



Ramana Bhaskara



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- 🌸 God has neither name nor form. But He assumes a form and comes onto the earth not to experience the destiny but to give us a message.
- 🌸 Have discrimination while performing any task. Don't consider the physical body to be everything. Though you work for the body's sustenance, have discrimination as to what is permanent and what is transient, what has to be given up and what has to be retained. Discrimination is very important.
- 🌸 By contemplating upon the form of personal God, the vain thoughts will disappear.
- 🌸 The speech of some people is neither soft nor good. Their thought and speech is neither useful to them nor to others. Therefore don't waste your time in vain thoughts, vain speech and vain actions.
- 🌸 You have been living together with the false 'I' since thousands of births and now make an attempt to get rid of it. The false 'I' states: 'We have been staying together since thousands of births. How can I leave you now and go elsewhere?' This false 'I' cannot stay idle. It gets identified either with name or form or honour or money or education ie it gets identified with something or the other.
- 🌸 The delusion (Maya) exists in the form of the false 'I'. Lord Krishna said: 'None can transcend my Maya.' You are not making a whole hearted attempt to get rid of it. Even the false 'I' has no intention to leave you. This is the current situation. Therefore whichever God you may adore, try to get rid of the false 'I'. You love the false 'I' much more than God. You always think about the things created by the false 'I' but not about God. Even if you think about God, you will ask Him to fulfill the desires

of the false 'i'. Whatever is attained through desire will certainly bind you.


- 🌸 Sanyasa (Ascetism) doesn't imply wearing saffron clothes. Some people are equivalent to a Sanyasin(ascetic) inspite of being a householder, if they work without expectation of any result. Pouring down 4 boxes of ghee into the fire is considered to be yagna (sacrifice). But if you work without selfishness or help others without any expectation, it is equivalent to a yagna (sacrifice). One who gives up the fruit of action is a Sanyasin and one who gives up selfishness is Yagna Purusha.
- 🌸 Seclusion cannot be attained by running into the forests. If your mind moves towards God, you will get seclusion inspite of being in the midst of lakhs of people.
- 🌸 Ensure that the mind doesn't crave for external things but gets introverted. Your thought, word and deed should aid you in getting introverted. Some people boast about themselves. The mind gets extroverted due to this. You are always concerned about others minds and not with yours. Stop looking at others minds. If you look at your mind, you will become aware of its weaknesses. You will get reformed by getting rid of them.
- 🌸 The body works according to its destiny. Work according to body's destiny but don't carry anything internally. By doing so, you will get ruined. The body keeps roaming till its death. The praising people keep praising and the rebuking people keep rebuking. It is all body's destiny. Why are you concerned about it? Externally keep working but don't possess any impurity internally. Observe how far your mind moves towards the Immortal state.


- ❁ Observe the root causes of rebirth when you sit all alone. Catch hold of them and try to transcend them. It is only referred to as spiritual practice.
- ❁ There is no relationship between the physical body and the inner Self. Without identifying yourself with the deathless Self, you identify yourselves with the physical body that is subject to death. This is where you are committing the mistake. Without identifying with the body, if you identify yourselves with the Self, you will become a Jnani. In this world Jnani alone is the enjoyer of true joy.
- ❁ It is not enough if you merely state that you adore God and perform Japa. It is good to do them but in the day to day life, your behavior should be righteous, simple and disciplined. By being righteous, Brahman reveals itself. If you are not disciplined in the day to day life, adoring God and performing Japa may make you meritorious but Brahman will not be revealed.
- ❁ Jnani is an ocean of Bliss and Knowledge. As the rain drenches the earth, the waves of Bliss and Peace emanating from Jnani drench the entire mankind.
- ❁ The Lord said: 'Likes and dislikes are possessed by those who have body consciousness. How can a person devoid of body consciousness possess likes and dislikes?' Likes-dislikes, friends-foes etc., do not exist without body consciousness. You don't identify yourselves with the inner Self but identify yourselves with the body and the senses ie You identify yourselves with the Non Self. You identify yourselves with the sensory objects enjoyed by the senses ie the Non Self. You have given up that which is the Self and hence become subject to attractions. Whatever

you see, you get attracted. Why is it so? It is because you have forgotten that which you are (ie the Self) and identify yourselves with that which you are not (ie Non Self). Therefore you become subject to attractions. You are aware of the objects of attraction. You must get rid of them. Enquire as to who is being attracted? It is revealed as the false 'i'. As long as the false 'i' exists, attractions become inevitable. All of you have past births but they have been forgotten. Whatever attractions you are subject to in the current birth refer to the enjoyments enjoyed in the previous births.

- ❁ The gross body gets burnt in the burial ground but not the subtle body (mind). Therefore the tendencies remain intact. God gives you physical body conducive to the tendencies within the mind.
- ❁ You must have abidance in Self. Whatever may be your profession to earn the livelihood, don't forget the goal. In the journey of life, you are born somewhere and die somewhere. It is not your goal. Your mind must always dwell upon Brahman.
- ❁ Currently you are in Shringavriksha. Thinking of reaching Shringavriksha (while staying in Shringavriksha itself) is similar to getting the thought of attaining Brahman. Why is it so? It is because you are Brahman itself. Then why are you being subject to disturbance? It is because you are not aware of being Brahman.
- ❁ Bhagavan never gave importance to honour-dishonour , good-bad etc., It is because the sin originates here. You start differentiating the people to be either good or bad due to this sin. Brahman doesn't think anything. All the good and bad exist within the mind. The Brahman exists within the good as well as the bad. People are referred to as

either good or bad based on their attributes. All these exist within the mind. The entire sin is contained in this differentiation. You differentiate between the rich-poor, the people with authority and without authority etc., The entire sin originates here. The mind starts differentiating due to its weaknesses. Therefore observe the weaknesses in the mind.

 The 'I' refers to the ego and 'mine' implies attachment. Both these flaws are within the mind. All the petty tussles like jealousy, anger etc resemble the leaves and branches. The ego and attachment resemble the mother root. They exist inside but are not visible. Therefore you presume that they don't exist. The mind attains the form of Pure Brahman only when it gets released from these two weaknesses. You may declare that you have made pilgrimages and took holy baths in the holy rivers etc., Do them if you want but get rid of these two weaknesses.

 Perform meditation or adore God. It is all good but without good behavior, the Brahman cannot be revealed. Being attracted by your peaceful life, discriminating life, wise life and sweet life, the Brahman fixes an epoch and reveals itself. Don't consider Brahman to be an idiot. It witnesses all your craving to attain it. It fixes an epoch and reveals itself on that day. Therefore don't wait for Self Realization. If you work devotedly, the Brahman will reveal itself.