



# Ramana Bhaskara



Speech delivered in Visakhapatnam,  
dated 3-12-02.

🌸 One has to do the work whole-heartedly, steadily and without any pomp and show. There is no need of comparing with others. When you compare with others, you will feel either superior or inferior which again increases your duality. As far as the society is concerned, it doesn't matter whether the work done is significant or insignificant. It is enough if you make effort from your end. Once when donations were being collected by the Congress, some people contributed 10 Rs, while some contributed 20 Rs and some others contributed 100Rs. However a poor old lady contributed 1 Rupee. Bose kissed that Rupee and said: "Oh! Mother, it is not important how valuable this Rupee is but the love and affection behind this contribution is very important." Once someone contributed one lakh Rupees to Gandhiji for some purpose and asked: "Sir, are you happy now?" Then Gandhiji replied: "I am not happy now. I will be happy only when you can give up the giver."


🌸 Lord Rama was very powerful. He did not need anyone's support. But while constructing the bridge towards Lanka, everyone has contributed in their own way. Rama took their help according to the prevailing custom of the world. When the body and mind come into being, certain limitations will prevail. Even God gets bound by these limitations. Lord Rama said: "Oh! Jatayu traverse to those worlds where great ascetics are going." Jatayu was bound to go. Rama's word has to be fulfilled at any cost. Such is the glory of Rama.


🌸 There is a deathless Self within the Heart. It is only referred to as the Self. It is only the Purusha, the omnipresent one, the very cause of this creation. Though you may presume that God exists somewhere else, God is not different from the Self. God is only the Self and the Self is only God. The devotees refer to the indwelling one as Ishwara whereas

the Jnanis refer to it as Brahmam. The Self resembles a flameless lamp. If you bring it into experience, you will become fearless. The Mantrapushpa states: It is not enough if you merely state that God exists within the Heart. As you identify yourselves with the body and mind, if you identify yourselves with the indwelling Self within the Heart, you will get released from fear, sorrow and birth-death. It is only referred to as liberation.”

- 🌸 If you doubt God’s Existence ie whether He really exists or not, He will not reveal Himself on His own. Some people doubt themselves. They become afraid of their own shadow. The Purusha doesn’t reveal Himself to such people. Have a firm faith in the Existence of God and surrender yourselves to Him. If your surrender is desire less and unconditional, the Purushottama will reveal Himself.
- 🌸 Many people presume themselves to be good. It is not sufficient if they think so. Even the Lord should think likewise. Don’t forget the purpose of your advent onto this planet. The Lord said: “I am the indweller. However you are unable to acknowledge the same due to the force of your habits and tendencies. Without depending upon others, make effort on your own. While being Moderate regarding your food and sleep, try to bring Me into experience.” You may get disturbed due to the household people or the external circumstances. But they are all very petty. Their contribution for your disturbance is 5% only (ie 5 paisa in a Rupee). The remaining 95% is contributed by yourself.
- 🌸 Sorrow doesn’t exist in the body. It exists in the mind. If you toil hard for the annihilation of the mind on one hand and for Self Realization on the other hand, you will then get liberated. By constantly

contemplating upon the Lord's name, the mind gets agonized. Then the mind becomes free of its impure tendencies. By chanting the Lord's name, you become purified. Annihilation of the mind doesn't mean becoming insane. It implies that the mind has to merge within God. Mind has to attain the form of God. It is only called as liberation.

 You lack the practice of virtue and good thought process. If you get good thoughts, your speech will be good and so will be your deeds. If your thoughts are not regulated, you cannot perform good deeds. Therefore one has to regulate oneself. The Lord has prescribed several methods in the Atma Samyama yoga of the Bhagavad Gita for regulating the mind. If the spiritual aspirants imbibe these prescribed methodologies, they will come to know how the senses and mind can be regulated, how the behavior will get reformed and the type of behavior pattern that brings in Peace and Joy. In this Chapter the Lord has prescribed several methodologies for mind regulation. You must take the support of atleast one method and thereby get liberated.

 You lack discipline and social consciousness. You increase your likes-dislikes. Due to this you will not get Peace inspite of being rich. Wealth devoid of discipline will increase the tendency to enjoy. The enjoyment will in turn increase the bondage. Wealth, scholarship and fame are all but instruments which are not bad by themselves. It all depends on how you utilize them. The methodology to utilize them has been prescribed by the Lord in the Gita. If you study it carefully, assimilate its essence and lead your life accordingly, you will become subject to the Lord's Grace.

- ❁ Many people complain that they lack Peace of mind. Did you ever try to attain Peace? No. Did you ever study the scriptures? No. Do you have the Holy Company? No. Without possessing any of these, how will you attain Peace?
- ❁ Some people always state: 'I am very busy'. If the death approaches the body, what will happen to your business? Will the Lord Yama (the God of death) stop for your sake? What are you going to achieve due to your business? You criticize others but don't introspect yourself. If you introspect yourself, you will get reformed and thereby attain Self Realization.
- ❁ You alone are the cause of your disturbance. Don't try to blame others. If you lack Peace, it implies that you are being troubled by your mind. Holy Company is needed to reform the mind. But you don't get the faculty of attaining their Companionship. You are unable to acknowledge that your bad habits and weaknesses are the root cause of your sorrow and try to blame someone or the other.
- ❁ Mind regulation requires a lot of perseverance. Once Swami RamaTirtha sat at the bank of Ganges and thought that he would jump into the Ganges River and give up his body if he doesn't attain self control by that evening. As He couldn't regulate the mind, He jumped into the River Ganges accordingly. Even river Ganges is a Goddess. She brought the body of Rama Tirtha ashore through a wave. He was made to vomit the water and made alive again. The very next day Rama Tirtha could regulate his mind. Either attain it or die in that process. Have that perseverance.

- If there is water everywhere, you need not approach a well or a lake for the sake of water. Similarly when you have experienced the Peace within the Heart, it is all Peace and it is all Joy where ever you see. Then you need not depend upon other persons or any external things for the sake of your Peace. The external things being enjoyed may seem to be nectar currently but get converted into poison in the process of time. Similarly though the words of God may seem to be poison initially, they become nectar finally.
- Without devotion, contemplation, concentration and purity of mind, the liberation cannot be achieved. Deep sleep is also your Guru. It is because you get released from the Non Self in the deep sleep. But do you cease to exist in the deep sleep? No. You do exist in the deep sleep. If you were the body really, you should possess the body consciousness even in deep sleep. The one existing in the deep sleep exists in the waking state too. He exists as the indweller. If you make effort and bring Him into experience, you will get released from the vicious circle of birth and death.
- You adore the idol (made of stone) in the temple. Even that is a relative Truth. Someone asked Bhagavan: “The Mountain is being referred to as God. Is it right?” Bhagavan replied: “You presume yourself to be the body (corpse). Are you the body? No. The Lord identifying Himself with the Mountain is as true as your identification with the body (ie false). If anyone makes salutation to the body, you presume as if being saluted. Similarly if the Holy Hill is saluted, the Lord presumes that the salutation is being made to Him. All these are relative truths.”

🌸 You may get certain siddhis in the process of sadhana (spiritual practices). You may experience some peace when the mind gets subsided. Though you may achieve them, until and unless you don't get the awareness and experience pertaining to the Supreme Self (that which you are), traverse inwards without any interruption presuming 'I am not this', 'I am not this'. While travelling to Madras, you will come across several stations in between. You will reach the Madras station only when you don't get down in any of those stations. Similarly in the process of sadhana, you may attain several siddhis, get elated or become sorrowful. All these are disorders. It is only when you transcend them and become steadfast that you will be bestowed with Self Realization.

🌸 As per Mahabharata: "The Mother is forgotten after marriage. The wooden plank utilized to cross the river is forgotten once the river is crossed. The doctor is forgotten once the disease gets cured. The teacher who puts in a lot of effort to teach you is also forgotten. This is the way of the world. All these are very natural in this world. But those who don't forget them and remain grateful, they alone are eligible to attain Self Realization."

🌸 Externally you must look like any other person but internally you must increase your dispassion.

🌸 It is difficult to attain Self control but it is possible to achieve them through spiritual practices and dispassion. Don't give up spiritual practices and dispassion till you reach ashore.

🌸 In spite of being in the midst of good and rich people, some people don't give up dispassion. The Lord bestows His Grace upon such people.







- ❖ You utter 'i', 'I'. Mingling with the senses, mind, likes-dislikes and the ego, this 'i' got polluted. It is this polluted 'i' that binds you. Even Lord Krishna refers to Himself as 'I', 'I', in the Gita. This 'I' is beyond everything and hence it doesn't bind. Don't presume that the 'I', the Lord is referring to is same as the 'i' which you are referring to. It is beyond your imagination to understand the difference between them.
- ❖ In the day to day life, if you speak 100 words, 90 of them are spoken for the sake of ego (satisfaction) and the remaining 10 are spoken out of necessity. You are not even aware that these words provide food supply to the ego.
- ❖ Everything happens as per God's will. God alone exists. There is no separate existence for you. Do you have a separate existence to behave in a manner disproving God's Existence? If so, Who are you? Who is that I? The entire teaching of Ramana lies here. You presume that you have wealth, education and authority. There is someone inside who thinks so. Who is that I? Try to answer this.
- ❖ As the thread exists in the middle of beads in a rosary, the 'i' thought remains common for all the other thoughts. You need not read the scripture to realize that the 'i' thought emerges from within. It is enough if you have common sense. By continuously withdrawing the first thought, if you are able to reach its source, it will get annihilated. If it gets annihilated, you will not get destroyed but the Supreme Self gets revealed.
- ❖ While performing spiritual practices, you may experience happiness or fear. All these are dualities. Once Sri Ramakrishna touched Narendranath (Swami Vivekananda) and tried to take him from the



physical state to non-physical state. But Narendranath (Vivekananda) became afraid. He felt: 'I will not belong to myself anymore.' Sri Ramakrishna then said: 'Naren, this is enough for the time being. You will preach the world.'

- ❁ The cause-effect relationship exists for the mind. Therefore it performs the task and bears its fruit. The one who is beyond dualities is unaffected by the cause-effect relationship. He is the Purusha, residing within the Heart. He is revealed only because of His Existence. No other aid is required for Him to reveal.
- ❁ Your body, mind, senses and the five elements are all pertaining to the nature. There is an indweller who controls them. Nothing happens without His knowledge. All of them have to act as per His direction. Therefore surrender unto Him.
- ❁ Perform the household tasks with one hand and catch hold of God's feet with another. Having finished the household tasks, don't fall back into the market. Catch hold of God's feet with both the hands. You will then get liberated.
- ❁ Ensure that you get good thoughts whether you sit or stand or walk. Without getting good thoughts, you cannot perform good deeds and cannot speak good words. When you get good thoughts, the breath gets regulated. Your life is driven by the thoughts. Therefore beware of the thoughts that you get.
- ❁ The body doesn't accompany you after death. You take utmost care of that which doesn't accompany you. You are least bothered about the mind that accompanies you after death. That which is Truth is eternal, blissful and peaceful. It exists within your Heart as well as is

omnipresent. Until you reach the Truth within the Heart, don't look hither-thither. Don't stop the journey in between.

-  Perform your tasks attentively. If you reduce little selfishness, the society will get benefitted and you will become subject to God's Grace. The task that you perform should be beneficial to the society as well as aid you in Self Realization ie lead towards your purification.
-  Having arrived into this world, try to get rid of atleast one tendency and then only leave this world. But you come with ten tendencies, accumulate ten more and then leave this world. Being so, how can you attain liberation? Having made a debt of 10 Rs, you are making another debt of 10 Rs and dying with a cumulative debt of 20 Rs. This is not correct. Reduce the debt by atleast 5 Rs so that you are left with a debt of 5 Rs only.
-  You are increasing the tendencies in the name of spiritual practices. This is most dangerous. Perform your duty attentively. Whatever is ought to happen will happen. Doing the task is only within your control and not its result thereof. As the result is not within your control, don't give up the work in hand and get habituated to laziness. The lazy and weak cannot attain Self Realization. Perform the task and forget it. If you wait for the result, the thinking faculty will become polluted and get trapped in delusion.
-  Buddha begged even at His home. Look at his egoless state: When Buddha's father asked him: "You are a King. Why do you beg inspite of being a King?", Buddha replied: "It is true that a king should not beg but I am a mendicant (a bhikshu)." Look how egoless Buddha is. It is very easy to narrate in words but see how difficult it is practically.