



# Ramana Bhaskara



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Dear Soulmates,

One does not know what is good and what is bad. The mind always yearns for a new body in a new surroundings. New bodies come. The soul enjoys the new surroundings in the new body. Then it is disgusted with the monotony and craves for another body. This cycle continues. Till the ego is destroyed, the light shining in the heart is not experienced.

One should be cautious about every step taken in the journey of life. Once a wrong step is taken, goal is not reached. Only sweat and tears remain. If the path chosen is right, goal will be reached, even when the progress is slow.

One's spiritual practices should be concentrated in destroying the ego. The obstacles which stand in the way of experiencing consciousness and bliss should be removed. These practices are to be done with patience and harmony.

Peace, tolerance and time are great healers which remove the turbulences and pain in the mind. These are not removed by the mortal doctors. Once Sri Bhagavan was told that someone had died, to which Bhagavan said, 'It is good. Those who die rest in peace, the one who remain grieve for them. Getting rid of this purposeless body is a blessing. There is no discipline in conduct, intake of food and etiquette. Getting rid of such a body is a blessing. There is no suffering for the dead, but for those who remain'.

Bhagavan said, 'Learn to live without fear. One fears death, not sleep. Fear brings misery and unhappiness. Fear is petty, inferior. The awareness of the body is absent in sleep and death. One fears death but not sleep. The reason being that body is available when one wakes up after sleep but not after death. The practices cannot progress in sleep as well as after death. One has to wait for the new body to continue the practices. Hence, value of time should be realised and utilised properly'.

One has to sit in solitude and retrospect whether the practices done are useful in knowing the unlimited knowledge or not. If the path chosen is wrong, help is not obtained but misery remains. Goal is not reached. Worship and recitation are suggested to purify the mind and reduce the flow of tendencies of the mind. Merely doing these rituals will not lead to ultimate enlightenment.

An enlightened being is one who has experienced ultimate bliss, consciousness. One, who has transcended nature and its attractions, will want to experience his own unlimited nature. Once this unbounded, unlimited peace is experienced, then one finds himself spread entirely and not in pieces. Then one experiences bliss which is unlimited, unbounded. One who sheds clothes and home is not a recluse, but conquering desires is austerity.

Bhagavan Ramana's, Gautama Buddha's words, wherever spoken, whatever they are, their ultimate goal is 'liberation'. They do not stray away and do not mislead one in their struggles.

One should not get carried away by worship and recitation, but always understand the depth of subject matter. In deep sleep, there is no awareness of body, form. After waking from deep sleep, the false 'I'

rises from the heart and occupies the mind and gets identified with the name and form. Once the 'I' is limited to name and form, then relations, surroundings, friends, foes, everything seem real. Then the consciousness is left aside. The 'I' which is body bound loiters around the body and its limitations constantly. One day, the body dies. Though one is unbounded consciousness, this false 'I' separates one from this awareness and binds it to a particular name and form. Hence this false 'I' should be sliced. The collective fire burning with twigs can be extinguished by removing the twigs one by one, not by pouring water alone. The same way, the tendencies, flow of the mind can be reduced by removing the tendencies one by one. The body has come for a purpose. After the purpose is fulfilled, the body does not remain a minute longer. This cannot be avoided. Hence, refrain thinking about the body constantly and catch hold of undying consciousness. Body never says 'I', 'I'. Hence, catch hold of that delusion which says body is 'I' and get rid of it. Then true bliss is revealed.

Bhagavan said, 'Asanas (body postures) are needed for those practicing yoga. For the ones who are in the process of enquiry, sukaasana is sufficient'. 'Suka asana' does not mean restricting the position of legs and hands, but taming the wild mind and keeping it in the heart. The unlimited bliss present in the heart stops the flow of mind and destroys it. One wants realization without the destruction of the ignorance of the mind. This is compared to the desire 'the child should be healthy and stout without the disappearance of the rice in the plate'.

Until birth less state is reached, misery cannot be avoided. After enjoying temporary happiness, one should not take it as the ultimate as it is unreal and imaginary.

In a theatre, while watching a movie, if one goes and touches the screen in order to feel the images, the images are not felt. Only the background screen is felt. The same way, for one who is realized, bodies are like the images and the undying spirit is the screen. He feels only the spirit inside not the bodies. This is the path of enquiry where name and form do not attract one. For the ignorant, images on the screen seem real, for the knowledgeable, the background screen holding the images are real. The background is independent of the images on the screen. The same way, the unlimited consciousness is independent of the transient body and form.

Silence is preferred to speech. When the mind dwells in the heart, silence is felt. Peace reigns. One who has attained liberation need not converse or gaze at one, as the mind is automatically purified in his presence. Guru's grace and help is not seen externally, but the mind is automatically refined by the Guru.

One can circumambulate Arunachala, visit Kasi, any number of times. But, being in the vicinity of pure enlightened souls is more profitable. The refinement experienced here cannot be compared to the visits to holy places. That is their seat of experience. They realize that source, which is the source for the entire universe. If one can experience the bliss even for a few seconds, all misery will vanish. A big blade of grass can be extinguished in seconds by a single stroke of fire. The same way, the entire impurity in the mind can be extinguished by a single ray of grace. That is the power of the enlightened. His one gaze is sufficient. Till one is in ignorance, visiting any number of holy shrines, reading any number of books, will not suffice. One will be ignorant and imagine the unreal to be real. Till an enlightened being's grace

is obtained, there is no hope of liberation. Recitation of holy name and worship do not eradicate the mind, but give the false hope of a no mind state. It purifies the mind, but does not totally eradicate the mind. Enquiry should become a vice, which should be practiced continually to destroy the mind.

A Swamiji said, 'Misery and happiness come and go. One does not stay for-ever'.

Tolerance and patience lead to detachment. One should be able to see the depth of consciousness. The good and bad deeds of one are answerable in subsequent births. This is the law of karma. Body takes birth due to karma (past deeds). As God's another form is time, one should not waste the available time as it implies disrespecting God. Bhagavan said, 'Liberation encompasses one who is intelligent, discriminate, unattached, unassuming, and noble at heart. He need not seek enlightenment.' He works without entanglement, as there is absence of doer-ship. He has crossed the barriers of the good and the bad.

The creator is always watching one's behaviour. The good deeds are always rewarded at the appropriate time and place, when it is due. If one do not get affection from the household, it is good as detachment develops. If they had been too concerned and affectionate, then attachment and entanglement result. Unless attachment is destroyed, one cannot reach the depths of the heart. The surroundings and the household one lives in are not created without God's knowledge. Hence do not despair.

Nothing, no incident, can escape the watchful eyes of the creator. They are not mortal. It has no limitations, no boundaries.

Body is mortal and has to die. There is an undying spirit in the heart which has not yet experienced death. One has to own and dwell in this immortality. Then its bliss and peace are experienced. Just hold steadfast to this experience, forget everything. Then the immortal bliss is experienced. In this state, presence of body or its absence is immaterial.

There is an 'I' in one who looks at the world. The one practicing spiritual sadhana should not look at the world, but at this 'I' who is seeing and enjoying the world. Once this 'I' is queried, questioned and given attention, it starts traversing backwards into its source. Then this 'I' is destroyed in its roots, and unlimited peace, bliss is experienced.

Offering flowers to the idol of God, circumambulating temples or fasting, all these are not considered penance. The 'I' inside one who is looking at the world should be retreated back to the source or the heart from where it originated. This is true penance. The creator resides in the heart, who is waiting to consume this false 'I' /ego. Offering ego/false 'I', as food for the God dwelling in the heart is penance.

When one comes across hatred, do not get alarmed or dejected, but be in peace. Then a number of beings offering love are sent. This is God's law.

If there is anything worthless in this creation, it is ego. But mankind is after this ego and wants a body to support this ego, and is always guarding this ego. Jesus said, 'Only he will reach me, who has come out of the clutches of this ego. One cannot work at the same time in two different agricultural lands. Either work for God or for the devil'.

For liberation, presence of body is not important, but the concentration of mind in God is. Though one is in dirt, if mind is in union with God, enlightenment dawns, for the reverse, that is, body being in heaven and mind being filthy, even the thought of liberation is not possible. More than being in the vicinity of the enlightened Guru, mental communion with him is more important. Having Guru's darshan occasionally is needed to recharge the energy, but more than physical proximity, mental union helps in purification of the mind and achieving the ultimate, undying peace.

One, who hears the discourse with attention and tries to grasp its inner meaning, will develop shrewdness of intellect, and concentration of mind. Then the mind stops wavering in external objects and starts introverting and is enslaved to its lord. No one should think that they are left alone without grace, surrendering is the best possible state, where ignorance is removed.

Acharya said, 'Friendship developed without control, becomes a vice, which leads to unnecessary entanglement and as a result bad actions are performed'.

Among all the good qualities, tolerance is the best. One who is tolerant develops harmony with humanity and experiences oneness with one and all. He can include everyone in his domain and treat their flaws as his own and forgive and forget.

Bhagavan used to say, 'Do not talk about petty matters and the petty-minded. Always contemplate on the truth and bliss. Unless you have fault in you, you cannot recognize the same in others'.

World is in one's experience always. This does not matter for the realized. For the realized presence of body and its absence are the same. The entire world and its ingredients do not matter. Experiencing the oneness in nature in one's awareness is realization. The body is real for one only after the advent of the 'I' thought. One's own body is experienced only after 'I' thought rises. But even before the birth of the body, the universal "I" exists. It is independent of the place and time. The 'I' thought and the body awareness came amidst. Even before the advent of ego, the true 'I' existed. That is the true state, natural state, ultimate state. This cannot be destroyed by any place, time, etc. The universal 'I' exists in all places and in all times.

Bhagavan said, 'When one is diseased, he tries to get rid of the disease, then one becomes normal and healthy. The same way, the 'I' thought is also a disease, which should be eradicated by enquiry. Then, one does not die but becomes one with the universe. This should be the goal in one's life'.

Silence emanating from a realized soul can be perceived only by the blessed few, who do not need conversation. They are purified, refined, advanced souls. They receive the grace flowing from the silence and leave without even a trace of their presence.

Ghee is the lubricant for the rice. The same way, devotion is the catalyst which lubricates meditation. Loving the object of devotion is important for progress. Bhagavan said, 'Do not meditate mechanically, but use your discretion. Aping others leads to confusion and the scriptures cannot be understood. Improper understanding leads to mistakes. Hence give it a thorough scrutiny'.