



Ramana Bhaskara



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- 🌸 If you nurture Sattva, you will become close to God. If you become Rajasic or Tamasic, you will become close to the world. You may perform japa or meditate for any amount of time but if you cannot reduce the Rajas and Tamas, you will be distanced from God.
- 🌸 Your hands should engage in work and the mind immersed in peace. It will enhance the concentration of mind, the power of memory and the dedication towards work.
- 🌸 The Guru is forever immersed in Supreme Peace. It is the wonderful peace not pertaining to this world. Though some people live in this planet, they don't belong to it. They are referred to as Jnanis. Though they eat and move around like us, they don't belong to this planet. It is because they are aware that they will not cease to exist even if their body ceases to exist and gets merged in the earth. As the heat is the very nature of fire, the Peace, Compassion and tolerance are very natural to the Jnanis. Even if they get the entire sorrow of this earth, they will not get disturbed. Such is the glory of a Jnani.
- 🌸 Though your very nature is Peace, you get disturbed due to the likes-dislikes created by the mind. As the likes-dislikes get reduced, the Peace will increase.
- 🌸 Bhagavan said: "You were not born when the body took birth. Therefore you will not die when the body dies." You should remember this utterance of Bhagavan forever.

- 🌸 If anyone asked Bhagavan's permission to take his photograph, Bhagavan said: "You may do so, if it is possible." Who is Bhagavan? Bhagavan implies Supreme Brahman. How can one take the photograph of Brahman? The photograph is possible if there is a form. How can one take the photo of a formless one?
- 🌸 The birth and death pertaining to body are not true. They are all false births and deaths. You were not born when the body took birth. Your birth happened when the ego took birth. You will not die when the body expires. It is only your illusion. It is a false death. If the ego merges back into its origin, it gets annihilated. This can be referred as the true death. Only those who don't get rebirth after the body's death are said to have attained the true death. But if they get rebirth, such death is not true.
- 🌸 The very goal of these sermons is to make you seated on the throne of Peace.
- 🌸 Attributes pertain to the mind and not to the Self. As you start identifying yourselves with the Supreme Self, your disturbance gets destroyed without any trace.
- 🌸 If anyone asked Bhagavan: "Do you love your brother?", Bhagavan replied: " I love my brother as I love anyone else. He is one amongst the others."

- 🌸 The true glory of Guru is revealed not through reading or listening. It is revealed only through Self Realization. It is because Guru is verily the Supreme Self.
- 🌸 God is waiting for the appropriate time to reveal Himself and bestow you with the permanent Peace. Don't be in a hurry. He will bestow you with liberation. Don't force Him to do it hastily. It takes some time for the seed sown to sprout out. It doesn't happen immediately. Similarly God will bestow you with Supreme Peace in appropriate time. Don't be in a hurry.
- 🌸 God blesses with hardships only to inculcate the faculty of quest for Truth within you; Not that He doesn't like you. Sometimes you frighten the children. On being frightened, they hug you suddenly. God blesses with hardships only to unite within Him.
- 🌸 Even if you don't like the Guru and abandon Him, the Guru won't abandon you. He bestows you with the requisite wisdom and discrimination and ensures that you learn lessons from them. You may think: "I am great. It is only due to my wisdom." But it is the Guru who bestows you with such wisdom.
- 🌸 I desire only one thing: Never give up the faith in yourself (self confidence). God exists within your Heart. You are under His protection. Don't ever doubt His Existence.
- 🌸 Bhagavan said: The body carries on the task for which it came onto this earth. Give up the identification with it. You are not that body.

- ❁ Money by itself has no worth. The thought of 'I want money' makes it worthwhile. Similarly, Position by itself has no worth. The thought of 'I want position' makes it worthwhile. You are verily the Self. If you don't identify yourselves with anything else, You exist as Self only.
- ❁ It is good to meditate but you move away from yourselves during meditation. You can't observe yourselves even during meditation. Try to get into the source of the 'i' thought, which wants to meditate. Your true abode exists there only. The deathless state exists there only. It is the abode of Truth. When you reach it, the Truth itself is revealed as 'I'.
- ❁ If you do any good deed or give something in charity and forget the same, it will not bind you. But if you don't forget it, it will certainly bind you. It is you who want to attain something by performing spiritual practices and again it is you who claim that you have attained something through those spiritual practices. It is similar to giving food to your child with one hand but also cuffing him with the other hand that makes him vomit the food consumed. On one hand you toil hard and perform spiritual practices to annihilate the ego and on the other hand you claim: I have done this; I have done that and so on which enhances your mind. How can you progress further? This is similar to chanting the names of Rama and Krishna being unable to for-bear the cold while taking bath in the Holy Ganges early in the morning. The Lord within witnesses whether you are chanting His name due to lack of forbearance or out of devotion. Even if you get a feeling: 'I am performing the spiritual practices very well', don't get identified with that thought. Understand it to be a vain thought and try to get rid of it. It is only spiritual practice in a true sense. Don't get identified with it. By

doing so, it will vanish on its own. Suppose you declare that you are taking bath with cold water early in the morning, you are trying to indicate that you are doing something which others are not able to do. It implies that the ego exists in a very subtle form here.

 A person told me: “I am not fond of God but I am fond of virtue/righteousness.” I replied him back: “Virtue/Righteousness is another name of God. It doesn’t imply charity. It is a way of life. God is not different from virtue/righteousness. God is the very embodiment of virtue/righteousness.”

 A devotee asked Bhagavan Ramana: “Who is my Guru?” He expected Bhagavan’s reply to be: “I am your Guru.” But why would Bhagavan speak thus? When He has no creation, why should He bother about Guru or Disciple? Bhagavan replied: “In whose presence, the spiritual practices are performed automatically without any of your efforts; in whose presence all your thoughts and words subside and stop, He alone is your Guru”.

 Even goodness is no ordinary thing. Until you toil hard, it cannot be earned. How can you earn Jnana without goodness? The beauty of this Creation is not comprehensible until your Heart is filled with atleast some goodness. Bhagavan said: “When you lack the inner preparation and don’t really deserve, you cannot see inspite of having eyes and cannot hear inspite of having ears.” There is only one reason for Gandhiji’s becoming Mahatma: Everyone is very fond of their life. But for a noble cause, Gandhiji was ever-ready to give up his life,

considering it to be a blade of grass. Such is the greatness of Mahatma Gandhiji.

 A devotee asked Bhagavan: “In order to attain Self Realization, is Guru’s Grace needed or my effort alone would suffice?” Bhagavan replied: “It is Guru who inspires you to attain Self Realization. You get the thought to attain Self Realization only due to Guru’s Grace. Without Guru’s Grace, you cannot get the desire to attain liberation. Once you attain Immortality, you realize that the contribution of your effort has been very less when compared to Guru’s Grace, that everything is but Guru. When Bhagavan kissed me in my dream, I didn’t feel happy but became frightened. I shouted: ‘Leave me; Leave me’ and He said: ‘There is no question of leaving you.’ I cannot say this relationship pertains to which birth. I never heard His name before. I didn’t hear about Him from any Guru also. I didn’t get Him out of desire. Moreover it is not a bond which can be broken as you like. One can break open the chains, if they are visible. How can one break open the invisible chains? Even after death, the Guru doesn’t abandon you in the forthcoming birth. He searches for your whereabouts as to where you took re-birth. It is Guru alone who makes you Love Him. How can your ego Love the Guru? Guru’s Grace is equivalent to an Ocean. It releases you from your name and form and unites with the Supreme Self. Such is the power of Guru. If you are in any bad company, the Guru is aware where it will lead you. Hence He tries to release you from such bad company. Someone called me yesterday and asked: “My financial position is not good. It doesn’t matter even if my financial position is not good. But please bestow me with the strength to forbear it.” I replied back: “This is what God/Guru does.” One need not ask the Guru to bestow with Grace. Guru is the

very embodiment of Grace. The devotee said: "I am making some effort but I cannot say whether I am doing my best in this regard." Bhagavan replied: "You feel as if doing something. It is Guru who inspires you to make effort. The effort itself is Guru; Everything is but Guru. Without Guru's Grace, you don't even get the thought to make an effort. As you keep making effort, the Self within, takes a name and form for your sake, if required, who is none other than Guru. The Guru talks and roams with you and drives you into the cave of Heart. Everything happens without your knowledge. One need not ask God to bestow with His Grace. You must deserve to acknowledge the same. Whether you acknowledge it or not, Guru's Grace exists forever. You become aware of it when you recognize it; else you remain ignorant. However the Guru's Grace exists forever. There is no moment when the Guru's Grace ceases to exist. They are blessed indeed who realize that the Guru is formless inspite of possessing a form and the Guru is nameless inspite of possessing a name.