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Once a devotee asked Bhagavan Ramana: “We have a mind and hence possess several problems. Since you don’t have any mind, you have no problems. Therefore you are able to preach continuously.” Bhagavan then replied: “The mind itself is very a big problem. As long as the mind exists, you keep getting problems. Rather than traversing inwards, the mind keeps creating doctrines and dogmas. It keeps rotating around several doctrines and dogmas. It is a kind of delusion. Whichever yoga you may practice, it will lead towards mind control. In spite of performing several spiritual practices, you are unable to differentiate between the body and the Self. Discrimination is important. You should possess the faculty to differentiate between the body and the Self. You should possess the requisite discrimination. The body is being presumed as the Self. However the body dies but the Self is deathless. Then how is it that the body is being identified with the Self? If you can differentiate between the body and the Self, if there is clarity in your thinking faculty, if you possess selfless devotion, the Truth within the Heart will be revealed even without the aid of any doctrines or dogmas, external people and external things.” The devotee said: “Your preaching is very good to listen but very difficult to implement. I am unable to understand how to kick off. You are asking us to reach those depths of Heart where the currently visible ‘I’ will not be visible anymore. It requires spiritual practice and dispassion. Though the path you have prescribed seems to be simple and straight forward, it is not as simple as it seems to be.” Then Bhagavan replied: “You agree that my path is simple and straight forward. But why is it difficult for you to tread the same? It is because you have been running around the Non Self since several births presuming it to be true. Though you are neither the body nor the mind, you run after them. You are missing out these

small things: You are the Self but don't crave for it. You crave for the Non Self and withdrawing the mind from it seems to be difficult. It is really not so difficult. Considering it to be difficult is also a thought. If the mind rushes towards the Self with the same speed as it rushes towards Non Self, the Truth within the Heart will be attained naturally. You declare that you have problems. You are the Self. The Self has no problems. Hence find out who has the problems? When he is lost, you will become a Jnani. Currently your existence is limited to the body, likes-dislikes, anger etc.; presuming yourself to be the Self is not Jnana but being as the Self is only Jnana. The mind arises when you start presuming. Limitations exist for the mind and not for the Supreme Consciousness. All the problems originate from these limitations. Currently you have a strongly feeling of 'I am the body.' Similarly the feeling of 'I am the Supreme Consciousness' should get stabilized. Then there will be no more limitations or births or deaths. Any person leading a selfish life is equivalent to dead. Strength is derived from sacrifice. Don't become anxious if you are faced with the bad in spite of doing good. Accepting it willingly will subject you to God's Grace. Don't doubt in the Existence of God. God certainly exists. Then where is He? He is within your Heart. He is behind you. This doesn't imply that He is behind your body but He is behind your body consciousness. You are not habituated to look behind. You are not habituated to introversion. Don't worry that you lack introversion but habituate it now. You cannot grasp Him (God) with the mind. Where ever the mind subsides, He (God) is revealed. But you don't like suppressing the mind as you identify yourselves with it."

- ❖ It may be presumed that devotion begets several superstitions in the society. It is not true. Superstitions emerge due to fear. The Truth within the Heart is in no way related to any doctrine or authority or power or education or wealth. If you possess intense faith and yearning, you will reach the Truth within the Heart.
- ❖ You desire for everything as well as Brahman. By being so, the Brahman will not get revealed. If you desire for Brahman alone and focus solely on Brahman, then the Brahman thinks: ‘This fellow has no other botheration. He constantly contemplates upon Me. He desires for nothing else other than Me (Brahman). Shouldn’t I reveal myself to him?’ Thinking so, the Brahman reveals itself to such a person.
- ❖ The root cause of bondage in this world is name-form mindedness. Divert your thinking faculty towards that which you are (ie the Self). Why do you find it difficult in diverting your mind towards the Self? It is because you are not habituated to it.
- ❖ Some people possess education but lack the character. Though you do not possess education, you will need character in order to progress spiritually. In the process of your internal journey, you may get certain powers to perform miracles after a while. But remember that these powers are as false as your body.
- ❖ The Karma Yogi believes in today ie the present tense. He doesn’t believe in tomorrow. He feels: “We can’t say whether the tomorrow exists or not. Even if it exists, we can’t say whether this body will prevail

or not.” Thinking so, He performs the today’s task today itself. The lazy people defer all their tasks to tomorrow.

 While performing the spiritual practices, you shouldn’t be reminded of anyone. For being so, don’t look at other’s bodies or attributes but view the indwelling Lord within everyone’s Heart. You will then not become subject to weaknesses but inculcate the faculty of viewing oneness. When you are able to view the indwelling Lord in everyone’s Heart, your mind will not get extroverted. Other than God, if you are constantly reminded of any other Jiva, it implies that you have deep attachment for them. Attachment begets sin and disassociates you from the Self.

 Whatever path you may have followed in the previous births, the same seems to be easy now. Whatever may be the path, you are always accompanied by the ‘i’ (ie ego). Getting released from this ‘i’ ie ego is the goal of the yoga. You should not miss this fact. Irrespective of your path, religion and Guru, you must get released from the first thought ‘i’ ie ego. The spiritual aspirants declare that they are performing the spiritual practices very well. It is their ego which says so. Then how can they get released from the same?

 When someone criticizes, if you get the feeling of being criticized, you are bound in the jail of criticism. However if you are unaffected by such criticism and don’t feel like retaliating back, you immediately get released from that jail.

- 🌸 Likes and Dislikes extrovert the mind. Hence reduce the force of likes and dislikes.
- 🌸 Don't possess advaita (Oneness) towards the Guru. Oneness should exist in spirit. It has to be experienced. The Guru has to be always honoured. Gratitude for the Guru should prevail forever.
- 🌸 Don't try to escape from the first thought but face it. If you face it, it will withdraw back into its origin and vanishes off. When you try to get into the source of the first thought, you are reminded of something in between and return back. Why do you get that remembrance? It is because the Karma has not been exhausted totally. A question was raised to Bhagavan: "I am being told that I am not the body but why do I still identify myself with the body?" Bhagavan replied: "If you don't identify yourselves with the body, who-else will experience the karma (destiny)? As long as the karma doesn't get exhausted, the false is presumed to be true. When the karma is totally exhausted, the identification with the false will be lost. Before the body gets sacrificed in the funeral pyre, if you can experience the source of the first thought, the Brahman which exists in the source of the first thought can be experienced. As the Brahman doesn't need a body, you will not get rebirth. You will continue to exist even after experiencing the Brahman but will not need a physical body anymore. Work happens through the body of a Jnani but the Jnani never thinks that He is the doer."