Universe.

The Love for God resembles the flow of river into the ocean. The devotion of a true devotee resembles a mighty stream in a river during rainy season. It does not flow feebly like the trickle of water in a river in the summer season.

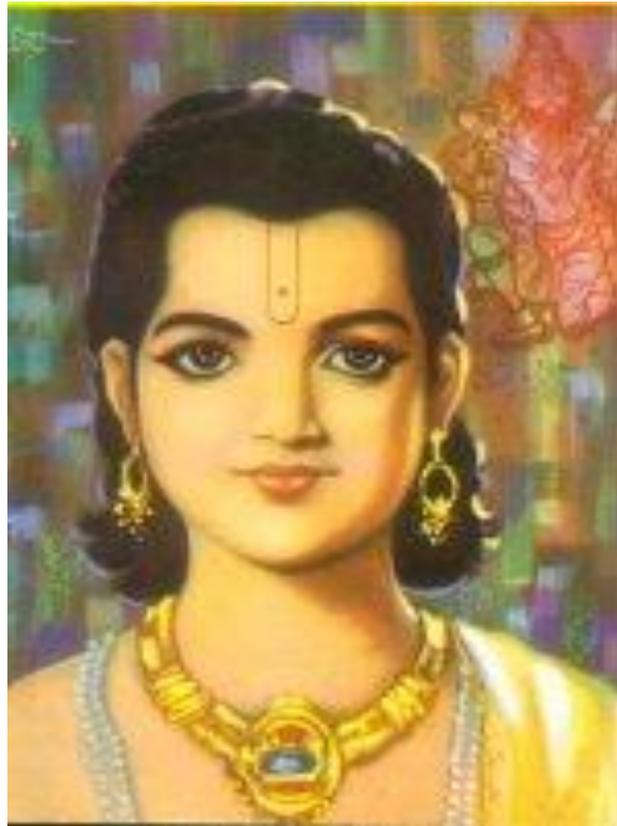
Getting rid of the obstacles for Self Realization is devotion.

Bhakti (devotion) is of two kinds: Virala Bhakti and Sarala Bhakti. In Virala Bhakti there is forgetfulness. However Sarala Bhakti implies unbroken contemplation of God ie Love for God resembles the continuous flow of a river. Therefore Sarala Bhakti is better than Virala Bhakti.

Devotion implies Love, service, reverence, discrimination and understanding.

‘Ishwara Bhakti should be done by (one and) all’.

Bhakta Prahlada, an ardent devotee of Lord Vishnu



Prahlada, a born devotee

Even before Prahlada came unto this earth, he heard about devotion from sage Narada when he preached it to his Mother Leelavati during her pregnancy. Thus *Prahlada was born with devotion.*

He is Narayana who forms the very basis of our nerves.
Contemplating upon Narayana brings in immense courage and increases the level of tolerance.

Only by constant contemplation of Narayana did Prahlada attain such a fearless state.

'Learn that by which you can transcend death'

Prahlada told his co-students in the gurukula(the place of learning): "*Learn that by which you can transcend death.* How long will you involve in this tasteless learning? This tasteless learning is useful only for feeding the stomach. How much ever you may eat, the body has to reach the burial ground one day. Not that one should not learn the relative knowledge. But one should not stop with such learning alone. Attain the true knowledge, the deathless knowledge, the Self Knowledge, the knowledge of Brahman which represents the Absolute knowledge. It is only this which begets liberation and Nirvana and releases us from the cycle of births and deaths."

In the Gita, Lord Krishna said, "I am Self Knowledge."

Even Hiranyakashyapa was a great devotee

Hiranyakashyapa said: "Oh! Prahlada, can't you forget Hari even for a second?"

Then Prahlada replied:

"Oh! Father; Are you able to forget Hari? Even you are constantly contemplating upon Hari out of enmity."

Prahlada never experienced the timidity of Heart

Lord Krishna said in the Gita: "There is nothing meaner than the timidity of the Heart."

Three instances can be mentioned about timidity of Heart:

1) Arjuna refused to fight against his grandfather, guru and relatives in the battle of Kurukshetra as he was deluded with attachment for them.

2) In spite of being an embodiment of courage, Swami Vivekananda initially felt afraid (due to timidity of Heart) to speak in the Parliament of religions in Chicago.

3) Though Brutus was a good friend of Caesar, Julius Caesar was stabbed to death by Brutus. Brutus was not bad by nature. His thirst for power made him a coward.

It was only Prahlada who never experienced the timidity of Heart. Narayana alone resided within the Heart of Prahlada. Therefore Prahlada always remained in the state of fearlessness.

Hiranyakashyapa said: " It is that same Narayana who slayed down my brother Hiranyaksha." Then Prahlada replied: "Your brother was not slayed down but was withdrawn (into Self)."

Prahlada told his father: "This body would just be a leather sheath unless you chant the name of Hari with your mouth and do the bhajan of Hari with your hands."

Prahlada was protected because he did not hate even his enemies

Hiranyakashyapa conducted a sacrifice that generated demons who can slay down Prahlada. These demons were invincible. Therefore Prahlada prayed to Lord Narayana thus: *"Oh! Hari, My eternal Father, if I don't possess any hatred or anger or enmity towards all of them who tortured me till now, let not these demons generated from the sacrificial fire slay me down."* The demons could not harm Prahlada.

'Whatever you achieved externally doesn't represent Absolute Truth'

Hiranyakashyapa said:

"You tiny tot Prahlada! Why dont you fear me? Even the Sun is afraid of me. On mere listening of my name, Indra runs away leaving his seat and the moon escapes to his hiding place. All the five elements fear me. I have been victorious over all the gods."

Listening to this Prahlada said: "Oh! Dear father, you have transcended the external enemies but *have you transcended the internal enemies? What ever you achieved externally/physically doesn't represent the Absolute truth.*"

The mental pleasures represent the oil spilled into sand

Prahlada further said: "You call yourselves as the King of Kings. Oh! Father you boast about yourselves but have you been able to enter the cave of Heart? Therefore learn the science by which you can enter the cave of Heart. Without drinking the ganges/nectar of knowledge within your Heart, you are running after the water contained in a mirage. *The sensory gratification and mental pleasures represent the oil spilled into the sand which one cannot take back.* Also these pleasures beget disease. Indra, Moon etc may fear you. It is only a relative truth. But how far is it useful?"

Where is God? Where isn't God?

Hiranyakashyapa asked Prahlada on a daily basis: "*Where is God? Where is God? Where is God?*" Prahlada answered: "*Where isn't God? Where isn't God? Where isn't God?*" He is Vishnu who pervades the entire Universe."

Though the blood of demons existed within Prahlada, he gave this answer out of devotion. This itself is the story of Prahlada.

After torturing Prahlada to the maximum extent, Hiranyakashyapa came to a conclusion that Prahlada cannot be killed. He then cooled down and felt that there should be something special about Prahlada. Hence he called him and talked thus respectfully:" You say about GOD; You talk about Vishnu; Where is HE? ie Unable to accept defeat, Hiranyakashyapa

called back Prahlada and asked the same question. Pointing to the nearby pillar, Hiranyakashyapa reiterated the question: “Does God exist in this pillar?” Prahlada replied: “Yes”. It is then that Narasimha Swamy emerged out from the pillar. It does not imply that God existed in that pillar alone and nowhere else. God exists everywhere as well as in that pillar. What we need to understand here is that only to respect the word of his devotee, Prahlada did Narasimha Swamy emerge out of that particular pillar. (There may exist some people who may not take the name of GOD, but still serve the devotees. All the service done to devotees is nothing but decorating GOD as the devotees existence is within GOD only. We may feel that the service done to devotees is decorating devotees but it implies decorating GOD Himself).

Lord Narasimha obeyed the boon of Brahma



There is a proverb called the boons of Hiranyakashyapa.

Hiranyakashyapa did a severe penance and asked for the following boon from Brahma:

"None of the men or animals should be able to slay me down by any of the weapons either in

the day or in the night, within or outside the house.

Therefore in order to obey the boon of Brahma, Lord Narayana incarnated as Narasimha (Nara implying man and simha implying lion ie half human and half animal like) and killed Hiranyakashyapa in the evening during sunset(which is neither morning nor night) using his nails(not using any weapons) at the doorstep (which is neither inside nor outside the house).

The incarnation of Lord Lakshmi Narasimha existed only for a few seconds. This incarnation is a very good instance to depict that Lord Narayana incarnates even for the sake of a single devotee.

Lord Narasimha was calmed down by Prahlada

The gods sent Prahlada to calm down Lord Narasimha, whose anger did not come down even after killing Hiranyakashyapa. On viewing his dearest devotee Prahlada, Lord Narasimha licked Prahlada with his tongue and thereby calmed down.

On reading this incident, Sri Ramakrishna Paramahansa felt: "Is God so fond of His devotee?" and went into a deep state of samadhi. He didnot come out of this state for nearly 2 hrs. The devotees left the place after a long wait while Sri Ramakrishna still remained in the samadhi only.

'Grant me the boon that no desire arises within me'

When the Lord asked Prahlada: "Are you afraid of this ferocious form of mine?" Then Prahlada replied: "Oh! Lord I am not afraid of your ferocious form but I am afraid of this ocean of worldliness (samsara)."

Being pleased with Prahlada, the Lord wanted to grant him a boon. But Prahlada did not want to ask for any boon. He really did not possess any desires. But when the Lord insisted, Prahlada said: "*No desire should arise within*

me. I should never crave to fulfill any kind of desire."

Even the Lord was surprised with this reply. However in order to satisfy the Lord, Prahlada said: "Forgive my father and grant him liberation."

Why is Prahlada foremost among devotees?

Inspite of being tortured in innumerable ways, Prahlada did not even get the thought of being tormented. Not only that He did not possess any anger towards his father Hiranyakashyapa who tortured him but He also prayed Lord Narasimha Swamy to forgive his father and bless him with liberation. He never possessed the timidity of Heart and viewed only the Supreme Lord even in them who tried to kill him. Hence He became the first/foremost among devotees.

Bheeshma, an ardent devotee of Lord Krishna



‘When my devotee does not exist what shall I do with honour or dishonour?’

Duryodhana blamed Bheeshma that he was not fighting to his full potential. Being fond of Pandavas, Bheeshma normally did not fight to his potential. But he started fighting to his full potential on being blamed by Duryodhana.

When Bheeshma was fighting ferociously, Krishna's clothes were being torn by the arrows of Bheeshma. Krishna being very fond of his clothes, asked Arjuna why he was not fighting back when Bheeshma was tearing his clothes.

Krishna said: “Your grandfather is making me naked. Still you are not fighting well! Myself, yourself and the entire Pandava army would perish away today if Bheeshma continues his fight in this manner.”

Krishna implied that Arjuna should fight to his full potential. However Arjuna was reluctant in listening to Krishna.

Krishna jumped down from the chariot and ran like an insane person. Krishna did not possess his weapon Sudharsana chakra at that point of time. He picked up a broken wheel in the battlefield as his weapon and proceeded towards Bheeshma. Bheeshma was aware that Krishna is God Himself. He said, "Please come Krishna. If I die in your hands, I will obtain Vaikuntha. What greater privilege can I have than dying in your hands?" Saying thus Bheeshma threw away the weapons in his hands.

Nobody can kill Bheeshma. Even Krishna cannot kill Bheeshma. But when God Himself was coming to kill him, Bheeshma threw away his weapons. Bheeshma's intention was not to kill the Pandavas but to ensure that the Lord breaks his pledge. Krishna pledged: "I will only drive the chariot of Arjuna but will not involve in fighting or handling with weapons."

Bheeshma fought well only to ensure that God breaks his own pledge. Bheeshma knew that Krishna is very fond of Pandavas and He would take up weapons for the sake of Pandavas.

Arjuna ran at the back of Krishna and said: "Krishna, you said that you will not pick up any weapon in the battlefield but you are running towards Bheeshma taking up weapons. This would bring you dis-honour forever for breaking your own pledge."

Then Krishna replied,

“ When my devotee does not exist, What shall I do with Honour or Dishonour? Your life is much more important than my dishonour. What shall I do with this honour or fame if you are all killed and I am left out.”

Arjuna pleaded with Krishna: “Tomorrow the world will blame me that as Arjuna could not face Bheeshma, Krishna had to take up arms. Please come back to save me from this dishonour.” Then Krishna came back accordingly.

Thus Bheeshma is a great devotee who revealed to the world, the Love that GOD possesses for his devotees.

The Gopikas, ardent devotees of Lord Krishna



Gopikas could live without inhaling air but not without Love for Krishna

The Gopikas were not scholars. Sri Krishna Chaitanya was a great scholar and a sanyasin. In his last days, he said one word: " I did not attain the Love that Gopikas possessed for Lord Krishna." Sri Krishna Chaitanya attained samadhi on just uttering the word 'Krishna'.

Still he said: "Can my Love/devotion be compared to that of Gopika's? The state of Gopikas is such that *they can live without inhaling air but not without Love for Lord Krishna*. The Concentration and Purity of Gopikas made their very life, their mind, world and their everything as Lord Krishna alone. They never cared as to what their family members would think about their intense love for Lord Krishna. Their Love transcended all the

honour and dishonour in the world. I will be liberated if I possess the Love of a single Gopika. *We will get liberated even if the dust of the feet of Gopikas fall upon us."*

Radha is our ideal as there was no physical relationship between Radha & Krishna



Radha loved Krishna extremely and so did Krishna love her extremely. But they never had any physical relationship. Radha's Love for Krishna was beyond any limits. If Radha talked anything it was only for Krishna's pleasure. She did any work only if Krishna would be pleased by that work. She did not do anything that would displease Krishna. She loved Krishna only for the sake of Love. She possessed neither any material desires nor the desire for liberation in return. Therefore Radha is our Ideal.

Sri Krishna said:

“Love Me, Always Love Me, More Love Me, More and More Love Me.”

Once Krishna pinched Radha. He said: "Do you know why I pinched you? I pinched you so that you will not forget Me."

Radha said, "Krishna exists within my Heart. Though I want to escape from Him, I am unable to do so as He doesn't leave me."

Radha said: " The state which the great rishis try to attain through intense penance, I attained the same by loving Krishna. Whether they were successful or not, I attained that Supreme state through my pure love for Krishna."

Hanuman, an ardent devotee of Lord Rama



The Qualities of Hanuman

Hanuman can be described thus:

- a) A Man of character (gunavanta)
- b) A Man of right behaviour(buddhimanta)
- c) A Man of discrimination (vivekavanta)
- d) A Man of good qualities
- e) A Man of great intellect (Medhavi)
- f) A great visionary
- g) The Most Powerful one (Ati Balavan)
- h) A Great scholar
- i) One who is eligible of being honoured by us.
- j) The bestower of physical and mental strength
- k) The embodiment of all the gods
- l) The personification of Purity
- m) The eternal celibate

Bhakta Guha, an ardent devotee of Lord Rama



Viewing Sri Rama in coarse clothes, Guha said: “I never thought I would see you in this manner. It would have been better if I never had eyes.”

Bhakta Shabari, an ardent devotee of Lord Rama



There was no despair in Shabari's long wait

There was a huge gathering of various animals like sheep and goat on a day before Shabari's marriage. Shabari was surprised on seeing them. When she asked her parents the reason for the same, She was told that they will be killed and cooked as food for the relatives and guests who will be attending her marriage. Then Shabari questioned them: "Why should these innocent animals be killed on account of my marriage? What kind of marriage is this?"

She came into the fold of the fruit of her past good deeds. The good that we do will accompany us even after a hundred births. The good that we do will beget good and the bad that we do will beget bad. The fruit of her past good deeds suddenly awakened her. Shabari felt that these innocent animals should not be

killed on account of her and so she fled away in the night when everyone was fast asleep. Some people don't know how to think about themselves. Some people don't even care as to what they eat or as to what clothes they wear. They always think about others only. Such people have been described by the scriptures thus: "*God has created some souls to live for others.*" Shabari travelled a lot and atlast reached her guru Matanga maharishi. Shabari served her guru for a considerable amount of time. One day Matanga Maharishi called her and said," I am leaving tomorrow." Then Shabari asked him, "Please take me along with you where ever you are going." Matanga maharishi replied," You served me a lot. Even though I may wish to take you along with me, *no two people can travel together to the place where I am going.*" When Shabari asked, "Then

what about me?", he replied saying, " You are a blessed soul, Shabari. Though I am your Guru, you are much luckier than me. We are making efforts to know God. We cannot reap the fruits without making the required efforts. Lazy people cannot achieve anything. One has to make efforts to achieve anything either in this world or the other worlds. But Shabari you don't require any efforts. You need not travel to see God for Lord Rama Himself will come to you and liberate you. Do not leave this ashram. Stay here and wait till Lord Ramachandra comes." Shabari accordingly waited for Sri Rama for many years. *There was no despair in her long wait.* This is the fruit of Shabari's good deeds. When Rama came to Shabari, she first tasted the fruits (to test that they were not spoiled) and then offered them to Rama. Pleased with her devotion, Rama granted her liberation.

Bhakta Dhruva, an ardent devotee of Lord Vishnu



**I would like to do penance to cultivate
forbearance when someone tries to insult me**

Suneethi was the Mother of Dhruva. Suneethi implies the one possessing good character. Dhruva was insulted by his step mother. When Dhruva was unable to tolerate the same, his Mother said: "Your father does not respect me and hence will not value my word. Rather than approaching your father, why don't you take the shelter of the Supreme Lord? On listening to the words of his Mother, Dhruva went to forests for the sake of penance. When one sincerely tries to attain liberation, Narada comes down in some form or the other to help them. In order to test Dhruva, Narada said:

"You are still a child. Why are you trying to do such a severe penance?" Dhruva replied: "I have been insulted by my step mother. Unable

to tolerate the same, I have started the penance to please Lord Narayana.

Then Narada replied: "Every person passes through the phase of prosperity as well as adversity in his life which one needs to forbear with equanimity. When you are unable to tolerate the words of your step mother itself, how can you perform such an intense penance?"

Dhruva replied:" It is only due to the lack of power of penance that I am unable to tolerate my stepmother's words. *I would like to do penance to cultivate forbearance when someone tries to insult me.*"

Narada then said:" I appreciate your perseverance. Go to the banks of so and so river and chant the name ' Om Namoh Bhagawate Vasudevaya'. You will attain the Grace of Vasudeva. A separate world called 'Dhruva mandala' will originate in your name and you will be liberated."

Not only Dhruva but all of us need to do Japa. Japa implies chanting the name of personal god with great love. In order to heighten the state of mind or in order to attain great qualities, japa is the only path.

When Lord Vishnu appeared before Dhruva being pleased with his intense penance, Dhruva said: "I came to the forests in search of glass pieces(for fulfilling worldly desires) but attained diamonds (the sight of Lord Vishnu) in return.

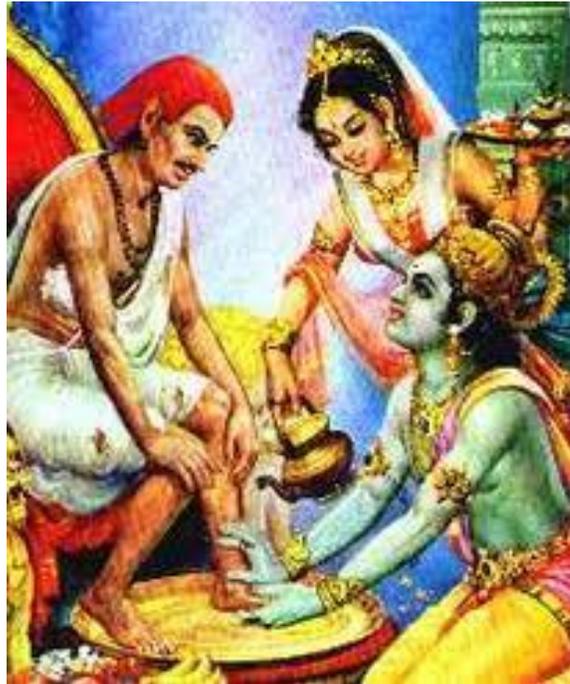
Bhakta Vidhura, an ardent devotee of Lord Krishna



Vidhura

When Draupadi asked Vidhura, "I am facing only humiliation at every step of my life", Vidhura replied: "*Contemplate upon the Lord of Lords ie Vishnu. All your sorrow will turn into Bliss. All your disturbance will convert into Peace. All your liabilities will become your assets.*" As the fire subsides on sprinkling the water, Draupadi's sorrow also came down immediately on listening to these words.

Bhakta Kuchela, an ardent devotee of Lord Krishna



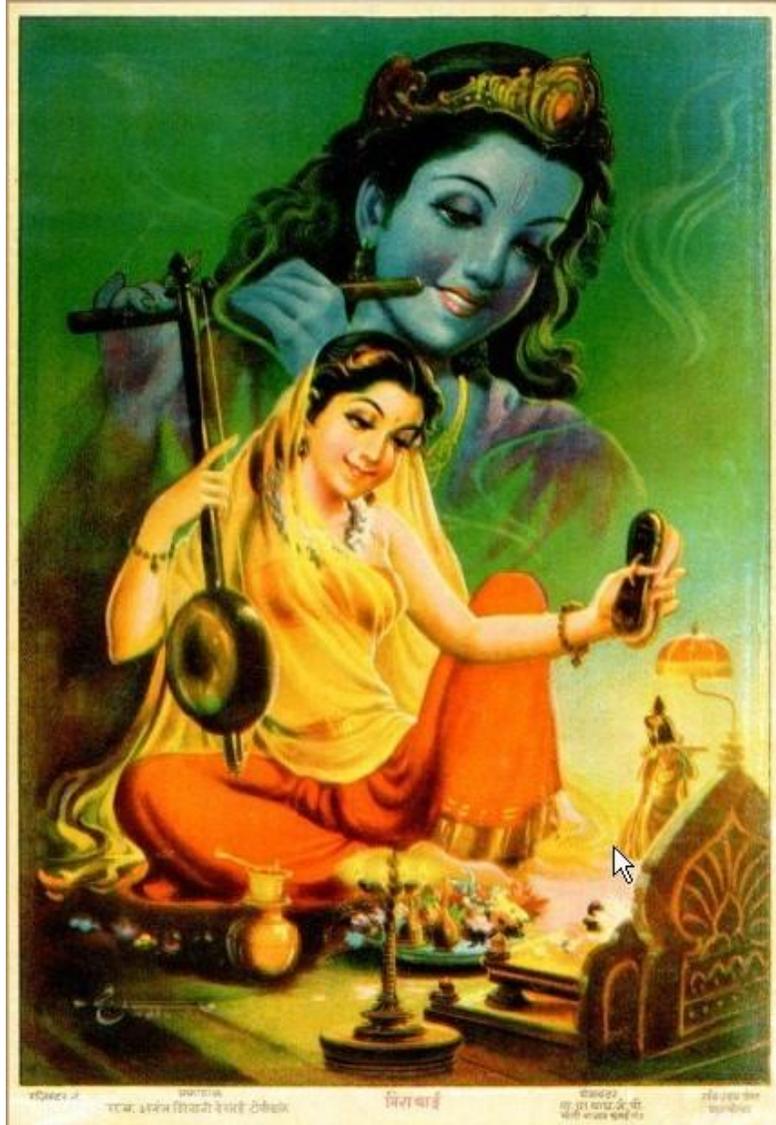
Even in extreme poverty Kuchela ensured that the mind didnot react or expressed anger.

Kuchela experienced intense poverty since his childhood. It is not an ordinary thing to experience poverty rather it is the greatest hardship. Unable to tolerate poverty, some people keep on rebuking people whomever they come across. Such is the pain of poverty. Here lies the greatness of Kuchela. In spite of experiencing extreme poverty, he never questioned God as to why he granted him such poverty. He rebuked neither his relatives nor his friends due to poverty. He experienced the poverty calmly and peacefully. *Even in extreme poverty He ensured that the mind didnot react or expressed anger.* Such is the devotion of Kuchela.

Atleast in this manner, I can see Lord Krishna

Kuchela did not even get a thought of approaching his childhood friend and the King of Kings Lord Krishna for help. When the time has come to put an end to the suffering of Kuchela, God made Kuchela's wife to utter thus: "We have been suffering from extreme poverty since several years. Why don't you approach your childhood friend Lord Krishna for help?" It was God only who said these words through the wife of Kuchela. Even then Kuchela did not feel like asking Krishna. He only felt: "*At least in this manner I can see Lord Krishna.*"

Meerabai, an ardent devotee of Lord Krishna



Oh! Mother, I want my Lord Krishna!

Meerabai is an ardent devotee of Sri Krishna. Meera Bai was made to marry at the age of nine. She was given ornaments, clothes, money, servants etc., at the time of her departure to her in-law's house.

Then Meera said, " Mother, you are giving me eatables, clothes, ornaments, servants etc.,

But I want my Lord Krishna, whom I adore and worship daily. Shouldn't I worship Lord Krishna at my in-law's house? Oh! Mother I want neither ornaments nor garments. I want my Lord Krishna."

Where did these words come from? These words came out of her heart on account of her past tendencies and as a result of all the good deeds done in the past.

God Himself partook poison for sake of Meera

Meera's relatives felt that Meera became their family's dishonor and therefore poisoned her. Meera accepted even the poison as Krishna's Grace. Meera said, "*Krishna, I am consuming this poison only for your sake. Am I this body?*" When Meera consumed the poison, it was Krishna's throat (the idol that was being adored by Meera) that became blue and not that of Meera's. It implies Meera did not drink the poison but it was Krishna who drank the same. *God Himself partook poison for the sake of Meera.*

That is devotion. It is not a trade. It is not a business. It is Love. It is Excellent Love. It is wonderful Love. It is Beautiful Love. Meera Loved Krishna. She did not trade with Him. Meera took birth, lead her life and even consumed poison to die only for the sake of Krishna. Only for the sake of Krishna, Meera lost her respect, lost her health, abandoned her family, left her country, gave up the society, distanced herself from relatives and isolated herself from this world.

That is Meera.

'I thought that only Sri Krishna is the Man in Brindavan!'

Once Meera went to Brindavan. In Brindavan there was an Acharya (Preceptor) who was as great as Shankaracharya in terms of scholarship. Meera had the experience but not as much scholarship as the Acharya possessed. When she went to Brindavan, Meera heard about the Acharya and hence wanted to meet him. So Meera sent a letter stating that She has come to meet the Acharya. But the Acharya never taught women and never ate the food cooked by women. Either he cooked by himself or ate the food cooked by men. So when Meera came, he sent back a message stating that he will not see women.

Then Meera replied, " I thought that everybody in Brindavan are women; Is the Acharya a Man?" Meera's experience is much greater than that of Acharya, though she may lack as much scholarship as the Acharya possessed. Meera said, "I thought that only Sri Krishna is the Man in Brindavan! From where did another man come into Brindavan?"

Here Krishna implies the Supreme Lord. Meera uttered one sentence, which was mind blowing to Acharya, who was as great as Shankara.

What Meera implied is: Acharya still didnot lose the body consciousness and hence he still views me with that perspective. Since the Acharya did not lose the body mindedness, he considers himself to be a man and considers me to be a

woman. One who can't transcend the body mindedness, should we consider him an acharya or a dumb? How can we consider him to be an acharya who cannot transcend the body mindedness? Who is an Acharya? He is an Acharya who experiences Self and preaches out such experience in toto. If the Acharya loses body consciousness, He will become Self and view me also as Self. But now he doesn't view me as Self and views me as a woman. So how can he become an Acharya?"

The Acharya couldn't think in this angle. He immediately came out and bowed down to Meera and took her inside.

Lord Krishna merged Meera into Him along with her mortal body

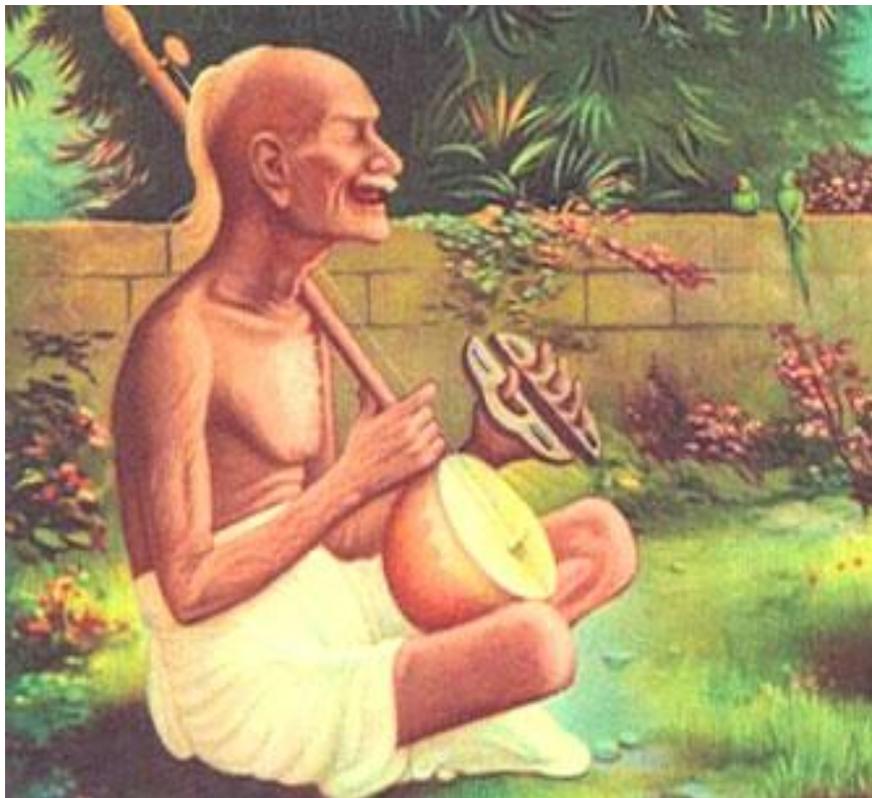
After her husband's death, Meera's family members tortured her to a great extent. Meera left her family members and kept travelling from place to place.

In her last days Meera planned to spend the rest of her life in Brindavan. Then the family members realized their mistake and pleaded with her to come back home. Then Meera asked Lord Krishna: "Oh! Lord, it is your wish whether you want to take me to my worldly home (in-law's house) or to my True home(Brindavan)." *Lord Krishna then merged Meera into Him along with her mortal body!!!*

True Devotion leads to Surrender and Surrender leads to Oneness.

Meera said: " Either you or I have to exist. If you (Self) are there, I (ego) won't be there and if I am there you will not be there." If we too possess the courage of Meera, then wisdom dawns upon us. Meera went through innumerable trials and tribulations. But she never lost her devotion for Lord Krishna. In her entire life, there was nothing like anxiety. By loving Krishna intensely, all her worldly thoughts were burnt to ashes. She became a Jnani. A flame arose from her devotion for Sri Krishna which burnt all her tendencies.

Bhakta Surdas, an ardent devotee of Lord Krishna



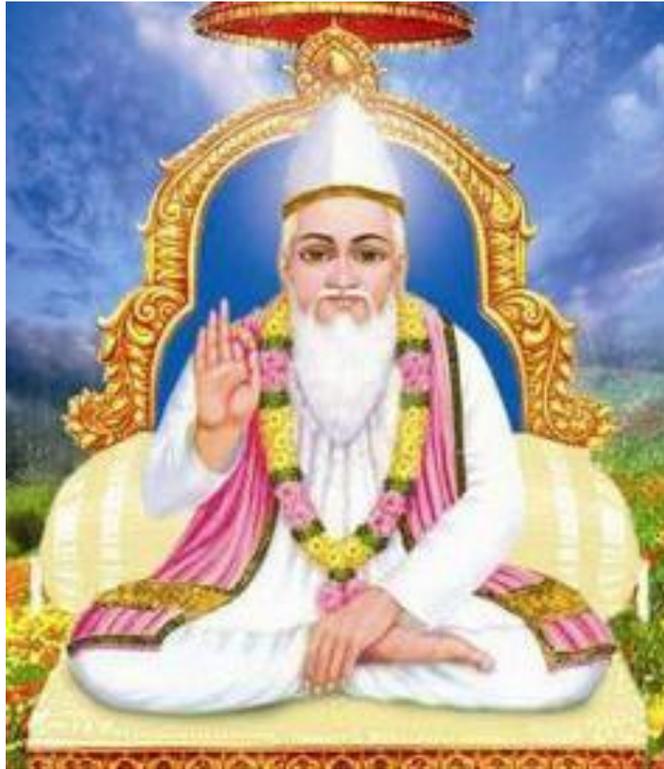
Surdas being blind was rejected education. Hence he left the family in search of Knowledge. The family also felt relieved as they need not feed Surdas. But when later Surdas was revered by Akbar, Surdas's brothers approached him and asked him to come back home. Then Surdas replied,

"Now the entire world is my home and the entire mankind is my brethren."

When Akbar invited Surdas to sing in his court, Surdas replied, "*I would like to sing only in the Court of Lord Krishna and not in the court of any King.*"

Being impressed by his devotion when Akbar offered to gift a 100 acres of land to Surdas, Surdas said, "*The entire land belongs to the Supreme Lord and out of it you want to give me 100 acres!*"

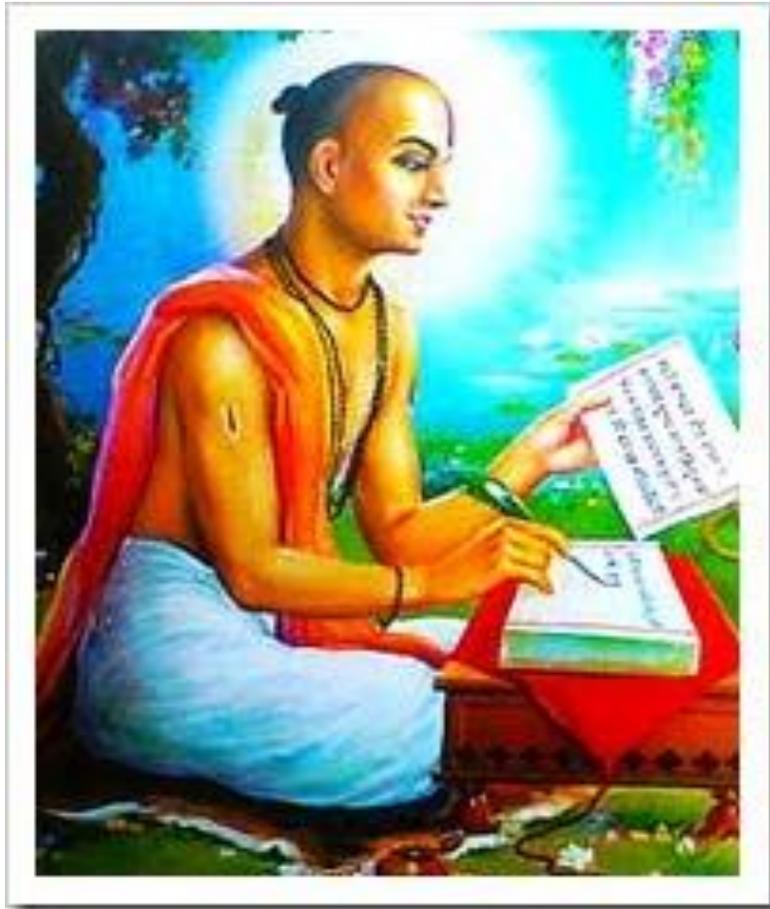
Bhakta Kabirdas, an ardent devotee of Lord Rama



Either ego or God can exist but not both

Kabirdas said: *“Only one can have a place within your Heart ie either ego or God.* No two people can sit in the same place. If one needs to sit in a place, the other person has to vacate the same. Similarly if ego is seated within your Heart, God cannot have a place within your Heart as there will be no vacancy for Him. Either the ego sense can exist or the Self Knowledge can exist but not both. You can decide as to what you want. God will not enter your Heart even if you go to temples or go on pilgrimages as long as the ego exists within you. If you can vacate the ego within your heart with japa and dhyana, the very next second God will be seated within your Heart. Therefore examine with great caution as to who has to be seated within your Heart.

Bhakta Tulsidas, an ardent devotee of Lord Rama



'Your eyes resemble the eyes of a Divine man'

When Tulsidas was born, he resembled a 3 year old boy. He did not cry but uttered: "Chant the name of Ram, Chant the name of Ram!" Tulsidas's father was frightened on looking at Tulsidas. He immediately called the astrologers who could predict the future of Tulsidas. The astrologers said that the star in which Tulsidas took birth indicated a bad omen for the family. Tulsidas's Mother passed away within 10 days of his birth. When Tulsidas was 5 years old, the Mother who adopted Tulsidas also passed away. Then Tulsidas became an orphan and had to beg for his food. However none of the villagers gave him food. One day he came across a Holy Man who came to that village. The Holy man asked Tulsidas the reason for his sadness. Then Tulsidas replied: "None of the

villagers are ready to feed me. No one else needs to kill me. My starvation itself can cause my death." The Holy man replied: "Don't speak in this manner. *Your eyes resemble the eyes of a Divine man.* You contemplated upon Lord Rama in your previous births." Saying thus He took Tulsidas to Allahabad. After sometime he took Tulsidas to Kashi and got him educated. At the age of 15, Tulsidas became a great scholar. He constantly chanted the name of Rama and preached Ramayana. Thus Tulsidas involved himself in spiritual practices.

Tulsidas said: "Ramayana resembles an ocean. One can get the same amount of pearls and jewels in Ramayana (alone) as one can get in an ocean."

Such is the power of Maya/delusion that as soon as Tulsidas got married, he forgot Rama

When Tulsidas attained the age of 16, one of his well wishers approached him and said: "You are preaching Ramayana in a very good manner. I heard that you are not yet married. I have a daughter called Ratnavali who is very good looking. I wish to conduct her marriage with you." Tulsidas said: "I don't have any intentions to marry. I want to continue my spiritual efforts." However the benefactor convinced Tulsidas and conducted the marriage. *Such is the power of Maya/delusion that as soon as Tulsidas got married, he forgot Rama.* A son was born to Tulsidas. Tulsidas did not love his son but loved his wife to a great extent.

'You would have been liberated by now had you possessed the same amount of Love for Rama that you have towards my body.'

There was some karma left over relating to previous births which God decided to remove it in this manner.

One day when Tulsidas was out of station, his wife went to see her parents. When Tulsidas came back and did not find his wife, he totally forgot Rama and started shouting Ratnavali, Ratnavali. When the neighbors told that she has gone to her parent's house, Tulsidas immediately reached there. Then Ratnavali said: *"I came here to see my parents. You should not have come here so soon. You would have been liberated by now had you possessed the same amount of attachment and liking for Rama that you have towards my body."* As and

when she uttered these words, devotion for Rama flowed out of Tulsidas's heart. Immediately he came back to Kashi and forgot his wife entirely.

Tulsidas got an intuition to write Ramayana in the spoken language of common people

When he was again preaching Ramayana, Rama felt that Ramayana should be written by Tulsidas. Valmiki wrote Ramayana in Sanskrit. Initially even Tulsidas started writing Ramayana in Sanskrit. However all the verses that he wrote in a day disappeared the very next day. *Tulsidas got an intuition to write Ramayana in the spoken language of common people rather than in Sanskrit.* Hence He wrote Ramayana in 7 months 26 days in Hindi which is called as Rama charitha Manas.

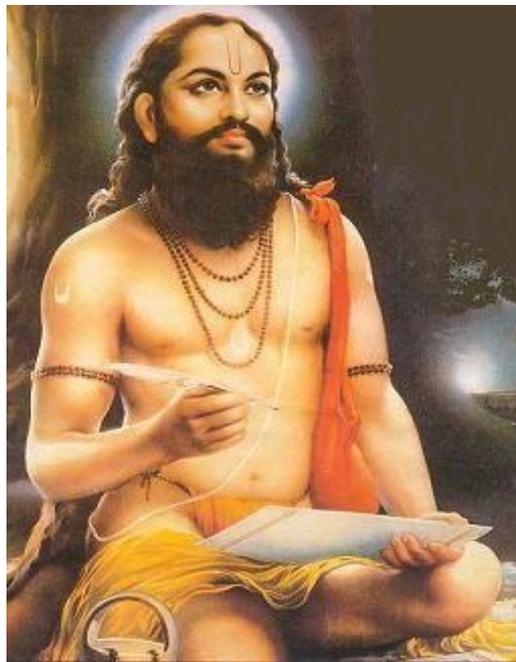
Rama charitha Manas resembles a fish without any bone. A fish without any bone is very soft. Similarly Rama charitha Manas is full of devotion alone.

Gandhiji said in his biography: "I have read numerous books in the world but never saw any book as beautiful as Rama charitha manas. I didnot see such beauty in any other book."

Tulsidas said, "When you develop the qualities of Sri Rama, Sita comes and sits with you."

Tulsidas said: "When you yourself don't possess Love, How can you Love others? When you yourself don't possess peace how can you bestow peace upon others? Currently we possess lust only and not love. We are just enacting love. There is an eternal peace within your heart which is totally unrelated with sensory objects, people and the world. Only when you attain that peace can you love someone. Until then you cannot love anyone."

Samartha Ramadas, an ardent devotee of Lord Rama



What suffering she must have undergone to act thus. Oh! Lord, do free her from sufferings.

Once when Samartha Ramdas, the preceptor of Chatrapathi Shivaji, asked for alms in front of a house, the housewife came out and beat him with the cloth used to prepare dried cow dung. Ramdas quietly picked up the cloth, washed it, dried it thoroughly and used them as threads in the lamp, lightened to worship Lord Rama.

Then Ramdas prayed thus:

"Oh! Rama, these threads don't belong to me. They belong to that Mother who threw at me the cloth used to prepare dried cow dung. What suffering she must have undergone to act thus. Oh! Lord, do remove all her sufferings."

Samartha Ramadas removes the pride of Shivaji

Once Shivaji became very proud of his achievements. Observing this, Ramdas took him to a place and asked him to pick up a stone and break the same. When Shivaji did accordingly, a frog came out of the stone. Shivaji was totally shocked and did not understand as to how water retained within a stone and how a frog lived in it.

Ramdas said: “This is the glory of creation of God. Are our achievements comparable to the glory of God? Then why should we become proud of our achievements?”

Shivaji was humbled by this preaching.

Sri Krishna Chaitanya, an ardent devotee of Lord Krishna



Krishna Chaitanya identified the places of Krishna Leela in Brindavan

Sri Krishna Chaitanya attained the state of Samadhi by merely uttering the name of Krishna. When he attained the state of Samadhi, he fell down resembling a stick that would fall down when kept erect without any support.

It was Krishna Chaitanya who identified the places in Brindavan where Lord Krishna performed his various leelas (playful deeds). Out of experience he narrated that Lord Krishna sat in a particular place; he performed the so and so leela under this tree etc., Hence he brought into light the various places that were connected with the life of Lord Krishna in Brindavan.

The sense control of Sri Krishna Chaitanya was such that even if sugar was put on his tongue, not a particle of sugar got wet due to saliva. One could take back the sugar.

Sri Krishna Chaitanya said,
“It is enough if you remember God. All the rest of your acts are monkey tricks.”

Sri Krishna Chaitanya fulfilled the promise made to His Mother

Sri Krishna Chaitanya loved Brindavan and had an intense desire to stay there forever. But Sri Krishna Chaitanya's Mother took a promise from him. She said: "You should not go away to Brindavan which is far away. Rather stay at Puri Jagannath which is nearer, so that I can at least see you occasionally."

Sri Krishna Chaitanya sacrificed his intense desire to stay at Brindavan and promised his Mother that he would stay at Puri Jagannath. *He kept his word till his last moments.*

Ultimately His body merged into the sea in Puri only.

Look at her devotion; Look at her strong yearning to see the Lord

Once the temple of Jagannatha Swamy was very crowded in Puri. An old woman, in her yearning to see the Lord, stood over the shoulders of Sri Krishna Chaitanya and ultimately saw the Lord after a lot of effort. She was not even aware that she climbed upon the shoulders of Sri Krishna Chaitanya, an incarnation of Lord Krishna Himself.

The disciples of Sri Krishna Chaitanya were about to rebuke her for her behaviour. However Sri Krishna Chaitanya stopped them and said: "*Look at her devotion. Look at the strong yearning that she possesses to see the Lord.*"

Grant me the boon that my death takes place even before your's

There was a Muslim devotee of Sri Krishna Chaitanya by name Haridas. Once Sri Krishna Chaitanya asked him: "What do you want? Ask for something." Then Haridas replied: "*I cannot see this world without you. Grant me the boon that my death takes place even before your's.*"

2 years prior to the mahasamadhi of Sri Krishna Chaitanya, oneday both Haridas and Sri Krishna Chaitanya were chanting the name of Hari with great devotion. In such contemplation Haridas laid down in the lap of Sri Krishna Chaitanya and left his mortal frame. Sri Krishna Chaitanya built the samadhi of Haridas with his own hands on the shores of the sea.

Once Sri Krishna Chaitanya approached one of his devotees who was on his deathbed and said: " You have been victorious. You have transcended the senses and the mind." Then the devotee replied: "Please wait. Announce this after my death. One cannot trust their senses and mind till their last breath."

Sri Krishna Chaitanya said:

"This world may look beautiful. When you touch a snake, you may feel it very soft but it is full of poison. It is the same even with the world."

Atleast few householders will be liberated

A devotee asked Sri Krishna Chaitanya: " The householders are listening to your words and chanting the name 'Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare, Hare Rama, Hare Rama, Rama Rama Hare Hare' along with you. But why dont we see them progressing spiritually or attaining the Supreme peace?"

Sri Krishna Chaitanya replied: "Suppose there exists a pot with a small hole, the pot will be emptied within 3 days when filled full with water even though it is not a big hole. My preachings are also useful to the householders in the same manner even though they may listen to me with great attention but may not be able to practice the same." Sri Chaitanya meant that (if not all) *atleast few householders will be liberated by his preachings.*

Chant the name of the Lord and contemplate upon His qualities

Someone asked Sri Krishna Chaitanya:
"We got habituated to sensory enjoyments. How much ever we may try, our mind doesn't get introverted."
Then Sri Krishna Chaitanya said: "If you try to chant the name of Krishna and listen about His qualities, your mind will not run towards sensory objects but will remain at the feet of the Lord."

One cannot attain Parabhakti without attaining Jnana

The scriptures say that 'Bhakti or devotion is the Mother of Knowledge'. But Sri Krishna Chaitanya said: "Without attaining Knowledge, without understanding the Power and glory of God, without experiencing atleast a bit of God's Silent work, one cannot attain Parabhakti. When you desire something in return it is a trade and not devotion."

Sant Jnaneshwar, an ardent devotee of Lord Panduranga



Jnaneshwar attained Jeeva Samadhi at the age of twenty one itself.

Jnaneshwar belongs to the state of Maharashtra. He resided very near to the home town of Tukaram. At the age of 15, he wrote a commentary on Bhagavad Gita which is called as Jnaneshwari. This is very famous in North India. The Commentary of Shankaracharya is not as popular as Jnaneshwari in North India. There exists no house where the book Jnaneshwari doesn't exist in North India. People usually gift the book 'Jnaneshwari' in marriages, rather than saris. Jnaneshwar attained Jeeva Samadhi (A samadhi was built around Him, when He was very much alive) at the age of 21 years only.

I conquered only a Living being but you
conquered the Non Living being!

Jnaneshwar was born to Vithalpant and Rukminibai. He had 2 brothers and one sister (namely Muktabhai). All the four of them were Jnanis. Once when all the four children were seated on a wall, a villager informed them: "A great Mahatma has arrived into the village. He is travelling across the village sitting on the back of a tiger and is performing several miracles." Then Jnaneshwar replied: "How is it that we welcome such a powerful man so ordinarily?" Saying thus, he ordered the wall on which he was seated to Move. Accordingly the wall travelled and reached the Mahatma seated on the tiger. When the Mahatma saw the wall moving, he got down from the tiger and said: " Swami, Forgive me. I only conquered a living

being and became proud of my achievement. But You conquered a Non living being ie a wall. Now I am humbled. I will never perform any other miracle in my life." Saying thus he left.

Muktabai cooked on the back of Jnaneshwar

One day Muktabhai went to market to buy a utensil for preparing chapati (the staple food of North India). However when she was insulted by worldly people, she came back with a heavy heart and sat down in a corner sorrowfully. When Jnaneshwar came to know about the reason for her sorrow, he said: "You just need to cook chapatis, isn't it? You can utilize my back for that purpose." Saying thus, he knelt down. Utilizing his fire of yoga, he ignited his back and turned it into a burning utensil. Muktabai happily cooked the food accordingly.

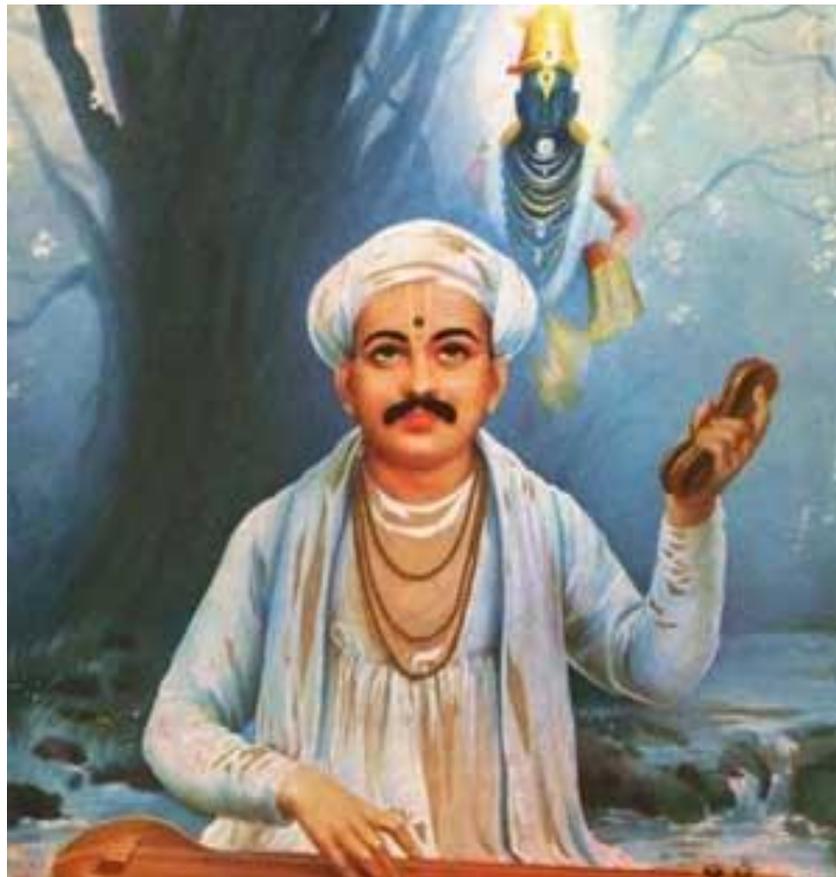
The Buffalo chanted the Vedas

Once Jnaneshwar requested the brahmins in his village to conduct his thread ceremony. However they said: "You are not eligible to study Vedas. Hence we cannot conduct your thread ceremony." Then Jnaneshwar said: "How can you decide as to who is eligible or ineligible to study Vedas?" Saying thus Jnaneshwar touched a buffalo which stood nearby. The buffalo then started chanting the Vedas. All of them were surprised with the power of Jnaneshwar and agreed to conduct his thread ceremony.

You have not yet transcended lust and anger if you still possess the craving for physical or mental pleasures.

You need enjoyment. You are seeking enjoyment in this world. In that process, you are marrying (ie., purchasing a corpse for the purpose of enjoyment). The parents cannot provide that enjoyment. Therefore children are gradually distanced from their parents after marriage. (This 21 year old youngster is telling us the naked truth. Though he is unmarried, He is not wearing clothes to his words).

Bhaktha Tukaram, an ardent devotee of Lord Panduranga



Tukaram, an ardent devotee of Lord Panduranga

Tukaram was an ardent devotee of Lord Panduranga who lived 400 years back. He is very much within the reach of our history. The songs of Tukaram are called abhangas.

Tukaram used to keep his mind peaceful in all the situations. Whether he was praised or blamed, whether he was honoured or dishonoured, Tukaram never lost his equanimity.

In the constant remembrance of Lord Panduranga, by constantly involving in the dearest activities of the Lord, Tukaram got rid of all his sins.

Tukaram said: "Oh! Krishna, I saw lot of wealth, power and different kinds of people who excelled in their respective fields. Except for your name all the above seemed to be insipid to me."

Tukaram said: "Oh! Lord, there are many attractions and wonders in this creation. When I take your name, none of them attract me."

Tukaram said: "You proclaim that you took bath in Ganges, but did tears roll down from your eyes for the sake of God anytime? Aren't those tears much sweeter than the water in Ganges? You cry for the sake of your family and brethren but did you ever cry for the sake of God?"

**The intoxication that you get from chanting
the name of Lord liberates you**

Tukaram said: "If you drink wine, you get intoxicated. If you take the name of the Lord, even then you get intoxicated. But the intoxication attained through wine binds you whereas the intoxication that you get from chanting the name of the Lord liberates you."

If I don't get deceived, people will try to deceive some other fool

People at home used to beat Tukaram when he incurred great losses in the business. People who went to Tukaram for purchasing something or the other gave him fake currency in exchange. They thought that the fake currency would not be accepted either in the market or by any intelligent person. Hence they brought them to Tukaram who accepted the same and gave away whatever they needed.

Tukaram was very well aware that the currency was fake. Still he accepted it. Tukaram thought: "*If I don't get deceived, people would try to deceive some other fool.* It is better that I get deceived than someone else being deceived." When Tukaram went home with such fake currency, people at home used to beat him.

Tukaram experienced all this very normally and naturally. This is the greatness of Tukaram.

You eat one piece and I shall eat another!

Once Tukaram's wife beat him with a sugar cane. The sugar cane then broke into two pieces. Tukaram did not get angry. Rather, he told his wife: "You eat one piece and I shall eat another!"

**The body bound 'i' is lost but I don't know
when it is lost**

Tukaram said: "I am not aware of the scriptures. Except for devotion towards the feet of God, I know nothing else. In the constant remembrance of the Lord, in the constant surrender to the feet of Lord, I lost my body bound 'i'. But I don't know when I lost the same." It is like if you lose your purse, you don't know that you lost your purse until and unless you go back home and search for the same. Similarly Tukaram says, "the body bound-i is lost but i don't know when it is lost".

There is no birth and death for a devotee and devotion

Tukaram said, "It is only the worldly people who have birth and death. There is no birth and death for a devotee and devotion." We need not go to the extent of a Jnani; the devotee himself has no birth and death. A man may die but there is no death for his devotion. It is the body and not the devotion which takes birth. Devotion exists within your Heart forever and accompanies you. Birth and death exists for the body and not for devotion.

A Flight came all the way from Vaikuntha(the abode of Lord Vishnu) to take away Tukaram

Tukaram never escaped from the world. He faced all the problems in the world and contemplated upon GOD. *Hence a flight came all the way from Vaikunta* to take away Tukaram. When the bodies of great mahatmas became corpse, Tukaram got a flight from Vaikunta. Such was the strength of Tukaram's good deeds. Tukaram invited his wife to accompany him to Vaikunta. Though his wife beat him throughout his life, Tukaram still invited her. Therefore he got a flight from Vaikunta. However Tukaram's wife thought that Vaikunta is a village and refused to accompany him. It was God's will that Tukaram alone should go to Vaikunta and not his wife as she did not deserve the same.

Oh! Lord, it is you who will be defeated and not me!

Tukaram said: "Being in your constant remembrance, I never felt the sorrow due to hardships. All the hardships that you sent have become a means to attain you. If any devotee is unable to bear any hardship, send them to me. Send me all the hardships that you have in your bag. Oh! Lord, it is you who will be defeated and not me!"

Saint Manikyavachakar, an ardent devotee of Lord Shiva



**Your tendencies will perish if you read
Tiruvachakam with great faith**

Tiruvachakam is most famous book in Tamil Nadu. The people of Tamil Nadu adore the book in the same manner as we adore Bhagawad Gita. The book totally contains about devotion. The people of Tamil Nadu say: "Suppose you possess any weaknesses or tendencies or flaws relating to your previous births and are unable to overcome the same, read Tiruvachakam with great faith. As you go on reading it faithfully, all your weaknesses or tendencies or flaws will be burnt away."

The essence of these songs is 'Lord Nataraja'

Manikyavachakar held several great positions politically. He was a devotee of Lord Shiva in his previous births. When he was a minister, he was given money for the purchase of horses, which he utilized for the renovation of Shiva's temple. Manikyavachakar was imprisoned for this offence. All this was the play of Lord Shiva. Lord Shiva felt that Manikyavachakar was being carried away in politics and wanted to reform him. All this was done by Lord Shiva invisibly. Lord Shiva then created a flood in a river beside Madurai which drowned the entire city of Madurai. In spite of involving many people, the floods remained uncontrollable. Lord Shiva went to the king in disguise and told him that the floods occurred due to the imprisonment of Manikyavachakar. The king then released

Manikyavachakar. When Manikyavachakar got the memories of his previous lives, he retired from his political life.

Manikyavachakar did not possess any tendency relating to body or world or scriptures. He was not interested in anything except for devotion towards Shiva. He travelled to all the pilgrim centres of Shiva. He even visited Arunachala. He finally settled down in Chidambaram in his last days. His death was fast approaching. There was a great danger that all the songs that came out of his mouth would be lost. Lord Shiva felt that these songs should be preserved and handed over to the coming generations. Therefore Lord Shiva approached Manikyavachakar in disguise and asked him to sing songs for Him. Manikyavachakar was not aware that it was Lord Shiva Himself who came

to him. Manikyavachakar replied: " It is true that I used to sing songs. How can I remember all of them now? I have been singing through out my life. The songs came out very naturally without the involvement of my thought process." When Manikyavachakar started singing, there was no end for it. Atlast when Lord Shiva felt that enough number of songs have been documented, He disappeared into Nataraja temple while Manikyavachakar was singing with closed eyes. After singing thus for a long time when Manikyavachakar opened his eyes, he could not see anyone there.

The next day morning when the priests entered the temple, they saw a book (Tiruvachakam) at the feet of Lord Nataraja. When they opened it, they saw the following: " It has been written by Me when told by Manikyavachakar".

It contained the attestation/signature of Lord Nataraja.

The priests were surprised as to how it all happened as all the doors were closed by them the last night. They approached Manikyavachakar and asked him to describe the essence of all the songs contained in the book.

Then Manikyavachakar said: " Do you all want to know the essence of the songs? Then lets go to the temple." *Pointing towards Lord Nataraja, Manikyavachakar said that the meaning and essence of these songs is Lord Nataraja Himself. As and when these words came out from his mouth, Manikyavachakar immediately converted into a flame and merged into Lord Nataraja.*

The body as well as the mind of Manikyavachakar were burnt as his mind was totally purified.

It was only because both the body and mind were burnt that he could merge within Lord Nataraja. Else it would not have been possible.

Sri Manikyavachakar said, “Oh! Lord, there was a trade between both of us in which you offered Yourself to me and I offered my ego in return. Therefore you got that which is good for nothing and I gained everything.”

Guha Namah Shivaya, an ardent devotee of Lord Arunachala Shiva

Once a shepherd approached Guha Namah Shivaya and cried saying thus: "My goat has expired. It was the only source of my livelihood. I made my living by selling its milk. Now how shall I live?"

Guha Namahshivaya touched the goat and brought it back alive. The shepherd felt very happy and spread this word in the town. After listening about this incident, some mischievous guys dressed a live person as a corpse and took him to Guha Namahshivaya and enacted sorrow. They pleaded with Guha Namahshivaya to bring back the corpse alive.

Guha Namahshivaya said: "The dead ones are gone; they cannot be brought back alive." One has to be very cautious while dealing with a

Jnani. *The anger of a Jnani is as intense as His Grace.* The dummy corpse turned out to be a real corpse. The mischievous lads did not understand as to what to do and took back the corpse. Guha Namah Shivaya was overcome with anger.

He felt: "This Tiruvannamalai may not contain many devotees but the people here are getting ready to test even the devotees." Thinking thus when he was about to curse that the entire Tiruvannamalai get destroyed, Lord Arunachala appeared before him in a human form and said: "*Guha Namah Shivaya, dont forget that even I exist in this place.*" Thus Guha Namah Shivaya got pacified and cooled down.

Sheshadri Swamigal, an ardent devotee of
Lord Arunachala



Once when Seshadri Swami was saluting the Holy Hill, Bhagavan Ramana asked him: "Who is the offeror of salutation and who is the acceptor of the same?" Seshadri Swami replied: "I am not aware of such intricacies of vedanta. I Love Arunachala and would like to offer Him my Salutations." Bhagavan then replied: "Its O.K." Bhagavan thereafter never tried to disturb the path of Seshadri Swami.

Bhakta Pothana, an ardent devotee of Lord Rama



As the crocodile held the elephant king, even our ego holds us very strongly.

‘Gajendra Moksha’ implies liberation of the elephant king. When the arrogant elephant king enters the river to take bath along with his family, a crocodile catches hold of his leg. The elephant king tries his best to free himself but fails in all his attempts. In such a helpless state, his entire family abandons him and reach the banks of the river. All the elephants forsake their king in his hardship. The same is true even with people. Though we may possess several friends, none of them come to our rescue during our hardships. *As the crocodile held the elephant king, even our ego holds us very strongly.* Ultimately when elephant king prays unto the Supreme Lord and surrenders

Himself completely, the Lord comes to his rescue.

Will not God possess the same concern for His Devotee, which you possess for your daughter?

Bhagavatha is written by Pothana. Srinatha was brother-in-law of Pothana. Pothana was a great devotee. Srinatha was a great poet, however his talk was defective. He always had the habit of criticizing others.

When Pothana completed the writing of Bhagavatha, Srinatha commented:

“Your Bhagavatha seems to be very good except for one incident: When the king of elephants prays the Lord for help, you mentioned that Lord comes running without any weapons.”

Pothana was a very great devotee. He didn't possess any rajas. Therefore Pothana listened to Srinatha's words very quietly and didn't react for the same.

The next day when both Pothana and Srinatha were having their lunch, Pothana came out to wash his hands and screamed thus: "Oh! Srinatha, your daughter fell down in the well". Srinatha came running to rescue his daughter even without washing his hands. Then Pothana said: "My dear brother-in-law, how is it that you came running even without a rope or a ladder to rescue your daughter?"

Will not God possess the same concern towards His Devotee, which you possess for your daughter? Will God require a weapon to protect His devotee?"

It is easy to criticize others in respect of the things which are not in our experience. We don't understand the pain involved in hardship. It is only the one who experiences the hardship who understands the pain involved. It is only a poor man who can understand the pain of poverty and it is only a hungry man who can understand the pain of hunger.

Devotion without Knowledge is blind and Knowledge without devotion is lame.

Bhakta Thyagaraja, an ardent devotee of Lord Rama



Bhagwan Ramana said: "Thyagaraja did not get liberated by singing the glory of the Lord. He got liberated and then sang the glory of the Lord."

Thyagaraja said: "Oh! Rama, You are an orphan and I am not an orphan for I possess you as my protector. You have become my umbrella but You don't have an umbrella."

Thyagaraja said: "There exists several great souls (people). Salutations to all of them."

Thyagaraja said: "I will not proclaim Rama to be God by merely sitting or walking. I will proclaim Rama to be God sitting on an elephant."

Thyagaraja said: "If you possess the purity of heart equivalent to that of Rama, you will certainly attain a place in His Heart and be attracted by Him."

Thyagaraja said: "Why does the one who is eternally free require any Japa, tapa, mantra or tantra?"

The king of Tanjavore sent a lot of gold to Thyagaraja in order to honor him. Looking at the gold, Thyagaraja addressed his mind:" You have gold as well as the presence of Rama in front of you? What do you want? Decide Oh! My Mind." Then he got the answer from within: "I want the presence of Rama only." Therefore he sent back the gold to the king.

Bhakta Ramadasa, an ardent devotee of Lord Rama



Oh! Lord, are your words equivalent to gold?

Ramadas, an ardent devotee of Rama was exiled by king Tanisha for utilizing the money collected from people in the construction of Rama's temple in Bhadrachala. When Ramdas was severely tormented, he prayed Rama: "*Are your words equivalent to Gold? O Lord, Kodandapani (One with a bow in hand) Why don't you respond when I call upon you? Never even in a dream i forget thinking of your name; O my dear Father! O Lord, Why don't you talk to me?*" Finally Rama and Lakshmana disguising themselves as Ramoji and Lakshmoji, cleared the debt of Ramdas. Some atheists call it as a dream of Tanisha. However if it was merely a dream, then what about the gold coins as given by Ramoji and Lakshmoji? It cannot be a dream.

**Inspite of attaining 100 years, you neither
contemplate upon God nor pray Him!**

Dhurjati mentioned in Sri Kalahasteeshwara Shatakam: In spite of attaining the age of 100, people still want to live. Therefore they trust the doctor, medicines, planets etc., but do not trust God. *They neither contemplate upon God nor pray God to eradicate their ignorance and bestow them with Self Knowledge.*

He addresses such people thus: “You have been looking at this world since 100 years. How long do you want to see (enjoy) this world? Your household people are waiting for your departure and the burial ground is calling you. Still you don’t get the thought of contemplating upon the Supreme Lord Narayana?”

Annamacharya, an ardent
devotee of
Lord Venkateshwara



Annamacharya said: “One who praises himself and blames others can never be called a devotee. He is neither a Saivite nor a Vaishnavite.”

Annamacharya said:

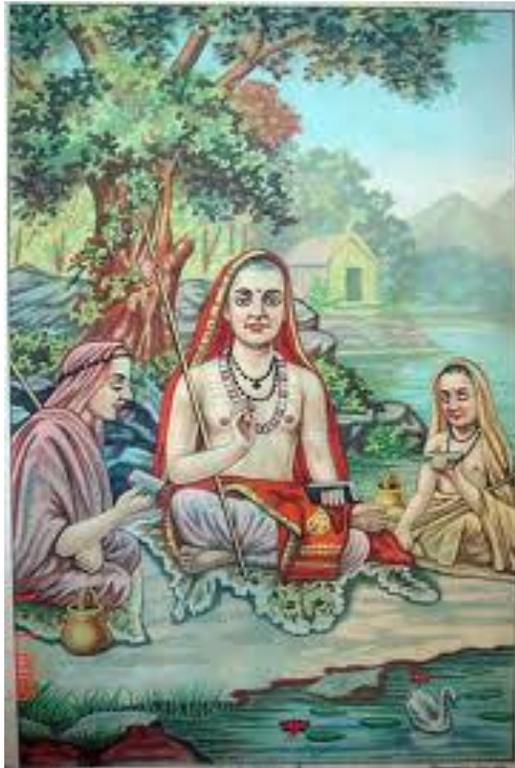
“Oh! Lord Venkateswara, you have millions of devotees. Only because of one quality called tolerance you look upon our bad attributes as our good.”

Ranti deva, an ardent devotee of Lord Vishnu

When Lord Vishnu asked Ranti deva to ask for a boon, he replied thus in the Bhagavata:

"Let me stay in the Hearts of all the beings of the Universe and absorb their sufferings."

The devotion of Adi Shankara and his disciples



Adi Shankara prayed Lord Vishnu: "Ensure that there is not even a trace of arrogance on my face."

Adi Shankara said: "Oh! Vishveswara, though you are omnipresent, I am restricting you to Kashi. Please forgive me for this."

Adi Shankara said: "Oh! Lord Shiva, My mind represents a restless monkey. If you accept the same, there are two benefits for us: Firstly you can attain alms through it and Secondly, it will bring me Supreme Peace."

When someone called
Adi Shankara as the son of
Goddess Saraswathi, he
said: "Is there any goddess
(Saraswathi or Lakshmi or
Paravathy) greater than
devotion?"

Adi Shankara said in Sivanandalahari: " I may
stay at home or I may stay at Himalayas or I may
keep travelling; Irrespective of wherever my
body is, Oh! Lord, Let my mind always stay at
your Holy Feet."

'Love at first sight'

Padmapada is the foremost disciple of Adi Shankara and is the first guru in the Shankar Math of Puri.

Adi Shankara saw Padmapada for the first time at Manikarnika ghat in Varanasi. Shankara was proceeding to take his bath in the Manikarnika Ghat, while Padmapada was returning back from the same having completed his bath. Hence they faced each other and thereby looked at each other, which bound them into such a relation that they never separated again till the end.

This is called ' Love at first sight'.

**We provided you only with the physical needs
but you took us unto the heights of Knowledge**

Padmapada was elder than Shankara. However Shankara left his body in kedarnath much before Padmapada.

Just before he was about to leave his mortal body, Shankara called Padmapada and his co-disciples and said : " Before leaving this mortal body, let me thank you for all the food, water and clothes that you provided me all these years."

Listening to these words, Padmapada cried and replied: " *We provided you only with the physical/external needs. But you took us unto the heights of Knowledge.* You bestowed us with the highest experience of Immortality ie the Supreme state of Advaita (ie Oneness).

Therefore we have to thank you in return. The food that we gave vanishes away once you eat. But you immersed us into such a Bliss that lasts forever. Therefore we need to be grateful; instead you are expressing gratitude in return. Is this justifiable?"

Adi Shankara said: "Oh! Shiva, you are trampling my ignorance under your feet. Did this hurt your feet Oh! Shiva? Your feet are being hurt only to eradicate my ignorance. How Gracious are you! What have I done to deserve your Grace? Can the darkness exist after the lightening of a lamp? How can my ignorance exist after attaining your Grace Oh! Shiva?"

The devotion of Madhvacharya



Madhvacharya said: “When one possesses the ferocious tiger called devotion one need not fear the goats called sensory pleasures.”

It is the same idol which was worshipped by Rukmini devi in the dwapura yuga

Once while Madhvacharya was travelling in the sea, there was a cyclone in the sea. The ship in which he was travelling was about to drown. Then Madhvacharya raised both his hands and ordered the cyclone to Stop. The cyclone then stopped immediately and the ship reached ashore. The owner of the ship approached Madhvacharya and said: "Swami, it is only due to your Grace that all of us reached ashore safely today. Please let me know what can be offered at your feet as a token of our gratitude?" Pointing towards a lump of mud, Madhvacharya said: "Offer me that particular lump of mud." The owner of the ship was surprised as to why he was being asked thus. But when Madhvacharya insisted on the same,

he brought it. Madhvacharya asked the owner to sprinkle some water and wash the same. When it was washed accordingly, a beautiful idol of Lord Krishna emerged from that lump of mud. Madhvacharya said: "I stopped the cyclone only to protect this idol. *It is the same idol which was worshipped by Rukmini devi in the dwapura yuga.*" Saying thus He consecrated the idol of Lord Krishna in Udipi. Even today, the idol of Lord Krishna that is being worshipped in Udipi is the same idol that was worshipped by Rukmini devi in Dwapara yuga.

Madhvacharya said: "When there is lust in your eyes, How can you view the Rama within your Heart?"

The devotion of Ramanujacharya and his disciples



The devotion of Vaishnavites

Such is the devotion of the Vaishnavites that:

a) They don't look at the Lord face to face. Rather they prostrate to Him standing aside displaying their humility.

b) They don't go very near the Lord as they are afraid that the Lord might inhale their exhaled breath.

c) They put a beauty spot on the Lord's cheek so that the Lord is protected from others' sight.

'I am unable to tolerate this.

Leave this incident and proceed further'

We don't possess Love for Rama. If we have Love for Him, we need not experience pain in the name of spiritual effort. We will unite with Him very naturally. Ramanuja heard Ramayana for 14 times from his uncle. He did not require any other effort. It was sufficient for him in contemplating the great qualities of Rama. When Rama came into forests, he spent his first night sleeping on the floor with his hands under his head using them as a pillow. Whenever Ramanuja heard this, he would tell his uncle: "I am unable to tolerate this. Leave this incident and proceed further."

Beauty implies the Inner Beauty and not the external one

Beauty implies Inner beauty and not the external one. There existed a devotee in Srirangam who loved his wife very intensely. One day he was seen holding an umbrella for his wife by Sri Ramanuja. When Sri Ramanuja asked him for the reason, he replied: "My wife's eyes are personification of beauty. I am holding an umbrella in order to protect them from the heat."

Sri Ramanuja said: "I will show you much more beautiful eyes than these. Will you accompany me?" The devotee consented for the same.

Sri Ramanuja took him to the temple and prayed Lord Ranganatha: "Show the beauty of your eyes to this devotee." A transformation came within the devotee after viewing the

beauty of Lord Ranganatha. All his delusion converted into devotion. He surrendered to Lord Ranganatha, cultivated devotion for him and got liberated.

While reading Ramayana some Vaishnavites said: "Leave out the incidents where Rama was overcome by sorrow. We can't bear the grief of the Lord."

Nammalvar said, "Oh! Lord, initially I thought that there is a separate existence for you and me. But now I realize that only you exist and I don't."

'You serve your Lord and I will serve mine'

Ramanuja possessed a disciple called Govinda who served his master with great devotion. One day Lord Ranganatha came out into streets in a procession. Govinda was cooking food at that time for the sake of Ramanuja.

Ramanuja called out: "Govinda come fast. The Lord has come." But Govinda was quite busy in cooking and hence he replied back: "*Master! You serve your Lord and I will serve mine.*"

Sri Ramanuja said, " Sacrifice the thought that you are doing good. That is sanyasa."

Sri Ramanuja said: There is no state greater than that of surrender.

The devotion of
Sri Ramakrishna Paramahansa
and His disciples



Shiva in drama became true Shiva

Once one of the dramatists who was to play the role of Shiva fell sick. Therefore Sri Ramakrishna who was still a child was chosen to enact the role. Sri Ramakrishna aptly disguised Himself as Shiva and learnt the required dialogues. However when he stood upon the stage, he became dumb after delivering few dialogues.

He attained deep state of samadhi. He became Lord Shiva Himself.

When the director signalled him to continue, Sri Ramakrishna could not do so as He lost His body consciousness. Finally people had to carry Him down from the stage.

Sri Ramakrishna said: "I have never enjoyed the world even in my dream."

If anyone chanted before Sri Ramakrishna, 'Achyutha or Anantha, Govinda' etc., Sri Ramakrishna used to reply: " What else do you require? Now you are completely flawless." He did not tell this to all but only to them who chanted the name of the Lord whole-heartedly.

Sri Ramakrishna said: "When you clap your hands loudly, the birds on the tree fly away. Similarly if you take the name of the Lord, all your weaknesses and tendencies vanish away."

Sri Ramakrishna said," First GOD, then world and then yourself." But we always do it otherwise ie., First ourself, then world and then GOD.

Latu, you are wonderful!

Latu was an illiterate Bihari who came to Calcutta in search of a job. The employer of Latu was a devotee of Sri Ramakrishna. Sometimes he sent Latu to Sri Ramakrishna for delivering eatables.



Whenever Latu came to Sri Ramakrishna, he listened to his words for an hour or two. Gradually Latu got attracted to the words of Sri Ramakrishna. Oneday he told Sri Ramakrishna that he wanted to stay with Him forever. Sri Ramakrishna objected saying: “I am dependant upon others for my food. How can I feed you?” Latu replied: “I will beg for my food. Please give me shelter. I will help Holy Mother Sri Sarada devi in cooking.” After few days Sri Sarada devi said: “You eat here. I will take my food only

after feeding you. I will feed you with whatever I have. You need not beg now.” Thus Latu stayed with Sri Ramakrishna.

When Sri Ramakrishna suffered from cancer, Latu extended his hands and asked Sri Ramakrishna to spit on them. He then put the sputum into the vessel. Latu felt that Guru might suffer until he brings the vessel. Hence he used his hands. Then Sri Ramakrishna being impressed with the devotion of Latu said:

“Latu you are wonderful.”

Latu was also named as *Swami Adbutananda* when he became a monk.

Sri Ramakrishna said: “It is glorious to serve even one man.”

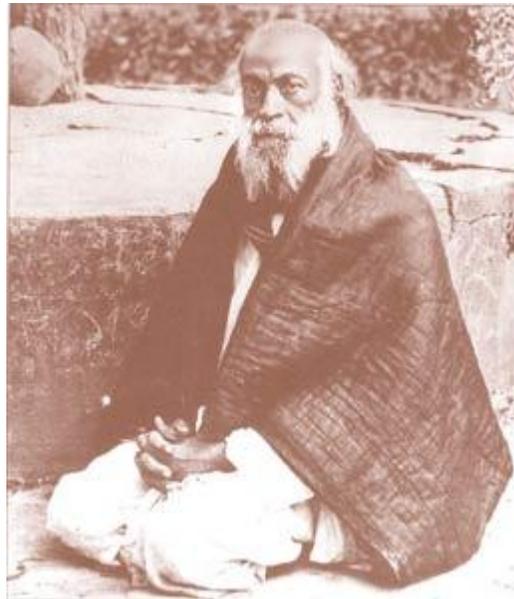
Master Mahashaya was so impersonal that in the entire Gospel he never used his name

Master Mahashaya is the author of 'The Gospel of Sri Ramakrishna'. In his first visit, Sri Ramakrishna asked: "Are you married?" When Master Mahashaya replied in positive, Sri Ramakrishna asked: "How many children do you have?" Master Mahashaya replied: "I have six children." Sri Ramakrishna then replied:

"Yours is a serious case. I will join you in my hospital but I can't assure you of the recovery. You have given place to too many people within your Heart."

Sri Ramakrishna chose such Master Mahashaya to write 'The Gospel of Sri Ramakrishna', which can be termed as the 'Modern Bhagavad Gita.' *Master Mahashaya was so impersonal that in*

the entire Gospel he never used his name. He mentioned it as 'M'.



Master Mahashaya said: “The very name of Sri Ramakrishna is music to my ears.”

Master Mahashaya worked for Ishwara Chandra Vidyasagar. One day when Ishwara Chandra Vidya sagar criticised Sri Ramakrishna, Master Mahashaya said: "You can rebuke me if there is any flaw in the conduct of my duty. But you have no right to criticize Sri Ramakrishna." Saying thus he resigned from his job. Such was his devotion.

Sri Ramakrishna said:

"Oh! Mother, I am only the machine and you are the operator."

Sri Ramakrishna said: "Suppose God resides in a house then Jnana takes you only till the gate of that house. However Bhakti takes you till the bedroom of the house. Therefore Jnana can't be attained without Bhakti."

**Mother! Keep my mind away from lust, anger
and gold**

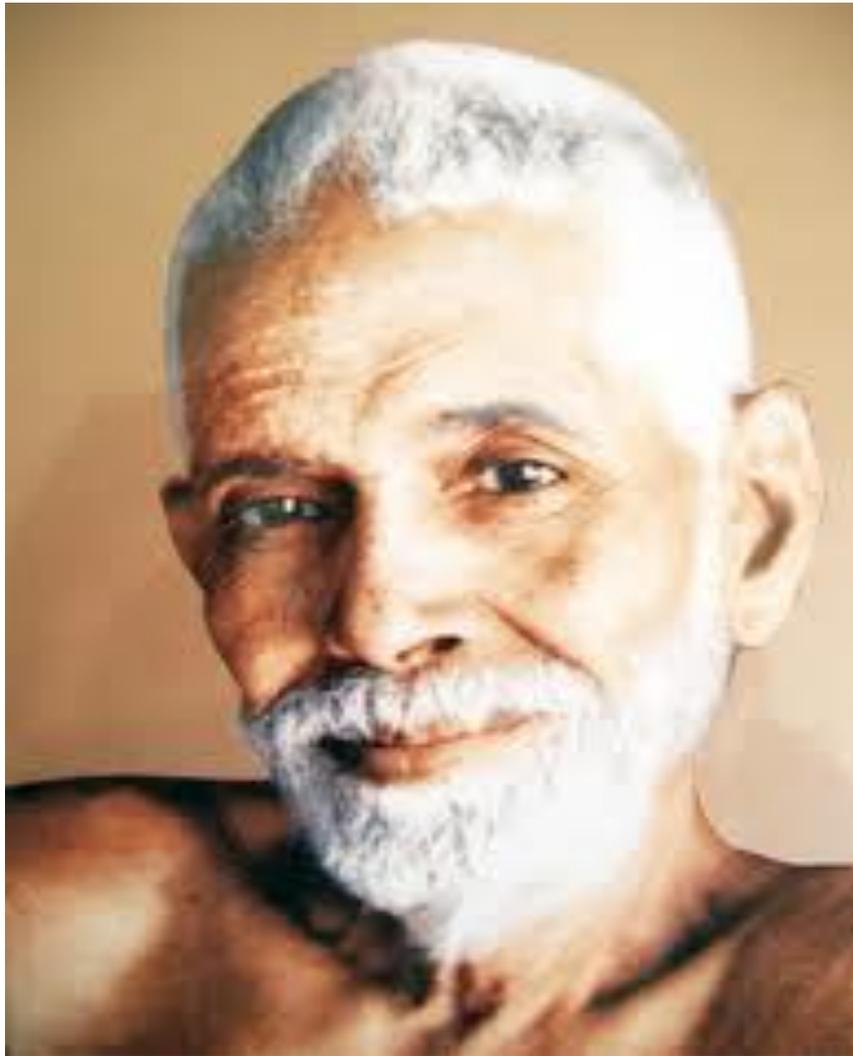
Swami Vivekananda suffered from intense poverty after the death of his father. When Sri Ramakrishna suggested Swamiji to pray Mother Kali for food and clothing, he prayed thus: *“Mother! Keep my mind away from lust, anger and gold.”* When Sri Ramakrishna rebuked him as to why he did not pray for food and clothing, Narendra replied: “On looking at the Mother’s face, I didn’t feel like asking her for Material needs relating to this world. I couldn’t ask her of anything else except for purity of mind. I am sorry that I could not make the prayer as suggested by you.” Then Sri Ramakrishna said, “Leave about Mother. I assure you that your family will never suffer from want of food and clothing.”

I do accept idol worship



Once Swami Vivekananda was asked: "Do you accept the idol worship?" Swamiji replied: "If a common man can turn out into Ramakrishna Paramahansa through idol worship, I do accept such idol worship. If you all can attain the state that my Guru attained by adoring idols, I have no objection in your idol worship."

The devotion of Bhagavan Ramana and his disciples



**'I am a worm when compared to
Manikyavachakar'**

Muruganar in his first visit wrote some poems and gifted them to Bhagavan. Bhagavan who never cared anyone (ie the rich or powerful or beautiful etc.,) immediately got up on looking at Muruganar.

It was only because of the relationship of several births. Bhagavan asked Muruganar:

"Will you write poetry like Manikyavachakar?"

Muruganar said: "*Manikyavachakar resembles the blazing sun. I am only a worm when compared to him.*" However later Muruganar wrote Guru Vachaka kovai adoring Bhagavan Ramana which resembled Tiruvachakam (which is a compilation of songs on Lord Nataraja) written by Manikyavachakar.

‘Whom shall I see with the eyes that saw the blazing sun?’



When any Mahatmas visited Tiruvannamalai, Bhagavan used to ask Muruganar to go and get their Blessings. But Muruganar used to reply: *“Whom shall I see with the eyes that saw the ‘blazing sun’ called Bhagavan Ramana?”*

Cow Lakshmi's effort constituted unconditional Love for Bhagavan

Lakshmi (the Cow) became the purest of the pure being devoid of any tendency whether it is relating to world or body or scriptures.



She attained the highest state of Nirvana without possessing any of the tendencies like whether God exists or not etc., "Nirvana implies the Complete Bliss, Contented Bliss, Deficitless Bliss and Endless Bliss. Lakshmi attained such Bliss without my help," said Bhagavan.

How did she attain the same? Did she practice any yoga or meditation like us? We are doing japa, meditation etc., and thereby trying to reform our mind. *But Lakshmi's effort*

constituted unconditional Love for Bhagavan. If you do good for us, then we will do good in return. If you love us, we will love you in return. If you respect us, we will respect you in return. All these are conditional. Lakshmi had no such conditions in loving Bhagavan ie she had unconditional Love. Out of Love she became purified which is 100% purification.

It is better to be born as an animal and have devotion rather than be born as a human being and not have devotion.

The devotion of a Jnani

The only attachment that Bhagavan Ramana possessed on this earth was for the Holy Hill Arunachala. He always considered Arunachala as his father and not as God. Such was his love for Arunachala that he did not even get the thought of moving out of Arunachala in all the 54 years that he stayed in Arunachala.

“God, world, body, happiness or sorrow or even your emotions are all but a thought. Life is nothing but a bundle of thoughts.” Sri Ramana who said thus did not lose his attraction for the Holy Mountain Arunachala. 2 Minutes before Sri Ramana left his body, the devotees started the chanting of Arunachala Shiva. Until then Sri Ramana closed his eyes. Ramana was aware

that Arunachala was not separate from him. In spite of this Knowledge, Ramana possessed steadfast Love for Arunachala. In the Gita, it is said, "Even Jnani is My devotee". When devotees started the chanting of Arunachala Shiva, Sri Ramana opened his eyes suddenly. As soon as Sri Ramana opened his eyes tears rolled down not due to sorrow but due to Bliss. There will be a difference of taste in between the tears that emerge due to sorrow (sour in taste) and the tears that emerge due to Bliss (sweet in taste). Bhagavan, who said that Life is but a thought had such love and attraction towards Arunachala even in his last moments. When talking about the Absolute truth, Ramana said that God also is a creature of thought. This is correct from the perspective of Absolute Truth. But when it comes to relative truth, tears rolled

down from his eyes on hearing the chanting of Arunachala. Such is the devotion of a Jnani.

A devotee asked Bhagavan Ramana:
“I am unable to refrain from loving you. What is the reason for this? Bhagavan replied: “It is the same reason for which you came unto this earth.”

A devotee asked Bhagavan Ramana: “Is the destiny invincible?” Bhagavan replied: “If it is so, then what is the purpose of devotion?”

A lawyer asked Bhagavan Ramana: “You preach advaita but why do you still call the Hill as Shiva? Ramana replied: “As you identify yourselves with your body, Lord Shiva identifies Himself with the Holy Hill.”

A devotee complained to Bhagavan Ramana that he is being teased for performing idol worship. Then Bhagavan replied: “Who is not performing idol worship? The body itself is a corpse. When you can identify yourself with a corpse, what is wrong in worshipping the idol in temple as God? ”

When Bhagavan Ramana read anything about Gopikas, tears would roll down from his eyes making them completely blurred and stopped Him from proceeding further. Bhagavan said: “Much can be spoken about Jnana /Knowledge but what can one speak of Bhakti/devotion?”

Some people blame Bhagavan Ramana as an atheist in disguise. If it is true then why did he write the Marital garland of letters? In the Marital garland of letters, Bhagavan Ramana said: “Let me be the devotee of the devotees of those who hear Thy name with love, Oh! Arunachala!”

'How I came to Bhagavan Ramana'

by Sadguru Nannagaru



I HAIL from Jinnuru, a village in West Godavari district of Andhra Pradesh and belong to a peasant community. During 1954, I accompanied my maternal grand mother in a pilgrimage to the Northern part of the country.

In 1957 I had a dream one night. An old man with a staff in his hand, raised me from the bed and kissed me hard on my cheeks. I was perplexed. I pleaded with him to leave me alone. The stranger paid no heed to my words. I had a feeling that he was invading my life. I was seized with fear and tried hard to wriggle out of his grip. While he was holding me in his embrace, my pillow fell on to the floor.

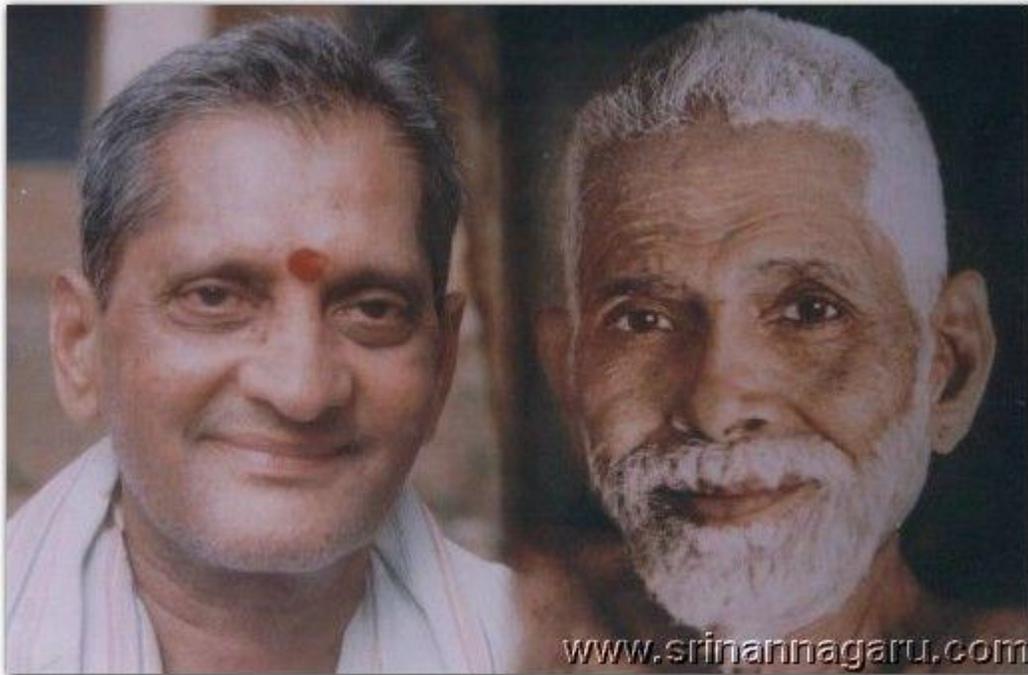
He lifted it off the ground, adjusted it on my bed and gently laid me back on the cot. He looked at me compassionately and left me, as a doctor would leave a patient. For six months I was struggling to know who this stranger could be. One day while reading *The Hindu* in our village Library, I saw an advertisement of *The Great Men of India* by Madras Book Publishing House. Going through

the list of these great men, I felt a thrill when I read the seventh name as "Sri Ramana Maharshi". I felt here was the man who would draw me to the cave of my heart. I got the book on Sri Ramana Maharshi through post from the Madras Company. The book contained his portrait also and I recognised the person who had appeared before me in my dream six months earlier.

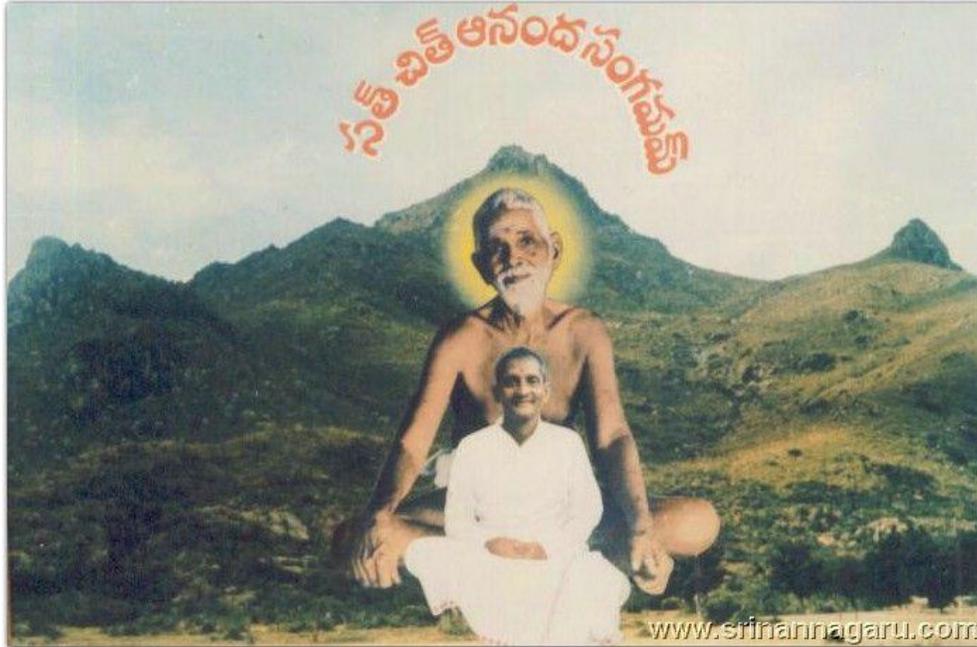
The divine person Bhagavan Sri Ramana Maharishi, lived in 'Arunachala' in Tamilnadu and was revered all over the world. His physical life ended on 14th April 1950, in his seventieth year. He had no personal life of His own. His life was but the splendour of the Self. Equality was His life breath. Many blessed people achieved fulfillment in their lives by the mere *darshan* of the Maharshi. He is like a blazing sun in the

spiritual firmament of India. The Chanting of His name is auspicious. He is the *Mahatma* of all *Mahatmas*.

I paid my first visit to Sri Ramanasramam in January, 1959. I have dedicated my life from then on till now to His service. It was not my choice that He came into to my life. He took me into His fold and blessed me!



'I still cling to Him only due to relationship of several births' as narrated by Sri Nannagaru



The Love that I possessed for Bhagavan when He entered my Heart for the first time, exists even till date. We celebrated the first Ramana Jayanti in 1957 in Jinnur elementary school. The reverence which I then possessed for Bhagavan exists even till date. This is not due to my intelligence. It is only due to the relation of several births.

Bhagavan said: " How can you get the water within earth, if you dont dig at a single point but dig at several places?" If I had the mentality of digging at several points, I would have left Him very long back. But I cling to Him not due to my intelligence. I didnot hold His hand but it is He who holds my hand. I am not remembering Him; Only because He remembers me that I am able to cling unto Him. There may exist several people in the world who are more intelligent and capable than me. This has nothing to do with intelligence. Only because He remembers me and gives me the thought to take His name that I am able to say Ramana, Ramana. Thus I have been uniformly devoted to Him till date. The reason being not only the effort made in this birth but also the relationship of several births. I am not perturbed even if anyone criticizes Bhagavan. *It is only because of the relationship of several births.* Kalidasa said: "If the relation is of several births, it will continue till the end."

' My devotion will get disturbed if there is a motive behind it' as narrated by Sri Nannagaru

Once someone criticized Bhagavan in front of me and said: "We are not criticizing to disturb your devotion for Ramana." I replied: "*My devotion will get disturbed if there is a motive behind it.* My devotion towards Ramana is motiveless. Dont underestimate that my devotion will get disturbed by your words. On mere reading of the word 'Ramana' in 'The Hindu' newspaper I experienced a thrill and attained devotion for Him. I was not aware of his being a Rishi or a Jnani or a Modern Maharishi or an Incarnation. I was not aware of who He was. I fell in Love with Him even without knowing who He was. Therefore my devotion will not get disturbed by your words.

The False 'i' disappears without any of our efforts in the path of devotion.

The devotees say: "Love Him who resides within the Heart. Love Him, always Love Him, More Love Him, More and More Love Him. You must Love God to such an extent that you must completely forget the very existence of false 'i'. You must Love God so intensely that you are not reminded of the false 'i'. When you forget the false 'i', the energy supplied to it will stop completely. *Then the false 'i' disappears on its own without any of our efforts.* It disappears in the same manner as the residue of an abscess naturally falls down when the abscess gets dried. (If you try to scratch the abscess even before that, it may develop puss). As you Love more and more, the false 'i' should get melted within the Heart without any trace." This is the path of devotion.

'The Path of devotion is surest, safest and quickest'.

The devotees tell the aspirants treading the path of Knowledge: "The false 'i' can be lost either in the path of Knowledge or in the path of devotion. However our path of devotion is the safest path. Your's is the path of a monkey and ours is the path of a cat. The child monkey clings unto its Mother till it reaches the destination. As and when the Mother monkey jumps from one tree to another, the child monkey may fall down if it does not cling to its Mother carefully. However a cat holds its child with the mouth till it reaches the destination. It doesn't matter even if the child cat is careless as the Mother cat carries it to the destination. Hence the Supreme Lord takes care of us. However you have to be more cautious than us."



All the tendencies leading to rebirth are washed away in the flood of an unlimited Love and boundless Love without any of our efforts. This is the glory of Love and Devotion. We cannot speak of Bhakti as easily as we can speak of Jnana. We don't know the sweetness of devotion. We don't have the purity to understand the sweetness of devotion.

– Sadguru Sri Nannagaru