



Ramana Bhaskara



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❖ If the tradition is followed, the mind remains cool and so will be the society. The laws and legislations become redundant then. If you possess a lot of money then the world and family members may get impressed but not God. Suppose you are honoured by the society, the society may get impressed but not God. From God's perspective money, power and honour are all very petty things. Whatever is considered great from your perspective is all petty from God's point of view. This is what is being misunderstood. Then what is that which impresses God? Whether you have wealth or not, whether you have education or not, it is all secondary. God is concerned with the way of your life and behavior in the day to day life. God observes whether or not you have the craving to attain Truth, whether or not any effort is being made to reach the source. God observes to what extent your brain has the discriminating faculty ie the ability to differentiate between the true and false, the permanent and temporary, the approved and forbidden activities. God judges accordingly and decides whether rebirth should be given or not.

❖ If you are very wealthy, your descendants will enjoy that wealth. They may celebrate the death ceremony (on the 11th day after death) with great grandeur. But the body related journey ends there. More importance is given to the external things. You are more concerned about the external greatness but not about being rotten internally. For instance, if you have abundant money and wealth, how are they useful if you get rotten internally? Some mangoes may externally seem to be very good but when they are cut, they are found to be decayed. It is the same with some people's lives. Craving for fame is a kind of madness. The society doesn't bestow liberation. It is the indwelling Narayana who

bestows liberation. Therefore don't try to impress the society. Lead your life in a manner that impresses the indwelling Narayana. Do you have the discriminating faculty to decide what is approved and what is forbidden? What is the purpose of your arrival onto this earth? It may not get fulfilled instantly. Observe whether you are traversing in that direction or not. If your path is appropriate, you will become successful.


🌸 Muslims adore the formless one. They imply that every name and form is the cause of sorrow. Are you able to follow the same? Are you able to honour the Lord's words? Having said that you have great reverence for the Lord, if you don't value His words, is it equivalent to honouring Him?


🌸 The Lord has prescribed and forbidden certain activities in the Gita. Be very careful regarding them. Bhagavad Gita is like a guide for the spiritual life. The goal will be reached if you carefully traverse in its guidance.

🌸 Likes and dislikes are the biggest hurdles for spiritual advancement. The water in the pot gets leaked when there is a hole in the pot. Similarly if you are not successful with any amount of spiritual practices, it is all due to your likes and dislikes.

🌸 If a meeting is held in your honour and a letter of praise is read out, it seems to be very sweet. But whether you are eligible for that honour or not is never pondered upon. Your mind derives pleasure from those words of praise. Whenever the mind derives pleasure, it develops a liking towards those who have honoured. If you are rebuked by




someone, the mind experiences pain which becomes the root cause of your dislike. Many people ask: “Why is my mind getting extroverted?” In most of the cases, likes and dislikes are the reason behind it. The mind travels towards the heart and merges into it only when the likes and dislikes get reduced. Buddha said: “Look at any house or place or nation, what else exists other than likes and dislikes?”

 It is very difficult to win over the external demons but it is much more difficult to triumph over the internal demon of body consciousness. If a question arises as to who is the biggest demon, the body consciousness itself is the biggest demon. It is the root cause of all sorrow, disturbance and rebirth. Self effort, appropriate time, Guru’s Grace as well as God’s Grace are needed to transcend this demon. The demon of body consciousness cannot be overcome unless all the above four factors are favourable.


 The entire danger lies here: the friends, enemies, relatives, assets, wealth are all external but the ego is internal. It catches hold of your form, assets and relatives. It doesn’t matter even if it clings to them but it grows like an elephant without your knowledge. Suppose you think: ‘I have this much money or I have this much land’, this is enough for the mind to get attached to them which gradually increases the body consciousness. All this happens without your knowledge. On identification with body and mind, you become Jiva and on non identification with them you become God. You cannot stop identifying yourselves. Therefore the attributes pertaining to Jiva keep increasing. There is no loss in having wealth but identification with that wealth increases the body consciousness.


Some people complain: 'I am experiencing my Karma (fate)'. It is the ego which says so. From where does the Karma originate? Does it originate from Kasi or an ocean? No. Past deeds done in previous births get converted into Karma and generate distress. It is not something alien. You own that Karma. You don't realize that it is due to your own actions. If you are abusive here, God ensures that you get abused by ten people. Karma implies- whatever is done in the previous births, the result comes accordingly. Without any relation, the Karma doesn't arise. It doesn't imply that you should get depressed in its thought. If you are devoted towards God, if your spiritual strength increases, if you have the Guru's Grace, even the destiny gets washed away. You have the freedom there. As the big trees get washed away in the floods of river Godavari, even the Karma gets washed away. In the Mahabharata war, Shalya became the charioteer of Karna. Shalya offered his body to the Kauravas and his mind to the Pandavas. It is only referred to as Shalya's way of being a charioteer. Karna preserved Nagashtra in order to use it against Arjuna. Whoever becomes the victim of Nagashtra is bound to die. There is no doubt about it. Karna aimed the Nagashtra at Arjuna's heart. Shalya then told Karna: 'Oh! Karna, you have been fighting very well till now but why are you aiming the Nagashtra at Arjuna's heart? Rather aim it at Arjuna's head. Then the head will get pierced down.' Karna consented with Shalya and accordingly aimed at Arjuna's head. The arrow was proceeding towards Arjuna. It was irreversible. Then Krishna suddenly crushed the chariot two feet down with his leg. Krishna had to respect Karna's boons as well as protect his devotee Arjuna. The Nagashtra hit Arjuna's crown and not his head. Thus the crown fell down and Arjuna got protected. Such is the Compassion of Lord. Therefore don't grieve thinking that: 'I am experiencing Karma'.

If you have God's Grace, if you have faith and devotion towards Him, all the Karmas will get washed away.

-  You are under the presumption of being very wise and not at all possessing any arrogance. But whatever exists in you is all arrogance. You are so arrogant that you enact as if believing the Lord's words but in reality don't believe them. Lord is the indweller. He keeps watching all this.
-  Irrespective of the religion pursued and the deity adored, none can secure Self Realization without purity of mind. Your thoughts, words and deeds do not synchronize each other. Without purity of mind, any amount of spiritual practices in the form of worship, japa etc cannot secure Self Realization. Claiming spiritual advancement without purity of mind resembles a house built without any foundation. Though you get the feeling of having made progress, it cannot be sustained. It crumbles down. Purity of mind is utmost important. Ensure that harsh words are not spoken out. They will pollute the mind. There is no question of gaining perfection without purity (of mind).
-  God alone exists. It is said that One and only One (Self) exists. Then the question arises: "Why is that One visible as two or three? Why is it visible as the diversified world?" Until the Self is experienced as the sole existing one, it is visible as two or three. Once the Self is experienced, it is understood that nothing else exists apart from the Self. A rope may be misconceived as snake. Only because the rope exists, it is conceived as a snake. Once the rope is conceived as rope, the snake is no more visible. Unless you get the consciousness

pertaining to that which it really represents, you cannot get released from fear. Similarly what exists is one and only one (Self). As long as it is visible as two or three, you are chased by fear. When it is realized that only one (Self) exists then nothing else needs to be bothered.

 The Lord said in the Gita: “Reduce the desire, anger and fear.” What is the loss incurred on having them? The desire generates sorrow, the anger generates sorrow and fear also generates sorrow. The Lord said: “Reduce those which generate sorrow and disturbance. If those get reduced, the sorrow and disturbance disappear automatically.”

 Work itself is God. Perform the allotted work devotedly and lovingly and leave the rest onto the Lord. Don't get bothered about the result of work. It may be favourable or unfavourable. Don't get bothered. Perform the duty perfectly. Don't presume that something will come due to your desire. Whatever is destined to come will come irrespective of your desire. If you are not destined to get, it won't come even if you desire so. Even if you roll on a golden hill, not even a particle of gold may get fastened. Ultimately you are left with body pains. Therefore don't presume that something extra will come due to your desire. It doesn't imply that you should stop working. Your role constitutes in the performance of duty alone whereas its result is in the control of God. Perform your duty perfectly. God need not be reminded of His duty. He will do whatever has to be done. Don't wait for the result. If you don't wait, both the result as well as the purity of mind is attained. Everything happens in its own time. Leave the body to its destiny. Make whatever effort is needed from your end. Go back to the place from where you came.

- ❁ If the equanimity is maintained irrespective of whether the external circumstances are favourable or not, you need not go to God. God Himself arrives in the form of Guru. Everyone desires for a good Guru but don't want to become a good disciple. It is a big madness. If you crave to become a good disciple, the Guru decorates you with the Self Knowledge.

- ❁ Observe what happens within. Though you may externally possess abundant wealth, it is of no use if you get ruined internally.

- ❁ A lecturer once asked me: "Is Jnana attained through devotion or devotion attained through Jnana?" Replying his question, I said: 'As per Bhagavan Ramana, Bhakti is the Mother of Jnana. The child cannot take birth without mother. Similarly without bhakti, Jnana cannot be secured. Adi Shankara said: 'Self Realization is secured through devotion. Every person has atleast some selfishness. Work only to such an extent that is needed for earning a livelihood. If you work all the 24 hours with a selfish motive, it will bind you and increase the no. of rebirths. If you work with a social perspective, it brings in purity of mind. Devotion towards God begets Self Realization.' Even Jnana brings in devotion. Sri Krishna Chaitanya was initially a Jnani; later he has attained Parabhakti. Both Self Knowledge and Para Bhakti are equivalent. Self Knowledge can be secured through Para bhakti and vice-versa. Most important thing is to get reformed. No further arguments are needed in this regard."


- ❁ Having done good deeds, even if you forget them, God doesn't forget them.


- ❁ Bhagavan Ramana said: “Oh! Arunachala, I don’t know this is the relationship of how many births? Your mere thought has brought me death experience which has resulted in Immortal state. Did I perform any yagnas or yagas? No. I merely contemplated upon your name. That’s all, you have finished my work.”
- ❁ Constant contemplation of God is also yoga. It purifies the mind. This purification leads towards the feet of God.
- ❁ Considering external circumstances to be favourable or unfavourable- are all but thoughts. Every thought is followed by sorrow. If pleasure is derived from the external things, it gets converted into pain on some day or the other. If you understand the subject, the entire sorrow gets converted into happiness. Whatever is currently being considered as happiness, the same gets converted into sorrow in future. Unable to understand this, you are enjoying the happiness. You lick the pleasure similar to licking the food plate. The very nature of Self (that which you are) is Bliss and Peace. The Bliss derived from Self is pure. It is not mixed with sorrow. It is not dependant on anything. It is independent.
- ❁ When someone talks or caresses willingly, you start liking them. Similarly when someone talks or caresses unwillingly, you start disliking them ie whether the talk is made willingly or unwillingly, the impressions get imprinted on your mind. However with respect to Rishis, whether the talk is made willingly or unwillingly, no impressions are imprinted on their minds. The reason being, it is a dead mind.


🌸 The Self within the Heart shines on its own. It is revealed due to its Existence. Others need not reveal about its Existence. The ever existing, the ever pure and the ever steady Self is not revealed by having gold at home. It is revealed only when the mind becomes gold. The gold at home begets bhoga (enjoyment) whereas when the mind becomes gold, it brings in yoga (union with God).

🌸 A devotee asked Bhagavan: “We are worldly people. We are always troubled by some anxiety or the other. If one anxiety is lost, another crops up. If one disease is gone, another comes in. We are being subject to sorrow and disturbance on a continuous basis.” Bhagavan replied: “There is a God. Nothing comes without His knowledge. If you have this living faith, all your anxieties will disappear.” Firstly, living faith in God must be developed. The spiritual practices are secondary. You claim of having trust in God’s Existence. If you have living faith in God’s Existence, why don’t you accept God’s will? God is not separate from His will. Despite having faith in God’s Existence, why are you not able to accept His will? It is because you don’t have adequate faith. Arrogance is the root cause of this. If your faith is true, you should not get disturbed. When you come here, you should not get the feeling of being neglected if you are not even offered a glass of water. Think as if nothing ever happened. Don’t even get the thought of having been neglected. Don’t get elated on being honoured. Only then God’s will is said to have been accepted. Whether to get honoured or not is all God’s will. When the result is favourable, it is considered as God’s will but when the result is unfavourable, why isn’t it considered so? Good and bad results are all creations of the mind and not of God. Likes-dislikes, good-bad, gain-loss, friendship-enmity are all creations of the


mind. Whatever is presumed to be gold is all nothing but dust. If your faith is true, any unwarranted incident at home should be accepted as God's will. Remember that it doesn't happen without His knowledge. It happens only due to His will. Therefore accept the same. If you get sorrow, it implies that you have not accepted God's will.


 Some people die while walking whereas some people die in sleep. The place and time of death are decided by God. They don't happen according to your will. I fell very sick in 1987. The doctors in Palakollu said: "Nannagaru, you are going to die. Eat whatever you like." When the doctors talked about my death, I felt happy unknowingly. It is wrong. Happiness should not come. I could not refrain from getting this malady. I was not frightened by death. I did not have the desire to live long. When my death was talked about, I became happy. As the sorrow and fear are maladies, happiness also represents a malady. Everything happens as per God's will. It is not our will to depart a second before or a second later (than the time decided by God). It is all decided by God. Therefore don't be in a hurry to leave. Don't think of having led a long life. Also don't desire to live further. Don't think anything else. Be stable. You will then receive God's Grace.

 Nothing can be done denying God's will. If you think it can be done, it is all your arrogance. Who are you to do? Do you have a separate existence? You may help others but cannot reform them. If you think that others can be reformed, it symbolizes your arrogance.

 Don't become anxious if any unwarranted incident happens. The same can become favourable. It may bring in bright future. Always remember

that God knows better what is good for you. If your faith in God is complete, if you have adequate spiritual strength, that spiritual strength and discriminating faculty will drive away the destiny in the same manner as a weak sheep is chased by a strong one. Such is the power of faith in God. Therefore trusting God is wealth and not trusting Him is dust. You don't want to listen to God. Rather you want God to listen. Your ego and arrogance have gone to such an extent. You still don't get the faculty to listen to God. If you get that faculty, you will become His devotee.

 There is nothing impossible for God. Whatever is impossible for you is possible for God. In the day to day life, if you maintain equipoise in both the favourable and unfavourable situations, abide by God's will whole-heartedly, lead the life making His will as yours, God bestows you with Self Realization. Nammalvar said: "Oh! Perumallu, before knowing Thee, I presumed that both you and I are true. But now after knowing Thee, I understand that you alone exist and I don't exist at all."

 Tulsidas wrote Ramayana. I am narrating this incident in order to reveal the heart of Tulsidas. Kaikeyi banished Rama into forests for 14 years. Rama approached Sita to tell this. On hearing this, Sita also wanted to accompany Rama. When Rama tried to stop her, she got enraged and said: 'Though you seem to look like a man externally, you possess all the attributes of a woman (ie you are as timid as a woman)'. Rama lost the throne of Ayodhya. He was exiled into forests. When He approached His wife to tell this, she talked in this manner. Despite being rebuked, inspite of bearing so many insults, the happiness in His face, His purity, His stability and the brightness in His eyes never

declined. He was never subject to disturbance inspite of being insulted to such an extent. Tulsidas said: "I do not meditate upon Rama who sits on the throne of Ayodhya and rules the country. I do not meditate upon Rama who slayed down big demons like Ravana. Inspite of being subject to several insults and listening unwarranted words, Rama remained stable. The Peace that prevailed before hearing those words remained intact even after listening to them. Rama is the very form of Peace, Knowledge and Beauty. He represents the pinnacle of Peace and Knowledge. I meditate upon this Rama." Listen to this single sentence devotedly, remember it and also contemplate upon it.