



Ramana Bhaskara



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- ❖ The inner Self is beyond your imaginations and thoughts and not perceptible by the mind. Where ever the mind gets subsided, the Self is revealed. Executing good deeds, performing sacrifices, listening to spiritual sermons are all for the purpose of annihilating ego related thinking faculty and securing Self related thinking faculty.
- ❖ Create spiritual circumstances inside as well as outside your residence. Get the spiritual companionship. All your thoughts, deeds and the time spent should be spiritual. If they are so, they will facilitate in the reduction of the ego.
- ❖ The faith comprised in your intellect, wealth and family is not contained in God. Though you lack discrimination and dispassion, you presume possessing them. When God starts testing, it is revealed that you lack them.
- ❖ The body is driven as well as bound by the tendency alone. Unless the tendencies are destroyed along with their root, Self Realization cannot be attained.
- ❖ The essence of Jiva is false whereas the essence of Shiva is Truth. Self Knowledge alone is capable to eradicate the false Jiva.
- ❖ If you work after having attained Self Realization, it will be useful to you as well as the society. Abide in the yoga and then work. By doing so, it doesn't represent work but represents yoga.
- ❖ If you sit quietly, the senses drag the mind into the external world. It implies that the senses extrovert the mind. If you have living faith in the indwelling Self, the mind stops extroverting and starts introverting.

- ❁ Mind needs purity, concentration and proficiency. Why are you being asked to 'Know Thyself'? By knowing thyself, there is no need of coming back to this earth for the sake of peace and happiness.
- ❁ The true 'I' is Shiva and the 'i' thought is Jiva which is false. Unless the false 'i' is lost, the true 'I' is not revealed.
- ❁ Man takes birth not when his body is born but when the ego takes birth. When the body dies, man doesn't die. It is because man did not take birth when his body took birth. Man took birth when the ego was born. Therefore when the ego gets lost, the Supreme Bliss is experienced.
- ❁ Everyone has the thought called 'i'. It is the first thought. As per Bhagavan Ramana, it is referred to as the first and primary mistake. After the advent of this mistake, you are being dragged into the other mistakes. The mind is revealed to you as 'i'. It is the mind which declares to be performing spiritual practices. It is the mind which makes effort to attain God and declares its failure in achieving so. It is only the first thought. God resides in the source of this first thought. Hence this can be understood only when you traverse inward.
- ❁ If you learn to maintain equipoise in both the favourable as well as unfavourable situations, you will attain the state of equanimity. It then gets converted into Yoga and brings about annihilation of the mind.
- ❁ Don't get elated looking at your spouse, relatives and friends. All these relations are not true. All the relationships and friendships are lost when there is a difference of even a single rupee leading towards disputes with them. Lord Krishna told Uddava: 'When all these relationships and friendships are being considered true, how one can

attain Self Realization?’ Though Lord Krishna has mentioned these words ages back, they are still living truths and relevant even to this date. Looking at your relationships and friendships don’t stop being devoted towards your effort to attain Jnana. Try whole-heartedly. Unless the river merges into the ocean, the name and form cannot be lost. Similarly unless you get immersed in the Heart, the abode of God, the name and form mindedness cannot be lost.

- 🌸 The thoughts you get should enhance your level of Consciousness. If you see something with your eyes, that sight should facilitate to know the Truth inside the Heart. If you hear something with your ears, such listening should help in attaining Self Realization.
- 🌸 Remember only those words that help in attaining Self Realization and forget those words that don’t help so. If you remember unnecessary words, even the useless words seem to be useful. Such useless words penetrate inside, drive out the useful words and sit inside majestically. Therefore forget those words which ought to be forgotten and remember those words which ought to be remembered.
- 🌸 Bhagavan Ramana said: ‘Leave aside whether God Realization will be achieved or not. If your mind doesn’t possess good qualities, you will not even get the thought of attaining God Realization. If you don’t have the wealth of good qualities, perpetual love for God is not possible.’
- 🌸 Delusion is not caused by the true ‘I’. It is the false ‘i’ which creates delusion. Without the first mistake, there is no delusion. This first mistake prevents you in being one with the Self. If you really want the true happiness, approach the true ‘I’.

- ❁ The Material life is considered to be different from the Spiritual life. This is creating a dangerous situation. In the day to day life, if the material life facilitates in attaining Self Realization, the same can be accomplished.
- ❁ The Self is always natural. If you lead a natural life, the Self gets revealed.
- ❁ When your liking for God is perpetual and resembles the flow of a river towards the ocean, this liking for God will bring about God Realization even if you don't know about God.
- ❁ Your attempt to attain God should be sattvic. It shouldn't be rajasic. Get rid of Rajas and Tamas with the aid of Sattva. Though Sattva is not truth, it aids in reaching the truth. Therefore take refuge in Sattva.
- ❁ Childhood, youth and old age are all pertaining to body. Likes-dislikes, anger and jealousy are all related to the mind. There is a Truth within the Heart not related to any of these. But it is not a part of your body. However you are unable to experience 'Thou art that'. It is due to the ignorance. Getting rid of ignorance is only termed as spiritual practice. Ignorance is not external. It exists in the form of mind. When the Self is realized, it doesn't matter whether the body exists or not.
- ❁ There was only one reason for Bhagavan descending onto this earth. Everyone got limited to the scriptural knowledge. No one possessed the experiential knowledge pertaining to the Self. In such circumstances, Bhagavan descended onto the earth to preach about the experiential knowledge. The purpose of Bhagavan's incarnation has been to reveal that the Self as described in the books exists within the Heart. Therefore seek it within the Heart. You will then experience it.

Bhagavan has not come to preach the Gita and the Upanishads. There are several scholars to preach them. Bhagavan has incarnated to prove that there is something called Self Realization and an experiential knowledge pertaining to it.

- ❖ If the delusion (Mohakalila) within is transcended, there is nothing to be seen or heard. Your mind doesn't get attracted towards those which you have been hearing since thousands of births in the past or which you are about to listen to in the future. It is because once the Self is realized the mind doesn't slip off from that state. The effort made to transcend the delusion is termed as spiritual practice.
- ❖ A devotee asked: "I am being advised by everyone to attain Self Realization. I am doing hard work in that direction but don't see any spiritual progress. Why is it so?" Bhagavan replied: "As long as the body related tendency prevails, the Self cannot be realized. When you declare of having performed the spiritual practices, it implies that the body related tendency has not been reduced. When the body related tendency doesn't get reduced, there is no trace of the Self related tendency. When the body related tendency gets annihilated, the Self gets revealed."
- ❖ The deep rooted 'form and name' mindedness are the root cause of your agony. You will work only when you are assured of getting name and fame. If not, you are not going to work though it is a good one. Name and fame are being desired by the false 'I' and not the true 'I'.
- ❖ When the body dies, you become sorrowful. It is not the body which is being subject to sorrow. It is the ego that identifies itself with the body and experiences the sorrow.

- ❁ Not only in this very birth but even after innumerable births you cannot stop identifying yourselves with the Non Self unless the Self within the Heart is revealed.
- ❁ As you keep meditating upon God's form and contemplate upon Him, the mind catches hold of God's name and form and becomes God. You become that which you constantly contemplate upon. Therefore it is prescribed: 'Be careful about the friendships made and the books read.'
- ❁ Whatever may be the work, don't do them from the viewpoint of your name and form. Transcend your name and form. When the name and form mindedness is overcome, the Self related faculty is attained.
- ❁ You presume that it is enough if you think about God on your deathbed. But it is not so easy. That which you crave for in the entire life that which you constantly contemplate upon and that which you love whole heartedly, the thoughts pertaining to them alone arrive on the death bed. At the time of death, whatever has been practiced throughout the life comes into remembrance but not that of God. Whatever you desire for doesn't come on the deathbed. Whichever thought is deep rooted within the Heart only that comes out. Whichever thought the Jiva clings to at the time of death, his rebirth is decided accordingly. At the time of death, a devotee remembers God whereas a worldly man remembers the worldly things. But a Jnani doesn't get any thought. It is because all His tendencies get burnt in the fire of Knowledge even before His body dies. Without the complete annihilation of the tendencies one cannot become a Jnani. Without the total destruction of the tendencies, even if you get the glimpses of the Self, the same cannot be sustained.

Some people are very composed. They remain unperturbed by any kind of incident. They remain very grave, deep and steady. It implies that such people have become eligible to attain Jnana. They are bound to attain it.