

Abstracts from **The Bhagavad Gita**



Compiled from the speeches of
Sadguru Sri Nannagaru



Some people try to compare Bhagavad Gita with science. They are not aware that by doing so, they are insulting God. Science is something related to your intellect. It may seem to be true momentarily. But it is transient as it is subject to change in the course of time. Whatever is prescribed by your intellect is not true. Whatever has been prescribed by God within your Heart is only true.

- Sadguru Sri Nannagaru

An Introduction to Bhagavad Gita

Bhagavad Gita is a perfect, harmonious and instructive (authoritative) book. Several aspects of life like how should we lead our life, how should we behave, what is meant by karma, etc., have been explained in detail from various perspectives in the Gita. Several practices and methods have been prescribed by the Lord in the Gita to attain the experience of the formless, faultless, the birth less as well as deathless Brahman residing within our Heart. Many great seers like Adi Shankara, Gandhiji, Tilak etc wrote commentary on Bhagavad Gita and thereby spread its message. If we study, understand and practice Gita, we will attain Self Knowledge. Such is the glory of Gita. As the frog in a well doesn't know about the ocean, even we cannot understand the wide-hearted people. Then how can we understand God? Our mind and senses

cannot catch Him. We don't possess the required concentration and purity. Krishna cannot be understood until and unless one rises to the level of Krishna. With block-headedness and little mindedness, if we state that we are unable to understand Gita and whatever has been told in Gita is false, it symbolizes our foolishness. Krishna has not preached Gita emotionally or to momentarily attract us towards Him. He did not preach with any expectation. His only intention was that all of us should attain Self Knowledge. The verses in the Gita were preached 5000 years back. Though centuries have passed by, it is as much relevant today as it used to be 5000 years back. It will be equally relevant in the coming future also. Such is the glory of Gita. If a single word comes out from the mouth of Supreme Lord, it lasts for crores of years and becomes practical. If we understand Gita, we attain

concentration of mind and also become aware as to how to lead our life. Everything has been told in Gita. There is nothing left out that has not been told in Gita. Every small thing has been compiled, harmonized and preached in 18 chapters so that it becomes understandable to our intellect. Sri Krishna tries to pull us back into the path of righteousness whenever we go astray. Hence He became an incarnation. We possess neither patriotism nor devotion nor reverence for work nor responsibility. In order to divert us into the right direction from the wrong direction, Krishna made Arjuna as an instrument to preach Gita to the entire mankind. Until and unless we understand the glory of Krishna recognizing Him to be the Supreme Lord who drives the entire Jivas, we cannot attain reverence for His words and thereby understand the same. Some people question thus: "We get

anxious when we need to catch the train at 5 in the morning then how could Krishna preach Gita in the battlefield? Tension may exist for Jiva but what tension can exist for God? Is there anything impossible for God?

Lord Krishna represented God when He preached Bhagavad Gita to Arjuna in the battlefield. Therefore it is called as Bhagavad Gita (The celestial song of God). Vyasa wrote it in the form of verses. However the one who preached it, the one who listened to it and the one who wrote it is Lord Krishna only. There is nothing apart from Him. If we think that there is anything apart from Him, we will be increasing our ego.

The Lord has taught us the Gita in an easy and understandable language. The Lord has declared us to be Immortal when we always

considered ourselves to be mortal. The essence of the Vedas is the Gita. We may find some irrelevant things in the Vedas. But God has made a garland of all the relevant things in the form of Gita. The Lord said: "Oh! Arjuna, don't wait for someone to come and help you. Convert your mind and senses into your friends and relatives. If your mind and senses are within your control, even if the entire people in the world turn out to be your enemies, none can harm you. If your mind and senses are not within your control, even if the entire people in the world are favourable, they cannot help you. Don't make your mind as your enemy. Make it as your friend. The Lord said: "As you are served by your true friends, even your mind and senses should serve you similarly." Once you experience the Bliss within your Heart, it becomes its own witness. There is no other joy or peace greater than this

either in this world or in the other worlds. God has narrated this scripture called Bhagavad Gita only to awaken you into such bliss, such a joy and such a glory of Self Knowledge even when the body is very much alive.

Bhagavad Gita is also referred to as Mother Gita. It is only Gita which got the title of 'Mother'. Bad children may exist but a bad Mother cannot exist. Even if the Mother is killed by her son, she would only desire his welfare. This place exists only for a Mother. People possess different types of qualities. However Mother Gita loves them all alike. How much ever a person may be wicked, Mother Gita loves him. Such is the greatness of Gita. Harmonizing so many types of people with different qualities, possessing equanimity towards everyone, preaching everyone according to their level, the only book which wants to bestow Self Knowledge

on everyone is Bhagavad Gita. There is a slogan in our tradition- Gita, Ganga, Gayatri, Govinda. It implies: If you read and understand Gita, it is equivalent to reading all the books in the world. If you take bath in Ganges, it is equivalent to taking bath in all the rivers of the world. If you chant the name of Gayatri, you will get the result of chanting all the mantras in the world. If you salute Govinda, it is equivalent to saluting all the gods in the world. In the verses of Bhaja Govindam while asking us to contemplate upon Govinda, Adi Shankara said: "Meditate upon the form of Govinda; study the Bhagavad Gita, read the Vishnu Sahasranama, then you will be liberated. If you read at least a little of Gita, if you understand even a single verse in the Gita, you will get liberated."

Lord Krishna has explained step by step in an orderly manner as to how to attain prosperity

and progress gradually. He covered the various facets of life right from handling the various hardships in the day to day life till the attaining of Self Knowledge. The rishis first experienced Reality and then preached. But here Krishna is Supreme Lord Himself. Everyone is the same for the Lord. All the Jivas are but His children. Therefore He has mentioned the words which are beneficial to all. He said: "What has to be followed and what has to be given up, decide the same on the basis of scriptures." Both the dos and don'ts have been mentioned in the Gita.

Why did Gita attain such greatness? It is only because out of great Love towards all the Jivas (souls), God has systematically prescribed several methods and practices regarding how to worship God, how to contemplate upon Him, how to destroy the mind and thereby attain the great illumination ie Self Realization. As you are

treasuring the gold and other valuables at home, treasure the words and their essence as narrated by God in the Gita within your Heart. If you have love and reverence for Gita, you will be bestowed with its Heart.

Bhagavad Gita is the essence of Vedas and Upanishads. Lord Krishna converted Upanishads into a cow and extracted milk of Bhagavad Gita from it and gave it to Arjuna. It was consumed by Arjuna initially and later by several great people. The milk is still there and even we can consume the same. We should have the tolerance to consume it and the power to digest it.

In this world, we celebrate the birthdays of people but not that of books. This fame belongs to Gita alone. Though this is a small book, it has a great reputation. Even

Bhagavad Gita is a Veda. The Gita consists of the words uttered by God Himself. Who amongst us has the capability to speak about God? We will not understand Him if He doesn't speak about Himself. Therefore out of Love for us, the Lord spoke about Himself, killing his self-respect. Why? It is because until and unless we don't understand His greatness, we cannot Love Him and respect him; further loveless hearts are like godless temples. As man requires food to sustain his body, even the words in Gita are equally important for man's reformation.

If we like God, if we possess Love and devotion for Him, we will possess love and devotion for His words too. If we don't possess Love for God, we will not get reverence for His words also. Supreme Self took a name and form and preached the Gita. Hence it is called as Bhagavad Gita. We cannot understand Gita by

merely reading it. Until and unless one possesses good heartedness, good intellect (buddhi) and good behaviour, Gita will not lend its Heart.

Both Arjuna and Dritharashtra heard the Gita at the same time, but Dritharashtra could not understand it because he was after enjoyments and his mind was not pure whereas Arjuna followed it very clearly because he was of pure mind, disciplined, white, chaste, perfect and above all he possessed the most rare quality that is being non envious and only because of this good, great, noble and one quality Lord Krishna opened his mind and heart to him. Jealousy will weaken us. By hard work and by sacrifice alone the Gita can be understood. Gita is Dictation. Gita is Supreme-Court full-bench judgment.

Piling up all the valuable diamonds in the world at one place constitutes Bhagavad Gita. The good contained in Bhagavad Gita is equivalent to goodness constituted by compiling the hearts of all the good people in one single place. Gita may contain that which doesn't exist in the world, but that which doesn't exist in the Gita cannot be found in the world. If you read 18 chapters of the Gita, you might gain merit (punya) but if you try to understand and practice the same, you will get Jnana (Self Knowledge).

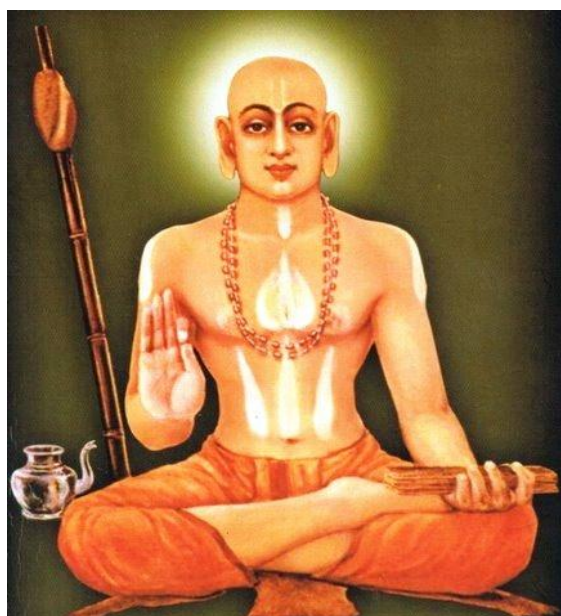
If you are unable to read Bhagavad Gita, at least place it on your table and adore it daily. It is only Gita which leads you from the ignorance towards the Light of Knowledge and bestows you with the permanent Bliss.

The Great Seers on 'Bhagavad Gita'

Sri Sant Jnaneshwar said: "The whole world can be converted into gold or all the salt water in the ocean can be transformed into fresh water but one cannot understand the depth of Gita."

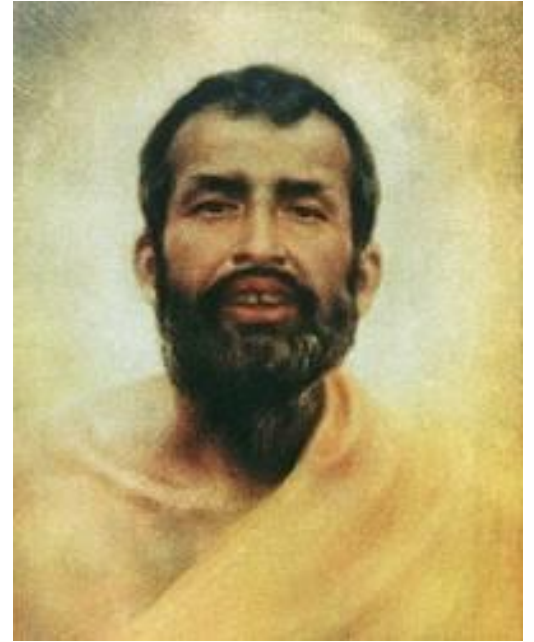


Sant Jnaneshwar



Sri Madhvacharya said: "It was initially Bharata only, but since it contained Bhagavad Gita, it became Mahabharata."

Sri Ramakrishna Paramahansa said: “One who cannot become a tyagi cannot understand the Gita”.

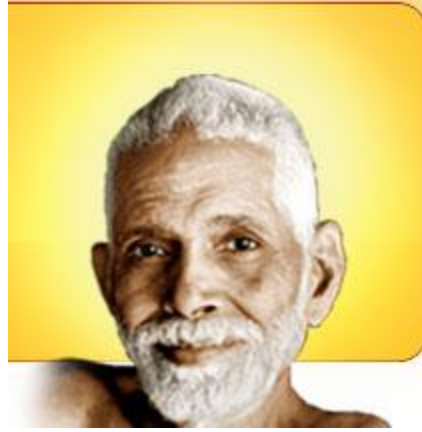


Sri Malayala Swami Said: “Gita comes into the hands of those whose fate is good.”

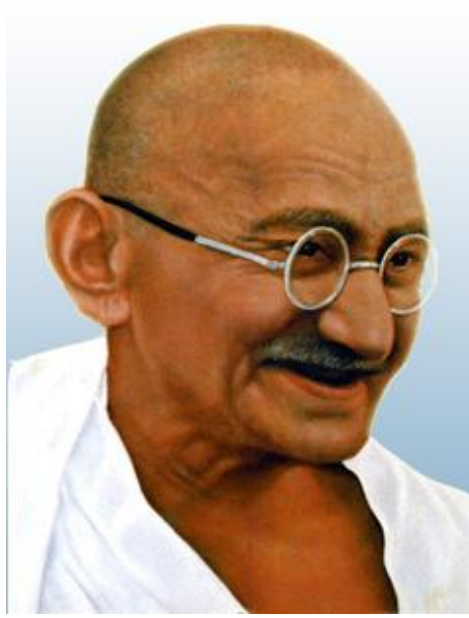
The Favourite verses of Great Seers

Once a devotee asked Bhagavan Ramana: "Which is your most favourite verse in Gita?" Bhagavan Ramana replied : " I like all the verses in the Gita." Then the devotee replied: "I work hard throughout the day to earn my living and hence I don't have the time to read all the 18 chapters of the Gita on a daily basis. If Bhagavan can give me a verse in the Gita, I will follow it judiciously." Bhagavan felt the devotee to be very stubborn and hence mentioned the following verse:

Ahamaatmaa gudaakesha sarva
bhootaashaya sthitah
Aham adishcha madhyamcha
bhootaanaam anta eva cha (10-20)



I reside as the Self within Heart of everyone. I am contained in all the Jivas. If I don't reside within the Heart, the body cannot take birth. I reside in everyone's Heart as Self, Consciousness and Inner Light. There is none in whose Heart I don't reside. I not only reside in all but also reside equally in the heart of everyone. I am the beginning, middle and the end of all the Jivas. As the waves originate from the sea, sustain in the sea and merge back into the sea, all the Jivas are created, sustained and destroyed within Me only. People with body consciousness cannot understand this verse even if they crash their head against a wall.



Mahatma Gandhi said: “Bhagavad Gita has filled up the void created by the loss of my Mother.”

dhyayato visayanpumsaha sangastesu upajayate
sangatsaan jayate kamah, kamatkrodhobhijayate
krodhadbhavati sammohah
sammohat smritivibramaha
smritibhramsad buddhinaso,
buddhinasat pranasyati (2-62,2-63)

While contemplating upon the objects of the senses, a person develops attachment for them. Attachment is bondage. You ought to be in bondage if you possess attachment for the sense objects. You are binding your legs with chains using your own hands as long as you keep contemplating upon sense objects. From such attachment lust develops. Lust doesn't imply merely the man-woman relationship. Even man-woman relationship is a tendency. Lust implies desire. While contemplating upon the objects of the senses, a person develops attachment for them, and from such attachment desire develops, and from desire anger arises. From anger, complete delusion arises, and from delusion develops the loss of memory. When memory is lost, intelligence is lost, and when intelligence is lost one gets ruined completely.



Once a devotee of Sai Baba was mumbling the following verse in the Gita:

Tadviddhi pranipatena
pariprashnena sevaya
Upadekshyanti tey Jnanam
Jnaninastattvadarshinaha (4-34)

It implied: “Know that by full prostration, question and service, the sages who have realized the truth will instruct you in that knowledge.”

Baba said: "Why don't you chant the verse aloud rather than mumbling it within yourself?"

The devotee was a great scholar. He read out the verse and explained its meaning in detail: “He is a Jnani who experiences Self (tatva) as his very nature. Only a Jnani is eligible to be a Guru. Only when a Jnani or Guru preaches us the Self Knowledge, can we grasp or understand. Else is it possible for us to understand the same? Hence Know That (which is omnipresent and beyond birth and death ie., Self) by prostrating to the Guru wholeheartedly without any crookedness, by asking (the Guru) with great reverence (We should ask in such a

manner that even if the Guru is suffering from ill-health, he is ready to answer us being impressed by the methodology of our questioning) and by serving the Guru (The Guru must be honored; We should look after His needs).”

Having explained the essence of the verse, the devotee felt very proud of his scholarship. After understanding the essence of the above verse, Baba questioned back: "If Krishna Himself is a Great Jnani, a great Guru, the God of gods, the first among the gods, the Most Powerful one (Ati Balavan), then why does He suggest us to take the shelter of a Jnani to attain Self Knowledge?" When the devotee was unable to answer, Baba Himself replied: "A Self Realized soul is none other than Lord Vasudeva Himself. The Lord says: '*The Sage is myself.*' Therefore all



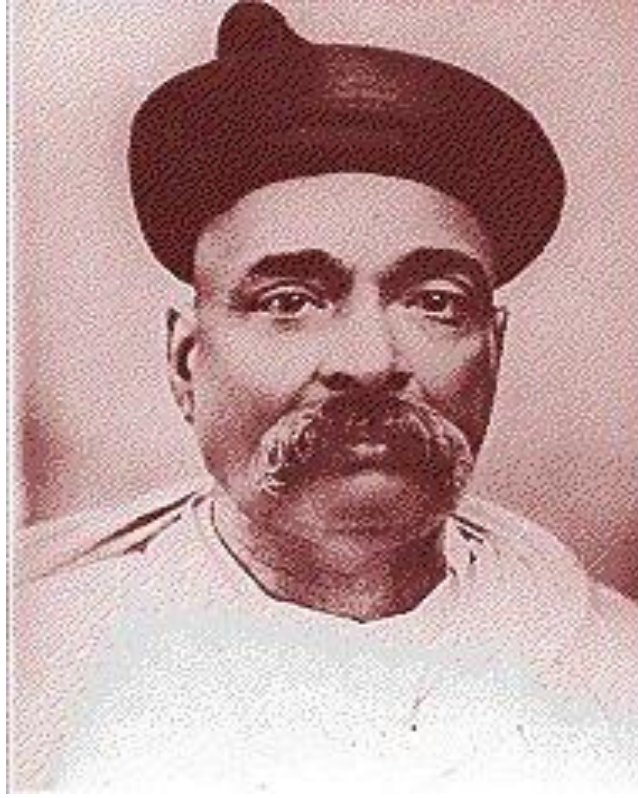
the prostrations made to a Jnani are conveyed to the Supreme Lord. Supreme God is the Self of Jnani. Since the Jnani is devoid of body consciousness, any prostrations made to a Jnani are conveyed to the Supreme God/Self."

The devotee was humbled with Baba's explanation. Baba implied that if you have lively faith in God or Guru, you will attain Self Realization even if you don't possess scholarship or money or power or authority.

Baba asked the devotee to read out the following verse also, which resembles the tail of the above verse:

Shraddhavaan labhate jnanam
tatparaha samyatendriyah
Jnanam labdhvaa paraam
saanthim acirena adhigacchathi (4-39)

It implies: "The man who is full of faith, who is devoted to It/Me (identifies himself with the God/Guru/Self), and who has subdued the senses, obtains (this) 'Knowledge' (Self Knowledge); and having obtained 'Knowledge, attains Liberation or Supreme Peace in that very moment."



Tilak said: “As Hanuman somersaulted from one end of the sea to the other end in order to reach Lanka, even I jumped over the chapters of the Gita, but was never able to understand its depth”.

Karmanyeva adhikaarastey Maa phaleshu
kadaachana

Maa karma phalahey turbhoor Maatey
sanghostva karmani (2-47)

The above verse is the favourite verse of Tilak. He has digested it in his blood. Day and night he chanted only this verse. Tilak said: As a bed is supported by four legs, even the entire Gita is imbibed in the following *four* points:

- a) You only have the right to work
- b) You don't have the right towards the result of the work.
- c) Don't become the cause for the result of your action, be it good or bad.
- d) As you are not responsible for the result of your action, don't adopt inaction.



Swami Vivekananda said: “There is nothing meaner than the timidity of Heart.”

Klaibyam ma smagamah paarthā naitat
tvayyupapadyate

Ksudram hrudayadaurbalyam tyaktvottishtha
param tapa (2-3)

It implies: “Oh! Arjuna, do not yield to unmanliness; this is not worthy of you. O chastiser of enemies, giving up this base weakness of Heart rise up.”



Sri Ramanuja said: “There is no state greater than that of Surrender. Surrender is the only refuge.”

Sarvadharmān parityajya
mām ekaṁ śaraṇam vraja
Ahaṁ tva sarva pāpēbhyo
mokṣa iśyāmi māśucha (18-66)

It implies: “Leave all the virtues as well as vices and surrender only to Me; then I will cleanse you from all your sins, flaws and faults and thereby bestow you with liberation.”

This is called as the final verse ie charama slokam. Sri Ramanujacharya used to become ecstatic on listening to this verse. He was unable to bear his ecstasy. His entire body was filled with happiness. His body experienced horripilation on listening to this.

The Essence of all the four yogas



Matkarmakrit Matparamo Matbhaktaha
sangavarjitaha

Nirvairaha sarvabhooteshu yah sa maameti
paandavah (11-55)

O Arjuna, one who engages in actions for My sake, considering Me as supreme goal engages in devotional service, who is free from attachment to fruits of action, who is devoid of enmity towards any living entity, such a person attains Me.

If you take bath at a particular place in the river Ganges, it is equivalent to taking bath in the entire river of Ganges. Similarly one who cannot read the entire Bhagavad Gita, it is enough if they read this single verse and contemplate upon it. Adi Shankara referred to this verse as the essence of the entire Gita because all the four yogas are included in it. Lord has included Karma, Bhakti, dhyana and Jnana yogas in it. Therefore Adi Shankara said: "If you contemplate upon this single verse, you will get the path towards God."

Matkarma krit: 'Work for My sake.' We should do such a work which would be admired by God. Doing the work as an offering to God implies that good deeds have to be performed selflessly. Whatever work you do selflessly is God's work only. You work with your hands and remember God with your mind. You will get the

clarity of mind only through selfless work. If you don't perform good deeds you will not even find the path towards the spiritual Heart. If you perform the acts as prescribed by God and refrain from doing the acts as forbidden by God, it is equivalent to doing God's work. Whatever you do, you should remember that God exists in the form of society. You should not possess independent intellect (buddhi) ie your thinking should not be based on ego sense. God has prescribed the dos and don'ts. You should not question as to why a particular act has been forbidden. God has mentioned it only in your welfare. But you are not concerned about your shreyas (welfare). You are concerned only about your preyas (that which you Love). We always like them who praise us and not the one who tell us Truth. Adi Shankara has said: 'If you do good deeds selflessly, it will

purify your mind ie your intellect (buddhi) will get purified. Once it is purified, you will become fit to attain Self Knowledge. You will not attain Self Knowledge by merely doing a good work. The secret here is if you perform the deeds not as per your liking (preyas) but as per God's liking (shreyas), He will bestow you with such intellect (buddhi) by which you can know Him.' Lord Krishna said: "You have come here to fight. It is in your body's destiny. If there is no destiny, you will not even get the body. If you work with a desire, your destiny is formed and when the destiny is formed, it is inevitable that you will get a body. As per your body's destiny, you have to fight. Whether you like it or not, the battle will be fought through your body. If you fight willingly, this destiny will not repeat again in the future births. Work is unavoidable. If you work unwillingly, you will be chased by

the same destiny even in future births. This is the secret of Bhagavad Gita." Hence ***Matkarmakrit refers to the Karma Yoga.***

Mat paramaha: 'Make Me only as your goal.'

The Lord implied: 'Whatever may be your work, whatever may be your nature, always keep Me as your goal. You have to attain Me only in your life. Therefore make effort to reach Me.'

Mat bhaktaha: Become My devotee. By being My devotee, you will get purity of thought. By getting purity of thought you will attain purity of mind. You will attain Liberation only through the gate of 'Purity of mind' but not through any other gate. Once we start loving God, we will lose all the unnecessary thoughts and the body

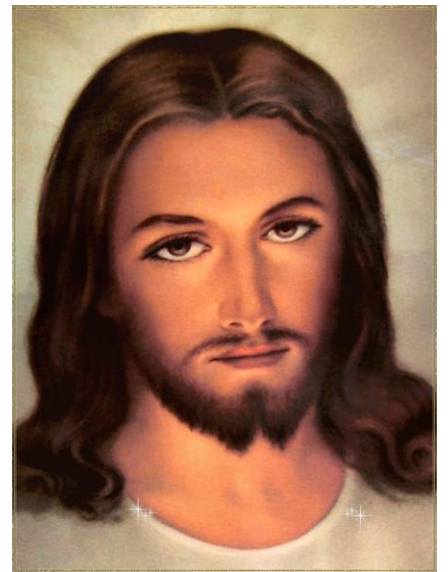
consciousness gets reduced. The Lord said: "Whether the circumstances are favourable or not, you should not lose your faith in Me. Be my devotee. Possess love, devotion and faith in Me. You must chant my name and meditate upon My form. I assure you that if you perform good deeds, there is no distressing state." It does not matter even if you lose your breath but do not lose your faith in God. Though Vibhishana was a demon, he abandoned his brother for the sake of virtue. He left everything for the sake of Rama ie for the sake of God and took His shelter. This is the sign of a devotee. It is complete surrender. It is enough if you have the living faith in the existence of God. Your mind will become conditioned and you will get reformed.

Hence ***Mat bhakataha refers to the path of devotion.***

Sangavarjitaha:

This is Jnana Yoga. You should not possess any passion towards any object in the world or towards your body. Whatever thought comes to you arises out of the thought 'I am the body' ie ego. All the thoughts are based upon this single thought of 'I am the body'. As long as this ego (the thought of I am the body) exists, the other thoughts keep arising and cannot be avoided. From where does this ego arise? Is it from inside or from outside? It comes from within only. If you are able to catch hold of the source of ego, then it vanishes and you are caught by another 'I' which is Brahman. Even Brahman is revealed to you as 'I'. But it is not limited to a body or an object or the world. It is complete and perfect. It is the embodiment of Bliss, Truth and Knowledge. It is only Existence.

Jesus said: "There is a Truth within your Heart. As the sun is not aware of darkness, even the Self within your Heart is not aware of either birth or death. It is not dependent but it is independent. If you want to achieve permanent abode or the other world or the endless peace or the endless bliss or independent happiness, You must know the Truth ie you must experience the Truth. Till then you will not have either freedom or happiness or bliss."



Nirvairaha sarva bhuteshu:

You should possess Love and Compassion towards all beings without possessing any hatred. We develop enmity towards those who harm us. Though there is a sufficient cause for developing enmity, possess Love only and not

any hatred. If you have enmity, you will develop hatred. Then in spite of doing pranayama or yoga, your mind will always travel towards them whomever you hate. Likes and dislikes are the only cause for the extroversion of the mind. If you develop enmity or hatred, your mind gets polluted. Therefore possess Love for everyone. God exists in the hearts of all as the indweller. He is the enjoyer. If you give food to anyone, you may think that so and so person ate the food. But it is not they who eat it. It is God only who enjoys inside.

The goal of Karma Yoga is to control and reform the senses. The goal of Bhakti yoga is to identify and eliminate the weaknesses and sorrows within us. The goal of Jnana yoga is to attain the subtle intellect (discrimination) to understand the words of God in true sense.

The Verses in Bhagavad Gita as quoted
by Sri Nannagaru



Naa sato Vidyate bhaavo

Naa bhaavo vidyate satah

Ubhayorapi drishtontas

Tvanayostattvadarshibhih (2-16)



In the unreal there is no perpetuity and in the real there is no cessation; indeed the conclusion between both the two has been analyzed by knowers of Truth.

In the second chapter God has mentioned: "That which has existence exists and that which does not have existence does not exist. That which is existent cannot be called as non-existent and that which is non-existent cannot be called as existent." After saying this, as God is aware that we are great doubters, He said: 'This is certain'. You (ego) don't exist at all. Whatever is non-existent, you are considering it to be existent. Whatever is currently being referred to as 'i' does not exist in a true sense. But you are considering it to be existent. Hence this teaching is only for that 'i'. When you understand that the 'i' doesn't exist, then what exists is only one. In order to eat food, you must possess hunger. Without being hungry, how can you eat food? You will drink water only when you are thirsty. Why will you drink water without being thirsty? Similarly only a



person with yearning needs Jnana. If you preach anyone who lacks yearning, he will not listen. If you have the yearning to attain Jnana, you will certainly achieve it.

Traigunya-visaya vedā nīstraiguṇyo bhava-arjuna
nīrdvandvo nīthya sattva-stho nīryoga kshema
ātma-vān (2-45)



O Arjuna, the Vedic scriptures deal with the matters relating to three gunas (attributes). O Arjuna, but rise above them. Being free from the pairs of opposites, let your mind be always steady in the pure spiritual consciousness; do not endeavour to acquire or preserve that is forbidden; Become Self Realized.

Veda implies Knowledge. We have four vedas namely Rigveda, Yajurveda, Atharvanaveda and Samaveda. The Vedas mention not only about Self Knowledge but also about material knowledge. The hymns that are chanted at the time of marriage or while performing rituals (apakarma) when the Jiva leaves the body are all but Vedic hymns. Apart from these, the Vedas also mention about how to construct a house. Hence there is nothing left out in the Vedas that remained unmentioned. The Vedas have narrated about the sattvic, rajasic and tamasic qualities. The behaviour pattern that prevails in a person when a particular quality becomes predominant also has been mentioned in the Vedas. All these qualities bind you. Hence transcend them and go forward. God has put Maya in all the three qualities. Of them there may be good as well as bad qualities. Don't get into the affair of these qualities. All

these are related to Maya. Try to transcend these qualities. You must overcome these qualities. You must attain Self Knowledge.

Nirdvandvo: You will get several dualities in your life. Learn to bear them. You will become purified and your intellect (buddhi) becomes steady if you learn to bear them. If you bear these dualities, your mind will not become your enemy but will remain as your friend. If your mind becomes your friend, it will serve you. If your mind becomes your enemy, it will harm you. It is not important as to how you are treated by the society; what is important is that your mind should be within your control. You get happiness or sorrow according to your destiny. Don't get elated when you are happy and don't get depressed when you are sorrowful. Thus always keep your brain balanced. If you thus remain balanced, your intellect (buddhi) gets concentrated and purified.

Nithyasatvastaha: That which is Truth is permanent and that which is not Truth is transient. There is a Truth within your Heart. It is very close, near and dear to you. It is not only close to you but You are That (Self). But due to your wrong thinking and wrong identification, you are not able to identify this truth. If you want to be joyful, learn to abide in the Heart. Then all of them ie your body, mind, senses and intellect (buddhi) come into your control. Only then you become joyful. If you remain within the control of your senses and mind, you cannot become joyful. Therefore we must learn to control them. The happiness derived from control cannot be attained from comfort. Therefore Bhagavan said: "If possible, learn to befriend the Self within your Heart; if you are unable to do it, try to attain Holy Company. Then you will get the yearning to attain Self Knowledge due to their vibrations."

Niryogakshema: God is here narrating about the weaknesses within man. Yoga implies earning that which you don't possess. Protecting and preserving that which you have earned is Kshema. Everyone is involved with these both ie yoga and kshema. If you spend all the 24 hrs in acquisition and preservation when will you seek the Truth? God looks after their yoga and kshema who do not think of their yoga and kshema. But you are afraid that God may not look after the same. You don't even have the faith that God exists. When you don't even possess the faith in the existence of God, how will you depend upon Him? One who is looking after this world will also look after you. If you constantly think of your yoga (acquisition) and kshema (preservation) your mind will get extroverted but not introverted.

Aatmavaan: Antahkarna implies the inner instrument ie., mind. It should always be kept pure. As you keep your body clean, even your intellect (buddhi) should be kept pure. You cannot attain Jnana without the purity of the intellect (buddhi). The water looks steady and pure when there are no waves in it. Similarly your intellect (buddhi) should resemble such water in order to attain Self Knowledge. The true Bliss and Joy are contained in Self alone. What you currently experience is only happiness and not Joy. If you are happy today, all your happiness may be converted into sorrow on one day or the other. However if you attain Self Knowledge, all your sorrow will be converted into joy. Therefore the Lord says: "Oh! Arjuna, purify your mind and attain the wealth of Self Knowledge." Where ever you see, if you experience bliss, peace and joy, why should you depend upon the external things

for their sake? If you possess a sugar factory, why should you purchase it from a retailer? If you are able to get water everywhere, why do you need to go around wells or taps for the sake of water? Joy, peace and Bliss are supplied to a Jnani from His source ie Self only. Jnani need not depend upon his senses or mind or external things for the sake of his happiness. Such is the glory of a Jnani. Don't carry your merit and demerit after your death. Both of them are chains and bind us equally. You may get a good birth due to merit and a bad birth due to demerit. If you get a birth, you will get a body. Once you get a body, all the hardships become inevitable. Once you wake up, you realize all the happenings in a dream to be false. Similarly you will realize all the merits and demerits to be false once you are awakened into Self Knowledge. Therefore awake into such a state.

Karmanyeva adhikarastey Maa phaleshu kadachana
Maa karma phalahey turboohu Matey sanghastva
karmani(2-47)



You have a right only in respect of action but not
in respect of their fruits. Let not the fruit of
action be your motive and let there be no
attachment to inaction either.

You only have the right to work. Don't give up the work. Whether others recognize it or not, God will recognize the same. It is God alone who bestows you with liberation. When you are praised or criticized by others, isn't it done only by their ego? How long will you live depending upon other's ego? You don't have the right over the result of your work. Only God possesses the right over it. Don't give up your work as you are not being appreciated by others. Don't be under a false notion that everyone will appreciate your good work. Though you may do good work, there may be people who would rebuke you. The bricks within a wall may not be visible. Similarly the previous births which are invisible form the basis of the current birth. We may think why so and so incident happened in a particular manner? There is a link between that incident and your previous births. You may not be able to find its cause in the

present birth. We cannot predict as to when and how God bestows us with the results for the deeds done in previous births. The result is not in your hands. If you understand this verse, you will not possess sorrow anymore. You should not become the cause of your action. If you become the cause of your action, sorrow will certainly accompany you. Do the work and forget the same. If the outcome of the work is not as per your expectation, it is because the result is not in your hands. If you consider yourselves to be the cause of something not in your hands, what else can you experience other than sorrow? Jesus granted eyes to a blind man. Later he (the blind man) was totally ruined. When he was asked for the reason, he pointed out Jesus to be the cause. He told Jesus: "When I was blind, I was lying aside. But when You bestowed me with eyes, I became aware of the pleasures existing in this world. After

experiencing them, I got totally ruined. Therefore you are the cause for my downfall." Jesus blessed him only for doing him good; but what can Jesus do if he gets ruined? If Jesus considers himself to be the cause for the blind man's downfall, even Jesus will be subject to sorrow. But Jesus did not think so. He only thought that he has performed His duty. As long as you consider yourselves to be the cause for the fruit of your action, you will be chased by sorrow in spite of possessing a wealth of thousand crores. The fruit of your action is in the hands of God. Don't think of the work which is in His hands. It is of no use in thinking so. You have to accept His judgment.

One who is devoid of Peace cannot be Blissful. We may have the endurance to bear poverty but we cannot bear the mental disturbance. Don't develop aversion towards work if your good work is not being recognized or you

are not being honoured for the same. If you give up the work in your hands for not being recognized, it only reflects your flaw. When you crave for recognition, your ego rises. It is good if we are not recognized by others. It is because we can remain peaceful. Don't jump as directed by your mind. Your mind resembles a monkey. One day it asks you to give and another day it asks you to take. It is not true. You must watch out whether your behaviour is as per God's words or not. You should not act as directed by the mind. You must make the scriptures as the basis of your life. If you practice virtue, you will be protected only by it. If you do even a small good deed selflessly, it will protect you.

Yogasthaha kuru karmani sangatyaktvaa dhanuhjaya
siddhi siddhyo samam bhootva samatvam yoga
uchyate (2-48)



Oh! Dhanunjaya, do your duties firmly entrenched in yoga, renounce attachment and maintain equipoise in both success and failure. This equanimity is known as yoga ie the science of uniting the individual consciousness with the Universal Consciousness.

You should cultivate equanimity. Possessing equanimity is only called as Yoga. You should possess such intellect (buddhi) which is devoid of likes and dislikes. Suppose a house needs to be constructed, the construction should commence only after the requisite material is gathered. Similarly transcending the likes and dislikes, reduce the expectation of the fruits of your actions and perform the task as Karma Yoga. You should not have any motive behind your work. Some people say: “We expected some gain out of that work but we gained nothing.” It implies they have a motive (aasakti) behind their work. Not gaining any profit is another issue. If you don’t possess the feeling of having done hard work, you will not even expect the fruit of your actions. When you perform an act, its result may be favourable or unfavourable. Suppose you toiled hard for your entire life in respect of a

certain issue but it did not yield any result, you should not repent for having worked so hard and not getting any result thereof. You should not even get such a thought in your mind. Though you are working, do not possess the thought that you are the doer. Then though you have done work, it is equivalent to not doing. Then the work cannot touch you. If you are untouched by work, you have nothing left to be experienced. Whether we talk or think or act, all of them should be centered towards achieving God's Grace. If you are able to achieve the Grace of God, it implies that you possess everything. If you possess everything externally except for God's Grace, they are equivalent to zeroes without one (on the left hand side of zeroes) ie are of no value.

Here God is being little harsh in His words. You always think as to what you will gain



on talking to a particular person. You think as to what you will gain on going to other's house and what will others bring when they visit your house. You will not work until and unless you gain something. Here God states: "If you live in this manner, you are equivalent to bonded labourers though you may possess 1000s of crores of rupees." Therefore those who do not work without expectation are not humans but bonded labourers.

Buddhiyukto jahaateeha Ubhe sukruta dushkrute
Tasmaadyogaaya Yuujyasva yogaha karmasu
koushalam (2-50)



One endowed with spiritual intelligence (Knowledge of God) casts off both good and evil here. Therefore be diligent in the science of Yoga. Skill in the performance of duties done for the sake of the grace of the Lord without any desire for the fruits is Yoga.

You should carry on your work with equanimity ie you must keep working but remain untouched by its result. This implies yoga or skill. If you expect something out of your good deed, it will bind you. It doesn't imply skill. People with equanimity and good heartedness give up their merit and demerit here itself and leave their body. It is only the fool who carries forward his merit and demerit. Then the heaven or hell gets ready for him. If he doesn't carry forward his merit and demerit, then there is neither heaven nor hell for him ie the entire luggage has to be left here. It is not so easy to give up merit and demerit. It requires a lot of training. Therefore learn to give up merit and demerit here itself. 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 Yoga. Performing the work without any expectation is also yoga. Though you don't possess any expectation, you are bound to get the result. As you are not aware of it, you are keeping 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.

The Upanishads ask us to attain the state of Immortality. Immortality implies conquering the death even before you face the death ie you should not get bothered even when faced

by death. You will not think that you are going to die when the body dies. It is immortality. Our body is burnt by the fire in the burial ground. But the Self within cannot be burnt by fire. It is omnipresent as well as exists within your Heart. Self not only exists within your Heart but it is very much You only.

Until and unless you recognize the Self within your Heart, you cannot realize that it is the same one which is omnipresent. Currently you have the identification with the body and mind and this identification is very natural for you. Similarly if you get identified with the Self within, you will not feel that you are going to die at the time of body's death because you are identified with the deathless Self. Therefore attain that Immortal state now itself. If you feel that it cannot be attained so soon, at least attain that state on your deathbed. Then you

will not have any more births ie you need not carry corpses anymore. If you die without attaining that state, you will incur an immeasurable loss. In order to attain the Immortal state, the senses and mind have to be controlled. When the senses and mind are not controlled, the intellect (buddhi) as well as the words will not be stable. He will then talk whatever comes to his mouth. He becomes a fool. His behaviour keeps changing on a daily basis. We keep seeing many people. If their circumstances are not favourable, they give up their devotion. They say: "We have been devoted since long period of time but what benefit has God bestowed upon us?" One whose mind is impure will not even attain the faith in the existence of God. One who does not possess the firm faith in the existence of God cannot be peaceful and the one who is devoid

of peace cannot become blissful. For the one who has the stable intellect (buddhi) that there is a God, there is a controller who controls you, me and the five elements, all his sorrow vanishes without any of his efforts. When you face hardships, you think that God doesn't exist. But how is God related with your hardships or happiness? You are not able to realize that you reap only that you have sown. You will get good for the good and bad for the bad done. Therefore God is in no way related with your actions. When the mind is faultless, you get the living faith in the existence of God. Then your mind clings to the Supreme Lord. Though, you are not able to perform spiritual practices, though you are not able to practice yoga, if your conclusion is firm that God exists, your sorrow will vanish. It is because whatever you may get, you consider it as His Blessing.

Everyone is inflicted with the contemplation of sensory objects. Based on the impressions of the previous births, they are attracted towards a particular sensory object. Wherever the mind gets attracted, it indicates that we have performed that work willingly in our previous births to a great extent. As the faith in God keeps increasing, the mind breaks its relation with the sensory objects and comes back to cling to the feet of God. This is what you are going to gain. Though your effort is less, if you have faith in God, the mind returns back very fast.

Prajahaati yadaa kaamaan sarvaan
parthamano gathan
Aatmanyevaatmanaa tushtaha
stitah prajnaduchyate (2-55)



O Arjuna, when one gives up all desires for sense gratification produced in the mind and becoming satisfied by the realization of the Self in the pure state of the soul; then he is said to be a person with steady wisdom.

One who is able to completely sacrifice the desires within his mind and with a pure mind is able to constantly experience the bliss contained in Self, he is called as stitah prajna (one who possesses steady wisdom). Watch the tendencies existing within your mind. Then try to get rid of them one by one as they represent the faults existing since thousands of births. Suppose you perform any of the tasks forbidden by God, these faults will increase. You have certain necessities. All the thoughts beyond your necessities are all created by your mind. The food that you eat to maintain (sustain) your body is not a desire. If you store your clothes, it is not a desire. If you construct a house for the sake of shelter, it is not a desire. Apart from these your mind has created certain desires artificially. If you possess any such desires, try to reduce them. If your mind is within your control even in adverse circumstances then none



can disturb your peace. Don't get angry when inflicted with sorrow ie even after the advent of sorrow, maintain the same state of mind that existed before the advent of sorrow. You may get happiness but it is not true. It is nothing but sorrow which seems to be happiness. If you get any happiness due to external causes, the same will be converted into sorrow on one day or the other. You will have to experience the same along with the interest (resembling the interest to be paid on loan). It is the law. Only the independent joy and peace arising from the Heart within will stay forever.

Ya nisaa sarvabhootaanaam
tasyaam jaagarti samyami
Yasyaam jaagrati bhootani
saa nisaa pashyato muneeh (2-69)



That which is night for all beings therein the man of self-restraint is wide awake. Where other beings keep awake, it is night for the introspective sage.

That which is night for an ignorant is the day for a Jnani. The ignorant is not aware of Self Knowledge or noble thoughts or good heartedness or good intellect (buddhi). As an ignorant cannot recognize a Jnani though the Jnani sits beside him, it is equivalent to a night for the ignorant. Similarly if an enjoyer of sensory pleasures sits beside a Jnani, the Jnani cannot acknowledge that tendency of enjoying pleasures in him. The pleasure enjoying tendency of an ignorant is equivalent to a night for a Jnani. Self Knowledge is invisible for an ignorant whereas pleasure enjoying tendency is invisible for a Jnani. Friendship might exist between a Jnani and an ignorant but the ignorant can never understand the state of a Jnani. The selfishness, jealousy and the tendency to retaliate within the ignorant will become an obstacle for him.

Apporvamaanam achalaapratishtham
samudramaapah pavishanti yadvat
Tadvat Kaamayam pravishanti sarve
sashanti maapnoti na kaamakaami (2-70)



As the rivers flow into ocean, the ocean remains steady in spite of being filled on all the sides. Similarly only He attains Peace who remains unaffected though approached by all kinds of enjoyable sense objects and not the one who is desirous of sense enjoyments.

A Stitah Prajna (a man with steadfast wisdom) resembles an ocean. He is deep, wide, full and motionless (unwavering) like the ocean. The rivers merge into the ocean in the rainy season. But the ocean remains unaltered. In the summer season, the rivers get dried up. When the rivers don't flow into the ocean, the ocean does not reduce even by an inch. Similarly a man with steadfast wisdom remains undisturbed whether he is honoured or dishonoured by his fellow beings. He will not even get the pinch of being bitten by a red ant when dishonoured by his fellow beings. It is because He is not restricted to body. The only difference between us and Lord Krishna is that in spite of possessing body, He is conscious that there is no relationship between Him and the body. When we possess body, we consider

ourselves to be body. This is the nature of a Jiva and that is the nature of God.

Samudramapaha implies Krishna compared a Jnani with an ocean. Bhagavan has mentioned as Kriti Mahodhadou. What Bhagavan has referred to is not the salt watered ocean but the ocean of Karma. You may perform any task. You may do it out of selfishness. If the work is successful, you will get happiness else you will get sorrow. Suppose you possess a lot of money at present. You will then experience the pleasures. Suppose you lose that money due to some or the other reason. You will think: "Let it be. I will earn it again." Why is it so? Previously when you enjoyed the pleasures while possessing money, it (the enjoyment) converts into a tendency. This tendency will again make you work. The work will again bring you fruit. You will again experience the fruit of your work

and a tendency is formed again. It is an ocean of Karma. You may think: "When we were young, we did not even perform a good deed. We did not even pray God. Now we have become old. At least now we must perform a good deed and make an effort to attain Liberation." But you have been experiencing the fruits of your actions. These fruits of your actions do not allow you to divert towards God or goal or effort made to attain Liberation. You cannot cross this ocean of Karma and reach ashore (ie attain liberation). It is Kriti Mahodadou.

Sir Cotton said: "The evolution of science and technology are not only bestowing us with bodily comforts but are also making us petty minded. They are not reforming the mind. Suppose you are performing a good task; can you guarantee that your mind is good? Suppose

you possess a lot of physical strength; can you say that your mind is good? People used to travel by a bullock cart in the past. Currently they are travelling by an aero-plane. The technology has progressed. But have you gained the control of your mind? Do you possess a pure mind? Have your minds been reformed? Is the science able to reform your mind? No. It is only giving us physical comforts but is not reforming the mind."

If your destiny is good and all the works that you have planned are being fulfilled then what you attain is not happiness in a true sense. It resembles a malady. In the process of time all this happiness will be converted into sorrow. It is said in the Bible: "Why are you concerned with all these words? The Kingdom of Heaven is not somewhere else. It is very much within your Heart. Try to attain that Kingdom of

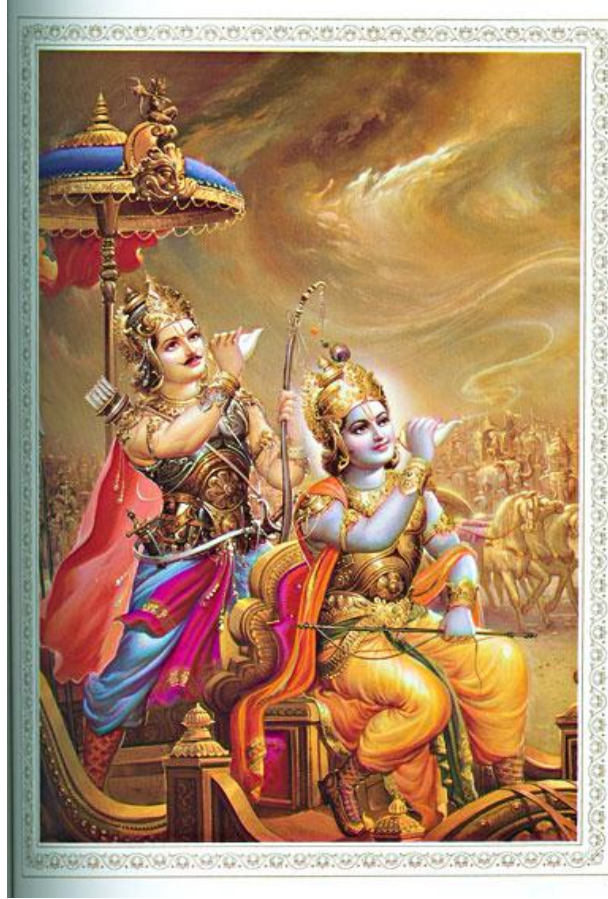
Heaven. When you enter the kingdom of Heaven, though you may possess sorrow that may fill up four ships, all such sorrow will be converted into Joy. Such is the glory of the Kingdom of Heaven." Whether you get happiness or sorrow, don't consider it to be true; it only represents a malady. When you are filled with Self Knowledge and Supreme Peace resembling a sea filled with water, how does it matter whether your destiny is good or bad? All these represent dualities. Janaka Maharaja was a great Jnani. Though he always lived in the midst of sensory pleasures, he was never carried away by them. One who attains pleasures on desiring the same may become happy but when one becomes desire less, the pleasures cannot influence him. He would remain joyful and



peaceful irrespective of whether he is faced by sensory pleasures or not. God is describing the glory of a Jnani here. Jnani resembles an ocean. He is motionless. An ocean is surrounded by rivers. Valmiki said that Rama is always surrounded by Holy people. In whatever direction Rama may look into, He is always surrounded by Holy people. Rama may look into any direction, He will only get pure thoughts but there is no possibility of getting any impure thoughts.

Irrespective of whether it is a rainy season or a summer season, the ocean remains unaltered. Similarly whether your desires are fulfilled or not, if you remain undisturbed, you will attain Supreme Peace. But one who cannot remain like an ocean will be disturbed and will become sorrowful when his desires are not fulfilled.

Vihaaya kaamaan yah sarvaan
pumaamscharati nihspruhaha
Nirmamo Nirahankaraha
sashantimadhigacchati (2-71)



He attains the Supreme Peace who giving up all desires for sensory gratification lives free from attachment, false ego and sense of proprietorship.

If you get desires based on body and mind, you must give up such desires mercilessly. Suppose you get an abscess on your hand, do you look after it carefully? No. You immediately approach a doctor and get it removed. Similarly God says: "If you get vain thoughts or vain desires that ruin your physical health as well as mental health abandon them mercilessly."

Nispruhaha: You should not even be conscious of the worldly objects. Though some people's desires may not be externally visible, they exist subtly. Kalidasa said: Though you may say that you don't like sweets but you may not be able to refrain yourselves from eating them when placed in front of you. All the pleasures relating to the senses should exist in front of you but your mind should remain unperturbed. Only



then it can be termed as true renunciation. Only such a person can be said to have conquered his senses. The desires subtly existing within us may not be visible but they shoot out in the appropriate time. Therefore you must make effort, attain God's Grace and get rid of the desires existing in a subtle form.

Nispruhaha implies you should not be conscious of the external incidents. Buddha left his kingdom in search for Truth. He did not



even get the thought (or interest) pertaining to his kingdom again. Similarly if you are ever inflicted with sorrow or happiness, don't care them. You should not have any interest in them. You should not even be conscious of them. You should not have the impressions pertaining to happiness or sorrow within your

mind. You should not even possess the sign of their ascent and descent.

Though a Jnani may be undergoing several hardships, he will not even be aware of them. Lust implies desire. As the lust related tendency exists within the body, it is possible to fulfill the same only when you exist within the body. Therefore everyone admire their body than anything else. However you are not aware that as long as these desires and tendencies are fulfilled, you cannot get rid of the ego (i) and attachment (mine). Nispruhaha implies you are not even conscious of possessing a body. You take bath mechanically. You eat something mechanically according to time. But you don't consider yourselves to be the body. You only think that you possess a body. Therefore one who is not conscious of his body attains Supreme peace. A great Jnani is never

disturbed from His state of equanimity whether He is chased by a bad prarabda (fruit of bad deeds done in past) or a good prarabda (fruit of good deeds done in the past). He resembles an ocean.

Nirmamaha: Do not possess attachment towards anyone. There is neither any disturbance nor any sorrow where there is no attachment. Even if one undergoes any hardships due to their destiny, they will not be affected. For the one who is devoid of 'I' and 'mine' there is neither any disturbance nor any sorrow. Buddha said: " When your body (which you adore most) itself does not belong to you, what else in the creation belongs to you?" You need not make big spiritual practices. You need not do any japa or meditation. You sit quietly. Wherever your mind travels, there you seem to possess attachment. If you don't have

attachment, your mind will not move even if asked to move. Why are japa or meditation required? They are required only to control the mind. Only they require medicine whoever is inflicted with disease. Why does anyone require medicine when they are healthy? You need to make effort only because you possess attachment. If you don't possess attachment, why do you need to make an effort? When you don't have attachment, where can your mind move? It is attachment which makes us commit mistakes and it is attachment which kills the people. It is only due to attachment that you become anxious, weep and become bed ridden. If you possess attachment you will not die happily; you will not die naturally but you will die helplessly (weeping all the while). You were born crying. At least by the time of your death get rid of that lamentation and die peacefully.

Then you will not have rebirth anymore. You were crying at the time of your birth. Do you want to cry even at the time of your death? Then why did you take birth? You took birth only to get rid of that grief but you are enhancing your grief and then dying. You may perform your duty towards family members but should not possess any attachment for them. How can anyone get disturbed when they don't possess attachment? We don't get distressed due to work. We get distressed only due to attachment. It is only due to attachment that the old age, ill-health, distress and death approach us very fast. It is only the attachment which is the cause of all disasters.

Nirahankaraha: You should not possess ego sense. You should not identify yourselves with a particular name or a particular form or a particular circumstance. The circumstances

arise due to the force of your destiny. Let them arrive but you should not be conscious of them.

One who does not possess the thoughts of 'i' and 'mine' is one who is devoid of ego sense and attachment, one who has attained the desireless state, only he experiences the Supreme Peace. In such a person, the Peace is his very nature. If you covet anything that exists apart from you, it is desire only. Some people are always concerned about earning that which they don't possess and thereafter protecting the same. But they are not concerned about Self Knowledge. Nispruhaha towards all desires implies you should not desire anything. If you identify yourselves with your body, name and mind, it symbolizes the existence of your ego. We are currently uttering 'i', 'i'. It is only ego. The feeling of 'Mine' or attachment arises only after



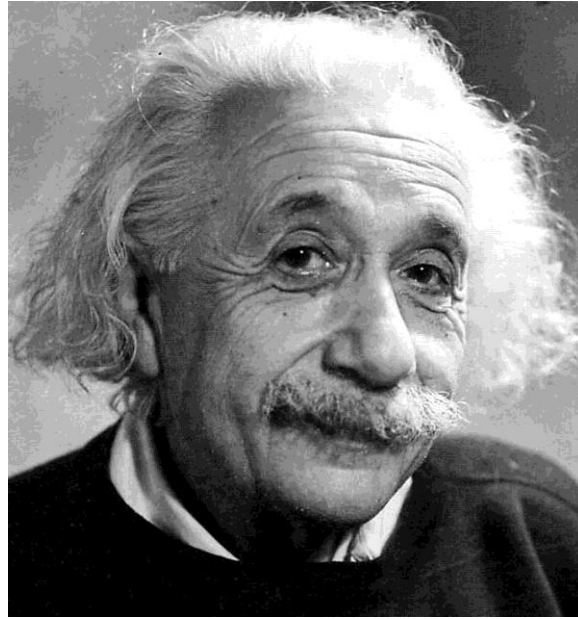
the advent of 'i' (ego sense). Only after the arising of 'i', the body, world, God, birth and every other thing come into existence. Who is this 'i'? This 'i' exists within you. From where is it arising? (Try to find the source of this 'i')

Nispruhaha, Nirmamaha and Nirankaraha: If you are able to lead your life in this manner, you will attain Supreme peace.

Sreyaan svadharma vigunaha
paradharmaatsvanustitaat
svadharma nidhanam shreyaha
paradharma bhayaavahah (3-35)



Performing one's natural prescribed duty tinged with faults is far better than performing another's prescribed duty perfectly. Even death in performing one's natural prescribed duty is better; for performing prescribed duty of other's is fraught with danger.



After receiving the Noble prize Einstein was offered several honorable positions like that of President and Secretary in various Universities. But Einstein rejected all of them saying: “I am born for making research in Science and not for these positions. To work in accordance with one’s nature is Swadharma (one’s natural prescribed duty), else it is Paradharma (the prescribed duty of others). If you practice swadharma throughout your life, you will remain peaceful even when approached by death.”

Kaama yesha krodha yesha
rajo gunah samudbhavaha
Mahaashano mahaa paapmaa
vidhye namiha vairinam (3-37)



It is the desire, it is wrath (anger), born of rajoguna (mode of passion). Know them to be insatiable, extremely sinful and greatest enemy in this world.

Desire and anger are synonymous with likes and dislikes. The Jiva is agonized by the desire and anger only. As the elephant king was caught by the crocodile, even desire and anger catch hold of Jivas, bind them to a body and thereby obstruct them in attaining Self Knowledge and Liberation. Though we are Supreme Self, it is only the desire and anger that prevent us from experiencing the Peace and Bliss pertaining to it. The desire and anger arise when the rajasic quality is more. A person with sattvic quality thinks coolly. He will get the wisdom to get released from desire and anger. As the snakes reside in anthills, even desire and anger reside in our mind. Our senses attract the mind towards sensory objects and thereby extrovert the mind. Extroversion of mind is very easy. But it is very difficult to introvert the mind. Without the Divine Grace, the mind cannot get introverted. You initiate a work desiring its

completion. It is good. As the completion of work is important, even the means of performing it is whether it is being performed in a right manner or not is also important. Before purchasing anything in the market, you check for the quality of the product. Similarly observe whether the means of performing your task include moral values or not. Observe whether you have abandoned them and only desire to complete your task by hook or crook. Here fulfilling the task is not important but the means of fulfilling the task is more important. Think over whether the means to achieve the task include the requisite values. If the means to achieve the task is perfect, you will attain concentration and your mind as well as intellect (buddhi) will get reformed. If your mind is reformed, you will attain prosperity. If your mind is polluted, you will be completely ruined. Whether you are reformed or ruined, it is only due

to your mind. You are not making any effort to reform the mind. The body's death is approaching but you are still wasting your time. Even if the money is lost, you can earn it back. But it is not possible in case of time.

Kama implies desire. It is the Maha shani (the great planet of Saturn). As you keep on fulfilling the desire, it will only increase but will not reduce. None can fill that pit called desire. Though you may earn 1000 crores of rupees and give it to your children, they will not be satisfied. If they don't have good habits, they will spend away all the 1000 crores and will not even care to accompany you till the burial ground when you are dead. This is the nature of man. If you gift your hard earned money to your children, they will spend it off. Hence don't expect that they will possess gratitude towards you. There is none in this creation who kept on fulfilling his desires and

thereby transcended the same. As the fire increases when we keep on pouring kerosene into it, even your desires will increase when you keep on fulfilling them. If one desire is fulfilled, that fulfilled desire begets ten more desires. Therefore there is no end to these desires. God has named the desires as Mahashani (the great planet of saturn). There is no end if you keep on fulfilling your desire and anger. Finally it is inevitable that you will get rebirth. Thinking thus do not depend upon others for the sake of your food and clothes. Earn sufficient enough to fulfill your basic needs. Don't get into the affair of hoarding 1000s of crores. If you do so, you may be praised by others but you will be ruined in the source which indicates Mahashani (the great planet of saturn).

Make an effort to reduce the force of your desire and anger. If you get a desire to watch a film and you get rid of it utilizing your subtle

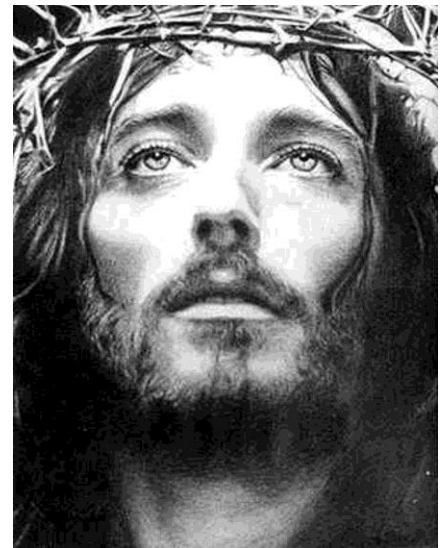
intellect and wisdom, then the next day you will experience a greater peace in not watching the film when compared to watching the film. If you get any desire, you will get more happiness, peace and bliss in controlling the desire than fulfilling the same. You cannot conquer the desires by fighting against them. If the yearning to attain God increases within you, if the yearning to get released from ignorance and bondage increases within you, all your petty desires get reduced even without your knowledge. Your biggest desire to attain God reduces all your petty desires. You may get the thought of watching a cinema but if the doctor says that you have a heart problem and that you need to urgently visit a hospital and not a cinema hall, won't you instantly forget about watching the cinema? You will immediately go to a hospital to get your heart disease cured. Similarly if you possess an intense desire to attain God or to

attain Liberation, all your petty desires will disappear on their own. You need not fight against them.

The Love that you possess for sensory objects, if you possess the same for the indwelling Narayana, your mind will get introverted. God bestows you with Self-Knowledge if your faith is unwavering resembling a lamp in an airless place. Only then you will come to know as to what is meant by freedom. Till then you cannot understand as to what is meant by joy or peace. It is wonderful. The Lord said: "Make an attempt to attain Me at least at the time of your death."

Jesus said: "Can you attain Me without rejecting yourself? Identifying yourselves with the body and mind, are you not considering the non self to be self? You are considering the assets, wealth, honour and authority as your own. But

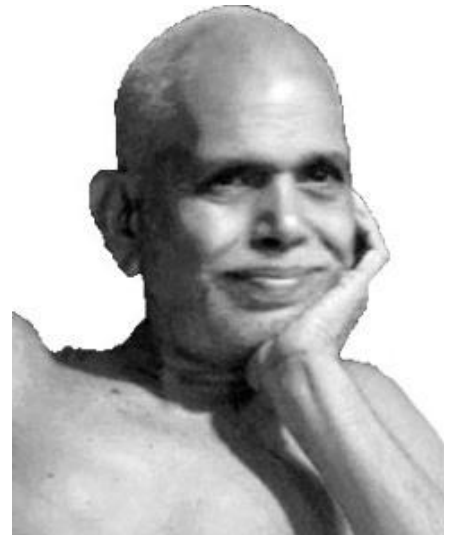
they are as true as your thought of considering yourselves to be a body. Additionally, by possessing them you are under the impression that there is something special within you. All these represent a fort made of playing cards. They seem to be true as long as self enquiry is not done. Once the self enquiry is done, all your relations with the non self are broken. You need not require a spade to destroy the fort made of playing cards. Such a fort will fall down if there is a strong wind. The ego keeps thinking: ' I have so many relatives, I have so much of money in the bank, I have so many farmlands' and thus keeps contemplating upon them. Hence all these represent the guardians of the ego. You cannot attain Self without giving up your tendencies. You cannot sail in two boats at the same time.



Therefore if you want Self Knowledge, you should give up ignorance."

What exists is one only one and it is Brahman. Brahman alone is visible as God; it is Brahman alone which is visible as Jiva and it is Brahman alone which is visible as the

world. Whatever is visible is not true. Bhagavan Ramana said that the world, Jiva and God are the illusions of the mind. Someone asked Bhagavan: "When the world and the Jivas are so clearly



visible, how can they be called as non-existent?"

Bhagavan replied: "Whatever is true seems to be false and whatever is false seems to be true. It is all due to Maya. That Maya is within your senses, within your mind and within your intellect (buddhi). Firstly if you are made to vomit that Maya, if that knot is broken, then you will be able

to view that which exists (Narayana or Self) as existent and that which does not exist (the world) as non-existent. In Gita God has narrated that: "Maya clears the path only to the One who possesses complete faith and lively faith in Me. However the one who does not possess faith in Me cannot transcend my Maya merely by his intelligence in spite of making any amount of effort. He cannot transcend my Maya without my Grace."

Mahashano Mahapapma: All of you are wise but cannot stop yourselves from incurring sins. The reason being this desire and anger inspire you to incur sin. When you are inflicted with desire or anger you cannot remain steady; you will certainly incur sin. Though it is being told in such a detailed manner, you are not getting wisdom. Why is it so? It is because you lack the strength of meritorious deeds. You don't have either a good thought or a

good word or a good deed. Then how will Maya clear your path?

You may consider some one or the other as your enemy. But the Lord said: "If at all you have any enemy, there is only one enemy which is none other than your desire. It is this desire alone which agonizes you throughout your life. If you have any fighting spirit, you need to fight against this desire only. Sometimes the desire within you gets suppressed. You may feel that you have transcended the desire. You may suppress your desire by adoring God and through Holy Company but the desire does not die. It returns back at some point of time. Therefore never possess the false notion of having conquered the desire. By not possessing sorrow currently, don't think that you have attained the sorrow less state. Your sorrow is currently suppressed. When it is suppressed, you get the feeling that it does not



exist. This sorrow may hide in your intellect (buddhi) or in your mind or in your senses. The foolish people are bound by their senses and the intelligent people are bound not by their senses but by their intellect. The desire in the intellect is not easily visible. We think that the intellectuals don't possess desire. But the desire exists even there. The desire, anger and ignorance do not exist in the Supreme Consciousness alone which has an independent existence. Therefore awaken unto that Supreme Consciousness. Till then you cannot conquer the desire.

Karmanya akarma yah pashyed
akarmaani cha karma yah
sa buddhimaanushyesu sa
yuktah krutsna karmakrut (4-18)



One who sees activity in inactivity and inactivity in activity; he is the wise among all men, a Yogi and the one who has performed his duties completely and perfectly.

Karma refers to work. You possess a body; As you got a body, the duty to be performed is referred to as karma (ie we have to do our duty). The duty or work as prescribed by the scriptures is called as Karma. You have to do that work with your body by which your mind will get reformed. Otherwise what is the purpose of having this body? Not merely for the sustenance of your body, any work done for the welfare of the society also constitutes karma. It will purify your mind.

Normally **Akarma** implies to remain without working ie inaction. Akarma implies Self Knowledge only. Adi Shankara said: 'Akarma implies Consciousness only. Akarma implies Brahman only.' Brahman exists within your Heart. It remains as a witness to your physical work as well as mental work but it does not do any work. It will inspire you as per your body's destiny.

Vikarma implies the acts forbidden by God. You must abandon those acts which God has forbidden to do. If you perform such acts, you will become impure. The Lord said: "View Akarma in Karma." How will you do the work? You do it with body, mind and senses. If you view Brahman in the work, it is equivalent to not doing the work, though you are doing the work. One who views Akarma in Karma is intelligent as well as wise. But you are all viewing Karma in Akarma. Aren't you saying: "I have done so and so act?" When you are saying so, whom does this 'I' refer to here? 'I' here refers to Brahman only. What is being viewed in Brahman? Karma is being viewed in Brahman ie you are viewing karma in Akarma.

Adi Shankara said: "One who lacks doer-ship views akarma in karma. One who possesses doer ship views karma in akarma." A devotee asked Bhagavan Ramana: "Aren't you

performing all the deeds that we normally do? How can you become a non-doer?" Bhagavan replied: "You consider yourselves to be a body; hence you are restricting me to a body. It is true that this body is working. But who am I? I am Brahman. Will the Brahman work? It doesn't work but remains as a witness to all of our deeds." Here for the questioner 'i' implies body and for a Jnani 'I' implies Brahman. Since the questioner is not aware that Bhagavan is Brahman, he is restricting Bhagavan to a body. Therefore he is considering even Bhagavan to be working. Is Bhagavan thinking that He is working? No, He is not thinking so. Whom does Bhagavan refer to? Bhagavan implies Brahman. The viewer is seeing karma (actions) in Brahman. But what is Bhagavan doing? Bhagavan is viewing Akarma in Karma. One who views Akarma in Karma is equivalent to non doer in spite of performing the action.

Brahmaarpanam Brahma havir
Brahmaagnauh Brahmanaa hutam
Brahmaiva tena gantavyam
Brahma karma samaadhinah (4-24)



He who views the articles offered in the sacrificial fire as Ultimate Truth, the sacrificial fire as the Ultimate Truth, the act of offering oblations as the Ultimate Truth, He will certainly attain the Ultimate Truth being absorbed in it through spiritual activities.

You are restricting your God to your puja (worship) room. After the puja is finished, you behave as you like. If you view Brahman alone in all your activities, you will attain the Brahma Karma Samadhi. You will remain 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).

Dravyayagnastapoyajnaa yogayagnastathaapare
Svadhyaaya Jnana yagnaashcha yatayaah
samshitavrataah (4-28)



Among the saints (enlightened beings) are performers of strict vows who donate their possessions in charity as sacrifice (yagna); who perform austerities and penance as sacrifice (yagna), who practice the eight fold mystic system as sacrifice and who study the Vedas and thereby acquire transcendental knowledge as sacrifice.

If you utilize a portion of your wealth for your basic needs and utilize the remaining portion for the welfare of the society, it constitutes dravya yagna. Do Japa selflessly without any worldly purpose and with the feeling of performing a yagna. Then it becomes a japa yagna. Swadhyaya yagna implies reading Ramayana or Bhagavata or Upanishads and understanding them. Now we are talking here. We consider it to be a meeting. But it is wrong to think so. This is not a meeting but it is a Jnana yagna. Therefore utilize your time for the sake of attaining God. Your mind gets introverted only on the basis of your behaviour pattern in the day to day life. As it is very easy to purchase the commodities in a market when you have money in hand, when the mind is introverted even attaining Self Knowledge becomes so easy.

Yoga yukto vishuddaatmaa
vijitaatmaa jitendriyah
sarva bootatma bootatmaa
kurvannapi na lipyate (5-7)



He who is engaged in Karma Yoga, who is of pure nature, whose mind is controlled and senses subdued and who is convinced that the Lord of all is also his Lord, is not affected by sin, though he may be performing actions.

Yoga Yuktaha refers to the one who performs his work as yoga. If you perform the work without any attachment, it then becomes karma yoga. When the work is done as yoga, it will not bind you rather it will release you from the tendencies. Self Knowledge can be attained even through Karma Yoga. A wise man ensures that he is not visible on the screen but his work is visible. Currently we are in such a state that we want to be visible even without performing any work. Your work alone should purify your mind. When the mind is 100% purified, one need not crave for Jnana (Self Knowledge), Jnana itself will approach you. Tukaram was a bhakti yogi and Gandhiji was a karma yogi. Gandhiji performed the work as yoga and Tukaram's devotion became a yoga.

Vishuddhatama refers to the one possessing a pure Heart. Make an attempt to purify yourselves. Both the body and mind have to be healthy for the sake of yoga. Daily spend at least half an hour or an hour in solitude. You will become aware of your weaknesses only in solitude. Solitude is equivalent to scanning. Even doing work is equivalent to scanning. You need not enquire regarding anyone's nature. Observe the work done by them on a daily basis. Evaluate whether they are working selflessly or for the sake of glorifying their ego? If they work for the sake of God's Grace, they will be purified automatically. When the mind is purified, whatever exists within your Heart is reflected out. If your mind is peaceful, if your senses are unwavering, if your intellect (buddhi) is not excited, you can feel the touch of Grace internally. You will clearly understand

that even the hardships experienced in the past were bestowed only for your good and to bring about a change within you. Then you will stop cursing God. Sometimes God ensures that you are rebuked by them for whom you are earning and living. It is only to reduce your attachment for them. As long as there is attachment, you will not stop incurring sin. At the time of death, you will not remember God but you will remember them with whom you are attached. Currently you are bound. God alone forms the basis to raise you to the bondage-free state. Therefore do not leave the feet of God irrespective of whether your conditions are favourable or not. Don't lose your faith till the last breath.

Vijitaatma implies that your mind should be within your control. As you keep on deepening within your Heart, you will get a direct

experience that there is one Energy beyond your body, mind and senses. You will experience the touch of God.

Jitendriyaha means that you should not act as directed by your senses. The senses should act as per your direction. The senses only are our enemies. Senses don't refer to the external enemies. They refer to the internal enemies. Therefore the senses should be carefully controlled.

Sarva bootatma bootatma implies viewing the same Self within all. When one earns equanimity, it is equivalent to not doing the work in spite of doing the work. Even equanimity is equivalent to Yoga. One who possesses a balanced mind leaves the merit as well as demerit on this earth when he dies. He is only intelligent.

Na kartrutvam na karmaani
lokasya srujati prabhuhu
na karmaphalasam yogam
svabhaavastu pravartate (5-14)



The Ultimate Consciousness or the Supreme Lord neither creates doer-ship of Jivas (human misconceptions of identification with the body) nor their activities nor the union of such activities and their resultant fruits. Everyone act according to their nature.

The Lord said: “You get the feeling of 'I have done it' only due to your temperament and nature but I have created neither the doer-ship nor the actions nor relation of actions with their result. Everyone acts according to his nature. They are doing different kinds of activities. Your temperament is formed based on your habits only. You are doing those activities only according to your nature but I have not directed you to do those activities. I am not even creating within you the arrogance of performing a particular work. You are doing these according to your nature, according to your previous birth's tendencies and impressions. All these have been created by you and by the nature; I am in no way related with them. Therefore you have to change your nature or temperament; you must reduce the force of your habits. Why should you change them? Why should you perform good deeds? Why shouldn't you

perform the forbidden acts? Why do you require mind control? All these regulations are required to attain God. You cannot attain God without a discipline or a regulated life. He is intelligent who performs the work without doer (ie doer-ship). Doer-ship begets sorrow. You get sorrow due to the feeling of having performed a particular work. Sorrow cannot even touch you if you work without doer-ship. Sorrow cannot bind you if you work without ego. Observe if your thought is based upon ego or not. You work only after getting ego. You will get ruined if your thought is based on ego. Mind cannot introvert without possessing purity. Without attaining introversion, the mind cannot attain the form of Self. When the mind does not attain the form of Self, it is not possible to attain Self Knowledge. An egoless person will attain Self Knowledge but not an egoistic one."

Labhante Brahmanirvaanam
rushayah ksheena kalmashah
chinnadvaidaa yataatmanaha
sarvabhoota hite rataah (5-25)



Those seers of Truth, whose doubts have been dispelled, whose sins have been annihilated, who have their minds controlled and who are engaged in welfare of all beings attain liberation or experience of Ultimate Truth (Brahman).

Who will attain ***Brahma nirvana***? Who will attain the state of Brahman? It is ***Ksheena kalmashaha*** implying only the one who gets rid of his sins. Your life should not be artificial. If your life is simple and natural, your impurity will get annihilated. The effort from your end is not for discovering God within you. Currently you are healthy. But if you are inflicted with a disease, then you get back the disease free state only after the disease is cured. Similarly once you get rid of impurity, you will attain the natural state (of purity) in which you existed before possessing impurity. Therefore God said: "Make effort, practice, enhance your discrimination and thereby destroy the impurity within you." You must possess the required wisdom of evaluating and estimating others. You need Self Knowledge to know yourself. Even if you possess money, you cannot live on this earth in future if you lack intelligence. If you merely earn

money for the sake of your children but do not teach them intelligence, they will certainly get ruined. If a task is done out of selfishness, it will lead to your degradation and multiplies your number of rebirths. If the same task is done selflessly, it will lead to your progress morally as well as spiritually. It is only your task that leads to your progress or downfall.

Chinnadvaidaa refers to them whose doubts have been dispelled. Some people possess doubt in every aspect. Suppose I say that God exists, they start thinking thus: " Nannagaru says that God exists, but does God really exist or not? Perhaps He really doesn't exist." Suppose you are perfectly healthy; suppose your days are passing on without any hassles; suppose you are being honoured by everyone as Sir or Madam, you will completely forget the fact that on one day or the other you will be facing death. Maya or delusion is so strong.

Then why should you get surprised if you forget God? You need not doubt in this regard. Even if all the 7000 people in Jinnuru tell you that God doesn't exist, your faith should not waver. Then you will attain the Grace of God. When we lack self confidence, we always believe it to be true whatever others narrate. Only those who are mentally weak get the doubt whether God exists or not. The Lord said: "Till now, none of them attained Self Knowledge who has been mentally weak." Don't keep your doubts with yourselves. Doubts are equivalent to a thorn in the leg and a particle in the eye. A particle in the eye is as much painful as a thorn in the leg. If you possess any doubts, you can take the shelter of a Guru and ask Him humbly with an intense yearning. Only then Guru, out of Grace will dispel your doubts. Your methodology of asking should be in such a manner that the Guru should get the urge to speak. Till

then even Guru will not speak out. Therefore if you have any doubts with regard to God, get them clarified from a Guru.

Once a devotee asked Bhagavan Ramana: " You say that the physical heart exists on the left hand side (of the chest) and the spiritual heart exists on the right hand side; We are able to hear the heart beat on the left hand side; however if the spiritual heart exists on the right hand side, why are we not able to perceive the same?" Bhagavan replied: "You can know it only through experience. Spiritual Heart is not a part of body. It does not indicate that the spiritual heart is non-existent. It is revealed not merely by words but only through experience. Guru's Grace must exist along with our effort. You should even have the Grace of the scriptures. It will not be revealed if you consider yourselves to be good. Self is revealed only when the Self within considers you

to be good. Self within you does not resemble a wall. It is not a gross object. It remains as a witness to all your thoughts, words and deeds. Therefore the judgment has to be given by Self. Only when the Self thinks that you are God centered, possess a good intellect (buddhi) and are good at heart that it will be revealed to you; else it will not be revealed if you have your own prejudices. Your impurity should be lost, your ego sense should be lost, you should get released from the mind and ego; else the Self will not be revealed. Your life should be based on the scriptures and not upon the body bound 'i'. Whatever you refer to as 'i', it is not true. There is a truth within your Heart. It should come into your experience. You do not even understand that there is a Truth within your Heart. You will acknowledge the existence of Truth within your Heart when you possess the company of Holy men, Mahatmas, Maharishis, yogis and

incarnations. Once you get the taste of it, you feel like making an effort. You should not give up the faith in the existence of God."

Yataatmanaha refers to those possessing sense control and self control. Kalidasa said: "All the pleasures should be within your reach; yet you should not get attracted towards them. Only then you are said to possess self control." You may like sweets but may declare that you don't like them, However you will eat them when they are placed in front of you. You then resemble a fox. A fox may call the grapes to be sour as they are not reachable. However if the grapes are reachable, the fox will eat them away. As the sweets are not accessible, we say that we don't like them. But once the sweets become accessible, we start eating them. Thus you should not deceive yourself. All the pleasure should be in front of you;

yet you should not get attracted. Then it is called as Yataatmanaha.

Sarvabhoota hite rataah implies desiring the welfare of all beings. You may not be able to help everyone, yet desire for everyone's welfare. Poverty may exist at home but poverty should not exist within Heart. Therefore don't be poor in desiring the welfare of others. Desire the welfare of your enemies too. Enemies, friends and relatives are all but creations of the mind. They are as true as your dream. Losing the sins, becoming doubtless, possessing sense control, desiring the welfare of all beings - Only those who possess these qualifications become one with the Brahman. Only such a person can attain Liberation. We are deceiving ourselves in several aspects. In spite of possessing body consciousness, we are under the impression that we possess Self Consciousness. God states that Self is deathless.



However we still think that we will die when the body dies. Therefore it implies that we possess body consciousness and not Self Consciousness. One who possesses Self Consciousness does not think that he is going to die when his body's death is approaching. Though you are in L.K.G, you consider yourselves to be in P.G! It is called as self deception. Currently you possess body consciousness only but if you think that you possess Self consciousness, you will be at a great loss. Therefore don't deceive yourselves in this manner.

Kaamakrodha viyuktaanaam
yateenaam yatachetasaam
Abhito brahma nirvaanam
vartate viditaatmanaam (5-26)



Those, who are free from desire and anger, who have strived and controlled the mind and who have known bodiless Brahman find Him everywhere.

Desire and anger are synonymous with likes and dislikes. Where there is desire, there is attachment or liking. Where there is anger, there is hatred or dislike. Buddha said: "Whichever country or place or house you may visit in this world, what else exists in this creation to see other than likes and dislikes? It is very difficult to bear the force of likes and dislikes. Their mind gets extroverted whose mind is filled with likes and dislikes. Without being released from desire and anger, one cannot attain the Bliss within. Until and unless the likes and dislikes are transcended through constant effort, one cannot enter the cave of Heart. Experiencing the Bliss within implies that you are 100% happy. Such happiness is not attained either through money or scholarship or household circumstances. Your household circumstances may be favourable or adverse. All your family members may become your enemies

but it is 100% sure that the one who has transcended the likes and dislikes, one who got released from desire and anger will attain the eternal, non physical, ever free happiness and endless peace. Buddha was very specific in telling that if you experience such peace at least at the time of your last breath, you will not have rebirth anymore and you need not carry a corpse again.

Yateenaam yata chetasam implies that the mind should be within your control. One who is making an attempt to get released from the pangs of ignorance, one who is making an attempt to conquer himself; they will attain the Immortal state irrespective of whether their body is alive or dead. They are said to have attained the Immortal state who have transcended the death. Don't get anxious when you hear about death. It is nothing. When God feels that this body is of no more use, He changes the body. Even death begets good.

How much ever you may try, you may not be able to make much spiritual practice in a particular body. But you still possess the urge to make an effort. However based on the circumstances of the family and the surroundings, your effort may not be fruitful. You may toil hard but still may not attain spiritual progress. In such a situation, God changes the body for the sake of your spiritual evolution. Then your family, surroundings and residence change. It is something good for you but not bad. However being unaware of it, you become anxious. But it is God's Grace. When you possess God's benefaction in any matter, you consider it to be God's Grace. Similarly consider death also to be God's Grace. Without Grace He will not change the body. He does it not out of anger but only for the sake of your spiritual progress. Until and unless good deeds are performed selflessly for numerous births, until and

unless you possess the merit of several births, until and unless you get purified in each of your birth, you don't become eligible for attaining Self Knowledge.

Abhito brahma nirvaanam vartate vidit aatmanaam implies that the one who attained the Immortal state need not wait till the death of their body. They will experience the eternal Bliss when the body is very much alive. Did Sri Ramakrishna and Sri Ramana emerge out of sky? Even they are human beings like us. They attained that state of Divinity only after toiling hard in their spiritual practices. Even you make an effort and attain that state. Everyone is eligible to inherit the same. Whatever exists in their Heart, exists even in your Heart. They are able to experience it but you are not able to experience it. If you too toil hard like them and make an effort, even you can experience the same.

bhoktaaram yagna tapasaam
sarva loka maheshwaram
suhrudam sarva bhutanaam
jnaatva maam shantimrucchati (5-29)



Thus knowing Me as the beneficiary (enjoyer) of sacrifices and austerities, as the Great ruler of all the worlds, as the friend of all the beings and as the bestower of salvation, attain Supreme Peace.

Penance does not imply running away from home. Penance can be done either with the body or through words or with the mind. If you do any good work with the body, God says that He will become the beneficiary or experiencer. If you do any good work with the body, it is equivalent to physical penance. Even your words contain power. If your words emerge from the Heart within, they will put an end to the sorrow of several people. Then it becomes the penance pertaining to words. Though you may not be able to help others (externally), you must desire for their well being, happiness and welfare. Then it becomes the mental penance. Karma implies to work. Work has to be performed in three ways: 1) As you live in a family, you need to perform the work relating to family. 2) Secondly perform the work that brings about the welfare of the society.

3) Thirdly make an effort to attain liberation.

All these constitute work only. God has forbidden us to perform those acts which bring us sorrow, disturbance and lower worlds. They are called as Nishiddha karma (forbidden acts). Therefore irrespective of whether we perform good deeds or not we should never perform the forbidden acts.

We must learn to control - control pertaining to word, thought and deed. Though you may have the power to harm others, you should never harm them. Do remember that your only goal is to attain eternal peace and Self Knowledge. Your word and deed should exist accordingly. Talking emotionally will not serve any purpose.

The Lord said: "Oh! Arjuna, if you perform any good deed or speak any good word or desire the welfare of your fellow being, I will take a

share of it and accept the responsibility of bestowing you with its fruit." Whatever work you may do, do it with a good heart and a good intention. Then it becomes equivalent to a sacrifice (yagna). Irrespective of whether you understand it or not, I am the Master of not only the world that is visible but also of all the other worlds as well as gods. Therefore though you may not be recognized by them who received your help, I will recognize the same and make you the Master of the Kingdom of Peace and Kingdom of liberation. God exists as indweller within us. There is nothing impossible for Him.

Suhrudam Sarva Bootanaam: The Lord said: "Is there anyone else in this creation other than Me, Oh! Arjuna, who is desirous of your welfare and well-being? Only because I desire your welfare that I am preaching you in the form of

spiritual science (shaastra) all that which cannot be perceived by your eyes or ears or mind or intellect (buddhi). Why is spiritual science required? Spiritual science is needed only to awaken you into God. Therefore I am preaching you this spiritual science. There may be several people who declare that God doesn't exist but I won't stop desiring their well being." You don't have an understanding about the nature of God. You are not understanding how powerful and how gracious God is. If you have His Grace, He is capable enough to release you within few seconds from all the tendencies that lead you to rebirth. He is only Lord Narayana. As you are ignorant that this entire creation is driven by His will, you are getting sorrow.

Only they can experience the Supreme Peace who has attained the Self Knowledge. It is only a Jnani who can bestow us with Peace.

As you pour coffee into a cup, the coffee overflows when the cup becomes full. Similarly the Peace overflows from the Heart of a Jnani when His Heart is full with Peace. A Jnani distributes you this overflowing peace. Thyagaraja sang several devotional songs on Rama. But it is not market related music. He thoroughly experienced the Bliss bestowed upon him by Rama and then vomited the same. This (vomited Bliss) took the form of music representing the devotional songs of Thyagaraja.

When you identify yourselves with Self which has neither birth nor death, whose very nature is Truth, Peace and Bliss, however bad might be your body's destiny, you will not even experience the pain of being bitten by a red ant. You will not even be aware of experiencing the bad destiny. Such is the glory



of that Immortal state. It is Self Knowledge. It is not something that we experience when we eat the most relishing food or when we enjoy the sensory pleasures. It is an eternal peace beyond physical dimensions. Even gods become jealous of such peace. How can one attain Peace without Self Knowledge?

Jitaatmanah prashantasya
paramaatmaa samaahitah
shitoshna sukha dukheshu
tatha maanapamaanayoh (6-7)



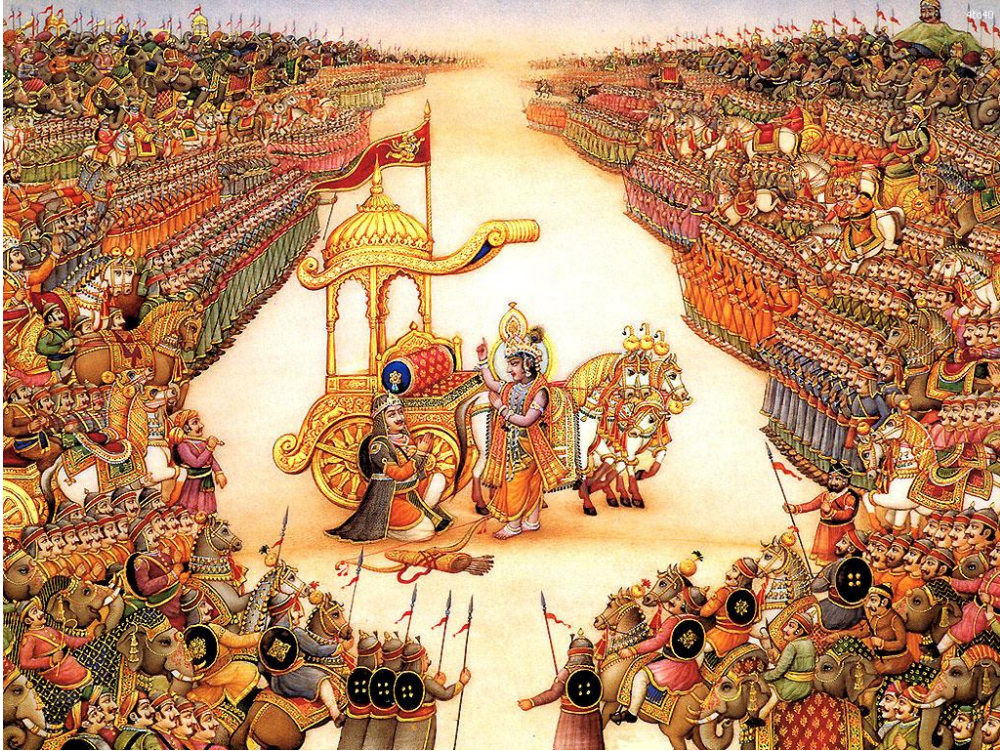
To him who has subdued his senses and whose mind is thoroughly unperturbed and calm, God becomes manifest.

One who has conquered his mind, one who experiences Supreme peace bears the dualities of heat-cold, happiness-sorrow and honour-dishonour with equanimity and firmly resides within God.

You will get only that which you are destined to get. All those are related to the body. The body takes birth, experiences its destiny and then dies. How are you related with it? If you are destined to get honour, you will get honour. If you are destined to get dishonour, you will get dishonour. You are neither honour nor dishonour. When you don't identify yourselves with the body and mind, neither the honour nor dishonour can influence you. You get honour-dishonour or poverty-richness only as per your body's destiny. Don't care any of them. Suppose you don't possess any attractions in this world, you can stay firm

within God. Your mind gets extroverted only when you have attractions. If you don't possess attractions, your mind will not move even if asked to move. Then your mind remains concentrated, pure and steady. If you possess either attachment or hatred or attraction, your mind will get extroverted. There is a beginning and end for the sensory pleasures. The pleasure attained from senses may initially seem to be good but eventually bring us sorrow. This is dependent happiness. But that which doesn't bring sorrow eventually is superior happiness. If you attain oneness with the Self within, you will experience that superior happiness. It doesn't know either about birth or about death. A Self realized person is bodiless, mindless and world less not after His death but even when He is very much alive.

shanaihi shanairupamed
buddhyaa druti gruheetaya
aatma samstam manah krutva
na kinchidapi chintayeth (6-25)



By spiritual intelligence and concentrated meditation establish the mind fully within the Self; gradually step by step become focused within, not thinking of anything else.

The Lord says: "You must observe the things towards which your mind is getting attracted; thereafter you must steadily, slowly, courageously and cautiously withdraw the mind from them. Your mind must be firmly placed upon God without contemplating upon other sensory objects. Ensure that your mind is firmly established within Me, Love Me, adore Me, worship Me and work for My sake." Though some people may chant very less stotras (hymns praising God) with their mouth, they worship the Lord through their work. If you truly work for the sake of God, you will never crave for recognition.

The Lord further said: "You must be courageous. If you remain peaceful and withdraw your mind from sensory objects, if you constantly contemplate upon Me, if you work only for attaining My grace, then you will attain Self Knowledge." It is not easy to work selflessly or to

Love God. You will understand the hardship involved only when you do it practically. The depth of a pit is not known until we step into it. Are we truly Loving God or merely enacting the Love? Will you attain Love for Me by merely reading books? Watch out how is your temperament? You speak according to your nature. You work according to your nature. You Love according to your nature. At first reform your nature or temperament. Contemplating upon sensory objects is your very nature. Contemplating upon God is not your nature. As it is the nature of a scorpion or a snake to bite, similarly to contemplate upon sensory objects is your nature. You cannot Love Me or work for My sake or have your thoughts centered on Me until and unless you change your nature.

Prashasta manasam Hyenam
Yoginam sukhamuttamam
Upaiti shaantarajasam brahma
bootamakalmasham (6-27)



Supreme Joy certainly comes to the Yogi whose mind is perfectly calm (whose mind does not go after the sense objects) and who has subdued his desire and anger arising out of rajoguna and who firmly rests in God and who is free from all faults and taints.

The mind should be peaceful without any disturbances. The superior form of joy refers to that which is not dependent on any external people or any external things or any external circumstances. All of us should inherit such superior form of joy. ***Upaiti shaasta rajasam*** implies that our rajas (rajasic quality) should subside. People in whom the tendency relating to world (ie are more concerned about what people think of him) is predominant possess more of rajas. Therefore one has to reduce his tendency relating to world. **Akalmasham** implies ensuring that you don't possess impurity. Though one may enact purity in spite of possessing impurity within, a man may deceive another man but not the indwelling God. It is impossible. **Brahma bootam** means the one who has the experience of Self.

Anapekshaha shuchir daksha
udaseeno gatavyathah
sarvaarambha parityaagi yo
madbhaktaha sa me priya ha (12-16)



That devotee of Mine who is desire less, pure, expert, free from worry, free from agitation, unconcerned with any mundane endeavour; such a one is very dear to Me.

Anapeksha: Not knowing as to what is meant by expectation. This is the attribute of a devotee. Lord Rama did not keep waiting for anything. Even you carry on your work. The result (favourable or not) will come according to your destiny. Therefore don't keep waiting for the result. If you earn this attribute of a devotee, you will become equivalent to Rama. Man should not become a demon. Valmiki has written Ramayana so that man will become God. Whoever does a mistake in this world, it is only due to attachment. Carry on the work in your hand devotedly. The result of it may be favourable or adverse. Whatever it may be, one should not expect the result. Only the one who has expectation is subject to disappointment and not others. Therefore God said: Work without expectation.

Shuchihi: Your body should be kept clean. Even your mind should be kept clean. Cleanliness is next to godliness. Hence cleanliness should be given the topmost importance. As you take care in keeping your body clean, ensure that even your mind is also kept clean (ie pure).

Daskshaha: You must not be innocent. You must display your intelligence in your dealings. Some people possess the intelligence for resolving their problems. He is called as dakshaha. Some doctors are so competent that their face does not even crimp or fold while performing a surgery. They possess such perfection. Some people get frightened on being faced by problems. We must learn to face the problems and not get frightened by them. The intelligence to resolve the problems is called as dakshaha.

Udaseeno: If there is a dispute between two people, one should resolve the same only after knowing the reason for such dispute. You should not resolve the dispute in haste but should resolve it only after deciding as to who is right and who is wrong. If you try to resolve it without such an understanding, it is a mistake on your part. A devotee should not get extremely involved in worldly dealings for it increases the body consciousness. Extremeness should be avoided.

Gatavyadaha: You cannot remain happy if you keep brooding over the past. You will lose the present in your hand. You must make the spiritual practice as well as get reformed in the present only. Therefore God asked us not to grieve over the past as we will get ruined.

Sarvarambha parityagi: Whatever may be the work, do it impersonally, without doer-ship, without ego and without any likes and dislikes. Then the work will not touch you. It will not become the cause for your re-birth.



Tulya nindaa stutir maouni
santushto yena kena chit
aniketaha stiramatir bhaktimaan
mey priyo naraha. (12-19)



Those who maintain equipoise when praised or blamed, are contemplative before speaking, are satisfied with whatever comes on their accord, are not attached to domestic life, are fixed in determination and are engaged in devotional service; such a one is very dear to Me.

Tulya nindaa stitirmouni: Some people keep praising you and some people keep criticizing you. You should not accept (take them to heart) either of them. God is asking us to abandon the external disturbances outside only. Jealousy is the cause of criticism. We don't gain anything on being praised. Similarly we are not going to lose anything on being criticized. The people who praise you keep on praising and the people who criticize you keep on criticizing. This is the way of the world. It resembles the tail of a dog (which can never be straightened). Therefore don't care them.

Stira matihi: The intellect (buddhi) should be stable. Some people keep wavering on a daily basis. They are not even aware as to what they are speaking about. Don't get carried away into whichever direction the breeze flows. The intellect (buddhi) should be pure and steady. You may think that somebody will come to reform you.

But none can reform you. It is your intellect (buddhi) only which can either reform you or ruin you. Therefore don't be careless regarding your intellect (buddhi). Earn a stable intellect (buddhi). Where ever you may concentrate, your intellect (buddhi) should be stable. It should not waver. The memory power of the intellect (buddhi) should increase but not decrease. You must listen about the good things and keep on contemplating upon them (utilizing your intellect) in order not to forget them. Give as much importance to the reformation of intellect (buddhi) as you give to your physical health. There are two paths to purify your intellect (buddhi): 1) Constant contemplation of Self (the formless Supreme Consciousness) 2) Constant contemplation of God. The intellect (buddhi) gets reformed even by constantly contemplating upon Gods. Tread the path whichever suits you most and get liberated.

Aham vaishva naro bhutva
praaninam deham aashritaha
pranapana samayuktaha
pachami annam chaturvidam (15-14)



Enacting as the fire of digestion, I enter into the body of every living entity and digest the four types of foodstuffs with the support of incoming and outgoing life breath.

Having spread out your entire body, I digest the food that you eat in the form of fire. If you give food to the hungry and needy who are happy in eating it, the indwelling God is said to be enjoying the same. When you go to a temple, you put a rupee or two in the aarati plate. Do you think that you have made a donation to God? No. You only think that you have done a puja (ie worshipped the God). When you help your fellow-beings, do it with the same mentality (of worshipping God) that you possess in the temple. It is only due to your ignorance you consider that whatever is given to your fellow beings is charity and whatever you give to God is puja or adoring Him. It is not a charity; even it is a puja. All those existing in the form of Nara (human) are the very embodiments of Narayana. Therefore don't forget that the indwelling enjoyer is God alone.

Abhayam sattvasamshuddihi Jnanayoga vyavastithi,
Daanam damascha yagnascha Swadhyayastapah
aarjavam, Ahimsaa sathyamakrodaha
Tyagashantirapaishunam, Dayabhooteshvalolatvam
Maarthavam Hrirachaaplam, Tejahkshama
drutihshoucham adroho naatimanitaa Bhavanti
sampadam daiveem abhijaatasya bharatha (16-1)



Daivi Sampada implies God has mentioned 26 divine qualities in the Gita. God has mentioned in the Gita that your mind will be reformed if you are able to earn those qualities. If the Jiva is reformed, he will get stabilized within Heart and melts down in the Heart. Then the Self within is revealed as your very nature. It is only your goal. But you are not giving the same amount of importance to the purification of your mind as you are giving importance to your body or material affairs.

Abhayam:

Learn to be fearless. Normally it is fear that pesters you till the end. Where there is fear, there exists anxiety and restlessness. You get fear due to several reasons. You fear the disease; you fear the death; you are afraid of poverty; you are afraid of future; you fear that

the people at home may not look after you; hence you are always inflicted with various kinds of fears. If you are frightened by every small issue, you cannot progress in your spiritual practices and your mind will not get introverted. Therefore learn to live fearlessly. God said in the Gita: "You should not frighten others and you should not get frightened by others."

Sattvasamshuddihi:

It implies the 'Purity of Mind'. Here the thought, word and deed do not differ. Jesus said: "Blessed are the pure at Heart, for they shall see God."

Tapaha:

It implies penance. Whether we do any meritorious deed or incur any sin, only the body, mind and speech become the root cause.

Therefore regulating these three constitutes penance. 1) Physical penance implies the penance done with the body. Bhagavan Ramana said: "Of all the regulations, the regulation of food becomes very useful in our spiritual practices." You should be very careful with regard to your food habits. Your mind and senses will be under your control if you are very careful regarding your food. If you want to become a monk in spite of being a householder, don't eat for the sake of taste. Eat only that much which is sufficient enough for your body. You must have control regarding the intake of your food. You must eat sattvic food only. All this refers to physical penance. 2) Penance regarding words ie your words should be clean and beneficial. Your words should not be harsh but they should be soft. When you advise anyone, you should not do so

for your own glorification. They must understand that they are being told only for their benefit.

Think for ten times before you speak out a word. What we normally do is we first speak and later think over it. It should be other way around. You should first think and then speak. Such words become useful to you as well as to others. 3) Mental penance implies drying out the mind. Thoughts arise out of tendencies. You cannot get a thought without possessing a tendency. Drying out that tendency only implies penance. If you watch out as to what kind of tendency you possess and make effort to transcend the same, then the tendency gets thinned (diluted) accordingly and even your bad thoughts get reduced. We speak according to the state of our mind and we act according to the words that we speak. Therefore if you

reform your mind even your words as well as your deeds get reformed. It is penance. When the thought, word and deed differ, you possess a crooked mind. It is said that a person with crooked mentality is equivalent to a tiger or a lion.

Jnanayoga vyavastitaha:

Jnana yoga implies listening about the Self and contemplating upon the same. Vyavastitha implies concentrating the senses and mind upon the Self. However big the bundle of dried grass may be, one matchstick is enough to burn it. Similarly if you attain Self Knowledge, your entire karma will be burnt out. If you know as to what kind of behaviour will bring us Jnana, what kind of effort will bring us Jnana, what kind of attributes or qualities will bring us Jnana

and thereby practice the same, you will attain Jnana (Self Knowledge).

Daanam:

Daana implies charity. Charity does not imply donation of money alone. When you give food to the hungry, when you educate an illiterate, when you bestow someone (who is frightened) with courage by stating: 'Don't fear I am there', when you help someone through your words at the time of need, all these also constitute Daana. Why should one dig a well beside the river of Ganges? Swami Vivekananda said: "Keenly observe as to who are suffering and who are in need and donate accordingly. It is not good to donate without such observation. If you do so, it will only bring you bad only but not good." Donation should not be done to the

undeserving ones. Whatever good you do, it comes under charity only. It will purify your mind.

Damascha:

Dama implies sense control. No one can attain Self Knowledge without self control and sense control. The spiritual aspirants should not eat junk food. Sense control cannot be attained without food regulation.

Yagnam:

Yagnam does not merely imply pouring ghee into the fire and thereby satisfying the invisible gods. Yagnam implies Selfless work. If you are able to love anyone selflessly, even that constitutes a yagna. Offering food to the bedridden ones at home without grumbling also constitutes yagna. As you adore Lord Rama and Lord Krishna, adore the old people at your

home and serve them. Honour the Holy people. By honouring them and by staying in their company, you will get the yearning to attain Self Knowledge. All these also constitute yagna. The gain of performing this yagna is that the Jiva who travels after death will get reformed. If the Jiva is reformed, we need not carry a corpse again (need not get another birth).

Swadhyayam:

Swadhyayam implies 'The study of Scriptures. 'You should not read whatever book comes into your hand. You should read only such kind of books which reform your mind, which introvert your mind and which bestow you with yearning to attain Self Knowledge. If you advise others that they will be reformed on reading good books, even that constitutes Swadhyaya yagnam.

Aarjavam:

Aarjavam implies treading the path of righteousness, pleasant behaviour and absence of crookedness. You must live naturally and should not lead an artificial life. You should not enact as if something exists within you which you don't possess ie suppose you don't possess goodness within you then you should not expect others to praise you as a good person. Leave about others. Observe which of your attributes lead to your reformation and which of your attributes lead to your degradation and reduce those attributes that lead to your degradation. If you have divine qualities, try to improve them. If you don't possess divine qualities, do not brood over their deficiency but work hard and earn them. Your speech should be simple but not artificial.

Ahimsa:

Ahimsa implies non injury in thought, word and deed. The words that you speak should not hurt others. If others are hurt through your speech, it is equivalent to violence. When you speak to others, you must convey the particulars. You must convey it in such a manner that they understand the particulars as well as do not get hurt. You will incur sin if your words hurt others. Do not try to hurt others either physically or mentally. If required, you suffer but do not impose suffering upon others. Violence through words or deeds is forbidden. When a sandalwood tree is cut using an axe, it does not hate the axe but extends its fragrance to the axe. It is because it contains only fragrance and nothing else (not any filthy odor). It is the same even with the Holy people.

Even if you torture a Holy man, He will only bless but will not curse you.

Sathyam:

Sathyam implies not telling lies through body, word and mind. Even the truth should not be spoken out if it is unpleasant. Truth should be conveyed only if it is pleasant and that too in a manner that is beneficial to others as well as that would lead to their reformation. All these are relative truths. Even these relative truths are as true as this body, world, births & deaths are true. There is no relationship between the Relative Truth and the Absolute Truth. Firmly establish yourselves in God who is the very embodiment of Truth.

Akrodaha:

Akrodaha implies devoid of anger even in adverse conditions. Anger is a very bad quality. If you get angered for every petty thing, it is you who are going to lose. If all of your desires are being fulfilled, you will become proud even without your knowledge. If your desires are not being fulfilled, you will get angry. When you possess more anger, the intellect (buddhi) will get ruined and you will get habituated to forgetfulness. Even if you possess a wealth of 1000 crores, what will you do with it when your intellect (buddhi) is completely ruined? If you get angered for every petty issue, you will not only lose spiritually but also materially. Your anger itself is your enemy. Therefore don't get angry for every petty thing.

Tyagaha:

Tyagaha implies sacrificing the bad company, bad habits and bad tendencies. If you don't identify yourselves with that which you are not, it indicates sacrifice. Sri Ramakrishna said: "Without becoming a Tyagi one cannot become a Jnani." Sacrifice does not imply giving 10 mango fruits to someone. It is an external affair. You think that You are that which you are not. Abandoning that which you are not is sacrifice ie., Non identification with the Non Self constitutes Thyaga. When you carry on any good work and give up the result thereof without expecting any honour or recognition in return, even that constitutes Sacrifice. Not merely sacrificing the result but You should completely forget that the work has been done. It then becomes a sacrifice.

Shantihi:

Shantihi implies Peace being undisturbed in prosperity as well as in adversity. You will be at peace if all that you have planned is carried out without any obstacles. But it is not true peace.

If you are peaceful in prosperity as well as in adversity, only then it can be termed as true peace. He is more fortunate who possesses a peaceful mind. One who is peaceful develops concentration, grasping power and a great memory. Only such a person progresses academically.

Apaishunam:

Apaishunam implies not finding fault with others. Don't become fault finders. Some people don't know their own mistakes. They always blame others for one mistake or the other. You may tell them: "Why are you

concerned about other's mistakes? They will be punished by God for their mistakes. Give up fault finding." In spite of being told thus, they will not abandon the same. Such people get ruined. If you are able to find fault with others, it is only because you possess that fault. Until and unless you possess that fault, you cannot find the same in others. Why are you concerned about other's flaws? You adopt the methodology to reform yourselves. Many people have the habit of carrying the words of this place to that place and vice-versa. If you have such a habit, make an effort to get rid of it.

Dayabhuteshu:

It implies Compassion towards all beings. If you are able to help anyone, help them else keep

quiet. But don't criticize or tease anyone. You should not tease a lame man by calling him a lame man; rather you should call him by his name. If you tease him thus, even you will be born lame in the forthcoming birth. If you have compassion towards all beings, you will be reformed. Swami Vivekananda said: "Him I call a Mahatma, whose Heart bleeds for others" ie though one may not be able to help the people inflicted with financial troubles or household hardships, but if one's Heart yearns for them, only they can be termed as Mahatmas in a true sense. If you are serving anyone, don't consider it to be service; rather consider it to be worship. Then your ego gets reduced.

Alolatvam:

Alolatvam implies being unperturbed even when the objects of sensual pleasures are

accessible. The sensory objects should be in front of you; yet the senses should not be wavered. You must ensure that your senses are not wavered even if you are able to view the objects of enjoyment in front of you. Only then you will get reformed. Hence learn the same.

Maardavam:

Maardavam implies possessing Softness. The words that you speak should be very soft. Though some people may talk for a long duration, it is very pleasant in hearing them. They speak very softly. Even your behaviour should be soft and smooth. When you perform any forbidden acts, you should get ashamed of yourselves. If you question yourselves of your wrong behaviour, you will get reformed.

Hrihi:

Hrihi implies being ashamed of performing forbidden and sinful acts. You should feel ashamed of your behaviour by comparing it with the behaviour of Mahatmas and Bhaktas and make an effort to attain Self Knowledge with a strong perseverance.

Achaapalam:

It implies non-wavering of mind and senses. The mind should be placed within Heart.

Tejaha:

Tejaha implies subtle intellect and skill. It is not enough if you provide your children with money alone. You must also teach them intellect and wisdom. If you provide them money without teaching intellect and wisdom, they will misutilize the entire money. In the

forthcoming future generations, people may be able to live without money but not without intellect and wisdom. Teach your children the skill, the Knowledge and the wisdom. They should learn to assess the people, to grasp their flaws and the discriminating faculty as to who is useful and who is not useful to them. Then they will not undergo any hardship. You will be in great trouble if you don't teach the above aspects to your children.

Kshamaha:

Kshamaha implies tolerance. Even though your circumstances are not favourable, even though there are people who dishonour you, don't give up tolerance. If you are able to maintain your equanimity even in adverse situations, the depths of your heart will increase. The

deepened heart aids you in attaining Self Knowledge.

Druthihi:

Druthihi implies Courage. Though you are faced with innumerable hardships, don't give up courage. Learn to forbear hardships. If you are able to bear the destiny pertaining to body peacefully, joyfully and courageously, you will not face the same hardship in the future birth. As forbearing the hardship is inevitable, bear it patiently and willingly.

Shoucham:

Shoucham implies Purity of body and mind. You are giving importance to the cleanliness of your body. Similarly try to purify your mind by praying God and meditating upon Him.

Adrohaha:

Adrohaha implies not retaliating in spite of having the capacity to do the same. You should not possess rivalry against anyone. If anyone is trying to harm you, give up their friendship but do not consider them to be your rival. If you develop rivalry, your mind will get extroverted.

Na atimanita:

Na atimanita implies non craving for honour and fame. Some people always like being praised. Give up the thought process that there is something special in you and that you should be praised by everyone. Don't ever allow such a feeling to arise within you. Your ego increases and wisdom reduces due to that. If anyone starts praising you, try to change the topic of discussion. Don't enjoy such words as you enjoy

while eating farina pudding. It will increase your ego sense.

All these 26 attributes are the Divine wealth ie the wealth that helps us in attaining the Divine. The wealth that you possess currently will only fulfill your physical needs. It is merely material wealth. However this Divine wealth takes you to the feet of Lord and bestows you with Liberation. It is good if you possess this Divine wealth; else don't brood for not possessing them. But try to earn them through Holy Company. Hence Bhagavad Gita is called as 'The Book of Sadhana (Spiritual practices)'.

Buddhya vishuddayaa yukto
drutyaatmaanam niyamamyacha
shabdadeena vishayaamstyaktvaa
raagadveshau vyudasya cha (18-51)



Possessed of entirely pure mind, controlling it firmly, turning away from sound and other objects of the senses, casting aside likes and dislikes, become a fit aspirant to meditate and concentrate on God.

To earn special intellect (vishuddha buddhi) implies to earn pure intellect (buddhi). Your intellect (buddhi) should be pure as well as concentrated. As we keep on praying God, He will bestow us with good intellect (buddhi) as well as the discriminating faculty to differentiate between the good and bad. You should possess at least some courage. Else you cannot conquer your mind. A Coward cannot achieve anything. You have to conquer your mind and senses only through courage.

Shabdaha: Some people are concerned about all the disturbances in the nation. They are not concerned with their current state of being. They are not conscious whether they are getting reformed or not. They are always involved in creating disputes by carrying the words of this place to that place and vice-versa. They are called as dispute lovers. Hence this

(creating disputes) is only their primary food. Therefore first regulate this sound (shabdaha). Buddha was not at all concerned with the matters like sound, touch and form. Don't lend your ears in listening to words like: 'what will others think of me?' Else you will be ruined. Your mind will be gradually poisoned. Therefore make effort and get released from the sound (shabdaha) related things. Don't allow likes and dislikes to arise within your mind. In spite of possessing sufficient reasons to hate, if you don't possess any hatred, you will be subject to God's Grace. At home, you must only do your duty but should not become anxious about the family members. As your body possesses a destiny, even the bodies of the family members are driven by a destiny. You may tell them something good. However they will act according to their destiny but they

will not listen to you. Therefore you must only do our duty towards family members but should not possess any attachment for them. You first attempt to transcend your likes and dislikes through spiritual practices, by living in Solitude, by attaining Holy Company, by reading Holy books, by doing japa penance and meditation.

The Lord said: "Oh! Arjuna, your effort itself will get converted into my Grace." If you search for the doer, the doer-ship vanishes. This is the path of self-enquiry. Your doer-ship will disappear even if you remember this: 'Narayanam parabrahmam sarva kaarana kaaranam' ie Supreme Narayana is the root cause of everything. As you grind the flour, contemplate upon the above sentence within your mind. As you keep on contemplating, your doer-ship will get thinned in the process of



time. When you understand that Narayana is the root cause of everything, how can you possess doer-ship? You get sorrow only due to your doer-ship (ie the feeling of doing everything). When you realize that you are not the doer but it is Lord Narayana who does everything, from where do you get sorrow? It is not enough if you merely listen to this sentence. You should constantly contemplate upon it. It should become a part of your intellect (buddhi) if you want to understand and assimilate the same.

Vivikta sevi lagvaasi yata
vaakkaya maanasah
Dhyanayoga paro nityam
vairagyam samupashritah (18-52)



Dwelling in Solitude, restraining the appetite, controlling speech, body and mind, always engaged in meditation as a means to God realization, having renounced the world, become a fit aspirant to meditate and concentrate on God.

Vivikta sevi implies spending at least sometime in solitude in a day. You will be aware of the weaknesses in your mind only in solitude. One can try to eradicate the disease only when the disease is known. When the disease itself is unknown, can we use medicines? No. Therefore whatever exists within mind, view it with your mind alone. Don't view yourselves with the eyes of others. Sit in solitude and observe your mind.

Lagvaashi implies beware with regard to your food habits. You should eat neither more nor less. Eat appropriately. Even your body resembles your Guru. After eating to a certain extent, your body warns you that you have taken sufficient food. You must not eat more food on the pretext that it is very tasty. You can eat to the extent that is sufficient enough to sustain your body.

Vaakkaya maanasah implies whether it is merit or demerit it is only your body, mind and words which earn the same. Therefore utilize them cautiously. Keep the body, mind and words within your control. If they are misused, it is equivalent to preparing coffee on a stove where money is utilized to ignite the fire. We must possess the discrimination as to what to speak and what not to speak. Talk appropriately and tactfully. Don't misuse the body unnecessarily. Utilize it only for relevant tasks.

Dhyana yoga paro implies habituate the path of dhyana (meditation). If you are not habituated to meditation, you can do Japa. By doing more japa, it will lead you towards meditation. Meditation not only reduces the anger but also regulates the mind.

Nithyam vairagyam samupashritaha implies taking refuge in dispassion if you desire Self Knowledge. If you take refuge in dispassion, it will lead you towards Self Knowledge.



Brahma bootah prasannaatmaa
na shochati na kankshati
Samah sarveshu bhuteshu
Mad bhaktim labhate Paraam (18-54)



Being one with the Ultimate Truth, joyous within the Self, neither lamenting nor craving, possessing equipoise towards all beings, one achieves transcendental devotion towards Me.

Don't exist as body; don't exist as mind but attain oneness with Brahman ie Self. Earn a peaceful mind. Don't get excited very often. Self knowledge is not attained until and unless you possess a peaceful mind. As you currently identify yourselves with the body, mind, the likes and dislikes, similarly when you identify yourselves completely with the Self within and thereby attain a peaceful mind, how can your desires or sorrows bother you? One who is desire less will not have any more rebirths. View all the beings alike. Your mind gets polluted only due to your likes and dislikes. Therefore if you don't possess any likes and dislikes, if your mind is devoid of ups and downs, if you view all the beings alike, then you will attain devotion for Me. Only then you can attain Faith in Me.

Brahma boota prasannatma na shochati na kankshati implies that the one who does not consider himself to be separate from Brahman but remains one with it, has neither any desire nor any sorrow. Their mind is not dependent upon anything. It is because they do not view anything to be separate from themselves. Then how can they desire anything else? You consider yourselves to be residing in a place where your body is stationed. You think that you are going to die when your body is about to die. Whoever possesses the 'i' thought cannot refrain himself from getting the feeling of 'mine'. Desire arises when there is 'mine'. If you lose something that you considered to be your own, you will get sorrow. You will not become sorrowful if you lose something which you did not own. When you consider yourselves to be a body, you view another body separately. Only

when you get the feeling of separateness, you will experience desire, anger, likes and dislikes and everything else (that is nonsense). There is no separateness within Brahman. Hence for the one who attained Self Knowledge there is no delusion. Therefore they do not possess a chance of getting any desire and thereby sorrow.

Samah sarveshu bhuteshu implies possessing equanimity towards all beings without any differences. If there are any differences within your mind, reduce the same through practice. If you are rebuked by anyone don't consider them to be your enemies. In spite of being troubled by them, if you have the capacity to help them, provide them with that help. But do not remember their rebuke. If you remember the same, it indicates that you are still living in the past forgetting the present. Therefore don't

possess enmity towards anyone. It will ruin your mind. If you are being harmed by anyone, it is enough if you maintain a distance from them but you need not hate them. Your mind will be extroverted by hating them. If you constantly call them bad, you are ultimately left only with badness. Therefore don't contemplate upon their badness. God will take care of him if he is bad. When there is a world, it is inevitable that differences exist. This world neither belongs to me nor to you. It belongs to God. Isn't God aware as to who is beneficial and who is not? Why are you concerned about it? All their attributes and their forms have been created by Maya. All this attributes as well as forms are false. Don't become a prey to such Maya. Beyond these qualities and forms, 'I' exist in everyone's heart. You view Me alone

and as far as possible spend your days with equanimity.

Madbhaktim labhate param implies possess devotion towards Me forever. Don't ruin your intellect (buddhi) looking at various kinds of people in this world. You behave according to their mental makeup. You need to be tactful in order to live. You also learn the methodology to live. There may be several thorns on the road. How can you remove all the thorns? Therefore walk on the road wearing footwear. How can you reform this world? Protect your intellect (buddhi) while living in the midst of people and leave the world. Hence live according to the situations in your family and gradually take shelter in Lord's feet. Without falling into the Maya of this world, purify yourselves and attain Self Knowledge.

Ishvarah sarva bhootaanaam
Hruddeshherjuna tishtati
Braahmayan sarva bhootani
yantraa roodaani Maayayaa (18-61)



Within the hearts of all living entities resides the Supreme Lord, O Arjuna and by the potency of illusory energy orchestrates the movements of all living entities as though mounted on wheels.

Ishwara implies the Master of this creation. He alone is the doer. All of us possess body. Isn't it? He is Ishwara who drives our body according to its destiny. There is nothing achievable by negating Him. God is giving us His address by stating that He is seated in the Hearts of all as the indweller. But we are searching for Him externally in one or the other pilgrim centers. It implies we are habituated to extroversion. Though we have read in the scriptures as well as God has narrated that He resides within our Heart, our senses and mind still do not travel towards the indwelling God. We may perform certain good deeds; but it will not bring us Self Knowledge. Without possessing the Grace of God, we cannot attain God. Though you may be performing good deeds, God will look at the intention of such deeds. We may deceive the world but God can never be deceived.

Once Bhagavan Ramana was asked as to what is meant by Maya? Maya is normally defined as: "That which does not exist." Maya does not exist externally. Your conspiracies, selfishness, tendencies and impressions derived from past experiences- all these constitute Maya. If you get released from them, no other Maya is visible. Bhagavan replied: "Your body consciousness itself is your Maya. You consider yourselves to be that which you are not. It is only Maya (Cosmic Illusion)."

Once, Bhagavan Ramana was asked: "Why do you call our birth and death to be false? We are able to see people taking birth as well as dying. How can you call it to be false?" Bhagavan replied: "Birth and death are false only. If they seem to be true then it is all due to Maya. As long as you are in Maya, you consider the false to be true. When you experience the

Truth as told by me, you will view the Truth as it is. Till then it is inevitable that you have to consider the false to be true." Once, a devotee introduced one of his friends to Bhagavan thus: "He is my friend. He performs certain miracles." Bhagavan replied: "Oh! So you perform miracles! What do you achieve by performing miracles?" The friend replied: "By performing miracles, I can attract more people towards me." Bhagavan replied: "You don't know who you are. You are not aware as to what exists within you. You may perform miracles to gain other's attention and thereby attract more crowds. But what are you going to gain out of it? Even that is equivalent to a dream. Several incidents happen within our dream. When we wake up from the dream, we realize it all to be a lie. Even the miracles being performed by you resemble the same. You are performing



miracles only due to your habits but you will not gain Self Knowledge from it. Additionally your mind will get extroverted. Therefore beware in this regard." The Lord states that He resides within your Heart. But where are these miracles leading you? They are only extroverting your mind. Until and unless the mind is introverted, one cannot attain Self Knowledge.

Sarvadharmaan parityajya
maam ekam sharanam vraja
Aham tva sarva papebhyo
moksha ishyami maashucha (18-66)



Give up all your duties (unpleasant to Me)
and surrender unto Me exclusively; I will
deliver you from all your sins, do not despair.

Lord Krishna implied: Sacrifice all your duties and surrender unto Me alone ie You need not carry your burdens. When I am carrying the burdens of this entire Universe, can't I carry your burdens? How much ever big the bundle of grass may be, it will get burnt by a single matchstick. Similarly though you may possess any number of faults or flaws which are being carried forward from previous births, it is my responsibility to ensure that the fire of my Grace will burn them out, purifies you and thereby bestows you with Self Knowledge.

Even Prahlada treaded the path of surrender. He sacrificed his parents for the sake of God. It is our duty to look after the parents. However the Lord said: "Even if you give up your duty for My sake, you will not incur any sin." Only they can tread the path of surrender who has attained 100% faith in the existence of God.

Lord's Assurance in the Bhagavad Gita



The Lord said: "All of you belong to Me only. This entire creation is My Leela (Play). Till you all know my essence and merge into the Universal Consciousness, I will not abandon you. You all think that you are related to mud (ie go back into mud). But you are all neither related to mud nor related to the nature. All of you belong to Me."

In Gita, the Lord supports us at each and every step stating: "Do not fear, I am with you. Even if you possess numerous faults and weaknesses, do not get worried or act in haste. There is Ishwara. Even a big bunch of grass gets burnt due to a match stick. Similarly though you may possess numerous faults and weaknesses, they will disappear with My Grace. I am there to drag out the hard stone like tendencies existing within your Heart. When I am there to tolerate, why do you fear?"

The Lord declared: "One who constantly contemplates upon Me, I look after their Yoga and Kshema. Yoga implies bestowing that which we don't possess and Kshema implies protecting that which we already possess. But there is a danger here. Thinking that God has promised us to bestow with Yoga and Kshema, if we desire for the same, we will be dragged back in to the nature (birth and death). We can accept them if He grants us but if we desire for them we will be bound.

The Lord said: "Though your mind may possess any number of faults and flaws, if you possess Love for Me, I will chase you until I release You from these weaknesses and bestow you with Self-Knowledge."

Quotes from Bhagavad Gita



The Gita says: "Neither wait for anyone's death nor mourn for anyone's death. If you have true reverence for anyone, you should not lament on their death."

Kshara implies that which is perishable. Akshara implies that which is not perishable. Jiva represents Kshara as there is no existence for Jiva once it merges in the Brahman. Maya represents Akshara since Maya regains its existence once the creation starts after Mahapralaya. However He is Paramatman who is beyond Kshara and Akshara.

Arjuna's sorrow became yoga and our sorrow becomes roga (disease). This is because Arjuna cried for the sake of society and we cry only for our sake.

The entire Maya consists within the mind. Not knowing this we think that Maya exists somewhere outside. If you reform your mind, you feel as if GOD bestowed boons upon you. If you pollute your mind, you feel as if GOD has cursed you. Therefore the Gita says," You are your own friend if you reform yourselves; You are your own enemy if you pollute yourself."

We say that we do not have the time to read Gita. But Krishna said in Gita: "Is there any work more important than reforming yourselves? Is it (reforming yourselves) not a work in itself? Is there any work much more important than controlling yourself and reforming yourself?"

All warriors in the battlefield have already been slain by Me said Sri Krishna in the Gita. It would suffice if you just act without expectation of results O Arjuna. This is a Supreme saying of the Gita. Every act is commissioned by God's Will alone. We have to just move our hands knowing everything to be scripted by God's Will. ***Nimmitramatram Bhava Savyasachin!***

Moksha Sanyasa Yoga implies that even Salvation is a desire which needs to be sacrificed. It doesn't imply that we shouldn't desire salvation. If you don't deserve, you will not attain Salvation even if you desire it. If you really deserve, Salvation comes all by itself irrespective of whether you desire it or not.

Krishna declared in the Vibhuti Yoga: ' I am Rama, Skanda, Shankara, ocean etc'. We need not have a fight as to who needs to be worshipped? We can choose any of the forms and contemplate upon the same. Without contemplation (upasana) one cannot attain concentration or purity or liberation. We are attracted towards a particular form as per our previous birth's tendency. God is formless. Formlessness is the form of God. However as we identify ourselves with a form and cannot meditate upon the formless one directly, we require a support. Therefore we can meditate upon the Guru or manifested God as a support.

Krishna also said: 'I am Krishna'. How is it that Krishna had to tell that He is Krishna? It is because Krishna did not preach Bhagavad Gita as Krishna but preached it as Supreme God.

Your acts should be sattvic. If you do any good deed, without expecting publicity or other's appreciation or any gift from God but out of selfless devotion, it will enhance your sattvic quality. The sattvic quality shows you the path towards Liberation.

Do not give up yagna (sacrifice), daana (charity) and tapas (penance) till your last breath. Any selfless work is equivalent to a yagna (sacrifice). Do not restrict daana to donating money alone. Any help in the form of beneficial advice also constitutes daana. Daana has to be done with great love and affection. The causes of rebirth are within the mind. To dry out that mind is called as tapas.

Spiritual Knowledge exists forever. It bestows us with the wisdom as well as the power to discriminate between the truth and untruth, between the permanent and transient and between the Self and Non Self. Krishna declared in the Gita: "Brahma Vidya is the kingly science. I am the Brahma Vidya ie Self Knowledge."

The Lord said: "By constant contemplation of God, the Jiva (individual soul) becomes God. The Jiva has to become God but not devil. But this society does not allow a Jiva to be converted into God. The society may admire if a Jiva is converted into a devil but there are many people in the world who lament when Jiva is converted into God. However don't care them. This is the way of the world."

The Lord said: "If you possess equanimity, if you lead an egoless life, if you practice sattvic quality, if you ensure that there is no pomp and show in your thoughts, words and deeds, all the tendencies that bring about your rebirth are burnt to ashes here and now. You will attain Self Knowledge."

The body is burnt in the burial ground. The good deeds represent the golden chains whereas the bad deeds represent the iron chains. Both of them bind us equally. All the merit and demerit (for the good and bad done by him) accompany the Jiva in his life after death. The Jiva carries the luggage of his merit and demerit after death. One should avoid carrying such luggage and it is possible only by practicing equanimity.

The Lord has prescribed several methods and practices like: "Contemplate upon Me alone; perform only those acts endearing Me; Talk only about Me." He has prescribed so many methods so that He can catch hold of our hair at some point or the other. The Lord said: "If not in this manner, do it in that manner; if not in that manner do it in this manner." Who else can state thus except our Lover? As God possesses boundless Love for us and wants to merge us within Him, He has prescribed so many methods and practices in the Gita.

God asked us to sacrifice the following three: Attachment, fear and anger. If you don't get attached or don't get afraid or don't get angry even when there is a sufficient cause to be so, God's Grace showers upon you suddenly and you will attain the Immortal state.

The Lord said: "I am the embodiment of time. If you are wasting time, you are insulting Me." But you are all wasting your time. Do you think that your body would exist for 10000 years? How mortal is your body! You are wasting the precious human life in very petty things. It is equivalent to utilizing currency notes to lighten the stove in order to prepare coffee. If you waste your time, even if you ask for a little spare time at the time of death, the same will not be granted.

There are several kinds of yagnas (penance). Of all the yagnas, the Lord said: "I am the Japa yagna." Japa yagna does not involve the spending of even a single rupee. If you keep chanting His name, your mind will get purified.

The Lord said: "None can conquer My Maya without My Grace." Suppose you possess Lord Krishna's Grace and you are inflicted with that hardship which no one else gets, let it come. The Lord has the capability to convert the hardship into happiness. He is Lord Krishna. Therefore even if your external circumstances are favourable, don't get proud of them. It is all Maya. The Lord said: "Whoever possesses my true Grace, I will ensure that they do not possess any riches and wealth. Not that I don't have any love for them. It is because they may forget Me when they become a prey to Maya existing in the form of money. You cannot attain Self Knowledge without My Grace."

Narayana exists as the indweller within us. If you enter Heart, your abundant sorrow will be converted into abundant joy.

Meditate upon Krishna's form; Remember His name; Consider Him as your nearest relative. Contemplate upon His preaching. Our mind and senses should be drenched in Him. Only then our mind and senses will get reformed. The reformed mind gets introverted. The external Narayana hands you over to the internal Narayana. The Lord said: "Oh! Arjuna possess Vyavasayaatmaka buddhi ie., steady thinking faculty where there is no wavering. You should possess firm faith in the existence of God; only then your mind will remain firm within Me."

You adore God with several things. But God can be adored even with the practice of virtue.

The Lord said: "Kama (desire), Krodha (anger) and Lobha (miserliness) are the three big gateways to enter the hell".

Krishna said: " I don't exist within you (Jiva) but You all exist within Me (Self)" ie., You cannot attribute all the deficiencies arising out of Jivatva unto the Self but all the Jivas owe their existence to the Self.

The following three words have been mentioned in the Gita: devotion, determination and discrimination.

Krishna defines this world in the Gita as 'temporary or transitory' and an 'abode of sorrow'. (Anithyam, asukham and Dukhalayam)

In Gita, the Lord said: “It is only the Jnani who attains my swarupa (nature ie Self). There is nothing in this world equivalent to Jnana. People doing good do not attain distressing state. All the people are puppets in my hands”.

My Dear Friends! We can never understand the Gita as long as we perceive Krishna as mere body. God and Gita are not different. God said in Gita: “People consider themselves to be body and also limit me to a body; by doing so they are insulting me”.

In the Gita, the Lord promised that even a greatest sinner will be liberated by Him if he has unwavering faith in His Existence.

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."

‘Trusting God’ is equivalent to treasure; otherwise it is equivalent to dust. He who possesses God as his friend will attain Him. But you possess worldly people as your friends and not God. God prescribed certain activities as forbidden for they result in sorrow. Can’t you abide by His words spoken in your welfare?

Some people eat 10 sweets when they are alone and eat only one sweet when they are among 10 people. They are called as Mithyacharis. They look white outside but are black within.

The Gita says, "All your lust must be converted into Love; Lust always expects something in return but Love doesn't expect anything in return. Love for the sake of Love and Work for the sake of work."

Krishna says: "It is a long long struggle."

The Gita says: "The most important thing is to stop worrying."

Try to view God in everyone; then you will attain equanimity.

Lord Krishna said: "Enjoy Eternity in every place and every time."

The Lord said: "Don't be careless in studying Gita and preaching the same to others to the extent you have understood it. He is very close to my Heart, who preaches Gita to others in an understandable manner. There is no greater devotee or lover to Me than him."

Is it wrong in classifying the society on the basis of caste?

Once a rationalist asked Sri Nannagaru thus: " Why did Lord Krishna describe about the four castes in the Bhagavad Gita? Is it correct to classify the society on the basis of caste?" Sri Nannagaru replied: "Let us accept that Krishna made a mistake in mentioning about the four castes. However currently there are 40 castes in India. What do you say about it? What have you achieved being a rationalist? Based on the social structure and based on the work done, the society was then divided into four castes. A person may repair our footwear. All of us need footwear. Isn't it? Yes, all of us need them. Whether we are Russians or Americans or Indians, we need someone who repairs our footwear. Don't hate him who repairs our footwear. Our scriptures don't prescribe that

such people should be hated. The defect within us is that we require someone who repairs our footwear and also cannot stop ourselves from degrading him. This is our weakness. It is very wrong in doing so. As a bed is supported by four legs, even this society is supported by the four castes. Let's consider that Lord Krishna has spoken wrongly and Vyasa has written it incorrectly in mentioning about the four castes. Presently in this modern era, where the Science and technology have advanced to a great extent, where Gita is considered as an ancient epic not relevant to the current day, why do we have 40 castes in the society? Why did a zero get suffixed to the four?" After listening this, the rationalist could not reply back.

The Science and technology can only increase the comforts of the human body but cannot bring control to the human mind. When

we criticize, it should be constructive and bring about some learning. Can any country avoid people who repair footwear or who stitches the clothes or who ploughs the field? Do we give more respect to the hands and less respect to the legs? Irrespective of whether it is the hands or legs, we get them cured when inflicted with a disease. We don't give more importance to the hands and less importance to the legs. We treat them equally. Similarly Lord Krishna has mentioned about the social structure but never asked us to degrade people on the basis of their caste. When there is a flaw in our understanding, we criticize others. Understanding is also a penance. Only a purified mind can understand the Bhagavad Gita.



Bhagavad Gita is practical Vedanta. Don't get restricted to words alone. Show it in your work and action.

– Sadguru Sri Nannagaru