



# Ramana Bhaskara



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- 🌸 Don't excessively think either about the past or about the future. It will waste the present time in hand. Perform the work in hand devotedly. You cannot imagine how the future is going to be. A Jnani transcends the time. It is because there is no time in the Truth. Time is within the ambit of nature. A Self realized soul and a Truth experienced soul is always above time.
- 🌸 Sri Ramakrishna has prescribed to help someone or the other. But Bhagavan did not do so. It doesn't imply that one should not help others. If a person helps any other person, it comes back to him in return. When the help done to others comes back to oneself, where is the question of helping others? There is no help involved in it. It is equivalent to shifting a thing from the left hand to the right hand. If you start feeling of having helped someone, it will increase your ego sense gradually and rotten you internally. Unable to realize that whatever is given to others comes back to you in return, you get the feeling of having helped someone. There is neither giver nor receiver. Self alone exists. The brothers distribute the assets amongst themselves. It is referred to as sharing. Similarly when you give something to others, don't consider it as a donation rather consider it as a sharing.
- 🌸 Once, in a chat with Ramakrishna Math's Swamiji, I said: 'You are doing all good deeds'. He then replied: 'Currently you think that we only have the physical bodies and not Sri Ramakrishna. Hence we are doing some good deeds through it. But we are very big zeroes (insignificant)'. I said: 'Even the zero has some value. Isn't it?' Swamiji replied: 'It is true that the zero has some value but only when prefixed with some digit and in our case that digit refers to Sri Ramakrishna'.

- ❁ Sri Ramakrishna was never hesitant to speak the Truth. If any devotee brought a rich or a highly educated man along with him, Sri Ramakrishna said: 'They have everything but not introversion of mind'. Sri Ramakrishna intended: 'They may have riches or education. But all these are external affairs. These are irrelevant. They don't even understand that introversion of mind is most important'.
- ❁ Rama killed Vali hiding himself behind a tree. Many people point out Rama in this regard. Referring to this Sri Rajagopalachari said: 'This has been done by Perumallu (the God of gods). So we are not eligible enough to comment'. However the correct explanation in this context is: Vali cannot be killed in any other manner. Therefore Rama acted in a manner that killed Vali. Lord Krishna uttered lies and made Dharmaraja also speak untruth. In spite of this He is the Supreme Lord. It is because there are no ill intentions within His Heart. Whatever Krishna did was for the sake of others. There was no selfish motive behind any of His actions. Here the intentions are very important. While judging a person, look at their intentions. Beauty doesn't lie in external things. True beauty exists within the heart internally.
- ❁ People always have a misconception that spirituality is something different from materiality. But both spirituality and materiality are same. Every deed done with a spiritual outlook and as an offering to God is spiritual only. Anything done without any selfish motive refers to spirituality only. Every deed that reforms your mind is spiritual only. Any good deed done without any expectation ie a good deed done only for the sake of doing good becomes spiritual.
- ❁ It is irrelevant to discuss whether God is formless or God has a form. It makes no difference to God whether or not He has a physical form.

Though God has a physical form, He doesn't identify Himself with it. In spite of having a physical form, God is aware who He is. When God is aware of His true nature, how does it matter even if He has a physical form? Here the physical form becomes irrelevant. God continues to exist irrespective of whether the physical body exists or not. Therefore to debate whether God has a form or not becomes irrelevant.

- ❁ As a car is driven by a driver, the body is driven by the intellect. Therefore the Gayatri mantra prescribes: 'Reform the intellect. Keep it steady and purify it'. If the intellect gets ruined, possessing money worth thousands of crores also becomes irrelevant. A person with anger may harm others to any extent. When the anger is excessive, the intellect stops working.
- ❁ It is the ego sense which makes you think 'I have achieved it'. However everything is done by God. Everything happens as per will of God - this cannot be understood now. It is understood after having attained certain experience in life.
- ❁ If you have an intolerable amount of sorrow, all that will get dissolved and a Blissful state is secured if you have achieved a non dual state ie where there are no others.
- ❁ Buddha always insisted: Try to purify yourself. Your thought, word and deed should aid in your purification. Else they are of no use. The Self is not revealed to the impure one. The Nirvana state cannot be secured without purity of mind. Buddha has become world famous due to His extreme Compassion and endless love for humanity.
- ❁ Merging the letters (aksharas) creates the words. Words are also equivalent to God. They are referred to as Akshara gods. Sometimes


they do more good than gods. Once Tulsidas's wife told Tulsidas: 'If you had the same amount of extreme love for Lord Rama that you have towards me, you would have secured liberation'. These words had a great impact on Tulsidas. Therefore even words are gods. They are Akshara gods. Don't think that Rama or Krishna is no more existent. Their words still exist. Their words are only God. Their words are very great and powerful.


- 🌸 On doing good deeds, some people may get jealous and try to create hindrances out of jealousy. If you have to tolerate them and proceed further, you must have some spiritual power.
- 🌸 We arrive into this world and also depart from it. Coming and going- all this is a Leela. As long as the ego prevails, these Leelas cannot be avoided. Only that seems to be true. When you don't have the power to get rid of the ego while being alive, the ego continues to exist even after death. This ego itself assumes another body and comes back into the Leela. Adi Shankaracharya has referred to this as Maya.
- 🌸 Lord Yama (the god of death) approaches only those who have body consciousness. He doesn't approach those who lack body consciousness. There are no tendencies pertaining to Jiva in a person without body consciousness. Then whom can Lord Yama take along with Him? If you possess body consciousness at the time of Lord Yama's arrival, He will take your Jiva (individual) with Him. As you still have body consciousness, Lord Yama will take you along with Him. If the body consciousness is lost before the body's death, Lord Yama will not approach you. Take care before being approached by Lord Yama. If He comes, He will certainly take you along with Him and sends back into this world.

- The ego doesn't like death. But when the activities to be performed through that body come to an end, the body becomes subject to death. It is inevitable. All the diseases are but an excuse.
- There are three types of happiness- Brahmananda, Vasanananda and Vishayananda. The Bliss enjoyed when the Self within the Heart comes into experience is called as Brahmananda. You feel happy on hearing good news. This is called as Vishayananda. Until Brahmananda is found, you cannot overcome Vasanananda and Vishayananda. Brahmananda alone is independent. It is not related to the physical body. It will continue even after the body's death. A Jnani has nothing to gain if the body is alive and nothing to lose if the body is dead. You get oppressed at the time of death. But a Jnani feels that bonded labour for the body has come to an end.
- A devotee asked: 'You are telling us so many things but we are unable to put any of them into practice'. I replied: "Listen devotedly. You must develop faith in whatever you listen. You listen to something but are unable to develop faith in it. You have been habituated to identify yourself with the false since several births. You strongly believe the false to be true. It is very difficult to abandon the false and catch hold of the Truth. Though the scriptures prescribe to abandon the false, it is not so easy. Your greatest flaw is that your mind doesn't even believe that whatever has been prescribed in the scriptures is Truth. If the mind believes so, it will make an attempt to abandon the same. However the habits hinder in developing such faith. How can the defective faculty believe the scriptures? Still don't give up listening. As you continue listening, the thinking faculty will change gradually".

- A devotee asked Bhagavan: 'My tendencies are troubling me. How should I get rid of them?' Bhagavan replied: 'Truth exists within your Heart. It exists naturally within your Heart. If the mind also can abide in the Heart as naturally as the Truth exists within the Heart, the tendencies get burnt to ashes automatically. You need not make a special effort to get rid of them'.
- If we are asked: 'What is your native place?', we would say: 'Jinnuru is our native place'. But this is false. If you identify yourself with the body then saying 'Jinnuru' may be right else how is it right in saying 'Jinnuru'? But we are not the body. When we are aware that we are not the body, how are we related to Jinnuru? That which is born will have a native place but how can the birth less one have any native place?
- Bhagavan said: 'If you do any good deed, its fruit comes into your experience in some birth or the other. God doesn't need the fruit of your good deeds. Don't have the feeling of 'I have done it'. If you have done any good deed, inspite of being aware of it, Sri Ramakrishna asked: 'Who has done this good deed?' If you replied him: 'I have done it', He would say: 'This is what needs to be lost'. If that is lost, you need not get a physical body again. You may gain merit on doing good deeds. Even if the merit is gained, how long will it prevail? The good deed may be done at one point of time and its fruit borne at another point of time and may get lost eventually. It is alright even if the fruit of good deed is lost but it will create hindrance for liberation. On performing good deeds, you are bestowed with several enjoyments due to which you develop the craving for enjoyments. This craving for enjoyments kills the desire for liberation. Why did you get this enjoyment? It is due to your meritorious deed. See how dangerous it is. Good deed done without doer-ship begets purity of mind whereas good deed done with

doer-ship gains merit in return. Meritorious deeds beget enjoyments. This increases the craving for enjoyments and hinders the path towards liberation ie it doesn't allow you to turn the mind towards liberation. Therefore it is said: 'Sin represents iron chains whereas merit represents golden chains. Both of them are equally good to bind you'. Another dangerous aspect of the desire to enjoyment is that you would like to enjoy it repeatedly. It is only referred to as Samsara. The Lord said: 'You might have done either good or bad. Leave them here itself after death. Don't carry forward them'. But we don't leave them here. When you keep claiming: 'I have done it, I have done it', how can you leave them?

 If anyone told Bhagavan: 'We are not omnipresent', Bhagavan replied: 'Instead of thinking thus, it is better to think that you are omnipresent. This is positive thinking. A person with positive thinking becomes Sattvic. This Sattva shows the path towards liberation'. Then a question may arise: 'The Lord has asked us to give up both the merit and sin here itself; but how is it possible?' Bhagavan replied: 'It is possible if you give up the fruit of your actions. If you have expectation of the fruit of your actions, the merit and sin cannot be given up. If you feel that since I have done a meritorious deed, it is me who has to experience the fruit of it, then you cannot give them up. If you don't have such expectation, then they can be given up'.

 Forgiving is easy whereas forgetting is difficult. There is no task greater than forgetting the past tussles. It is good to forget the past affairs. Whoever remembers the past affairs carries the devil on their head. The Karma cannot bind you if the past affairs are forgotten. Therefore if the past affairs are not forgotten, it is equivalent to carrying a devil on the head.



Recently when I have been to Sarnath, Buddha has been very gracious towards me. Nearly 2600 years have been completed since Buddha took birth. You may feel how can one who lived 2600 years ago bestow His Grace now? Supreme Consciousness is beyond time and place. If Buddha wants to shower His Grace, He can do it irrespective of where you live whether it is America or any other place. In that Supreme state, there is neither any distance (near nor far) nor any time. Salvation or Nirvana cannot be secured without reaching such a supreme state. Buddha is the very embodiment of Compassion. Other than the state of Nirvana, He never gave attention to miracles because the mind gets diverted if the miracles are given attention.

The Lord said in the Gita: 'Whenever the virtue declines and the vice increases, I create Myself and incarnate in this world'. Buddha never spoke such words. No ego sense is seen in Him. He did not say: 'I will reincarnate'. Rather He said: 'If not this Buddha, another Buddha will incarnate and descend down'. There were no others for Buddha. If you have others, the Supreme state cannot be secured. If others exist for you, the sorrow can never be overcome.

Lord Krishna lifted the Govardhana mountain. Jesus converted a single fish into hundred fishes. They might have done it. But it is all Maya. As per Buddha, there is no other task greater than reforming a person and making Him eligible to secure the Supreme state of Nirvana. The greatest task is to reform the mind, release it from the nature related tendencies, purify it and make it eligible to reach the state of Nirvana. There is no other work greater than or nobler than this. You may build colleges or dig canals. All these are easy to do but it is very difficult to reform a person. The state of Nirvana should be your goal. Your entire concentration should lie in securing it.

- ❖ If you do not abide by the words of Buddha, He will not get angered ie doesn't get any reaction. Such things do not exist in the state of Buddha.
- ❖ You have come from Hyderabad to Arunachala. So how should you go to Arunachala? Where should you board the train? Where should you get down? - if this route is known, you can come here. Without knowing that route you cannot come here. Similarly know the route to secure Nirvana ie know the path towards Nirvana and tread that path. Don't even look at the other paths. If you miss the right path, you cannot reach Arunachala. Similarly select the right path towards Nirvana. Don't tread the wrong path and thereby get diverted.
- ❖ If liberation can be secured by burning the corpse on the banks of river ganges, where is the need to perform spiritual practices? This is a false view. If you are in the false view, the goal can never be reached. Your entire tendencies must get destroyed.
- ❖ To hate a person is equivalent to killing him. Where is the need to hate that person? It is a crime. If someone gets reformed, why do you hate them? A single sentence spoken out of hatred begets a sin equivalent to a murder.
- ❖ As long as the work is done, it may seem to be good. However when its result comes into your experience, you will then come to know about its defects and ill-effects. Until then the defect in that work remains unknown. God ensures that it remains unknown. It is only called as Maya. Though you are doing a bad deed, it may seem to be good. But when it results in disturbance of mind or ill health ie when the result of that task comes into your experience, it's bad effect is revealed. Until then it is not revealed.