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- ▣ The Lord's utterances are referred to as Bhagavad Gita. Devaki is considered as Lord Krishna's Mother and Vasudeva as Lord Krishna's father. The Lord made Devaki think that Krishna was born to her. The Lord's body did not arrive according to Karma. The Lord Himself created His body as per necessity. Krishna is Lord Narayana Himself.
- ▣ The Self related Bliss which Krishna wants us to experience, the Bliss into which He wants us to awaken cannot come either through riches or fame or authority or scholarship. It needs the Grace of an Acharya and the Compassion of God.
- ▣ The intention behind these sermons is that they must aid you in securing the Supreme Peace and Bliss unrelated to the world or senses or birth-death. Other than this, there is no other intention behind them. Self related Bliss is not somewhere outside. It is within your Heart. By doing something, you can earn either money or a degree or power. But they do not aid in reaching that Supreme state. Acharya said: 'Unless the mind and senses are quieted, the thinking faculty gets concentrated, caution maintained regarding food habits, the physical and mental health are protected, that Supreme State cannot be secured'.
- ▣ You may have any amount of identification with the body and mind. You may like them to any extent but you are neither the body nor the mind. However there is a Truth within them which is the origin of this entire creation as well as the Jivas. It is omnipresent and exists within your Heart too. Acharya said: 'The sole purpose of these sermons and writings is to awaken you all into that Truth and provide entrance into the ocean of Supreme Bliss and Peace'.

- ▣ Names and forms are all ailments. Where ever there is a form, there is an ailment. Dream arises in deep sleep whereas ignorance emerges in the waking state. There is not much difference between the both. The people visible in a dream and the incidents that happen in a dream are not visible once you wake up. Their influence also doesn't exist anymore. It is the same with regard to the people and incidents pertaining to the world. Once Jnana is secured, you will remain uninfluenced by them. Irrespective of whether the circumstances are favourable or unfavourable, they are all dream stuff. Therefore there is nothing worthwhile in this world either to get delighted or to get depressed.
- ▣ Once the purpose of the body is fulfilled, it gets converted into ashes. Therefore leave the body to its destiny and reach the Lord inside. This is only your goal. Other than this anything else achieved is all equivalent to a dream.
- ▣ When a single verse in the Bhagavad Gita is understood, the sorrow vanishes automatically. As long as there is identification with the mind, it is very difficult to grasp the verses of the Gita. Unless the identification with the indwelling Supreme Lord is as natural as your identification with the ego ignorance and mind, the verses of the Gita cannot be understood. Inspite of being true, they will seem to be false. Due to the identification with mind, the mind alone seems to be true. Hence you will not make any effort to get rid of the mind but only enact making effort.
- ▣ Merit represents the golden chains and sin represents the iron chains. Both of them bind us equally. Merit and sin are committed by the body, mind and senses. The Inner Self is in no way related to them. Hence if

the inner Self has to be experienced, give up the tasks done by body, mind and senses on this earth itself. The Lord said: ‘When the doer-ship is lost and identification with the indwelling God developed, no sin will be incurred inspite of burning all the three worlds into ashes’. However only the Supreme God or the God realized soul can possess such power and not the ordinary Jivas (individual soul).

- Your identification with the indwelling Self must be as natural as the identification with the body, mind and senses. Making effort in that direction is the goal of all your spiritual practices.
- The Lord said: “Oh! Arjuna, take the scriptures as authority. Don’t abide by whatever your ego states. Learn to be humble. Learn to practice righteousness”.
- Dharma (righteousness) doesn’t indicate charity alone. It is a way of life. Dharma means abiding by the Lord’s words and abandoning the tasks forbidden by God. If you are righteous, the contemplation of sensory objects reduces and contemplation of Self increases irrespective of your education and vedic learning. Without being righteous, though you are highly educated or a great scholar, the contemplation of sensory objects increases and the contemplation of the Self gets reduced. Any amount of education or scholarship is of no use.
- Compared to Self Knowledge and liberation, Valmiki has insisted more on being righteous in the Ramayana. Jnana cannot be secured without practicing dharma. It was not Kaikeyi who got the thought to thwart Rama’s coronation and get Bharatha coronated. It was Manthara, the maid servant of Kaikeyi, who got such thought. Valmiki is referred to as a Rishi. As a person clearly sees the things placed in his hand, one who

experiences the Truth within His heart with such clarity is called as Rishi. Valmiki said: ‘Manthara walked into Kaikeyi’s room to thwart Rama’s coronation. It was not Manthara who walked into Kaikeyi’s room but Ravana’s sins assumed the form of Manthara and stepped into Kaikeyi’s room. The reason being: if Rama was not sent out, He won’t go into the forests. If Rama doesn’t go into the forests, there is no chance of Ravana abducting Sita and getting killed thereafter. You may blame Manthara for doing wrong but as per Valmiki the sins of Ravana assumed a form called as Manthara. This is beyond your imagination. Valmiki intended that the Lord has created Manthara in order to slay down Ravana. When you are unable to bear the beauty contained in these words, how can you bear the Self?

■ While describing Bharatha in Ramayana, Valmiki said: ‘Bharatha was born only to forbear hardships and to get condemned by others’. Kaikeyi asked her boon to coronate Bharatha when he was away from Ayodhya in order to visit his maternal uncles. Bharatha was not aware of all this. But the world doubted that even Bharatha participated in this coup and felt that Kaikeyi cannot have done this without Bharatha’s knowledge. Bharatha tolerated all such blames and also got insulted by everyone. Even if Bharatha wanted to forget all these things, He had to rule the country till Rama returned back. Bharatha placed Rama’s footwear on the throne and ruled the kingdom. Inspite of being insulted by others, Bharatha never gave up the path of righteousness. Tulsidas said: ‘Everyone utters Rama, Rama but Rama always utters Bharatha, Bharatha’. Such is the glory of Bharatha. Though people may remain unacquainted with Bharatha’s heart, isn’t God acquainted with it? We contemplate upon God whereas God

contemplates upon Bharatha. It is because Bharatha doesn't belong to this world. He is also a god.

- Person with ignorance represents Jiva whereas a person with knowledge represents God. Transcend the ignorance. You will then become equivalent to God.
- If your mind is perturbed, you will become subject to either likes or dislikes. External tussles make you furious. If the mind is peaceful, you cannot get perturbed by the external tussles. Reduce your likes and dislikes if any. As they increase, the mind's wavering also increases. Sit down quietly and observe your mind. If the mind wavers, it indicates that you must have either likes or dislikes. Without possessing them the mind doesn't waver. You are unable to understand that these likes-dislikes are the root cause of your birth and death.
- For whose sake you have toiled the entire life, they may not even accompany till the burial ground after your death. However you pollute your mind for their sake. This polluted mind accompanies you after death. A single tendency will torment you for several births. It is very easy to be associated with the bad whereas it is very difficult to get rid of it.
- Practice equanimity. Reduce the likes and dislikes. When there are no likes-dislikes, the thinking faculty's wavering gets reduced; the mind's wavering gets reduced and you will get habituated to self control.
- Scholarship is not sufficient. Discrimination is not sufficient. Dispassion is not sufficient. Good behavior is needed. Without good behavior one cannot become Acharya. The task of Acharya is to ensure that you also experience the same Bliss that He already has in experience. The Lord

can be reached only when He drags you into His Heart and not merely through the efforts done. The Lord is reachable only when His Grace is earned and when you are granted a place within His Heart.

■ Some people have no work to do. If you sit near them, they keep praising themselves. It is not sinful even if you utter lies and get out from that place. It is not sinful because you are doing that only to protect yourself and not with the intention to harm them. People keep boasting: 'I have done this. I have done that'. But they are not aware what exists within their Heart. Then what did they achieve? It is alright. Let's assume that they have achieved something. With what did they achieve? It is through body, mind and senses. However they are neither the body nor the mind nor the senses. The things achieved through the body, mind and senses are as false as those three. Only the one who grasps the importance of Jnana realizes them to be false.

■ What is Yoga? Whatever may be the work being done, it should not bind you. It is possible by habituating equanimity and reducing the likes-dislikes. Merit and sin resemble the binding chains. You should remain untouched both by the merit as well as the sin. Once you get influenced by them, they cannot be overcome. Therefore you must work but should not get bounded by its results. If you learn this and then work, it is termed as Yoga.

■ Vali's wife preached him good things beneficial to him. Similarly Ravana's wife also preached good things beneficial to Ravana. They preached their husbands desiring their welfare. Though their husbands never listened to them, they left it to their husband's destiny with the presumption that whatever has to happen will happen but never gave

up the feet of Lord. Speak when there is necessity and remain silent when there is no necessity. Perform your duty in this manner.

■ By being careful for 4 days, don't conclude that you have transcended the senses and mind. Tendency exists without your knowledge. If you relished eating meat and fish in your child hood days but now you have given up eating them either for the sake of health or to prevent incurring sin, it doesn't imply that the craving to eat meat and fish has been mastered. As you are currently not eating fish, don't have a false presumption that the tendency to eat fish has been lost. By thinking so, you will get into a dangerous situation. This mouth is not eating fish. It doesn't imply that the liking to eat fish has been lost. The Lord is cautioning you here. They stay back as tendencies. Such tendencies cannot be lost in a single birth. Only when the indwelling God comes into experience, the tendency will be lost. Till then it cannot be trusted that the tendency has been lost. It can roar back again at any point of time. If not in this birth, it roars back in the forthcoming birth. Though you do not touch the sensory objects with the senses, don't have a misconception of having transcended them. All those are merely external tussles. There are a lot of tussles internally. These tendencies will be lost only in that birth when God Realization has been secured.

■ Though Sun is much bigger when compared to earth, a small cloud may prevent us from seeing him. Similarly the mind is preventing us from experiencing the indwelling God. As long as the mind doesn't get torn, it will not stop creating hindrance. If your speech is soft, whole hearted, beneficial to others and moderate; if you are able to work silently- all these will aid in tearing the mind. Make the best utilization of your thoughts, words and deeds to tear the mind. Though some people may perform good deeds, they do it with a selfish motive. It may bring in

merit but will not contribute towards thinning the mind and tearing it. Contrarily the mind gets thickened.

- There are three types of flaws – mala (filth), vikshepa (wavering) and aavarna (subdivision). Similar to a person being followed by his shadow forever, he is followed by these three flaws in every birth till Self Realization is secured. As filth exists within the body, even the mind is made up of filth. The body related filth can be lost with enema but it is not so with the mind related filth. The forbidden acts done since several births get converted into filth. As long as you cannot get released from that filth, Self Realization cannot be secured. This flaw can be overcome only through the Grace of Guru and God. The body and mind do not stay in the same place. Such flaw is referred to as Vikshepa (wavering). Even this is a great hindrance in securing Self Realization. Constant prayer to your personal God helps you in transcending it. Of all the flaws, getting rid of aavarna is most tough. Differentiating between people as own and alien is referred to as aavarna. Till the Truth is realized as it is, one cannot get rid of aavarna. Unless the mind gets released from these three flaws in some form or the other, Jnana (Self Realization) cannot be secured. The spiritual practices will not become fruitful unless you get released from these three flaws. Inspite of failure, don't give up making effort. As you continue making effort, Guru's Grace will descend down suddenly.
- If you listen to the teaching devotedly, you will get the interest to put it into practice.
- 'I must get rid of my ignorance. I must realize the Self. I should achieve it in this very birth' - If your thinking faculty develops such

perseverance, none can stop your spiritual progress. If you get such thinking faculty, you will get reformed instantly.

- The fire of Knowledge must originate inside. The Lord said: As the sahasrara gets overflowed with such Jnana, the wooden blocks like flaws and the cow dung like weaknesses get burnt in the fire of Knowledge. They get burnt to such an extent that another body is not needed to experience them. So glorious is the fire of Knowledge. The Lord further said: ‘Oh! Arjuna, there is nothing equivalent to Jnana either in this world or in the other worlds. Try to secure such Jnana, Oh! Arjuna. It is the true knowledge’.
- Sri Ramakrishna said: ‘Children catch hold of a pillar and rotate around that pillar at a rapid speed. They are not even afraid of falling down. Similarly bind your mind to God’s feet and look after your worldly tasks. Then you will not get the fear of falling down. It is because now you have the support of God. It doesn’t matter whether you get sorrow or enjoyment, because you have the support of God’.
- Earn the attributes of a devotee. Don’t generate fear in others and don’t be afraid of anyone. Those who possess hatred and jealousy try to generate disturbance and anger in you. Even then remain unperturbed. It is the attribute of a true devotee. The Lord said: “Earn this attribute of a devotee, Oh! Arjuna”.
- Bhagavan Ramana remained calm even on being rebuked by others. When asked about the reason behind such calm composure, Bhagavan replied: ‘Though you may not understand why they criticize Me, I do understand the intention behind their criticism. Then how can I afford to get perturbed?’

- You are not aware of the tendencies within you. You get acquainted with them only when they arise in the form of a thought. But the Guru is aware of them when they are present in the form of a tendency itself. The tendencies are very strong. However they remain subsided inside. Until God is experienced, the tendency doesn't get burnt into ash.
- Do not excite the mind. Ensure that the senses and mind remain calm. Don't eat the food consumed by demons. When an abscess is formed, the ointment is applied only on the abscess and not on the entire body. Similarly eat according to your hunger. Eat the right food moderately. Don't allow your body and mind to become sick. Make the best utilization of these two for realizing God. If the health gets ruined, the spiritual practices cannot be performed anymore.
- Some people have only one mouth but possess ten different tongues ie everyday they talk in ten different manners. Don't imitate them. Ensure that you don't become arrogant. Don't wear expensive clothes. Wear ordinary clothes only. If the food is delicious, don't consume it excessively like a demon. It will ruin your mind. Mind your own business and stop having expectation everywhere. When, where and how the things ought to happen will happen accordingly. If God delays in giving the fruit of your action, consider that it has been delayed for your good only.
- Be steady. Hastiness is forbidden. Don't meddle with other's affairs. Perform your tasks devotedly and rectify your mistakes if any. Don't imitate others. Perform your swa-dharma (duty that suits your nature). By leading such a life, you will get a peaceful death. If you give up the tasks allocated by God and try to meddle with other's affairs, you will have a sorrowful and disturbed death. Einstein had a peaceful death.

He practiced swa-dharma throughout his life. He did not adopt para-dharma. When Einstein was offered the positions of a President and a Governor, He declined them and said: 'I am not habituated to the mechanical work done with the hands but I am habituated to the work done with the brain. God has allotted me this task'. Saying thus, He did not give up swa-dharma. Therefore Einstein had a peaceful death. As per Lord Krishna, whether the external circumstances are favourable or not, ensure that the mind remains unperturbed. They come according to the destiny. Therefore protect your swadharma.