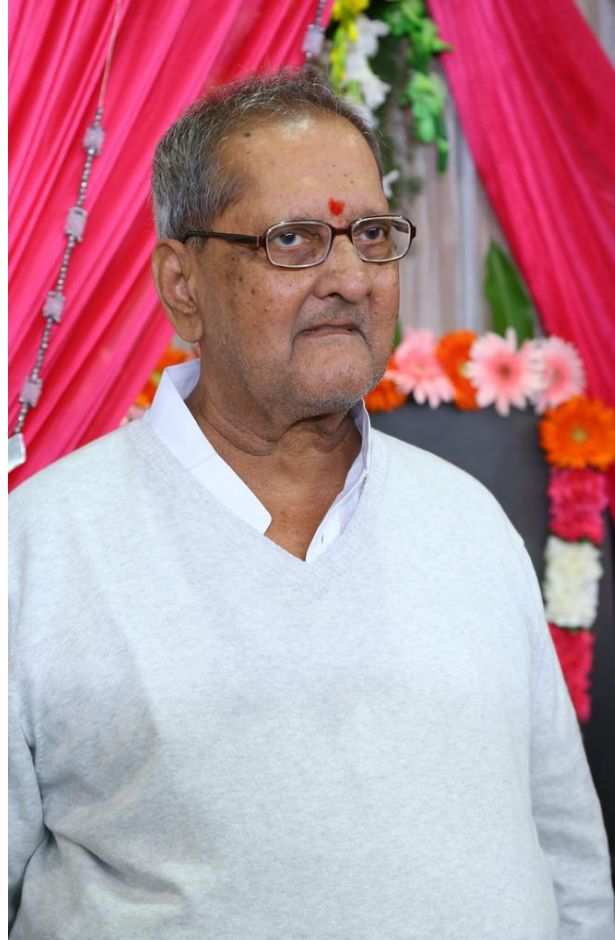


 **Ramana Bhaskara** 




Speech delivered in Arunachalam,
dated 3-10-06.


🌸 Ego exists in a gross form as well as a subtle form. It is easy to get released from the gross ego but it is very difficult to get released from the subtle ego. Unless one gets released from the subtle ego, the Immortal state cannot be attained.

🌸 Today all of us are in the shelter of Lord Arunachala. All of you are very lucky. I don't think that all of you have come here due to your intellect. It is due to the past meritorious deeds that you have all been attracted by Lord Arunachaleswara that pulled you here. When attracted by God, God Realization is attained due to His Grace. Your effort alone cannot bring in God Realization. But as long as the ego prevails, you cannot stop making effort. You keep making some effort or the other. I can't say which merit or which relationship has dragged you all to this great place of Arunachala. All of you are bound to attain the Immortal state. It may get delayed by a birth or two but you are bound to get it. There is no doubt about it. Don't have a doubt regarding this. Doubting is dust whereas doubtlessness is wealth. All of you have come to this great place of Arunachala only because you have the required eligibility to attain the Immortal state. If you don't have that merit to your credit, there is no way that you can come here. Here the Mountain's name is Arunachala, the place's name is Arunachala and the Lord's name is Arunachala ie everything is Arunachala. Here the Mountain is given more importance than the deity in temple. Whether it is Giri (Holy Mountain) or Guru, it is all His form. All forms belong to Him. The Skanda Purana describes about this place in detail.


🌸 This Holy Hill seems to be a heap of stones to me, you as well as everyone sitting here. But to Ramana Swami, it was neither a hill nor a


heap of stones. It represented God Himself. He heard the name of Arunachala from some relative in his childhood. He did not consider it to be a place. He felt that Arunachala implies God Himself. It is due to the relationship of several births. Rather than considering Arunachala as God, He had the feeling of Arunachala being His father. Currently Arunachala can be considered as our Father and all of us to be His children.


 As Bhagavan Ramana had the fatherly attitude towards Arunachala, Jesus also had the fatherly attitude towards Yahova. When Jesus was crucified, unable to bear that physical pain, He shouted: “Oh! Father, have you forgotten me?” After attaining the advaitic experience, Jesus felt: “Oh! Why am I speaking thus? I am praying as if my father is separate from Me. So far, I have been thinking that I am separate from my Father. Now I understand that I am not separate from my father. Yahova bestowed Jesus with the advaitic experience and Immortal state (ie Oneness) when Jesus got crucified on the Holy Cross. Without Arunachala’s Grace, none of us can attain the advaitic experience. When advaitic experience is attained through His Grace, it is understood that all of us are one with Arunachala and there is no duality.


 My dear brothers and sisters! Some of you may be wealthy, some of you may be scholars and some of you may be ministers but remember one thing: On studying the entire world history, it is understood that only few people like Ramana or Ramakrishna or Mohammed or Jesus or Buddha constitute the essence of this world. As the salt forms the

essence of dal, only these people constitute the essence of the world and not the rich and the scholars.


 My dear Soul mates! You are of no use to this world without securing the Immortal state and the state of Oneness ie advaitic experience. Being rich even if you donate at several places, all those are secondary. Only through Truth experience, the world gets benefitted. Except Truth all the other things are equivalent to a dream. Having attained Self Realization, even if you want to help others, there are no others left to receive it. Currently if you help someone, you get the feeling of having done a great deed. Only Body mindedness has others and not Self mindedness. The waves of Peace and Bliss emanate from a Realized soul and cover this earth but He is not aware of the work that happens through Him. It is because He is world less, mindless and bodiless. There is no one there to think: 'I am reforming someone.' If such thinker exists, it implies that he is not a Jnani.


 Kshara implies the perishable one whereas Akshara implies the Imperishable one. Aksharamanamala is the one which unites us with the Akshara.

 Sri Ramana was not habituated to speak on his own and spoke only on being asked. Silence is the language of the Self. Therefore the entire work of Bhagavan happened in Silence. When everything happened in Silence where did the necessity to speak arise?

 The first thought 'i', which identifies itself with the Self is referred to as sin. There is no sin greater than this. If it is crucified, the state of

Brahman is attained. Crucifixion of Jesus doesn't refer to crucifixion of the body. The body consciousness has to be crucified. If the mind is told: 'You must die, You must die', will the mind die? No, it won't. That which forms hurdle in Self Realization won't die merely on being asked. Without God's Grace it is not possible. Referring to this, Bhagavan said: "The elephant surrenders to the lion alone. Guru's Grace is a lion to the elephant of mind. Therefore getting released from the mind and body consciousness is possible only through Guru's Grace. There is no other option." Self Realization is not possible without Guru's Grace. Though you may consider yourself to be stubborn, Self Realization is not possible without Guru's Grace. You may have riches, possess honour in the society, may construct some buildings or dig certain wells with which you get identified. You imagine that there is something special about yourself. You don't recognize that it is all a big zero ie very insignificant.

 Arunchala is the Agni Linga. Here the ego is kindled (set to fire). It takes some time for the ego to get burnt completely but you are bound to get Jnana. There is no doubt about it. Considering God to be separate from you is dvaita bhakti. Without God's Grace, you cannot get the experience of being one with God. Every person has a unique nature. It is very difficult to change the same. Without God's Grace, it is very difficult to change the nature merely by self effort.


 Bhagavan said: "There is a Truth within the Heart. Peace, Bliss and Existence are its very nature. It is not an object to your mind and senses. Therefore you are unable to perceive it. Since you are unable to perceive, it doesn't imply that the ever existing one ceases to Exist. I am


unable to sustain my natural state due to my bad habits, bad thoughts and separateness. All this is due to the deception of my mind. Drag out that deception and burn it down into ashes, Oh! Arunachala. Destroying my bad habits alone is not enough but also decorate me with good habits. As a Guru, it is your responsibility to do so.”


❖ Sorrow originates from ignorance whereas Bliss originates from Knowledge. Who is truly blissful in this Universe? It is Jnani alone. In spite of being a millionaire, a person laments when death approaches. It is because he is not in his true state. A Jnani remains Blissful even at the time of body's death. It is because of His awareness of not being the body. He is aware that there is no loss to His Existence in spite of losing the body. Therefore He remains sorrow less.

❖ While circumambulating around the Holy Hill, if you desire something, the Lord restricts His Grace to that desire alone. For those who don't desire anything, the Lord gives everything as well as the Nirvana state too. Your mouth has been habituated to ask. You keep asking for something or the other. If you don't ask for anything, the Lord gives that which is needed and that which is good for you. Not being aware of this, you keep asking for something or the other. He gives whatever is asked for. His Grace gets restricted there. Therefore circumambulate around the Holy Hill without any desire. Contemplate upon the Lord and walk as slow as a pregnant who would conceive in a day. Everyone keeps running. All of you are concerned with the count and not with devotion. Don't chat while circumambulating around the Holy Hill. Even if anyone starts talking about worldly affairs, ask them to shut their mouth or get rid of them. Why are you then concerned about


Bheemavaram and Rajamundry affairs? Talk about them while you are at home. Why should you talk about them in Arunachala? This is similar to a doctor stating: 'I have treated very well however the patient has expired.' Our circumambulations around the Holy Hill resemble this.


 A devotee asked Bhagavan: 'How should I meditate upon the Self?' Bhagavan replied: 'Meditate with the presumption that Self alone exists and nothing else. You will get positive results. Meditate with the thought that the Self is not as you think so. It is as it ought to be. Lord Arunachaleswara is most compassionate. Sometimes you may not like his deeds. But you will realize later that whatever He has done is all for your good. You will then understand the glory of Arunachala and realize that even the Puranas could not describe Him appropriately.'

 I have seen some people who made debt in order to fulfill their promise. It represents the giving habit which should come by birth. Karna possessed such giving habit. Once Krishna told Arjuna: 'Though Karna fights on behalf of Duryodhana, don't miss the good quality and great quality in him.'" Hence Krishna became the Supreme Lord. No differentiation existed in His outlook. If you are unable to acknowledge this great quality, it implies that you are bereft of those divine attributes.


 Lord Arunachala has this fame to his credit: He decides whom, what and when anything has to be bestowed even without being asked. He is not habituated in being asked. While possessing bad habits if you ask Lord Arunachala for money, He doesn't fulfill your desire. He ensures that you won't get money. Then you start rebuking Arunachala.


However Arunachala ensures that you will first get released from your bad habits and then gifts you with money. If money is given beforehand, it will increase your bad habits. Bhagavan said: "Oh! Arunachala, you have the habit of giving even without being asked. You have this fame to your credit. But in my case if you fail giving without being asked, it doesn't harm my honour. It becomes a breach of your stature and honour." Krishna ran towards Bheeshma carrying a chariot wheel in order to kill him. Then Arjuna descended the chariot and stopped Krishna. Arjuna said: "Oh! Krishna, you have taken the oath of not touching any weapon. But now you are not fulfilling your oath. This will bring in disgrace and breach your honour." The Lord then replied: "What shall I do with this honour after the death of Pandavas and their entire army?" Such is the Lord's glory. Honour-dishonour is all related to Jiva. How is God concerned with honour or dishonour?


 Milton said: "Despite losing the craving for money and craving for sensual enjoyments, a person is anguished by the craving for fame till his death." Some people have the feeling: "I should become famous. My name should become popular etc.," Craving for fame is also a very big hurdle in attaining the Immortal state. Bhagavan said: "Oh! Arunachala, you have the habit of giving even without being asked. Even before I ask you for something, do that which is good for me irrespective of my desire."

 Parents give you food, clothes, gold etc., They take you to hospital on falling sick. They do all this under an illusion of being caressed in their old age. Whether or not the children look after the parents, God creates an illusion in parents of being caressed by their children in old


age. If the parents know beforehand that the children will not take care, they will abandon them in their childhood itself.


 Gandhiji said: “I was beside my father on his death bed when he would die in an hour. I was not reminded of my father then. I did not remember all his hard work done for my education etc., I was reminded of my wife only and not about my father’s suffering.” Gandhiji narrated about his mind correctly. Being reminded of all this, Gandhiji said: “Oh! Rama, Shri Rama. It doesn’t matter if I don’t have rebirth. But if I take birth again, ensure that I don’t have a wife.”

 From a material perspective, amongst all the external loves, Mother’s love is considered greatest. Therefore it is said: ‘A bad child may exist but not a bad mother.’ Even if a child is considered bad by everyone, the Mother always declares her child to be good. From a Mother’s perspective, the child is always good. Such is the Mother’s Love.

 Bhagavan said: “Oh! Arunachaleswara, I was a teenage boy studying somewhere. I performed neither Japa nor penance nor spiritual practices. I was not even aware that there is a deathless Self. I have neither read nor listened about it. Without being aware of its Existence, you have created identification with it. Showing me the body’s death, you have united me with the deathless Self. I have attained the deathless state through the body’s death. Is your Grace and Compassion describable? Externally, Mother’s Love seems to be great. But when compared to your Love, even Mother’s love seems to be insipid. Having showered such Love and Grace, you have ensured that even Mother’s Love is forgotten by me. I got advaitic experience

(Oneness) and Self Realization through your Love. Is the glory of your Love describable, Oh! Arunachala? While coming to Arunachala, I did not even get the thought of telling someone. You have accepted all my Jiva related attributes and bestowed me with Self Realization. You have destroyed my body consciousness and ensured that I attained the pinnacle of Self Knowledge even without my desire.”

 On being recipient of Guru’s Grace, the Guru doesn’t abandon until you attain His state. Guru knows your whereabouts even after death. He descends down with a physical body, mingles and talks with you and introverts the mind suddenly. You will then reach the pinnacle of Self Knowledge. Such is the glory of Guru. It is in no way related to your effort and desire. The relationship pertaining to several births has brought you all here. The relationship that which has brought you here will continue to prevail till the Immortal state is attained. Such is the glory of Lord Arunachala.

 In Aksharamanamala, Bhagavan said: “One art Thou without a second; who then could dare elude Thee and come in? This is only Thy jugglery, Oh Arunachala!” Bhagavan implied: “There are no others. You alone exist. All this is your trap. All this is your Magic. All this is not true but seems to be true.” Keep aside Jnana. First try to understand the beauty of Bhagavan’s teaching. There is no Usha. But Usha thinks that she exists. Who thinks so? There is no Usha separate from God. If Usha exists apart from God, who is that Usha? The glory of teaching lies here. On contemplating upon it, the Immortal state is attained here and now. All of you have come here not due to your intellect but because Arunachaleswara has brought you here. It is because you don’t have a

separate existence apart from Arunachala. Whether you like it or not, whether or not you have the desire to attain the Immortal state, all of you have come to Arunachala today only because you have the eligibility to attain the Immortal state. You may state: 'What is this? I don't have the desire to attain the advaitic state.' But you will attain that state even without your desire. Such is the Grace of Ramana.