



# Ramana Bhaskara



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- ❁ Everyone needs peace and happiness. Your very nature is peace; your very nature is happiness. As you presume the body to be Self, you are subject to so many hardships complications and disturbance.
- ❁ You enjoy the sensory objects in the waking state and the Self related happiness in the deep sleep. Self related happiness is not dependent upon any external circumstances; be it family or social circumstances. It is independent. But you are very fond of this 'i'. Whatever is referred to as 'i', it is only for its sake that you love or hate others. You still don't understand that you are not that 'i' and that it is not true. Whatever is referred to as 'i', doesn't exist in the deep sleep. You remain happy and blissful only when the 'i' ceases to exist. All the peace, happiness and bliss are lost only after the emergence of the 'i'. You are very fond of that 'i', which deprives you of Self related happiness. Others don't obstruct your happiness. It is this 'i', which forms the hurdle.
- ❁ If you develop reverence for God's words, know the tattva and assimilate Self Knowledge, your peace remains unperturbed irrespective of the destiny the body might be experiencing. Each body has its own destiny. Though the body keeps experiencing the destiny, if your mind possesses devotion, it will dwell upon God. Leave the body to its destiny. It will expire after exhausting its destiny. There are two benefits on contemplating upon God: Apart from experiencing your destiny very calmly, you can also merge within God.
- ❁ When you get the sattva, you become peaceful and blissful. Though you may experience the peace for a brief period, don't consider it to be true. The tendency emerges out immediately and disturbs that peace. As long as the tendency prevails, all the peace that you experience is temporary only and not permanent. The peace becomes permanent only with the complete annihilation of the tendencies.
- ❁ If you learn to lead your life placing the burdens upon God, the journey of your life advances easily. Though you may live for a 100 years, it passes away as if 100 seconds.
- ❁ Who are you? You are the Self. Self is not different from Bliss. Therefore the Vedas declare: "Know Thyself". You will become Blissful on attaining Self Knowledge. Therefore 'Know Thyself'.
- ❁ Irrespective of whether the circumstances are favourable or not, your peace remains unperturbed on attaining Self Knowledge. It is because that peace is independent. A Jnani is clearly aware that He is verily the Supreme Consciousness. Both the gross and subtle bodies seem to be false for Him. An ignorant always rotates around the body and mind. A Jnani is in no way concerned with them. He apparently knows both of them to be false. Hence He doesn't approach them. The Supreme Consciousness becomes natural to a Jnani similar to the body consciousness being natural to a common man. A Jnani experiences the peace very naturally. If you practice sattva, there are chances of your attaining that Peace.

- ❁ The Truth within your Heart has to be realized with your own efforts. None will make effort on your behalf. Your stomach doesn't get filled if others eat on your behalf. It gets filled only when you eat. Guru helps you in Truth realization. Finally it is you who has to realize and experience it.
- ❁ The desire to get liberated should shoot up from the depths of your Heart with such intensity that even if you want to stop it, it shouldn't stop. Only then the Truth is revealed.
- ❁ Remember the death on a daily basis. Though your family and social circumstances seem to be favourable, the body will die on one day or the other. If you remember on a daily basis that the body will expire on one day or the other, you will get prepared for death.
- ❁ Whether you know it or not, there is a Truth within your Heart. It is birth less as well as deathless. Its nature is Bliss and Peace. It is not someone else but You are that (Truth). However you are not aware of this. The efforts made to overcome the hurdles for this awareness are referred to as spiritual practices. Every person has to be vigilant and observe themselves as to what constitute the hurdles in experiencing the Truth within their Heart. As each body may become subject to a different kind of disease, each mind may possess a different kind of weakness. You should observe what your weakness is and try to overcome it.
- ❁ Jnani is verily the Brahman. Therefore whatever He sees, He views it as Brahman. There are several forms here and each form is assigned a separate name. If a form is nameless then the day to day affairs cannot be conducted. Even a Jnani looks at names and forms. But He is clearly aware that all these names and forms are created within Brahman. Hence He is not subject to delusion.
- ❁ Honour-dishonour, birth-death, all these are pertaining to body bound 'i'. They are in no way related to the Truth within the Heart. Fear, anger, likes-dislikes are all but thoughts. All these arise to the first thought called the 'i' thought. If you offer this first thought to God, your ego cannot exist anymore. If you love your husband, it is not because you have love for him. You love him only for the sake of your false 'i'. If your husband opposes this 'i', you will get disassociated from him. Even if you continue your family life fearing the society, you will be mentally disassociated with your husband. Man does everything only for the sake of this 'i'. Bhagavan said: "Whatever I say, You need not believe them blindly. Think on your own. It is not enough if you merely listen. You should also think. You will understand when you ponder upon it. It then becomes your own."
- ❁ Though the body may seem to be very charming, it has to be surrendered to the funeral pyre on one day or the other. Though you may be experiencing several enjoyments, all of them pertain to the body bound 'i'. The Jiva craves for all the enjoyments in this world. But the Truth within your Heart doesn't need them. You already have five senses. Still you feel like having five

more senses additionally so that they can be utilized for experiencing more enjoyments. Such is the greed of the mind. On some day or the other, the body gets sacrificed in the funeral pyre. Will the funeral pyre stop its blaze as the body looks beautiful? No. It burns down the body into ashes. Some people think: "Our lives are passing by smoothly without taking anyone's help. Others have to bow down to us but we need not bow down to others. There is no deficiency in our lives." But you are unable to understand that the Jiva experiencing the enjoyments also gets destroyed on one day or the other. The body getting burnt is inevitable. When enquired: 'Who are you?', the Jiva, experiencing the enjoyments since several births, gets burnt in the fire of Knowledge. The funeral pyre burns the physical body whereas the fire of Knowledge burns the Jiva. The body and mind, the sole basis of your life, get converted into ashes on some day or the other. You have to understand this. When you understand that the Jiva also gets destroyed on some day or the other, you will lose interest in the enjoyments.

-  If the 'i', for whose sake you lead your life and which you presume it to be true, were certainly true, there is no need of any spiritual practices or self enquiry. Self enquiry is needed as you presume the false to be true. You need Peace and Bliss. Hence you desire to attain God. As Peace and Bliss are contained in God, you desire so. Though your family related circumstances may temporarily seem to be good, though currently you may seem to be happy, don't think that you will not get sorrow. The sorrow is getting postponed but it is bound to come on one day or the other. Until the Truth within your Heart is realized, you cannot get rid of sorrow.
-  There is no guarantee that the fruit of the meritorious deeds done in the current birth will bear fruit in this very birth. They may yield fruit in some other birth. Hence you may incur the merit in this body but enjoy its fruit in some other body. The body may keep changing but the Jiva enjoying the fruit (of meritorious deeds) remains the same. Once the fruit of the merit gets exhausted, the happiness also gets depleted.
-  Liberation is attained through purity and not through shrewdness. Your intellect may help you in handling the day to day affairs but cannot bring about liberation.
-  Lord Krishna said: "Get released from the 'i', which hinders your natural bliss and peace. If it cannot be achieved through spiritual practices, surrender the 'i' to Me." If you surrender the 'i' to God, it becomes the path of devotion. If you get rid of it on your own, it becomes the path of Knowledge. You have to get released from the 'i' in some form or the other.
-  The purpose of spiritual practices is to attain concentration and purity (of mind). Person devoid of concentration and purity (of mind) cannot enjoy the Liberation related Bliss. Chanting the God's name, constantly contemplating upon Him will beget concentration and purity (of mind). Both of them facilitate in Truth realization.

 A devotee asked Bhagavan Ramana: “You ask me to get rid of the ego. When I listen to this, I become anxious. If you prescribe me the spiritual practices without having the need to forgo the ego, with which I identify myself, I will not get troubled. If you suggest me to do worship or japa or meditation (involving the mind), I will not get worried. You don’t suggest me the means to reach the Vaikunta. But you try to control the one who wants to traverse to Vaikunta. Therefore I get anxious. You ask me to get rid of the ‘i’, which is the sole basis of my life and which I always try to decorate. This is not fair on your part. I am getting anxious. I am getting frightened. I perform various meritorious deeds so that the ‘i’(ego) can enjoy their fruit. However you ask me to get rid of this ‘i’! It is not strange that your suggestion brings me anxiety.” Bhagavan Ramana replied: “I am replying your question only because you ask Me. I have no reason to compel you. You state that you don’t want to get released from the ‘i’. If it is so, retain it but you will never get liberated. If you want to get liberated, get released from the ‘i’. If you don’t want liberation, retain the ego. Do either of them. Both of them are within your control. Therefore decide it yourself whether you will get rid of the ego and attain the state of Nirvana or retain the ego and get entangled in the vicious circle of birth and death experiencing happiness for all your meritorious deeds and sorrow for all your sins. Decide it yourself, which is beneficial to you. You are trying to attain liberation while retaining the ego. Though ages may pass by or you may take birth again and again, it is impossible. Decide your path and traverse accordingly.” The devotee continued: “I am asking you to exempt this ‘i’. But you would like to swallow it. We are unable to compromise. You are trying to make me understand. I don’t say all the things that you have mentioned are wrong. You may be telling the Truth. But I am unable to get rid of my anxiety. I still possess fear. I am unable to awaken into Truth. I think I am not yet prepared. Perhaps I cannot understand your words until you shower your Grace and awaken me into Truth. I am narrating my grief and fear to you. I pray you not to merely give your instruction but shower your Grace in order to get rid of them.” No Jnani is devoid of Love and Grace. Every Jnani is an embodiment of Love and Grace. Bhagavan replied: “You are listening to my words but your body consciousness is emerging out to be the hurdle. Therefore you are getting disturbed. It is your body consciousness which prevents you in understanding my words. What shall we do? Such is the strength of your body consciousness. You are whole-heartedly trying to understand. There is nothing wrong in your attempt. It is your body consciousnesses that prevents you in assimilating my words and bring them into experience. As long as you possess body consciousness (ie Shava buddhi), you cannot attain the Supreme Consciousness (Shiva buddhi). You may presume: ‘I am the body’. Your presumption might prevail until your death. But still you are not the body. You are unable to grasp my words from the moment you got the body consciousness. This physical body gets burnt in the funeral pyre. Even the mind, which you presume to be true, has to get burnt in the fire of knowledge on some day or the other. You are the Supreme Consciousness even when you considered yourselves to be body. You are the Supreme Consciousness even when you considered yourselves to be mind. You may

make your own presumptions. The false will never become true even if you consider the false to be true. Similarly even when you identify yourselves with the body, you are not the body. You are the Brahman. You are the birth less and deathless Truth. But you mingle with the mind and get identified with it. The entire disturbance emerges due to your wrong identification with the non self. All that is false has to be lost in the process of time. Mingling with the mind begets bondage and getting released from it begets liberation.” The devotee replied: “I will try to remember the Truth and the inner meaning contained in your words. Can you please elaborate more such that your words take me into the depths of my Heart and facilitate me in being lead from darkness towards light? My mind needs more details. I cannot put your words into practice until I grasp them. Therefore once again please narrate the same thing more elaborately.” Bhagavan asked: “Do you sleep daily?” The devotee replied: “Yes, I do sleep on a daily basis.” Bhagavan again said: “Are you happy in getting sleep or do you sleep unwillingly?” The devotee replied: “I sleep happily. I try to find out the reason when the sleep gets delayed.” Bhagavan asked: Are you being subject to fear in the moment you slip into sleep?” The devotee replied: “I am not afraid of sleep. I am fond of the sleep.” Bhagavan continued: “You state that you are afraid to get rid of the ‘I’ (ego). However the ‘I’ doesn’t exist in the deep sleep. Then why do you happily welcome the sleep? Why do you desire the sleep when you are very much aware that the ‘I’ doesn’t exist in the sleep? Are you happy or sorrowful when the ‘I’ ceases to exist in the deep sleep? You are happy only. Isn’t it? You cannot deny that even without the ego and its related things, you are blissful in your deep sleep. (Not merely the questioner here, but no one can deny this fact.) There is an egoless state in your deep sleep. You are aware of the happiness experienced in that state. The same state exists in the waking state too. It has not abandoned you. Whether you believe it or not, such a state exists. Though you may not believe in God’s Existence, trust completely that the deep sleep state continues to exist in the waking state too. Leave God alone. If you develop the faith that the deep sleep state prevails in the waking state too and make a little effort to attain it, the ego resembling the demon Naraka, which subjects you to various hardships and entangles you into the vicious circle of birth and death gets burnt into ashes. The deep sleep state exists in the waking state too. It is the ego which obstructs it. The moment you develop the faith that the deep sleep state exists in the waking state, the ego surrenders itself to that state ie the ego submits and surrenders itself to the Higher Power.” The devotee said: “I am under a misconception that I cannot exist without thoughts. You suggest that the feelings in deep sleep have to be brought into the waking state.” The devotee is unable to imagine the state devoid of thoughts and feelings. Since several thousands of births, he has been wandering with his mind. He is unable to give it up. He states that the feelings in the deep sleep have to be brought into the waking state. There are no feelings in deep sleep. If there are any feelings, it implies that the false ‘I’ has emerged out. It is not a feeling but there is a state in deep sleep. It exists even in the waking state. When Bhagavan asked him to surrender to that state, He talked about the feeling. Thus when both

Bhagavan and devotee were conversing with each other, a third person came in and said: "The devotee is unable to grasp the intention behind Bhagavan's words. He is unable to perceive the spirit behind them. He is unable to assimilate the weight contained in Bhagavan's words." Bhagavan replied: "You may be right. Perhaps he is unable to grasp. Whether he understands it or not, there is no thought pertaining to body in the deep sleep. There is no false 'i' as well as any other feelings in the deep sleep. Feelings emerge only to the false 'i'. As the false 'i' ceases to exist in deep sleep, both the feelings as well as thoughts don't exist in deep sleep. Neither body nor mind nor world nor God related tussles exist in deep sleep. Though all of them cease to exist in deep sleep, no one in the creation can dare to say that they don't exist in deep sleep. If the devotee is completely immature, he cannot come here. He came here only because he has the inquisitiveness to know. His mind has to still get matured. It has to attain the power of grasping. When the worldly affairs cannot be completely grasped with your thinking faculty, imagine the extent of grasping power needed to assimilate the unseen and unheard Self. Therefore the devotee has to get matured. His grasping power has to get enhanced. If you have to get released from the 'i' (ego), with which you identify yourselves, you have to work totally forgetting it. You have to talk forgetting that 'i'. According to your capacity, you must try to get released from that 'i'. The extent to which you make such an attempt, you get matured. Don't wait for the sake of death. If you can't get released from the body consciousness when you are very much alive, none can estimate how many more thousands of times you have to take birth again and again. Don't be under a misconception that you will achieve something after death. No spiritual practices can be done after death. In order to perform spiritual practices, you have to come out of a mother's womb again and get another body. Make the best utilization of the time when the body is alive. If a day passes on smoothly, you become happy forgetting that your death is nearing."

-  There is a Truth within your Heart. It is deathless and birth-less. You are totally ignorant of it. You are aware of the body but ignorant of the Self (that which you are). You are not even trying to know about it. You lead your life only for the sake of Non Self. Ignoring the Self, that which you are, you identify yourselves with the body, that which you are not. You got entangled in this confusing business.
-  In the waking state, you desire for higher births. You perform meritorious deeds for the sake of higher births. Do you desire for higher births in your deep sleep? No. The forthcoming births, merits, sins are all not contained in the Truth. They exist within the mind. Once the mind is transcended, there are no more merits, sins, births as well as deaths. If you cross the threshold of ego, you raise to the level of birth-less and deathless state. Not some other time or in some other place but here and now, you will attain that state.

 To speak out the Truth, there is neither birth nor death. Even birth-death is all but a thought. Your birth did not happen when the body took birth. You won't die on the body's death. Your true birth happened when the ego took birth. You know the birth date of the body. You celebrate your birthday preparing and eating various delicious eatables. The body took birth. The senses arose only after the emergence of the body. None experiences the pain of having arrived onto this earth. None speaks out that they are unable to bear the burden of this body. You know about the birthday but not about the death day. However the death day is certain. The death day is as false as the birth day. Bhagavan said: "God exists there, where there isn't an iota of ego." Bhagavan has given you the true address of God. If possible, traverse to that address. You presume God to be somewhere else but He is very much within your Heart. God is your very nature. When you experience the bliss and peace contained in the Self (your very nature), your mind will not tend to turn towards enjoyments. Until you realize the Truth within your Heart, you have to get drifted away in the vicious circle of birth and death. You need not get entangled with the nature (birth-death) when your identification with the Truth within the Heart is as natural as your identification with the body. Till then taking birth becomes inevitable. Though you may take birth in a very rich family, the body has to die someday or the other. The sensory enjoyments enjoyed in the waking state beget multifold sorrow. However the Self related Bliss that you experience will not beget sorrow in future. The words spoken out and the deeds done bear fruit on some day in some birth. You only reap that which you sow and not something else.

 Be careful about your companionship. Who can be referred to as relatives? Who can be referred to as friends? Only those who facilitate in experiencing the God within the Heart ie final Truth can be termed as friends and relatives in a true sense.