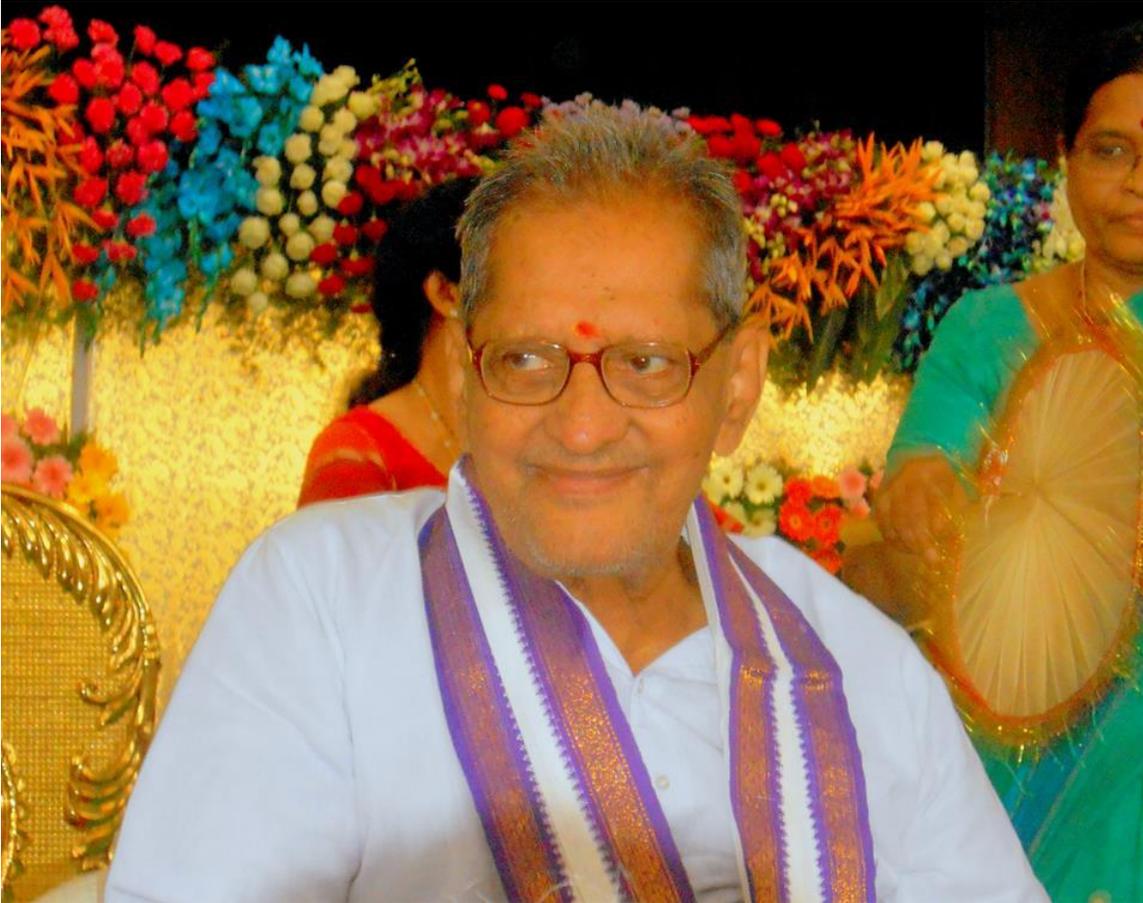


Sadguru Nannagaru
on 'Karma Yoga'



Compiled from the speeches of
Sri Nannagaru



Work without being vexed. Work without any crookedness. Work whole-heartedly. Don't work for the sake of campaigning. What we need is not publicity but purity of mind. We must work throughout our life for attaining Purity of Mind.

-Sadguru Sri Nannagaru

The broad classification of Karmas

Karmas can be broadly classified into: Nithya karma, Naimittika karma, Kamya karma and Nisshiddha karma.

Nithya karma refers to the daily activities done for the sustenance of the body and the family.

Naimittika karma is done based on a particular situation. When we are invited for a particular marriage or a function, we attend the same ie the activities that arise on a limited basis based on the situation are referred to as Naimittika karmas.

Kamyakarma refers to those activities which are done only out of desire though we don't need them.

Nisshiddha karma implies that we should give up those activities which God has forbidden us to do in the Gita.

Performing Nithya karma is inevitable. Naimittika karmas are also inevitable for a householder as human beings are social beings. However it is mentioned in the scriptures that one should reduce their kamyas. Kamyas are reflected more in the actions of those people for whom selfishness has become their sole motive. Actions done for the sake of fame also constitute Kamyas. If we work only for the sake of work, then it does not become kamyas but it becomes ***Nishkama karma*** ie selfless action. Even nishkama karma is a yoga. Annihilating the tendencies pertaining to previous births is more difficult than earning money or earning education. When the work is carried on as a Yoga, the tendencies get annihilated. Even nishkama karma aids in the destruction of tendencies. When there is no expectation

towards the fruit of action, the mind will not get wavered. ***Nishkama karma*** refers to work done without any desire. Bhagavan Ramana said: "When you ask God for something, God grants you only that. If you don't ask Him of anything, He bestows you with everything (that you need) and ultimately blesses you with liberation."

Perform your duty as 'Duty is God'

You only have the right to perform action. You may say that you are working hard to perform an act but you are not sure whether the required result will come or not. It is a different matter whether the result comes or not but you must do your duty. If your mother does not possess a necklace, you should not abandon her altogether. You must do your duty towards your Mother. You must look after her as prescribed by God. If your Mother offers anything even without your desire, you can accept it. There is nothing wrong in it. But if you ask her of anything then it becomes a fault. Though you may not like to do a particular activity, you must perform the same since it has been prescribed by God. We must not do a particular activity though we may like it if God has forbidden the same. It is our duty to do

whatever God has prescribed us to do. If we do so, it will take us to the highest state. Therefore even if you consider certain activities to be good, abandon them if God has forbidden them. It is because your intellect cannot grasp whatever God has told. You should not give up the work that has to be done and should not perform the work that is forbidden. What has to be done and what has to be forbidden is to be decided by God and not by your intellect.

In Bhagavad Gita, the Lord said: "You only have the right to work and not on the result thereof. Perform the work in hand with devotion. Don't get elated (proud) if you succeed and don't get depressed if you fail. Both elation and depression are maladies. Both of them are harmful. Maintain your equanimity whether you get the desired result or not. Your behaviour should not differ whether you



succeed or fail. If you behave thus, you will be rooted in ignorance. You will be bound if you attain anything out of desire. You will be deluded when you are bound. You will have to carry thousands of corpses when you are deluded. As I am asking you to sacrifice the fruit of the work, don't sacrifice the work itself. I am asking you not to desire for the necklace of the old lady at home but I am not asking you to abandon her forever. You accept the necklace only if she gifts you but don't desire for it. To whom does the old lady belong to? Don't forget that she belongs to Me. I exist within that Jiva. By serving that Jiva, you will attain my Grace."

You only have the right to perform action and not on the result thereof



KARAMANYAVADHIKARASTHE MAA PHALESHU
KADACHANA

MAA KARMA PHALA HETUR BHURMA TE
SANAGOSTVAKARMANI

(You have the right to work only but never to its fruits. Let not the fruits of action be your motive. Nor let your attachment be to inaction.) {Sloka 47, Bhagawad Gita Chapter 2}



Bala Gangadhar Tilak, the maker of modern India, liked this verse. Do the work in your hands. The result that has to come will come. The fruit of the work may be more or less as it depends on the grace of God. Therefore, do not leave the work in hand expecting the fruit. When you perform a good deed, never associate the 'i' with it.

According to Upanishads, all this glory that you see is the Lord Himself. You are given a little part from this glory. Therefore, you are offering it back to the Lord if you do not associate with it or don't aspire for the fruit of the action. Here is an example. One person made an idol of Lord Ganesha with jaggery. In course of the prayers he had to offer some food to the Lord. So, he immediately nipped a piece of jaggery from the idol and offered it back to the Lord. We have to offer back what the Lord has given us. This 'i' spoils everyone. This 'i' is the root cause of problems. Remove this 'i', then there are no problems and there is no world.

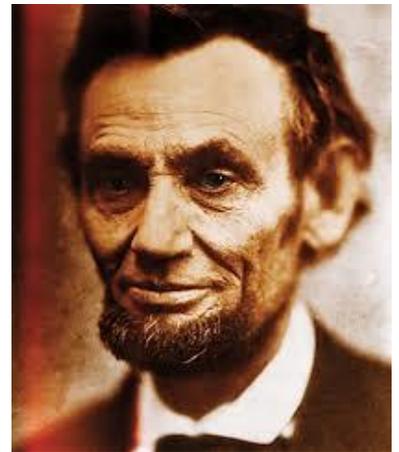


Expectation is the cause of all the disasters

You will get sorrow when there is expectation. You will get fear when there is expectation. In Bhagavad Gita, the Lord has narrated that it is expectation which is the cause of all the disasters. You are able to understand and experience as to what is meant by sorrow or fear. But what is meant by expectation? The expectation of the result of an action implies that you desire the fruit of the action to be in a particular manner. God is the bestower of fruit of actions. You are eligible only to do the work. It is God who decides when, where and how the result of the action should be granted. He grants it irrespective of whether you ask for it or not. He will not give you more on asking Him and will not give you less on not asking Him. As you don't have faith in God, you are expecting the result of your action. The mind gets

extroverted when there is expectation. When there is no expectation, the mind gets introverted. You become fearless when there is no expectation. You may think that you may not get the fruit of your action when you work selflessly but God certainly bestows you with the fruit for each of your actions.

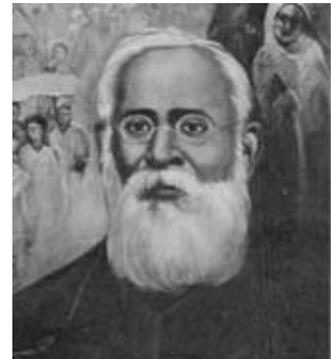
Lincoln always lost in the elections. Still he did not stop from contesting in the next election. Though defeated in the election, he would go back to work the very next day. When anyone asked him



how he could do so, he replied: "The people got habituated in ensuring that I lost the election and I got habituated in re-contesting in the election." When his wife expired, Lincoln contested for the election within 15 days. When someone asked him if he was not sad of

her death, he replied:" If I keep brooding over her death, will she ever come back? Hence I am re-contesting in the election." Being fed up, the people of America at last made him the President of America.

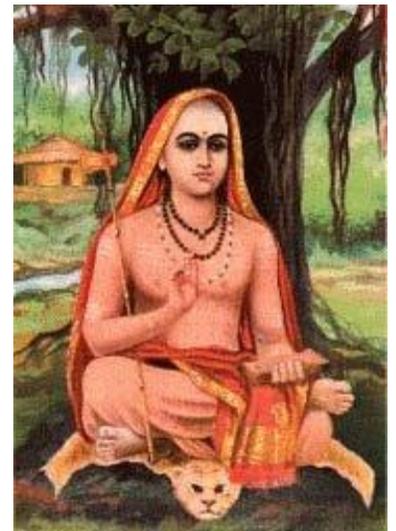
Surrendra Nath Banerjee was the first President of Indian National Congress. Once while addressing a public meeting, someone among the crowd threw shoes upon him.



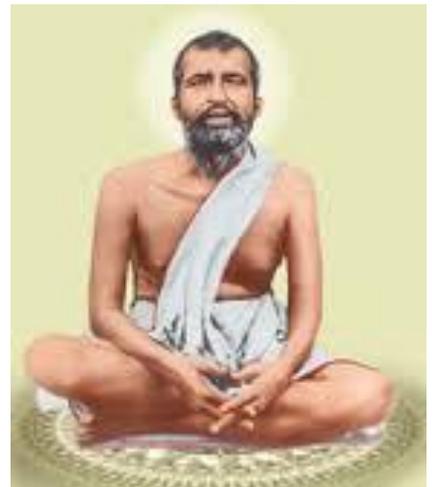
Then he stopped his speech; lifted the shoes and said: "This is the reward I am being given for all these years of service to the nation." Thus Surendranath was still not ripened. Had he been ripened, he would not have uttered such sentences. If you get hurt on being insulted, it implies that you are craving for name and honour for your work.

Your doer-ship is the cause of your sorrow

Some people declare that they have achieved this or that. Can they really achieve it? Whatever God has achieved for them, they declare that they have achieved the same. If you think that you have achieved this or that it only indicates your doer-ship which is the cause of your sorrow. You may think that you are inflicted with sorrow only due to certain external reasons but your doer-ship is the only cause of your sorrow. You identify yourself with the non self ie your body, mind and intellect which are also the cause of your sorrow. You may consider some people to be your own. But when your body itself does not belong to you, who will belong to you? Therefore Adi Shankara said: "You belong to none and none belong to you. All these relations are but creations of the



mind." You must remember one thing if you want to get reformed. You must not assimilate the disturbances existing at home or in the society. As you lick the residue of a mango, you have learnt to lick the worldly affairs. Thus licking these worldly affairs, you will die one day or the other. God is asking you not to expect the fruit of action. It does not imply that you have to give up the action itself. Sri Ramakrishna said: "You should not abandon the work but the work should abandon you." If you don't perform any action how can you feed your stomach? Don't expect the result of your action in all the periods of time (ie past, present and future) as well as in all the states of mind (ie waking, dream and sleep). Whether your body exists or not, don't expect the fruit of your action even in your dream. Don't become



the cause of your action. Even if you get the fruit of your action don't consider that you have achieved it. If you do so, you will be bound by that action. You have to experience the fruit of it. When a bank manager sanctions a loan to a person and that person fails to pay back regularly, he does not get worried as the person's property is mortgaged against the loan granted. He is aware that the bank will look after the matter and therefore does not get worried. But after coming back home when he learns that some personal loan granted by him is irrecoverable, he becomes anxious. When the bank money is lost, he resembles a man of steady wisdom who has transcended all the three qualities of sattva, rajas and tamas. However when it comes to his personal money, he gets worried. Pain and worry arise from the thought that 'the money is mine and I have lent it.'

Do not abandon activity

As the mind cannot stop thinking about something or the other, similarly the body cannot refrain from doing some activity or the other as long as it exists. You are inhaling air as well as eating food. Aren't they activities? Hence it has not been advised to abandon the activity. It has only been advised not to expect the result of the activity. Everybody has a destiny which compels them to do a particular work. Do such prescribed activities (to be done as per body's destiny) without any expectation. If you expect anything, you will be disappointed when you don't get the desired result. The result will not be more when we expect it and the result will not be less when we don't expect it. But it is our weakness to think that we will get more result when we expect the same.



Krishna tells Arjuna to work hard. As we are in the state of Arjuna, it applies to us. One cannot think of God and meditate for all the 24 hours each day. So, Krishna advises that one must have a mentality to share joys and sorrows of others, as each one of us are a part of the society. Do not do any work for the sake of praise or recognition. If the work is done thus, then one distances himself from God. Each task performed must bear fruit. Make others happy with your work. Then you will win God's grace. Sweet words aside use your hands also for the benefit of others.

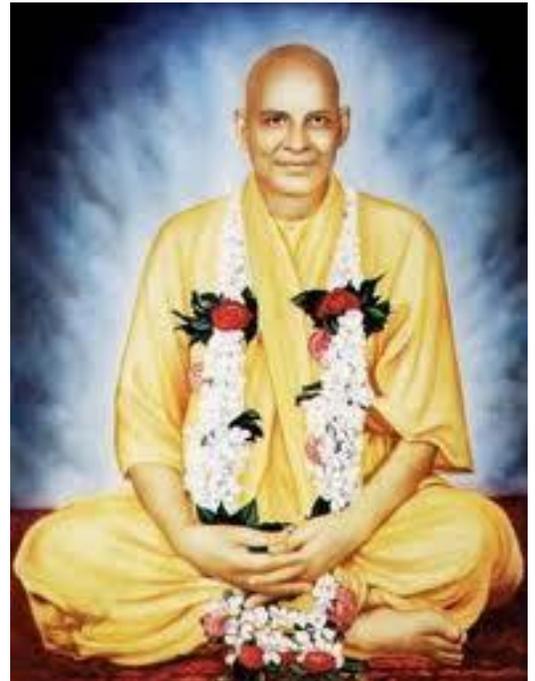
Karma Yoga includes both devotion and Knowledge

Selfless work involves two aspects:

- 1) Performing the deeds without any expectation
- 2) Not possessing the feeling: 'I am doing this action.' Performing the deeds without any expectation implies the Path of Knowledge. Similarly when you think, 'I am not the doer', it implies God is the doer. It is only devotion. Thus if you combine Knowledge and devotion and then perform an act, it becomes Karma Yoga. Here devotion and Knowledge are both being harmonized with Karma.

See God in your work

One can get liberated even through the path of Karma. Swami Shivananda used to tell that one need not give up the path of Karma. One need not consider the path of Karma to be difficult. When we utilize our body, senses and mind in the work pertaining to God, they get purified and the mind gets introverted. Swami Shivananda's slogan is: "See God in the work. (Kaam mein Bhagavan ko dekna). You should consider even the digging of a tank or constructing a house or helping someone also to be God's work as you adore God through the renovation of a temple or performing a holy bath to the Lord's idol. The world visible to us is but the family of God. It is



neither your family nor my family but it is the family of God alone. Therefore any help done to His family members will reach Him only. Your mind and senses should come under your control through the path of Karma. They should get introverted. They should become fit enough to realize the Truth. As long as you are bound by your senses and mind, you will get only disturbance but not peace, not only in this birth but even after a 1000 births.

Whatever work you do, it has to be done patiently and skillfully. You must concentrate upon the work that you do. You must do the work perfectly. There should be completeness in it. Even that is a Yoga. Performing the work without any expectation is also a yoga. Though you don't possess any expectation, you are bound to get the result. As you are not aware of it, you are having expectations. While

performing that work, you should remain untouched by the merit and demerit arising out of it. You should ensure that you are not touched by both the merit as well as demerit. If you perform the work in this manner, it then constitutes Karma yoga. By performing the karma as yoga, you will not be bound by it, your tendencies get annihilated ie new tendencies do not arise and the old tendencies disappear.

If the work that you are doing is good, do not leave it but perform it with complete dedication. But never leave any task forcefully. For it will come back to you again. Instead complete the task with dedication and you will be free from it.

Selfless work begets God's Grace

Learn to work in such a manner by which you will attain God's Grace. It is only Yoga. You have two gains if you work without expectation. You get the desired result as well as God's Grace. But if you have any expectation, you may get the desired result but you will not get God's Grace. God does not care whether you are doing a big work or a small work. He is only concerned with your intention of doing the work. He grants the result accordingly. Describing as to who Jiva is and who God is, Swami Vivekananda said: "Seflshness implies Jiva and Selflessness implies God." Your work should reduce your body consciousness. Without reducing body consciousness, you cannot attain Self Knowledge.

Attachment is the cause of bondage

What is the cause of your bondage? You are bound not by your work but by your attachment. When you are devoid of attachment, you do not require any spiritual practices; also the mind cannot move anywhere even when asked to move. In the Bhagavad Gita, Lord Krishna said, "Your mind keeps wandering daily. Watch out where the mind goes and withdraw the same and engage it in contemplation of God. You will attain the mindless state when you stop contemplating upon sensory objects and start contemplating upon the Divine. Without any grumbling, you have to withdraw your mind as and when it gets extroverted." Krishna mentions here the medicine for the disease. But what is the reason for extroversion of mind? It is because of ATTACHMENT.

IT IS ATTACHMENT THAT BRINGS US SIN.

IT IS ATTACHMENT THAT BRINGS US DEATH.

IT IS ATTACHMENT THAT BRINGS US DISEASE.

If someone very loving to you is inflicted with a disease, even you become a patient. If they are inflicted with anxiety, even you become anxious. What is this? If someone very dear to you dies, even you would like to die? All the bondage exists here (due to attachment).

All have attachments and aversions. While working for a person whom you like, the pace of the task is slow as you are happy to do it. But when you do some work for a person whom you do not like then work is done at a great speed as you are not happy doing it. You feel it is a burden. To be free from this world, control your reactions and excel in any work that you do. You need not think or do something big like

Mahatma Gandhi. But you can evolve yourself by having no attachment and aversion for the task that you do. This applies to all the daily chores as well.

Bhagavan Ramana said: “Attachment itself is the greatest sin.”

Possess detached attachment

The scriptures say: 'Work is Worship.' But Swami Vivekananda said: 'Work without attachment is Worship.' The serpent whose pangs have been removed cannot harm anyone. Similarly detached action does not bind you.



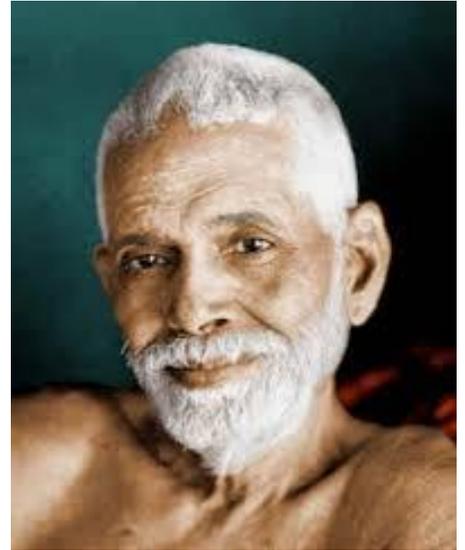
You may love your children but love them selflessly ie possess detached attachment. You

are bound only by attachment but not by detached attachment. The mind gets introverted only by detached attachment. Your children will get ruined if you possess attachment for them. You must take care of them to the extent of their basic amenities. You sow the seed into the earth, water the same and build a fence around it so that the calves may not eat it away. What else can you do other than this? It has to grow on its own and give the fruits. The children get educated and settle down in jobs as per their body's destiny. They cannot get success merely on the basis of your encouragement. As your body has a destiny, even their body is driven by a destiny.

Karma Yoga as propagated by Bhagavan Sri Ramana

When Bhagavan Ramana was asked: "What is karma yoga?", He replied: "Action without doer-ship implies Karma yoga."

In the Essence of Spiritual Instruction (Upadesha Saram), Bhagavan said: "By the law/will of the Creator, the fruits of actions are realized. How is action then supreme? It is not. It is inert. The results of actions are impermanent and pass off. Yet, their seeds form an ocean of Karma which becomes a barrier in the progress of a seeker. Work which is performed as an offering to the Almighty and done without any expectation of the fruits, helps in purification of mind and thereby leads one to Liberation or Realization."



The Agnihotra Karma as propagated by the Bhagavad Gita



The mind is not annihilated due to karma (actions). The mind is annihilated only due to Agnihotra karma. Until and unless you get the normal state, the Self is not revealed as it is. Agnihotra karma implies that the mind and the mind related tendencies should get burnt due to that action. The wavering of the thinking faculty should get reduced. The thinking faculty should get purified. Vyavasayaatmaka buddhi implies pure and steady thinking faculty. It refers to do or die policy. The mind should

attempt to die. The actions performed to annihilate the mind are called as agnihotra karma. Only they can transcend the nature whose mind has attained death. The physical body gets burnt by the funeral pyre whereas the mind gets burnt by the Agnihotra karma. The Agnihotra karma introverts the mind and purifies it and thereby annihilates it. Only then the Truth is revealed to you.

Whatever you do for the annihilation of the mind is referred to as Agnihotra karma. Swim like a fish against the mental current. If the mind obstructs the performance of a good deed, then you should swim against the mind. If you swim against the mental current, the mind reaches its source. Then there is no more re-birth and no more sorrow. All the tendencies that bring about your rebirth get annihilated due to Agnihotra karma.

Agnihotra karma is simple and easy when compared to penance

There is a difference between Agnihotra karma and penance (tapas). When done for a short duration, it is called as meditation and when done for days together, it is called as penance. Penance is 100% internal. When selfless work is performed without any desire, it then becomes Agnihotra karma. Agnihotra karma is much simple and easy when compared to penance. When the mind dies, we attain no mind state and normal state. Agnihotra karma requires external support. Penance done for a long duration also brings you the no mind state.

Do the work willingly

The secret as narrated by Lord is that when you have to perform any work, it is inevitable that you have to do the same. Therefore do it willingly rather than doing it unwillingly. There may be some old people in your house. While giving them coffee, give it willingly rather than unwillingly. You cannot escape from the task of giving them coffee. Therefore offer them the coffee with Love. Don't grieve for the dead and regarding those who are alive don't lament as to why they are still alive. By doing so, your mind will be thickened. Firstly your mind should be torn in order to attain Jnana. As the cloth is torn even if the mind is torn, there is a chance of getting Jnana (Self Knowledge).

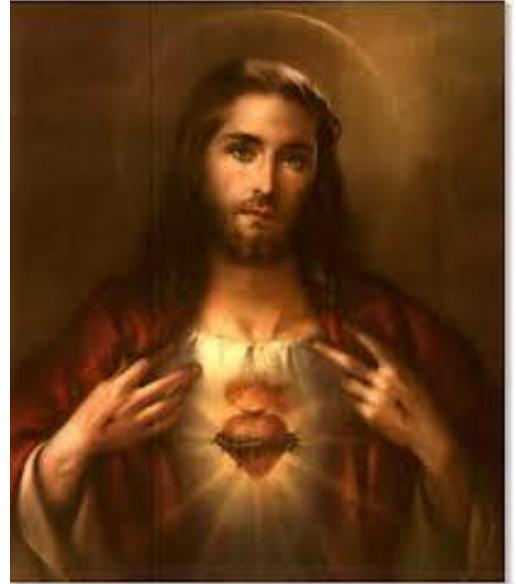
Do not work for the sake of name and honour
but work for the sake of God's Grace

You are always habituated to using this 'i'. You even claim the work done by others as done by yourself. God exists but never declares 'I exist'. He works but never claims that He is working. Leave about declaration, He does not even think in that manner (that He exists or is working). If even you behave in such a manner, you become God ie will attain Liberation. You will be worshipping God through your work if you learn to work like God. Currently you only learnt to adore God by lightening lamp or decorating with flowers. You have not yet learnt to adore God with work. God is asking us not to brood over it but is asking us to learn at least now to adore Him through work.



Once, Sri Nannagaru asked one of the devotees: "I heard that you have done so and so good work. Is it you only who has done the same?" The devotee replied: "No, Nannagaru. It is not me. Someone gave you wrong information." Sri Nannagaru said: "I am very sure that it is you who has done that good work. Why do you want to conceal your name?" The devotee replied: "Nannagaru, do I need any position or job? Do I get any extra purity on revealing my name?" Sri Nannagaru replied: "You are right. You will get purity only on doing the selfless work but not by revealing your name."

Jesus said: “The charity done by the right hand should not be known even to the left hand. It should be so secretive.”



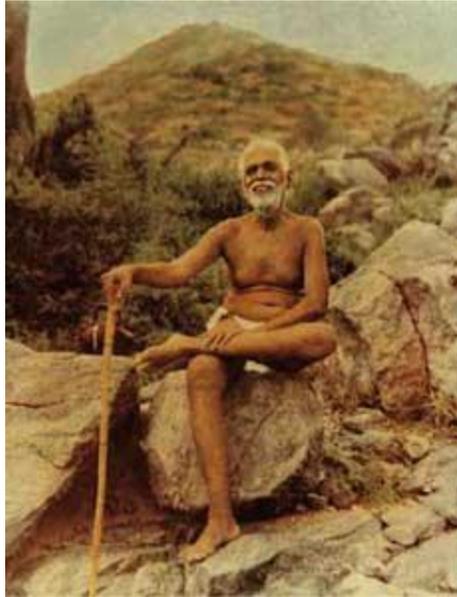
If you apply tilak (spot) on the forehead, it is equivalent to applying it to its reflection in the mirror. On the contrary, if you apply tilak to the reflection, it is not equivalent to applying it on the original. Similarly when we do some charitable work to win the appreciation of the world, they are futile. The disinterested act which gets the praise from God is the best among all the charitable work.

A Few Instances of Karma Yogis

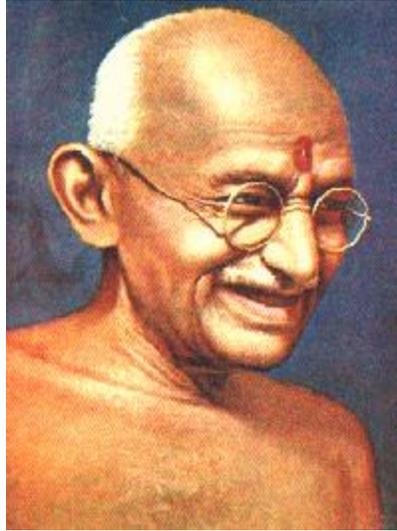


Lord Krishna himself was a great Karma Yogi. He never differentiated as to whether a particular work was significant or petty. In spite of being the Lord of Lords, He removed the remnant plantain leaflets whenever required;

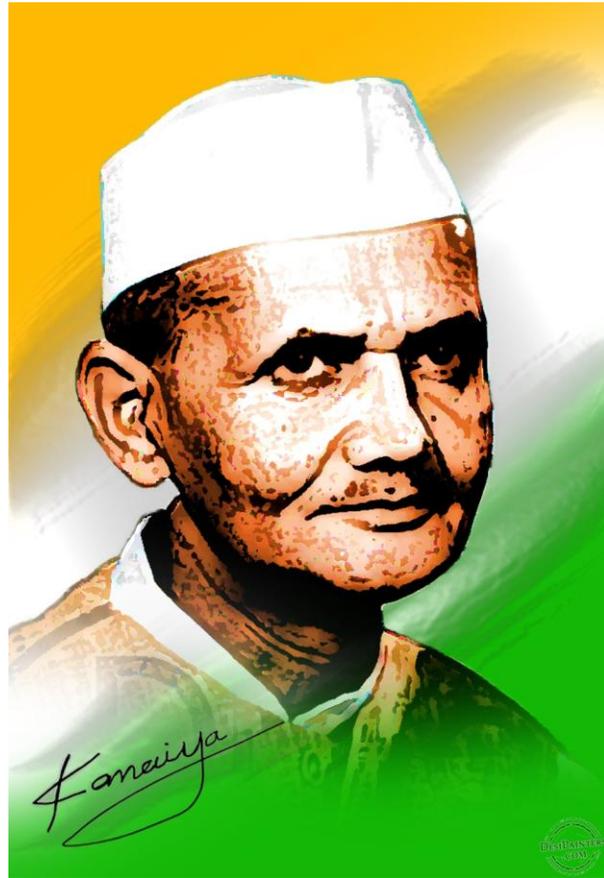
He acted as a charioteer to Arjuna (a very petty job from the perspective of a Kshatriya ie a high caste in the lineage of kings) in the war of Mahabharata. At the end of the day during the war, He even cleansed his horses and gave them their food. Therefore let big people be concerned about the great tasks. As we are small people, let's do the small tasks devotedly. Even if it is a very petty job, it purifies us when done without any expectation. Lord Krishna attained the Brahma Karma Samadhi. He remained in the state of Samadhi even while performing action. Lord Krishna remained in the state of Samadhi even while fighting in the battlefield. It is the Sahaja Samadhi (the natural state).



Once a devotee asked Bhagavan as to what is meant by selfless work. Bhagavan did not reply him back but went up the Holy Hill Arunachala. Even the devotee followed Him. Bhagavan took a thorny bush and started removing the thorns. It took him 3-4 hours of strenuous work to convert the thorny bush into a nice walking stick. Suddenly a passerby shepherd saw the stick in Bhagavan's hands and requested Him to give the same. Bhagavan gave away the stick without a second thought. The devotee thus got the answer as to what is meant by selfless work.



Only he who gives up kaama ie desire knows what is nishkama ie desire less state. Mahatma Gandhiji is the symbol of desire less and selfless work. He declared: "My word is my message. My Life is my message." Though he worked for the freedom of the nation throughout his life, he did not even participate in the first Independence Day celebrations. When Gandhiji was shot dead, he did not scream out Swaraj, Swaraj rather he said: 'Hey Ram, Hey Ram'. It was possible only due to his selfless work and devotion. Gandhiji neither desired for himself nor for his children any of the ministerial positions.



Lal Bahadur Shastri was a great karma yogi. He was so honest that he resigned as the Railway minister taking up the responsibility of a train accident. Once, Nehru wanted Shastriji to accompany him on a foreign tour. But Shastriji did not even possess a coat to wear. It was Nehru who got a coat stitched for him. Shastriji liked the potatoes' curry. In spite of being the Prime minister of India, he would daily look into

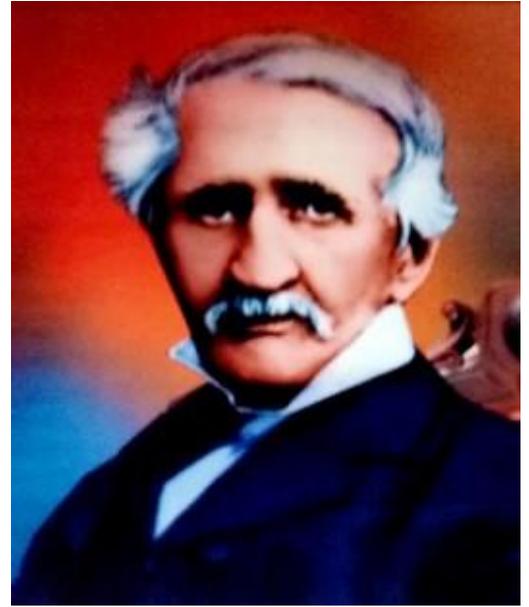
the newspaper for the price of potatoes. If he felt the potatoes were too expensive, he would instruct that the potatoes' curry should not be made. Even if it was prepared, he would refuse to eat the same. He worked as a Minister in several ministries for almost 20 years. Still there was no money to arrange for his funeral when he expired. The cost involved in the conduct of his funeral rites was sponsored by the Government of India. Also the Indian Government granted pension to his spouse as she had no other means of livelihood. Gandhiji did not accept any ministerial post and thereby became a Karma yogi but Shastriji became a karma yogi inspite of handling various ministerial positions.



Palki wala was a great lawyer. He was so intelligent that he had the power to change the destinies of his clients through his arguments. He earned a lot of money and spent the same for the benefit of society. However he was bed ridden in his last days. All his friends and relatives who came to see him used to say: "You are very intelligent and a rich man. You have done a lot of charity." Palki wala used to reply back: "Currently I am trying to unite with God. I am not concerned either with my education or with my riches or with my charities. What I currently need is the name

and form of God. You are trying to remind me of that which I want to forget and thereby causing me a great harm." Holding their hands he used to request them: "Don't remind me of unnecessary things and drag me into bondage." Palki wala implied: When I am trying to unite with God, why do you remind me of unnecessary things? Will my money protect me? Will my education protect me? It is only God who can protect me. People think that the very purpose of education is for feeding the stomach or for earning the riches. It is the natural tendency of the world. Education is not solely for feeding the stomach. It is true education which not only earns your livelihood but also purifies you. True education should purify you and increase your concentration. Palki wala earned money, transcended the same as well as sacrificed it. He is Palki wala.

Some people perform their work devotedly if it is personal work and neglect the work if it is related to others. It should not be so. You should do the work pertaining to the society as you do your personal work.



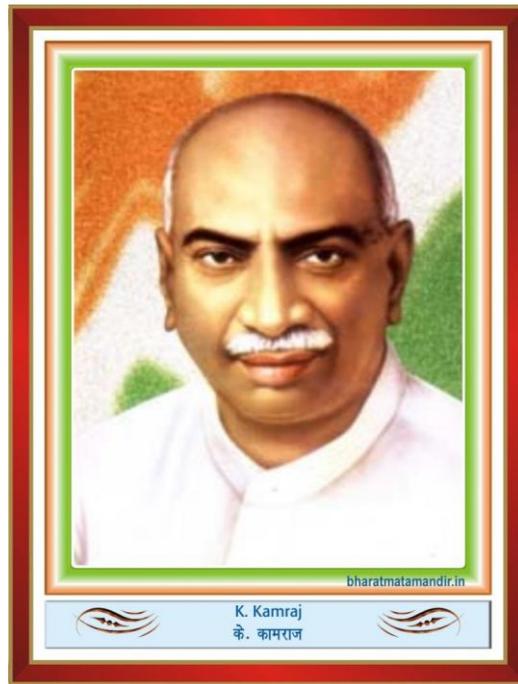
Sir Cotton has worked thus. He worked very hard in constructing the dam in Dowaleswaram. He used lime stone as cement was not available in those days. Once, Sir Cotton became sick. He handed over the task to a capable person and left to Switzerland on a vacation. But he got worried whether that particular person would perform his duty correctly or not. Hence he cancelled his leave and returned back to Dowaleswaram in India. Hence even today Sir Cotton is worshipped as Cotton Maharishi in the coastal Andhra region.



Mother Theresa made her life fruitful by rendering unending service to people. She was honored with Noble prize. When she was asked whether she had any memorable event in her life, she narrated the following incident: Once while walking over the road, I saw a 90 year old woman thrown into a dustbin. She was in such

a state that she could not even move her limbs. Then I took her in a rickshaw to our ashram, ensured that she took her bath, changed her clothes and gave her some food to eat. Then I asked her: "Who has done this to you? (thrown into dustbin)". She replied: "My son has done this." Then I asked her: "Are you angry with your son?" She replied: "Yes. I am not even afraid of my death but my mind is burning in the fire of anger (towards her son)." Then Mother Theresa said: "Even if you live for a while in this ashram, your death is inevitable. The death of the body is not relevant. What is more important is the state of your mind and the peace that you possess at the time of death. Therefore rather than possessing anger in your final moments, it is better to have a peaceful death. I don't want you to die in such a state of anger. All these are but facts of life. It

is true that your son caused you a great harm. But if you hate him you will incur a greater harm/loss than that caused by your son. If you die with anger, you will be distanced from your very nature (ie Self). Therefore if you forgive your son and die peacefully you will attain a greater state. I have served you a little. If you have gratitude for me, if you have reverence for me, forgive your son at least for my sake." Then the old woman took a deep breath for a while and uttered with a great sigh: "I forgive my son." Then she died within few moments. Thus Mother Theresa changed the lives of several people like the above woman through her selfless service.



Kamraj was the president of Indian National Congress. He was the master mind in making Lal Bahadur Shastri as well as Indira Gandhi as the Prime Minister of India. He even became the Chief Minister of Tamil Nadu. There was a slogan: "The rule of Kamraj resembles the rule of Lord Rama." Kamraj was not much educated. When he was asked how he could manage inspite of not being educated, he replied:"It is due to Common sense." Kamraj was a bachelor. When he expired, there was merely a balance of Rs 700 in his bank account. Hence the Government of India sponsored for his funeral rites.



Warren Buffet is a multimillionaire who donates 70% of his earnings in charity. He does not make direct donations to people but makes the donations through institutions involved in social welfare. Thus he ensures that his name is not revealed in all his donations. Warren Buffet is always calm and has no exhibition; His sight is executive class and life is economic class. He lives in a very simple house which consists of 4 bedrooms. He uses a car worth 4 lakhs. Whenever He travels by the flight, he travels by the economic class.

Short Quotes on Karma Yoga

In the Bhagavad Gita, Arjuna asked Krishna: "Who is the most intelligent one? Krishna replied: "He is intelligent who sees action in inaction and inaction in action."

Lord Krishna said: "You have devotion for GOD but not devotion for your Duty?"

The Lord states: "Practice virtue; don't depend upon others for your livelihood and also help others in becoming self-dependent. Remember Me in the leisure time; lead your life according to my liking and thereby get liberated."

Work so that you earn sufficient enough for your livelihood. Utilize your time selflessly for the sake of society to a certain extent. If you utilize the God given opportunities for the sake of society, your level of consciousness will increase. In the leisure/leftover time, remember God.

If you expect honour in return for any good work done, you may be honoured, you may earn merit but not Self-Knowledge. If you work for the sake of work without any expectation, then you will attain Self-Knowledge.

Where will you run away abandoning your work? By doing so, you will only gain laziness and not Self Knowledge. The Lord said: "I have nothing to earn or attain in this creation by doing work. Still I am working."The people would think that if Krishna Himself is not working, why should we work? Therefore the Lord declared that He is working. The work should give up man but man should not give up work.

You are working and you get some result out of it. You will not get more if you desire and you will not get less if you don't desire. What has to come will certainly come. Your thinking faculty will not be purified if you have expectation of result. Do your work with a steady mind (equanimity) and ensure that you will not be touched by its result. Ability to work in such a manner is a skill (koushalam). If you work in such a manner, your thinking faculty will be purified.

The only reason for your downfall is that you lack responsibility. You work when your boss is beside you else you will stop working. Your work is dependent upon somebody (boss) watching or not watching you. Why should you bother about that somebody? The one who is truly watching is within you. He is the indwelling God. He is not outside us. If you get any thought, he can see it entirely. He is God. He exists in all the periods of time (ie past, present and future), in all the states of mind (ie waking, dream and sleep) and in all the places.

Do the work in hand boldly and with confidence. Don't get worried that someone is criticizing the same. It represents timidity. You should not leave courage and tolerance. If you are courageous, tolerant and peaceful, you can be blissful even in the society.

We only deserve to work but the result of it is not in our hands. We should offer all our actions to God. Work to attain the Grace of God and thereby attain His Grace. As it is very easy to purchase the things in the market when we possess money, it is equally easy to get liberated when we possess the Grace of God. Your thought, word and deed should help you in attaining the Grace of God.

Keep doing the work allocated to you by God. Don't consider all the work done for the purpose of your livelihood as selfless work. Don't depend upon others for the sake of your livelihood. You will become a slave if you depend upon others for the sake of your livelihood. While working for your livelihood, don't consider that you are reforming the nation or performing the selfless work. If you work silently resembling the work of God without any showoff, ego and selfishness, only then it can be called as selfless work.

In the Gita, the Lord said: "Everyone works as per their liking. But if you work as per my liking, you will attain Liberation."

You don't get fear out of your work. It is only when you think that the work will not be fulfilled, that you get fear. Even in such a situation if you remain fearless, God's Grace will shower upon you. Whatever you fear about, God converts the same into a favourable situation. But we can't say when He will interfere and give a turning point to your life.

Gandhiji has named Bhagavad Gita as anaasakti (disinterested) yoga. If you live without any expectation, if you don't possess any expectation towards the fruit of your action, you will attain the fearless state.

As the leaves get ripened, they begin to fall. Even so when your actions get expended, your thoughts get dissolved.

The person who works without any expectation gets the same result as the one who follows the path of meditation or devotion.

Some people work for hours together, but they never look tired. They remain tranquil and undisturbed. As we are unable to attain steadfast Consciousness pertaining to God, we are getting tired. We get tired only when we get the thought of 'I am doing the work.'

Don't think that a vagabond who roams aimlessly without doing anything has dispassion. He is lazy, that's all. The one who has dispassion does any job effectively. More work gets done through him for the sake of society.

When a service is done to others, the benefactor gains only by 10% whereas the bestower of service gains by 90%.The reason being the bestower of service becomes purified through his service. If this is known, none will refrain from doing the disinterested service.

A person who accepts bribe and considers himself to be one among the majority is much better than a person who does not accept any bribe but develops the ego that he is an honest man. Similarly one should be very alert in practicing karma yoga (yoga of disinterested action). If they develop egoism of having done a good deed, it will do them more harm than good.

If you utilize all your noble qualities as bestowed by God for the sake of society, God will grant you a noble birth the next time. Expect nothing from the society. If you expect, you will be caught and bound.

It is better to live like a serpent in a dark cave rather than living like a person who fulfills his own selfish motives neglecting other's welfare. You are tranquil and pure when you perform the holy bath (abhisheka) to Lord Shiva in temple. Remain equally tranquil and peaceful even in the discharge of your duties. Do not do any work with reluctance, fretting and fuming. Do it with full inclination. Do it as yoga.

True dispassion is never displayed outwardly. It is also a wealth. It is only due to lack of dispassion that we do not listen to the words of God. Dispassion is developed by being desire less towards the fruit of action.

When you think that you have to perform a profound work, you require patience, endurance, efficiency and faith. For the one who gives up the fruits of action, the seeds of karma are destroyed. When you stop thinking of the fruits of your actions, the tendencies do not get strengthened.

What has ritualistic sacrifices got to do with a person who has no body consciousness? Yagna in a true sense implies working selflessly. The sole purpose of Yagna is annihilation of body consciousness.

Good deeds by themselves do not bring you liberation. They only increase your yearning for Self realization.

After experiencing the happiness arising out of performing good deeds, you desire to experience the same happiness again and again. This desire gets converted into a tendency which becomes the root cause for rebirth. This is the danger involved in performing good deeds. Therefore good deeds need to be performed without expectation of result and without doer-ship.

We should work without thinking of the result of the action. When we do a work as an offering to Lord and place the result at His feet, He expands the result limitlessly and gives it back to us. Only in desire less action, an individual gains weight. The one who works with a longing for its fruit is light weighted and is so hollow that he is blown away. He cannot descend into the heart.

A Song on Sri Nannagaru

Being born in the village of Jinnuru,
Named as Venkata Laxmi Narasimha Raju,
Presently possessing the title of Sri Nannagaru,
You thus became renowned,
Oh! The descendant of Sri Ramana!

To abide by the order of Thy Father,
You travelled to each and every village
Preaching Self Knowledge, and thereby took
the oath of destroying the body consciousness.

When the teachings of Sri Ramana beautifully
and Sweetly flow like the water in a river;

When the Grace of Sri Ramana thus overflows,
The layers of delusion get destroyed;
Thus did Sri Nanna proclaim.

All the ego based thoughts become our
bondage,
Our likes and dislikes increase the mind,
Therefore Contemplating upon Sri Ramana
and thus forgetting the thoughts,
Surrender your Hearts unto Thee;
Thus did Sri Nanna proclaim.



You work but understand the methodology to work. When work is done without any doer-ship, it is equivalent to not being done ie it cannot bind you. The Brahman within does not think: ' I do, I enjoy'. It is only you who think: 'I do, I enjoy.' If you stop thinking thus, you will become Brahman.

-Sadguru Sri Nannagaru