



Ramana Bhaskara



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Dear Soul mates,

Enlightenment is truth, bliss and knowledge. Enlightenment is related to bliss the same way heat is related to fire. Liberation alone is the ultimate/eternal truth, rest is relative truth used for survival. 'The knowledge which helps to realize the self is true knowledge', said Sri Acharya. Real I is in the heart. The false I, uttered any number of times by one is body bound, which should be transcended.

Based on the practices done in previous births, a particular path: devotion, enquiry, meditation or karma is chosen to transcend this body bound false I. Unless this false I is transcended, bliss, shining in the heart, is not revealed. The body is similar to a temple, the heart being the main sanctum. One does not stop in the outer premises of a temple but has the darshan of deity in the inner sanctum. The same way the spiritual practices should transcend the body bound I and reach the spiritual heart, indicated as being felt in the right side of the chest. Here, the truth shines as the bliss which is eternal.

Work should be done with utmost concentration, love and compassion. Words uttered should be nectar to the ears, which, when compared to sweetness of sugar should be much sweeter. Discourses heard should be mild and not violent. Words uttered by God are always sweet, when examined. Sri Acharya said, 'Only knowledge related to liberation brings true beauty to the face'. One may be blessed with affluence and power. All this will pass, not stay, hence do not boast about these. These are to be utilized to experience God/truth. Sri Acharya said, 'To realize God, stop thinking about perishable things present inside and outside one's body. Constantly remember God'. As he resides in the heart as the eternal soul, his grace is felt and the truth is revealed in the heart. The bliss, if revealed externally, cannot be forever, as it is external. The truth revealed in the heart is eternal. Except truth/bliss, everything is created by the mind.

One worships deities for close vicinity and concentration. There is no difference between Siva and Vishnu. Siva is one who gives fortune and Vishnu is one who is omnipresent/universal. There should be no differentiation between the different forms of the almighty, all are one and sacred. One worships God for his grace, there by leading to liberation and enlightenment. Siva and Vishnu are not imaginary, but they are not present as we imagine them to be. They are as real as body bound I. When body bound I is in experience, the world, life after death, heaven/hell, celestial beings, all are real. When body bound I is transcended, all these are also transcended.

One's devotion and concentrated energy should not be wasted for menial matters but used in getting the ultimate liberation. Craving for liberation is important. Devotion is like the lion, in the way that other animals fear nearing the lion. The same way the qualities of mind like like/dislike, lust/anger are not present in devotion. Devotion removes turbulences in the mind. Sri Acharya says, 'The most difficult task in this world is acquiring devotion. Devotion is not merely, keeping image of deities in front and worshipping. Devotion is constantly investigating the mind to experience its source. Securing money, power, education is difficult but becoming devout is the most difficult'.

For becoming learned, three things are needed; self, intellect and the object. For ultimate consciousness, use the body bound I to constantly enquire the same to eradicate the 'I' and reveal the residual peace/bliss. Swamiji said, 'The gunas (vrittis of mind) called tamo (inertia, darkness) and rajas (passion, motion) are responsible for the self destruction. Though one is in tamas and rajas, one thinks he is in sattva (light, bliss, goodness) which is not real'. One should practice sattva guna as it leads to expansion and blooming of the mind.

Anything born has to die and death is followed by rebirth. A realised being and God can see the journey taken by the jiva (soul) after death of the body. This cannot be seen by the physical eye, hence one does not want to believe the journey after death, as it does not seem real to the eyes. One is constantly body bound and not influenced by the deathless spirit. Though one wants to experience liberation, one is not ready to transcend the body boundedness. Unless identification with body is destroyed, unlimited "I" is not experienced. Practice done with the body alone is not sufficient. Discretion and renunciation are to be practiced regularly. The objects one sees with the mind: the body, like, dislike, mind, life are not real, only visions.

The deathless spirit is shining in one's heart, not separated from one. This is not yet in one's experience, hence the doubt. Acharya said, 'The essential requisite for learning is the quest 'to know'. The same way, the spiritual quest is developed, enhanced by holy company, which is to be given the highest priority in life'. One guards his physical life with all his wealth, going anywhere at great lengths. The same amount of importance should be given to holy company, which in turn develops the quest for spiritual knowledge. One's ignorance stands in the path of liberation, not any external reasons. This is the result of one's vanity/ego.

Once, a devotee and simpleton came for Bhagavan Ramana's darshan. His only child, a boy aged 3 had died and his grief was inconsolable. Then Sri Bhagavan said, 'A renounced mind, a devout mind develops the required strength and tolerance to face any type of grief like death of dear ones'. Devotion has its own advantages. It gives tolerance, courage, intelligence, self confidence, goodness. One's body does not travel after the death, whereas devotion is the wealth always present with one even after death of the body, which helps in enlightening one. God's utterances are to be taken as eternal, where as mind being unreal believes in imaginary things. This is illusion. One who takes Gods words as the basis of life will be liberated and his burden will be carried by the almighty. One who is constantly seeking wishes from God will be granted those, where as the one who is desire less will be granted everything by God. Devotion has the power to turn grief into delight. Devotion has many divine qualities along with courageous tolerance.

The main reason for disagreement in families, villages, countries is the presence of ego. Though one is not the body, the identification with the body develops attachments and entanglements with other bodies and in turn leads to misery. The body awaiting death, cries for the already dead, which is caused due to body bound ego.

God is ordainer of one's fate who is also called lord of all beings. Without spiritual knowledge, one is an animal. God is the lord. If one can constantly remember God and dwell in him, he will remove the

crude/animal qualities of the mind. Constant meditation on God is not to be taken lightly but is the highest spiritual practice. Constant contemplation on God leads to mental union with him, which in turn liberates one. As long as one is identified with a particular form and name, constant musing of enlightened beings is essential. Once this identification ceases, then the experience that one is formless and is one with the deathless/birthless is realized.

One is in love with one's body and ego. In deep sleep, body awareness and ego is absent. In deep sleep, one is in bliss, happiness implying absence of identification with the body leads to bliss. For this scriptures and intellect are not needed, it is experienced in deep sleep directly. When one experiences bliss in the absence of body awareness, one should not fear death of the body. Death means body is not visible. Identification with a particular form should cease, then unlimited bliss is experienced and enormous peace is experienced in the brain.

'I' thought rises from the undying spirit. Once its source is experienced, undying spirit is also experienced. This is birthless, deathless and is the underlying soul in one. Such experience stops rebirths. As one is identified with a particular body and not with unbounded, all these hardships, difficulties arise. One's mind is in the same space after death, as it is in sleep. As one has dreams in sleep, one's tendencies, desires, habits, nature surface after death. Then the soul looks for a body to give scope to enjoy one's flow of tendencies, desires, etc. Based on the tendencies in previous births, appropriate womb is chosen to continue one's spiritual practices if any. God has ordained, 'for me all are equal, no one is dearer to me than the rest. Based on their fate (collection of past karmas), connection with a particular body is given'.

Some are selfish, not cruel. Some are cruel, not selfish. If one has both these qualities, then it is dangerous. Do not get too absorbed with the society, but maintain the boundary. Use the body to attain liberation. If body is used to increase one's ego, then one has to travel dark worlds after death, where no help is available.

Ego is always looking for a body in order to satisfy all its secret burdens, desires. God allots a particular body based on the tendencies. Once a body is procured, one uses it to increase the ego and not seek enlightenment. This increases his ignorance and steps are being built to dark territories. Only a few come out of this illusion, who are lucky and blessed to have the company of the holy and the enlightened.

Sri Bhagavan says, 'Once a body is acquired, do not increase the ego, but use the body to attain liberation. Do not identify with the particular form and name. This increases ignorance and dark worlds are in wait. Time is another form of God. Know the value of time and use it properly'.

One gets many desires and thoughts which are based on past tendencies in previous births. One should strive to get rid of these body bound desires one by one. One's bad karma, weaknesses are revealed in the form of tendencies and thoughts. These are not to be acted upon, but should be eradicated to know one's real Self. God does not have a name and form, but takes one, based on the requirement. Sri Krishna said in Gita, 'though I do not have a name, birth and form, I am taken for a human and degraded'. In Mathura Jail where Krishna took birth, it is written that 'this is the place where Krishna

appeared to have taken birth'. It implies God and the self do not take birth. The consciousness, undying spirit, self takes a particular form frequently. These are called mahatmas, realized souls. Though god is in all beings, only the realized can experience him in their hearts, while the ignorant cannot experience him. The difference lies in knowing, not knowing.

The jiva(mind/soul) travels, but the self does not as it is present everywhere and in all times. It has no place to move to. One feels one is not experiencing this eternal self. This cannot be true. One comes across many deaths in one's life, yet in the heart of hearts, one feels eternal and out of trouble. This is due to the fact that though he is not experiencing his real nature, he is in union with it which is eternal. This way, one is experiencing and liking the unbounded, limitless nature of the self.

The nature of the self is described as

'Parama spashtaha': means it is as clear and visible in the heart as the objects in sunlight.

'Gnyana gamyaha': means it is visible only to those who acquire spiritual knowledge.

Though Vishnu is in the heart, he reveals himself only to those who strive for enlightenment and not to the lazy and the weak minded. With the wealth of wisdom, constant research, level of consciousness, Vishnu is revealed in the heart as and when the right time occurs. Practice is to be done with the body and not wait for the death. With devoted and unrelenting practice, the all powerful Vishnu is revealed as the self.

Ego is the mind, identified with the body. It is also called body bound I in vedanta. One is the self and not the body. The identification with none leads to spiritual wisdom and the reduction of the ego. One is trying to retain the mind in external objects, instead concentrate the mind in the unreal I and get rid of the unreal I. 'Mind is a bundle of thoughts. As each stick which burns in a collective fire is removed, the fire stops; the same way, each thought present in the mind is to be removed and burnt, leaving no residue called as mind', said Swamiji.

When one is getting thoughts which entangle, start enquiring the same and find out to whom they are coming. They come to the false I, this false I is to be again questioned as to 'who is this false I'? This is done in the same way as when, one asks others ' who are you'? Then the source of the unreal I is revealed. Unless it is enquired, it does not leave one even after innumerable births and is the reason for misery. Enquiry leads to freedom from body bound I, though one is still in the body. If enquiry, recitation, contemplation, questioning are not done, this false I does not leave its hold even after many births.

Sri Acharya, when questioned about the nature of the dead said, 'He is considered dead, for whom, though still breath is in the body, he does not constantly strive for spiritual awakening, to know the self shining in the heart'. He is considered spiritually dead, who does not practice to know the God in the heart.