



# Ramana Bhaskara



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 People are of different mentalities. Some people have gross intellect whereas some other people have subtle intellect. People with gross intellect are very much fond of their name and form. People with subtle intellect give up their name and form. They alone are eligible for liberation who gives up their name-form, merit-demerit and good-bad before the body's death. As long as the name mindedness and form mindedness prevail, the mind doesn't get introverted. It becomes extroverted. You are not slaves to God. You are slaves to your body and mind. In spite of possessing enormous wealth and scholarship, you will not attain Jnana unless you get released from the mind. Even if you achieve something with the mind, it is of no use. Only the processions become remnant. Once, a devotee asked Bhagavan: "Do gods really exist?" Bhagavan replied: "Do you exist?" The devotee replied: "Yes, I do exist." Bhagavan then said: "As there is no doubt in your existence, there is no doubt in the existence of gods." But all these are only relative truths and not absolute truths. The Lord declared in the Gita: "I exist in everyone's Heart (as the Self)." These words suit the people with subtle intellect. The people with gross intellect cannot grasp it. Therefore the Lord later referred to various grave objects and names of gods and declared them to be Himself. All of them have been referred to only for the sake of contemplation. But the Truth within the Heart is the Absolute Truth. It cannot be assimilated by everyone. Hence the above illustrations have been quoted by the Lord. Without subtle intellect, the Lord's words cannot be understood in the right spirit.

 You are always the Self whether you identify yourselves with the body or the mind or roam around names and forms. But this evil 'i' doesn't allow you to remain as the Self. It is the evil 'i' which identifies itself

with honour-dishonour. The true 'I' has no identification with anything else. It is the evil 'i' that gets elated on being honoured and which gets disturbed on being dishonoured. If the evil 'i' is not put aside, the liberation cannot be attained inspite of taking innumerable births.

🌸 Though you are the Supreme Self, you are unable to acknowledge the same due to your identification with the body. The evil 'i' portrays the Non Self to be Self and the Self to be Non Self. While retaining this evil 'i', you think about other aspects. Unless the evil 'i' is put aside, the Self within is not revealed.

🌸 The Self inside is much nearer to you than the body, meat and blood. But you consider yourselves to be far away from it. It is the evil 'i' which makes you think so. If the name-form mindedness is lessened, the food supply to the evil 'i' gets reduced.

🌸 There is nothing for you to achieve. Whatever exists has to be lost. The entire filth compiled from the previous births has to be given up. The wrong identification has to be abandoned. It is in the deep sleep alone that you get released from the evil 'i' and its illusory creations. Make attempt to get released from the evil 'i' in the waking state. By doing so there will not be any further rebirth. You may get a dream as if enjoying abundant wealth. But all that seems to be false once you wake up from the dream. Similarly once you experience the Supreme Consciousness, all the glorious things of the waking state seem to be false.

🌸 Currently you reside within the head; likewise you must be able to stay in the cave of Heart. Only then the Self will be revealed. Whatever may

be the work in hand, you must be able to stay in the cave of Heart. The name-form mindedness gets reduced only when you stay in the cave of heart.

- ❖ The evil 'i' should not be decorated. It has to be withdrawn.
- ❖ The glory of Arunachala is that He won't kill the body but kills the evil 'i' within the body. You will then become a Jnani.
- ❖ The utterance: 'I would like to realize the Self', is similar to being in the Ramana ashram and asking the route for it. You are the Self. In spite of being the Supreme Self, you query how it can be reached. You are unaware of being the Supreme Self due to the wrong identification. Once the wrong identification is lost, you realize that you are the Self. Presuming yourself to be the body, you identify yourselves with it. However proximate the Self may be, it cannot be experienced until the body consciousness is lost. You are the Self. You neither contemplate upon it nor adore it (the Self that which you are). Leaving it aside, you think of all the things pertaining to Non Self. Then how can you reach the Self? You become that which you think of. Your mind always contemplates upon the nature. Then how can you attain the Self?
- ❖ Your greatest flaw is that you lack the requisite dispassion.
- ❖ The evil 'i' keeps rising and falling. Even if you get angry with anyone, it is not the true 'i' but the false 'i' that gets angered. This anger remains for a while and then vanishes off because it is not true. All these represent the ailments of the evil 'i'. Ailment is inevitable for them who

have attraction for form. Without body consciousness you cannot get the ailment.

- 🌸 If any of your family members die, you may experience sorrow for a 10 days. However the sorrow disappears after a few days. It is transient. If you can remain calm and peaceful without being sorrowful on the death of any of your family members, God forwards that peace to the deceased.
- 🌸 On being peaceful at Heart, you develop an intimate relationship with the five elements irrespective of whether the physical body exists or not.
- 🌸 Talk only if needed. If you talk unnecessarily, the evil 'i' will increase.
- 🌸 Suppose you honour a guest and the guest publicizes the same, it is the evil 'i' that gets elated which in turn increases the ego. If you are careful about such things, the evil 'i' crumbles down.
- 🌸 Supreme Consciousness is not something that can be seen with the eyes. Everything is being seen with the aid of Supreme Consciousness. As you got habituated to seeing right from the moment you emerged from the mother's womb, you try to view the Supreme Consciousness. When you are that Supreme Consciousness already, why do you try to see it?

- 🌸 If you get the thought to speak unnecessary things, it is better to stop it in the thought stage. It doesn't matter as long as the word is not spoken out. Once spoken out, it gets converted into a habit over a period of time. These habits consequently ensue in mistakes and the mistakes lead towards danger. Therefore be very cautious.
- 🌸 When a devotee said: 'We are being told to merge the ego into the Self', Bhagavan replied: "Examine whether the ego exists or not. If the ego really exists, then you can try to merge it."