



Ramana Bhaskara



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- ▣ Once Bhagavan was asked: "It is said that the Guru can enable the disciple to attain Self Realization through His Power. How far is it true?" Bhagavan replied: "The Guru doesn't specially confer Self Realization upon the disciple. He merely removes the obstacles for Self Realization." Bhagavan states that since the Self is not in experience, some people identify themselves with their body, some with their mind and some with their senses. Some people identify themselves with their colour and caste. The answer for the question 'Who am I?' is Self Realization.
- ▣ If whatever is being referred to as 'i' is true, the listening, meditation and Self enquiry are of no use. Whatever is being referred to as 'i' is not the true 'i'. You are considering the false 'i' to be true. Hence the listening, meditation and Self enquiry have been prescribed. As long as the false 'i' is considered true, rebirth becomes inevitable.
- ▣ The ego cannot exist without the body and the world. Though you are the Self, you don't have it in experience. Therefore you take refuge in the Guru. He is the Guru who tries to eradicate the obstacles to attain Self Realization. Peace and faith are needed to attain Self Realization. It is Guru who bestows you with them.
- ▣ Those who over-sleep and hastily become emotional become worthless and don't have a chance to make progress either in this world or in the worlds beyond.
- ▣ It is very difficult to get released from some tendencies. The annihilation of the tendencies requires self effort, maturity of time and Grace of God. You need not doubt whether God's Grace will advent or not. It is bound to come. However strong the tendency might be, it will get annihilated with the advent of the Grace. The tendency cannot be annihilated merely through your effort. The Grace of God is also needed for it. When the waves of Grace touch your Heart, you understand that it is not due to your intelligence or effort. You realize that this cool breeze is only due to God's Grace. It is Grace alone which bestows the power to transcend the weaknesses. You clearly understand that everything is happening only due to God's Grace. Even if the entire wealth of this world is poured into your lap, you understand in the heart of the hearts, that God's Grace is much greater than it.
- ▣ Self effort is not needed forever. It is needed only up to a certain point. Once the inner Guru takes charge of your mind, no more effort is needed from your end. He carries out the remaining task. Currently you cannot refrain from making effort. After a while, no more effort will be needed. Therefore don't think that this hardship (of making effort) exists forever. It is temporary only.

- When Bhagavan was asked: "Is a Guru needed to attain Self Realization?", Bhagavan replied: "The desire to attain Self Realization cannot be attained without the Grace of Guru. It is only due to the Grace of Self that you get the desire to attain Self Realization. Not everyone having that desire can reach ashore. Some people may perform severe penance. It doesn't imply that every such person will attain Self Realization. Whomever the Self wants to reveal itself, only they attain Self Realization. Even here the Self retains the judgment in its hands."
- Lord Yama said: "Self is revealed only to them who transcend the attractions of the world through their subtle intellect and discrimination. Everyone thinks that they are alive only due to their inhalation and exhalation. There is someone within you who regulates this breathing process. You are alive only due to that controller and not due to your breathing process."
- When a teacher is available, it is good to learn the subject from him. One need not toil hard in such a case. You can learn effortlessly when the teacher preaches you intelligibly. If you can't get such a teacher, you will have to make your own effort.
- The Inner Guru shows you the taste of the Bliss pertaining to Self existing within the Heart. Though you don't deserve or qualify to attain Self Realization, He bestows you with that taste of Bliss. Once you taste the Bliss, you develop the yearning to attain it.
- When you get head ache, you try to get rid of it. What do you lose on having head ache? You enjoyed a state of happiness prior to having head ache. It vanished off on the advent of the head ache. You try to get rid of the head ache so that the prior state of happiness reverts back. Man is in need of happiness. You have experienced the true Bliss prior to the advent of the ego. That Bliss exists within your Heart. You try to get rid of the ego so that the prior state of Bliss reverts back.
- Some people work without any expectation. They are foremost among all. When there is no expectation, you are not bound by the result. Some people work with some expectation. They work accordingly desiring the result. Some people don't work but have expectation. Such people are very dangerous.
- As long as you live in ignorance, you are bound by body consciousness and become limited to the body. The body consciousness gets destroyed only when the ignorance gets annihilated. When the ignorance gets annihilated, the Self alone exists.
- Everything comes into picture only when there is duality. Delusion exists within duality and differentiating faculty. As delusion is within the control of God, it stops becoming hurdle and clears the path only on taking refuge in God. I am speaking out four words and you are listening to the same. I should speak considering it as worship and you must listen considering it as worship. By doing so, the Maya stops becoming hurdle and clears your path as well as mine.

- Observe whether you possess duality or not. Observe whether you possess differentiating faculty or not. There are no issues if you don't possess them. But if you possess them, you will need a Guru. As long as you possess duality and likes-dislikes, Guru is needed.
- You consider yourselves to be body. Therefore you consider even the Guru to be a body. As you limit yourselves to a body, you limit the Guru also to a body. You are creating limitations to the Self. It is equivalent to insulting the Self. To narrate the Truth, neither you nor the Guru is the body. You are Self as well as Guru is Self. Once you attain Self Realization, you understand that the external Guru is none other than the Self.
- A devotee asked Bhagavan: "How can I identify my Guru?" Bhagavan replied: "The one, whose sight generates Love within you, whose sight generates attraction for Him, whose sight generates peace within you, in whose presence you experience the Supreme Bliss without your effort, consider Him as your Guru."
- When Bhagavan was asked: "What shall the disciple do if he doesn't get a right Guru?", Bhagavan gave a wonderful reply. He said: "Everyone gets their Guru according to their qualification." Bhagavan did not say that they will not get a Guru. People get Guru according to their nature.
- When Bhagavan was asked: "How can I change the society?", Bhagavan replied: " Why do you bother about the society? Try to reform yourselves. The reformation and peace which you desire to see in others, try to attain the same within you.
- The society, as well as its customs is all creation of the mind. Where the mind exists, there is world. Where there is no mind, there is no world.
- Bhagavan used to remain Silent very often. That Silence used to be very powerful. He worked in Silence to eradicate the obstacles ie tendencies that prevented from attaining the Truth within the Heart. An M.P belonging to Uttar Pradesh referred to Bhagavan as cruel lover. He said: "Bhagavan is a Lover but there is cruelty in His Love. While I was in Lucknow, I felt Bhagavan's Love for me and got an intense longing to see Him. Bhagavan used to attract me towards Him. I could understand that I was being loved by Bhagavan. But when I came near Bhagavan, He used to turn away His face from me. He never talked to me. I don't know why He behaved thus." The M.P doesn't know which of his tendency Bhagavan wanted to eradicate through such behavior. Sometimes Bhagavan never talked with those who sat in front of Him. He used to call someone sitting in the corner-end and talk with them. Guru's behavior differs from person to person. He behaves in a manner that would destroy their tendencies. A true Guru is never concerned with the external honours. Though He might behave differently with different people, His only intention is to drag out their tendency and burn the same. It is all His Grace and not His anger. Though it seems to be anger, the devotee who grasps it as His Grace is blessed indeed.

- ▣ Ego exists within you in the form of 'i' thought in a subtle form. When it exists as thought, if you find out its source ie from where it originates, it perishes. This ego comes out and identifies itself with the body, senses, colour, religion and everything in the world and becomes the cause of this bad smell (dirt within you). A devotee asked Bhagavan: "If the ego represents a subtle thought, why is it causing such a big tussle?" Bhagavan replied: "Doesn't the banyan seed seem to look very small? It is still able to generate so many leaves, branches etc and turn out into a big tree. Similarly this ego (ie 'i' thought) creates the world and its tussles. The 'i' thought is the basis of the world and the body. They cannot exist independent of ego. When the 'i' thought gets subsided, even the body and the world get subsided. Therefore the 'i' thought is the source of all the tussles. If you can find out its source, you can transcend the nature."
- ▣ All the knowledge acquired in the world while retaining the ego is nothing but the relative knowledge. The mind acquires the knowledge of several things but when asked to find out who it is, it will not do so. This is what can be termed as Maya (delusion). The knowledge acquired with the mind is as true as the mind. It is all relative knowledge (not Absolute Knowledge). It doesn't facilitate in Self Realization.
- ▣ Getting released from the one who travels to other worlds after the body's death can be termed as liberation. You may be told that Vaikunta and Kailasa are the abode of happiness. Hearing such things, your mind may always crave for them. You may perform the requisite meritorious deeds that will fetch you the enjoyments in those worlds after death. But you will never question who that enjoyer is? Lord Krishna termed all those enjoyments as delusion. One who has transcended the delusion will never get attracted even when told about the enjoyments in Vaikunta. He will realize the insipidity of such enjoyments. The Maya becomes powerless then.
- ▣ God exists within Heart. Since God represents the Truth, He exists as One within everyone's Heart equally. That which is not Truth doesn't exist alike in everyone. It exists differently. As many people, so many egos, religions, attributes and flaws exist in this world. Since they represent the untruth, they don't exist as One.
- ▣ When you are inflicted with a disease, you need not worry when you possess the remedial medicine to cure it. Similarly irrespective of the hardships and losses you possess, you need not worry when you have the remedial medicine of Self Knowledge. When you possess Self Knowledge, the hardship doesn't seem to be a hardship; the loss doesn't seem to be a loss. Self Knowledge prevents them.
- ▣ The Truth doesn't get disturbed with the gambols of the false. Those who realize the Truth within their Heart don't get disturbed by the creations of their ego since they are aware of their falsehood.

- ▣ Those who are caught by the devil called ego, catch hold of the devil called name-form mindedness. Those who transcend the devil called ego have no relationship with the devil of name-form mindedness.
- ▣ There is a Truth within your Heart which is eternal and all inclusive. Whether you like it or not, you have to forego the body mindedness ie ignorance in order to awaken into that Truth. You are being limited to your body, mind and senses. This is only delusion. Those who become the recipients of God's Grace alone can transcend these tussles.
- ▣ A devotee asked Bhagavan: "How do I know whether I still possess ego or not? Tell me few signs which enable me to recognize whether I have transcended the ignorance or not?" Bhagavan replied: "The Truth within your Heart is very pure. It remains unperturbed by any kind of disturbance. It is Self Knowledge. The Truth within your Heart is independent, peaceful, tolerant and unwavering. As it is unrelated with this world, it remains unperturbed by the agitations of this world. So if you don't get upset by any agitations of the world, it indicates that you are within the horizon of the Truth." If you possess anxiety or likes-dislikes or desires or wavering of mind, it indicates your impurity of mind. If you are pure, you will not get perturbed by anything. The ego is always accompanied by impurity. It is the ego which gets disturbed by the ups and downs of the world and not the Truth within the Heart. If you can maintain your equipoise in any kind of situation, it indicates that you are very close to the Truth. Irrespective of whether it is due to personal, family or social reasons, if you are being subject to anxiety or wailing or disturbance, it indicates the existence of the ego within you. Suppose there is an earth-quake, you get surprised when you hear about it. When the same news is conveyed to Bhagavan Ramana, His face reflects the same state of mind that existed prior to hearing that news. It is because the ego (that gets affected) doesn't exist there. You get perturbed as you still possess ego. It is the impurity which gets sorrow and not the purity.