

Reflections

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*Society of
Abidance in
Truth*

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Why Reflections?

Reflections is a special publication of SAT.

The print version is intended for members of SAT to enhance their spiritual understandings and practices.

This on-line version is offered so that Reflections can be available to all.

*Reflections presents the actual teachings of
Ramana Maharshi in every issue.*

*Reflections presents enduring Wisdom from
ancient texts in every issue.*

*Reflections presents a transcript of satsang in every issue so that
aspirants can have the opportunity
to carefully study and reflect upon the teachings
given in these sacred events.*

So, read, reflect on what is here, and then dive within to realize.

Reflections

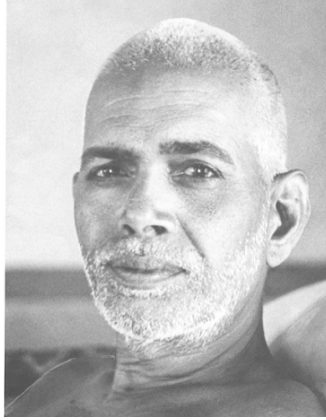
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Om Tat Sat

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Sri Ramana Maharshi

Invocation

Like a dog loafing up and down the streets,
Sniffing at the same stuff all the time,
Much I have suffered in countless lives already,
Condemn me not to birth again.
Glance on me with grace,
Sweep clean the pride of “I” and “mine,” and give me,
Guru Ramana, Siva,
Your heaven, your state supreme.

From Muruganar’s *Sri Ramana Sannidhi Murai*

When sufferers seeking a cure for pain
Come to you, you give them straight
Moksha openly.

Ramana, God immaculate,
Bright like the Hill, the fount of grace,
That puts an end to pain,
A brook you are of brightest bliss,
Permit me graciously
To run to you and drink in your Joy.

Proud I wandered being deluded
By the thought that the body was "I."
God Venkata said, "No, not that.
Ask 'who am I?' and when the fierce,
Proud ego dies, then what abides
As Being, That you are." Saying this,
He made me his, nay, his own Self.
How did this miracle happen?

If one longs to know about
Ramana Guru, the mendicant ruler of
Annamalai,
Surely he is ever present everywhere
Encompassing the entire world.

From Muruganar's *Sri Ramana*
Devamalai

Even to me of the impure mind
He willingly taught Advaita.
Ramana, the wise teacher,
Knows nothing as unfit for grace.

Ramana Guha, my Guru,
The Supreme, praised by the wise,
Blessed me with vision
Leading to Turiya, pure and simple.

O Deathless One!
Bestow on me true bliss,
Inspire me
To be drowned in the flood of joy.

Gurunatha, full of wisdom,
You came, O Plenitude of Silence!
Rejuvenated my soul with a cloudburst of
bliss.
Now, to me
It does not matter where the sun rises.

The wise Venkataramana
Showed waking appearance
To be but a delirious dream
That vanishes in the Light of Truth.

He who shines as Existence in the Heart,
Who rose as the Hill of Fire,
Burns to dust the ego of devotees,
Awakening their natural Silence.

Satsang Jayanti December 28, 2003

[This transcript includes dialogues that occurred during the morning satsang of this sacred event, but does not include the passages read aloud of the Maharshi's teachings, chants, etc that occurred during that holy time]

[N. signifies Nome; Q. signifies Questioner; "laughter" means that everyone was laughing, not just the speaker.]

N.: Today is celebrated as the Jayanti of Sri Ramana Maharshi. Jayanti refers to birth, yet he is the Unborn. The Unborn is Brahman, the infinite, the eternal Absolute. The Jayanti celebrates his birth, so to speak, in us; that is, our becoming aware of him. Of what do we become aware? Who is he? In order to truly answer that question, we would need to answer his question first, which is, "Who am I?" Otherwise we will view him according to our own aptitude. The only way to view him properly and truly is to see him with what he has referred to as the "infinite eye." The infinite eye is the eye of pure Consciousness. To see with that infinite eye of pure Consciousness, you must abide as That, without the least trace of any misidentification with anything else whatsoever.

Who is he? It is not possible to place the ineffable in words. It is not possible to place the inconceivable in thought. It is not possible to place the "I"-less as an object of perception of an "I." In order to know him, you must know yourself. If you know yourself, you know what he is, but you can't say anything about That.

What do we celebrate? If we cannot actually celebrate his birth because he is unborn, and if we cannot celebrate him because he is the infinite and the eternal and there is no one apart from him to worship or celebrate, what are we celebrating? It is because he has revealed that Self-Knowledge that unflinchingly puts an end to all of the imagined bondage, the illusion of samsara. The best way to celebrate that is to be immersed in the Truth of it. If you are blissfully immersed in the Truth of it, the Truth that liberates you from the illusion that samsara exists at all, you are really celebrating, even silently so.

Consider how in all this maya, he, with his liberating teachings, has somehow appeared so that you can come to know of it and pursue it to its core. What greater miracle could you want? How is it that you have come to know about him and the Truth that is revealed? You didn't do so by your own ego will power. It did not happen because of some objective cause removed from the Self. If we look at all this from beyond the "I am the body" misconception, it is all the Self revealing itself to itself. It is one infinite Self, unborn, imperishable, nonobjective, One without a second.

Liberate yourself from the "I am the

body” misidentification, and he is not a body. Liberate yourself from the misidentification with the mind, and he is not a mind. Liberate yourself through Self-Knowledge from the erroneous assumption of being an individual entity, or ego, and he is not an individual. Then, who is who? Who is revealing what to whom?

When we inquire in this manner and understand like this, then it is said that something apparently at a distance has been restored to its proper place. This is the significance of upadesha, or spiritual instruction. Something that had seemed far away has been shown to be very close. How close? It is exactly where your Existence is. That is where he is. You should know yourself to be that Existence and cease imagining yourself to be otherwise. That you have a doorway, so to speak, out of the imagined samsara, the illusion of birth, death, and everything between, is a great blessing. To realize within yourself that there are not two sides of that doorway is also a great blessing.

Q.: (about meditation experience, misidentification with the body, and deep sleep)

N.: If it is timeless and so cannot be measured in terms of duration or of a start or an end, for such would be absurd for what is timeless, what stands apart from it in the attempt to measure?

Q.: There is no one separate ever in that experience.

N.: Has anything changed?

Q.: It would be a joy to know that.

N.: There are three states of waking, dreaming, and deep sleep. They seem to pass before you or revolve within you. You seem to pass through them, but they appear only in you. With those three states are contained all other kinds of modes of mind. Each one appears and disappears in you. One thing does not appear and disappear. It does not wake when there is waking. It does not dream when there is dreaming. It does not sleep when there is deep, dreamless, thoughtless sleep. That thing, which innately transcends all three states, is timeless existence.

You are not the one who experiences the waking state. You are not a dreamer. You are not a sleeper. Those three, with their respective spheres of experience do not affect you at all. You are the unchanging, unborn, indestructible Consciousness. That is your Being. It does not enter into any state. It is in its own state always. The natural, innate state is sahaja. If you think that you are in a state, there is some misidentification with the mind. The wise point out that your real state is like waking-deep sleep, to indicate the luminosity of Consciousness and the formlessness found in deep sleep. In deep sleep, there is no misidentification with whatever is objective. It is a causal state, for the subject is still there, but there is no object. Consequently, you are not advised to go to sleep, but it is like deep sleep in its formlessness, in its undifferentiated nature. Yet it is being awake, more awake than what is commonly called the waking state. Thus,

the description of “waking-deep sleep.” It points to that which is utterly transcendent.

That with which you should identify and know as yourself has no waking, dreaming, or sleep. It cannot be said to be with thought or without thought. It has no birth or death. It does not enter into anything and does not exit anything. To inquire, “Who am I?” is to establish your identity as That which is stateless.

Q.: There is a Reality that is always the same. What is left other than that is unreality.

N.: Yes, Reality is always existent. In delusion, that which is not is superimposed upon that which is, the unreal upon the real. This gives the stamp of reality to whatever experience that is regarded as “present” and the deluded notions of the “here,” the “now,” etc., as if they were real. That slips on, and the next experience gets the same stamp of reality. This can occur myriad times, and the “reality” is as vivid and as substantial as it was the first time. The stamp doesn’t wear out, but the experiences of the past, present, and future pass away. The Reality is still there, and your Existence is still there, for they are one and the same.

The unreal never comes to be. The Real always is.

Q.: So, anything that does not stand is just unreal?

N.: So, the Maharshi points out that what newly arises will disappear. Something that appears and disappears, arises and sets, cannot at all be real. Apply this in practice.

Whatever is regarded as you or yours that comes and goes, has a beginning and an end, is not truly you or yours at all. What is yours is yourself. What is yourself is the perpetual, undifferentiated Existence. It never becomes other than what it is. A “second” has not been born. Neither the states of mind nor the worlds in those states of mind have come to be. Continue to inquire. Whatever can disappear, if even for a moment, cannot be you. The nonobjective, the uninterrupted, alone is what you are.

Another Q.: May I ask about the Heart Sutra? It says that form is emptiness and emptiness is form.

N.: What did you want to know about that?

Q.: How would the Maharshi view this?

N.: If we regard sunya, void or emptiness, as the Absolute, that one Absolute is, itself, the form and the formless, without there being any variation or differentiation whatsoever. It is similar to stating that Brahman alone is and all this is only Brahman, without giving any credence to belief in “all this.” The emphasis is the Existence of Brahman.

If we regard sunya, emptiness, as one aspect and form as another aspect, we would need to inquire as to what it is of which they are aspects. If one thing appears as two different states, that one thing must be different from both states. If that one thing is one’s own mind, we should then know the nature of our own mind. To know the nature of the

mind, negate the false attribution of content, state, condition, etc., on one side or the other, and know what the mind's nature is in itself. If you, for yourself, remove from your definition of the mind, all its modes, conditions, thoughts, and objective conceptions, what remains of it? If we call it "Void," such means that nothing can be said of it, yet it is not nonexistent.

Though it has been a long time since I read Buddhist sutras, I believe that the rest of that sutra goes on to a rather thorough negation of the senses, the sensing, the sense objects, etc. So, it must be indicative of something unborn and uncreated. If you are unborn, there is no creation.

Another Q.: (about spiritual instruction as a pointer to Truth and the relation of that to negation)

N.: Reality is not a negation. If there is a belief in something else, a second, in duality, by way of instruction there is negation, "This is not so." By your own application in spiritual practice to know your own nondual nature, neti neti (not this, not this), you cast off all of the false illusion. The Reality, itself, stands ever transcendent. That is your own nature. The Maharshi said that all of the sastra-s (holy books) were based upon the existence of an ego, the elimination of which is their purpose. The same applies to spiritual instruction.

In practice, you do not produce a new self. You do not transform yourself into the Self. You do not obtain a new self. That

which was imagined to be the case in ignorance is eliminated. The imagination ends. Then, what is real stands self-revealed.

Another Q.: (describing interaction with relations of his) When interactions go smoothly with others, there is not much to do. When there is friction and disagreement, I need to look closely as to what is actually occurring. It seems as if there is something outside of me doing something to me. Then, there is a reaction. When I meditate, I see that there is no one there or here. Then, I experience deep unity and a wondering, "What was that all about?"

N.: Yes, the individuals are not there to be a self or another. They were merely imagined. When you disagree with someone, with what do you disagree? What actually is disagreeing?

Q.: It seems that the ego is threatened or is unhappy with what is occurring and is fighting with itself.

N.: Does some physical activity need to occur, or can you enter a disagreement just by having a conversation?

Q.: A conversation, and the person does not need to be physically present for it go on.

N.: So, the conversation goes on in the mind?

Q.: Yes.

N.: Even when the conversation is occurring, it is still just in the mind. If there is action involved, it is still entirely in the mind.

You have one idea, and the other person has another idea. The ideas have a disagreement. For your true Self, there can be no question of agreement or disagreement, because there is just not two. What happens with those ideas when the suffering occurs?

Q.: What is happening with the two disagreeing ideas? They seem to spawn more ideas.

N.: (whimsically) Yes, that does happen. (Laughter)

Q.: The suffering happens with the downstream flow of these ideas or the fallout from them.

N.: Is that the case? Look more closely. While the generation of multiple ideas may be just multiplied ignorance, what causes the suffering?

Q.: (laughing) The suffering is the thinking that I am those ideas.

N.: So, "I am like this. This other one is like that." This and that don't match and there is conflict and division. Whether it is one, two, or a whole zoo of ideas, isn't the suffering your misidentification with them?

Q.: Yes. That is from where the pain comes. My experience shrinks from something incredibly vast to, to ...[at a loss for words]

N.: Reduced to a small dot.

Q.: Yes.

N.: If you cease to misidentify with thought, is there a problem or bondage? The Maharshi often pointed out that the primary thought is the assumption of "I." That will

spawn all the other ideas. Inquiring and knowing within yourself that you cannot possibly be whatever it is of which there is thought, that there is no connection between you and thinking, and inquiring further to see that there is no "I" from which illusion can spring, will take care of your disagreements.

You may still not have matching ideas, but you won't be bound.

Q.: As soon as there is the "I," there are others. Then, there is the potential for conflict. When there is no "I," there is no one with whom to argue.

N.: Cut the veil from top to bottom, that is, both the misidentification with thinking and with the notion of "I." To say that you will be free of the ego notion but still misidentify with various thoughts is absurd.

Q.: To say that this would get rid of the ego-notion is another ego-notion?

N.: It would depend on the approach. If you declare that you know that there is no one there, in terms of an ego, yet remain misidentified with various thoughts, such is absurd. Cut the veil from top to bottom, from the "I" that is the apparent subject to the thoughts that are the apparent object.

Be keenly aware of what the nature of everyone else by being keenly aware of your own nature. You cannot expect to have agreement of all the ideas. Someone may have a ridiculous idea that you do not find agreeable. Perhaps the idea is too silly. It may even be your own. You will not agree with the idea, and there is no complete unity

at the level of thought. In the Absolute Self, though, there is no division. So, there is no need of unity.

Consider the Maharshi's example. He did not enter into arguments, even when people came to argue with him. If there were some means, while in the midst of verbal discussion, to help someone to turn and eliminate his delusion, he would discuss the matter with him, even in the case in which the questioner was a bit feisty. He had no interest in argumentation. As soon as someone arrived in the old hall, he knew who that one was through and through. More accurately, he knew who that one was even before that person arrived. Such is profound spiritual Wisdom. Not having any misidentification with the mind, he had no mistaken notion about identifying with thoughts and those of the so-called "other person." No matter what would be presented in the question, it was impossible to convince him that there was anything but the one Self. Who can count how many gave up their notions of another in the light of that continuous silent revelation that the one Self alone exists for all eternity?

So, if you are arguing with the relatives, give up everything that is relative. (Laughter)

Another Q.: In dealing with the misidentification with thought, is it that I deal with the content of thought?

N.: What determines the content of your thought? Obviously, a thought includes its content, for there is no such thing as a

nonobjective thought.

Q.: It seems like my ideas and my beliefs regarding where happiness is.

N.: From where do your beliefs about where happiness is stem?

Q.: They stem from delusion.

N.: They don't stem from wisdom or from actual experience.

Q.: Yes, just more thinking.

N.: So, thinking has its source in more thinking. Where does all of it start?

Q.: (quiet for a while) Not knowing the Self. A lot of my problem seems to be assuming that I am something that I am not. So, I need to check what I am assuming myself to be and what I am.

N.: All right. Your nature is Sat-Chit-Ananda, Being-Consciousness-Bliss. If Being is unknown, it appears as an ego, which can then be embodied. If Consciousness is unknown, it appears as a mind. If bliss is unknown, it appears as the external search for happiness, or attachment. You, yourself, are that Being-Consciousness-Bliss.

You say that the trouble lies in the assumption about yourself. This is accurate. Who is involved in the assumption?

Q.: That I do not know.

N.: The one who now perceives that he does not know that, who is he?

Q.: It does not have a form. All else has form.

N.: If it doesn't have a form, it was not born.

Q.: Do I need to deal with the content in meditation?

N.: Does the content exist apart from the one who knows it?

Q.: Hmm. No. There must be a misidentification for there to be all the rest.

N.: So, whether you regard the thinking itself or the content, such still depends upon misidentification, according to your own discrimination. It is the same false assumption. So, since you are not really dealing with two things, there is no choice. You have only to know yourself.

To inquire and know yourself eliminates the false belief that thought exists, that there is such a thing as an existent mind and all its so-called content. Both the mirage and its waves vanish. The snake and his multi-colored skin vanish from the rope.

Q.: I am weak at looking past the notions.

N.: The ability for such self-appraisal is laudable and perfect for practice that results in Self-Realization. Since you already have the ability to self-critically examine yourself, proceed a step further. How do you know that you are weak?

Q.: Often, I do not see the ideas as clearly. Instead of seeing that all the ideas were in the mind, I have been dealing more with the content of the mind, asking myself if I am taking myself to be a body. You have been

driving these points deeper.

N.: How deep?

Q.: (laughing)

N.: The measurement of being weak is useful to the extent that it causes you to then become strong in that very thing, but it is not a definition for you. It is not appropriate to say that because you have not discerned until now that from now on you will still not discern. That would credit ignorance with an on-going reality or self-sustaining power of its own, when ignorance survives only by your belief in it.

There is really nothing in you that prevents you from knowing yourself. Neither thinking nor its content do so. Nor is there an ego or anything else.

Q.: (inaudible)

N.: After all, the instruction, which is timeless Truth that forms the most ancient teachings, clearly revealed by the Maharshi, upon which you are now meditating, is about the Reality of the Self, and not the existence of the unreality. It is about Liberation and that there is no existence to the bondage at all.

For that which has no actual existence, there is no valid cause. So, there is no delusion and no cause of delusion.

(Then followed a recitation in Sanskrit and English of verses from an Upanishad)

Boundless Wisdom dialogs

[These are dialogues that occurred during a “Boundless Wisdom” holy event held on Friday, January 2, 2004. They occurred within the context of reading of and commentary upon the *Song of Ribhu*, the English translation of the Tamil *Ribhu Gita*, Chapter 35. The verses read aloud are not reprinted here; only some of the comments and dialogue are.

N.: The chapter opens with Ribhu’s instruction about the intensely steadfast abidance. Abidance in and as the Self is steadfast, that is nondual without an alternative. It is also intense, as intense as Reality itself is. Nothing is more intense than Absolute Reality. Just so intense is Self-abidance. There is no state of mind that is as intense as steadfast abidance as the Self. The most intense mode of mind is very dull and trite in contrast. There is nothing as intense as pure Being, pure Consciousness, for there is nothing between it and yourself.

He says that it is steadfast abidance in the undivided Self, in the contemplation that there is not a trace of the appearance of this world apart from the universal substratum, the Supreme Brahman. All of this, whatever appears in your experience, rests upon some support and has no existence apart from the support. So, then, does it have any existence at all? This is the line of inquiry suggested. Nothing exists apart from the support, the substrate. If nothing exists whatsoever apart from the substrate, is there anything whatsoever existing except the substrate? Like this

you should inquire to know Reality. When you do, you know Brahman, which is vast beyond all limitation and eternal. That Brahman, which you come to know, is not different from the Self. Its nature is Existence-Consciousness-Bliss. There is no name and no form; there is only pure Existence-Consciousness-Bliss.

When inquired into, all the names and forms that appear as differences in Brahman, of the nature of the one undivided Essence and so forth and so on: What is necessary is inquiry. In the absence of inquiry, name and form seem to be realities. Then, one says that he is one thing and this is another. Only when name and form are not inquired into to see what their real nature is does one believe the phenomenal world to be real. Then, one thinks something has happened, something has been born, something has been created, and then, of course, something will be perishing, too. If you inquire into what are all these names and forms, you will find the substrate, or you will find that there is really only one undivided Essence, which is pure Existence. You must see it as bodiless, as he says. You must realize Existence as formless and bodiless. Otherwise, your mind is caught up in the delusion of false appearances and does not perceive Existence at all.

That bodiless, undivided, essential Existence is the Self, and there is nothing different from it. If you endow, through delusion, the Self with name and form, some particularization, there is undoubtedly something different from it. Everything is different from it to some degree or another. If, upon inquiry, you find that you have no

name, no form, no thought, no sensed attribute, or anything similar, if you are nameless and formless, can there be anything apart? If you want to see that divine Oneness of which all the sages and saints have spoken and sung, see your own nameless, formless True Nature. The True Nature of the Self being perceived, the immaculate, indivisible nature of it becomes self-evident.

Casting aside everything means having no attachment, no misidentification, and not asserting in your mind this is real, that is real, etc. Casting aside everything with the blemishless certitude that all is the peaceful Brahman, in light of what he has already declared, and “I am that changeless Brahman,” for identity is crucial, abide in your natural Self.

It is the mind that seems to have illusion. It is the mind that seeks to know. That mind is also termed intellect. Ribhu declares that Consciousness, which is Brahman, is alone existing. Your mind does not exist. It is very worthwhile to deeply meditate upon the meaning of this. If your mind does not actually exist, what is real? Who are you? If your intellect does not even exist, what are your doubts, what are your obstructions, where are your hopes, fears, etc.? Where is desire? Where is aversion? All the ideas that you have about yourself and other things, of the past, of the future, and of the present, are entirely in your mind. Ribhu says that that mind does not even exist. Then, what happens to its content?

Nothing exists apart from Brahman, the perfectly full. Neither the world nor your mind is. Cast aside everything. Be detached.

Renounce the unreal. Have the nondual certitude that any kind of appearance is only Brahman, Brahman misperceived as that, Brahman appearing as that. There is no second thing that comes to be. The emphasis is not so much on the mutability of Brahman, but on that there is nothing existing other than Brahman. This is what Ribhu is pointing out. Understand that Brahman to be yourself, and everything is perfectly clear.

Once you have realized this within yourself, you see that there are no states of darkness and light, the darkness of ignorance and a separate state of the light of wisdom. There is no such thing as this or that, however one conceives of objective appearances. There is no such thing, Ribhu says, as you or I. They do not exist. Bewilderment, clear perception, and illusion are different states of mind, which, itself, does not exist. Mind and its ramifications: If you have a mind, there are ramifications. If the mind, itself, does not exist, which can be realized by due inquiry as to what its nature is, what ramifications are there? Likewise is it with form and formlessness. He says one should cast aside everything with the blessed certitude. It is a true, eternal blessing to have certainty regarding the real nature of the Self. If you pray for a blessing, pray for that one alone.

All that exists is Brahman. That I am. Thus changelessly abide in the Self. How many times has Ribhu declared that all is only Brahman, Brahman is myself, and thereby one abides in Self-Realization? It is indicative of identity and reality being unobscured. When they are unobscured, they are one and the same thing. That is the Self. It is

also called “Brahman.” If we think that there is something else, it is only due to our having misconceived who we are. Then, the Absolute appears as if different, and there seems to be something else in our experience. If we cease to misidentify and know our own nature as it is, that one Self is Brahman, and there is nothing existing apart from it.

Everything, from the first spark of creation to the seed notion of an individual and the idea that you were born, followed by growth, maturation, death, and mortality, is an illusion superimposed upon your real nature. By inquiry to know yourself, gain a clear understanding of what your real nature is. Only the Self, which is uncreated and unborn, is imperishable. Then, blissful immortality is your own, direct experience. Otherwise, you are living a life as a dream character in your own dream.

When something is declared to be an illusion, in the great scriptures, you must look within yourself and determine just how illusory is the illusion. He says that the one, the many, the all, duality, existence and nonexistence, the troublesome, the new, the nearby, the far off are entirely false. When you meditate upon the illusory nature of that which is not the Self, is it illusory to the point that it is a temporary appearance, to the point that it is dreamlike, or to the point of never having been? Just how illusory is illusion? If you determine that it is thoroughly illusory, Brahman, which was earlier called the One, the taintless, and the mass of Bliss, remains as “I am.” That is the changeless abidance in the Self, which is the theme of

the chapter, according to the title.

All the delusions of the mind: what kind of delusions? Wakefulness, the waking state, inclusive of the entirety of its content. Dream, inclusive of the entirety of its contents. Deep sleep, including the absence of any content. And the fourth state, that is, the Absolute conceived as a fourth state, or a separate state of samadhi. All of that, he says, is completely untrue and has no basis in fact. If you are not awake, not dreaming, not sleeping, and not even in samadhi, in what state are you? What is the state of the Self? This is what needs to be discerned.

In the waking state, you have a gross body, and there seems to be a waking state experiencer, which is now presently identified as “I.” In your dream state, you have a dream body and a dreaming character and experiencer, who may conceive of things differently than the waking state one. In his time and in his realm, he is also called “I.” In deep sleep, there is no content. It is a causal body and a causal state. Still, there will be the sense of “I.” All those experiencers and their forms, Ribhu says, are completely untrue. If none of those forms are your form, what is your state? If you are not the experiencer of waking, dreaming, and deep sleep, or any of the content, which means any of the experiences that occur in those states of mind, where are you? What are you? Unless you know this, you are just roaming about in a waking dream. You may think that it is real, but it is not. It is entirely untrue. If, casting aside everything, you divest yourself, by the faultless, steadfast certitude that all is the great Brahman and That I am, of these defi-

nitions of waking, dreaming, deep sleep, and the experiencer within each of these, what do you find? What you realize is imperishable.

If Brahman is motionless, if the Self is changeless, and That is what you are, can there be a falling into ignorance? Or a coming into bondage? If there is no coming into bondage, can there be the reaching of Liberation? If there is no motion in the Self, can duality arise? Question, like this, within yourself. If there is no separate meditator, and only the unchanging Self, there cannot be qualities. Nor can there be the meditation on the qualityless nature, for how could you meditate on yourself?

There can be, as he says, no knowledge of an attributeless form. Every form has an attribute. If your nature is motionless and changeless, has form come to be? Do you have any attributes or qualities? What is your knowledge of that? If the knowledge of that is only imagination, have you ever moved from your original state?

If only you know that primordial Being is still the same and has never changed, you know Reality. If not, you are only dreaming and need to wake yourself up.

If you believe in the nonexistent, discriminate between the existent and the nonexistent. But when you have so discriminated, is there still an “existent” and a “nonexistent” and a mind that so discriminates? If you are caught up in the motion of maya, you need to see that which is always still. When you so discern that which is always still, is there a moving and an unmoving or a mind that so discriminates? You need to

know the nature of the innate Consciousness. So, discriminate between what is non-Consciousness and what is Consciousness in order to know yourself. When once you have known yourself as that infinite Consciousness, are there two things remaining, that is, the Consciousness and the non-Consciousness, and a mind that discriminates between the two?

If there is the non-Self, you must inquire to know the Self. The Self having been known, are there two, an inquiring self and something into which to inquire? If there are not two, was there really an inquiry? If there was never delusion, was there really an inquiry that revealed Knowledge? Like this is the direct experience of Realization being explained.

The essence of the real teaching is just the Reality itself.

Whatever you think exists or does not exist, what you have achieved and not— cast aside all your thoughts of these things and abide as you are. Know yourself as you are. Cast aside everything that makes for desire, anger, pride, ostentatiousness, arrogance, your ideas of duality, and cast aside even your ideas of nonduality. Such is nothing more than thoughts, which means it is nothing. Know yourself.

Q.: What does “casting aside” point to?

N.: What do you mean?

Q.: I don’t really know. Casting aside the idea of casting aside.

N.: You could do that. He did not mention that (in these verses). If you have cast aside everything else, and that is still retained, you can cast that one, as well.

Q.: I haven't really done that.

N.: Then, start with the other ones first. Start with the entire manifest universe and everything that can be conceived in the mind. Then, you can cast away the casting away.

Q.: It is like the stick and the funeral pyre.

N.: Yes. It means, from the onset, considering a thought as a thought and not as reality or the Self.

Q.: That seems a lot better.

N.: Further, cast it aside, just as the Maharshi mentions being free from thought. It is being not bound by it and not conjuring those thoughts anymore. What remains? It is what remains that is being pointed to by all this "casting."

Q.: And it is nonobjective? It can't point to or cast aside or anything else.

N.: Everything that can be cast aside, he says, is just a thought. So, recognize everything is just a thought, cast it aside, that is to say no longer regard it as reality or yourself, and see what remains. It is a simple thing, but you must do so thoroughly. It is an explanation of meditation, also.

The innate state, the natural state, is the

identity of That and "I." It is unnatural when one considers duality to be true, even in the least degree. Negate all the conditions, as Ribhu calls them, all the limitations, from the mind and the intellect to the body, the senses, the prana— all of it — to the idea that there is an individual, a world, a God apart from him—all this should be cast aside as mere delusion. Then, the natural, or innate, state of identity of That, the Absolute, and "I" becomes self-evident. Verse twenty is about that self-evident identity.

True Knowledge is differenceless. False knowledge, or ignorance, is characterized by differences. False knowledge, or ignorance, is characterized by a distinction between the knower, "I," and what is known. True Knowledge has no such distinction, and no division such as a knower and a known. All of the false knowledge of all of the different things is merely superimposed upon something that is differenceless. It is superimposed like a snake on a rope, like the waters of a mirage on the sand of the desert. The thing upon which all this is superimposed is very real. Its nature is Existence, for it is real. Its nature is Consciousness. That Consciousness, itself, is the Knowledge referred to as differenceless. In the superimposed illusion, you are one thing, the knower, and something else is the known. In the differenceless real substrate, you are not one thing and "something else" is not another thing. That differenceless substrate should be realized as what the "I" really is. You should cast off, or negate, the assumption

that the “I,” or your identity, is anything appearing amidst all that superimposition. You are only the rope and not the snake. You are only the real Self and not the illusion so appearing. The nature of that Knowledge is eternal. It is as everlasting as Being itself. As Existence does not cease to exist at any time, so the Knowledge of the Self cannot cease. Therefore, Liberation by Self-Knowledge is eternal.

The “I,” the expanse of Knowledge, and Brahman, abiding changelessly in the Self, are the last two lines of the verse. Knowledge is not a small thing. It is vast beyond all of the thoughts of the mind, which he has already alluded to as having been cast off. It is eternal. It is infinite. That infinite, eternal expanse, or space-like Knowledge, space-like Consciousness, is what you are. It is referred to as Brahman. The root of the word means expansive. It refers to Absolute Reality. That expansive, Absolute Reality, which is immeasurable, is what you are. You are not a small illusion. You are not a mere superimposition. Give up the ideas of being anything else, from the body to the idea of an “I,” and experientially abide as That. For how long? For as long as That exists.

N.: Changeless abidance in the Self is the one state of lasting peace and happiness. For the sake of your own bliss, for the sake of your own peace, you must abide changelessly as the Self. Since there are not two selves, one in which to abide and another to

do the abiding, abidance in the Self is Knowledge of oneself as the Self. What you know yourself to be: That you are. He says to consider the dream and the waking state. You yourself appear as everything in a dream. Likewise, you, yourself, appear as everything in the waking state. Examine this in detail.

In your dream, your own dreaming state of mind makes up the dream. Everything in the dream is the dream state experience. The dream state experience is the dreaming state of mind. What is the nature of that mind?

Everything in the waking state is the waking state of mind. The perceiving awareness constitutes everything perceived. If we think that this is not so and that there is a difference, such is due only to the “I am the body” idea. When once the “I am the body” idea is relinquished, it becomes obvious that your own state of mind, or your own perceiving awareness, is, itself, constituting everything perceived and experienced. You need to know the nature of that awareness or mind.

The mind loses its mindness; the awareness loses its awareness. What remains is the essential nature, which is pure Consciousness. You have never experienced anything but yourself. If you think that you are a body, there are many things held as other than you that you are experiencing. If you think that you are an individual, there are many other individuals that you are experiencing. Some of those individuals are animate, and some are inanimate. If you are not an individual and you discern this by Self-Knowledge, there is not a single other

thing existing anywhere. Nothing is apart from you.

Q.: There is a substrate of the waking state. I am projecting an idea upon it. With the dream state, there is not a substrate to be projected upon other than Consciousness.

N.: Likewise is it with the waking state.

Q.: It seems clearer to me with the dream state. In the dream everything is self-contained within Consciousness. Upon waking up, I can see that.

N.: Yes, likewise is it with the present waking state. The equivalent of waking up is leaving behind the “I am the body” idea. If you are not the body, everything is in you in the same way that the dream is in you. If you are not the body, everything is a product of your mind, just like in a dream.

Q.: There is only Consciousness there. The substrate is Consciousness. Everything else is only imagined in that Consciousness.

N.: Yes, yet Consciousness has no capacity of imagination. Expedient teachings make use of “it is all of the mind,” yet we then see that the mind, also, does not exist. The chapter begins with that.

Q.: If one says that there is a mind, he can say that there is imagining. If there is no mind, Consciousness cannot imagine and this has never come to be.

N.: So, when we speak of appearances in the substrate, in any state of mind, what is meant thereby is that the substrate is real, but the superimposed is not real at all.

Q.: Yes. So, I was thinking that everything is nothing other than Consciousness, which is the cushion for all of it.

N.: Yes, but Consciousness does not become a cushion.

Q.: Yes. It is not even misperceived as a cushion.

N.: That, also, is just expedient teaching. If you think that something is being perceived, a cushion is being imagined, it is Consciousness misperceived. If we inquire who it is that misperceives, there is no such ignorant being. Then, there is no cushion or imagining of it.

Q.: The perceiving is part of the misperception.

N.: (Laughing) All right.

Another Q.: In the waking state, it seems that it takes all kinds of adjustments to harmonize the thoughts that occur. Is any of this worthwhile?

N.: Are you in the waking state?

Q.: So I imagine myself to be at the moment.

N.: Ok. Find out what your real state is. Then, the harmony that is sought in the waking state will be realized, but it will be of a transcendent nature.

Q.: But as far as trying to do it in the waking state, none of it is worthwhile. Only the transcendence of the misperception is.

N.: The efforts to harmonize may be fine, but you will find the answer for which

you are looking by utter transcendence. That is discerning Reality as it is.

The inner faculties refer to the mind, intellect, and such. In deep sleep, where is the mind? Where is the world? Where is the individual? No one experienced them in deep sleep. If just entering deep sleep can obliterate the experience of the world, the individuals, and such, can they possibly be real? Not a trace of these three, the world, the individual, and the Supreme, exists before the mind projects. After the projection is over, these things do not exist. Between, they are merely due to the projection of the mind. He says that if you inquire into them to see what is true, they do not exist at all. The projection is false. Thus, negate all else and abide as the changeless. Negate all thoughts and abide as the Self, the changeless.

Q.: What is the obscuration of deep sleep?

N.: Why don't you realize the Truth by entering into deep sleep? Is this what you are asking?

Q.: Yes.

N.: Because it is still a state of mind. It is very useful for someone who is already inquiring to know the Truth of the Self to examine that state, comparing and contrasting it to the other states, because it negates what may otherwise be assumed to be real, what is objective. In deep sleep, the object is removed, but the

subject is not known. Hence, the ancient Vedanta works refer to it as a causal state. The cause is there, but the effect is absent. The seed of ignorance is there, but the whole weed of delusion is not grown.

Q.: How to minimize it? Then I am not entirely ignorant but not in a samadhi state either. Is it black and white, or are there degrees of ignorance?

N.: In terms of what?

Q.: In deep sleep.

N.: What is your own experience of deep sleep? Do you have degrees of deep sleep?

Q.: There are nights when I toss and turn and wake up witnessing the body tossing and turning. Other nights, there is more identification with the dream characters.

N.: Are there nights when there is nothing to be said about it at all?

Q.: (Nods his head in assent)

N.: That is deep sleep. There can be no degrees of it because the effect, the objective part, has been removed. "Degrees" means how much of the objective illusion is present or absent.

Q.: I was thinking that there was a lessening of ignorance in deep sleep. If one lessens that and then enters the waking state, he might carry on with some of that clarity.

N.: Do you wish to practice within the states or beyond the states? Since you need to liberate yourself from the states, do you want to practice in the state, or do you want to practice the Knowledge that sets you free from the states?

Q.: I want to transcend.

N.: That you do not do in any of the three states. Though what you are asking is good, the answer for which you are looking is beyond all three states. You want ignorance to be diminished, if not destroyed outright.

Q.: Yes.

N.: Earlier, he spoke of three experiencers, the sleeper, the dreamer, and the waker, with their respective forms and states of sleeping, dreaming, and waking. The Truth is that you are not any of those. So, inquire not to better the deep sleep experience, but to wake up from the cause itself, the ground that constitutes that deep sleep. Do not look for a transient experience within the waking state. Obliterate entirely the idea that you are the waking state experiencer or in a waking state. The same is true with the dream.

Q.: So, in the waking state, there are the five sheaths. One can disidentify.

N.: In deep sleep, there is only the fifth sheath. In the waking state, there are the other four sheaths. In which sheath are you?

Q.: None of them!

N.: If you are not in any of the five sheaths, you are not in any of the three states. If you identify with the body, you seem to be bound in the waking state. If you are identified with the manamaya kosa or vijnanamaya kosa, the sheaths of the mind and intellect, you will seem to be going through different states. Are you the mind? That is the inquiry.

Q.: So, anandamaya kosa is the form of ignorance in deep sleep?

N.: Yes, which is a cause with no effect. There is a veiling of yourself but no projection of false multiplicity.

Q.: One is either misidentified with that sheath or not.

N.: Like all else. Like at any other time.

Q.: One can be in sleep but not misidentify with it. Then, though, one is not asleep anymore, but in the fourth state.

N.: Yes. We may say that sleep is now in you, and you are not in it.

Q.: Ok. Ok.

N.: You can misidentify with the projected illusion of someone passing through states, or you can know yourself as that space-like expanse of Consciousness in which the states appear and disappear. You do not move. They arise and disappear in you. You do not arise and disappear in them. They travel through you. You do not travel through them. You are the space-like Consciousness, which does not wake, dream, sleep, etc. You do not move.

Q.: The mind in sleep of one who is remaining in full awareness of oneself is?

N.: One who has no mind remains always aware of himself. Those who are misidentified with the mind think that jnani-s such as the Maharshi are always thinking of the Self even while sleeping. How do they manage, in deep sleep, to think that they are the Self while not thinking at all while the waking state is occurring? It is very perplex-

ing to them. The Gita says that what is night to the ordinary person is day for the sage and vice versa--such is not the meaning of the verse. The Maharshi and other jnani-s never sleep, never dream, never awake, for there is no identification with the mind. There is no false identification with someone undergoing those experiences.

Q.: Is Sahaja Samadhi and the fourth state of nirvikalpa samadhi the same experience?

N.: It depends on the meaning ascribed to those terms. Different people attribute different meanings to them. If samadhi means a state of absorption in which there remains no individual, and if nirvikalpa means without differentiation and without doubt, implying absolute certainty, and without imagination, and if sahaja means innate, inborn, though unborn in true sense, and natural: what is the innate state? Can it be something that comes and goes? If it did, it would not be innate. It must be without difference, which is nirvikalpa. Do you wish to call that "samadhi"? You may do so. The Avadhuta Gita, though, says that, if there were duality, how would samadhi be possible? If there is nonduality, how would samadhi be possible?

Q.: It is not a question in that state.

N.: Some call it samadhi; some call it the Self.

Q.: The mind would go through its three states, but one's experience would be undifferentiated?

N.: What would be perceiving the mind

and its three states?

Q.: What would be perceiving?

N.: When you pose the question about a jnani having his mind pass through three states, but being beyond it, what is it in you that still discerns three states and a mind? If it is a mind in the waking state, that is exactly what is necessary to transcend.

Q.: It implies that there is difference or something that can be noticed.

N.: Yes. The mind in the waking state considers what mind there might be in others and in what state they might be. But are you in the waking state? Are you the mind?

Q.: It just needs to be discerned.

N.: Keep your focus on that which is not in any state or which has the innate, invariable state.

Q.: What does not have the possibility of entering a state?

N.: It does not enter or exit.

Q.: Because there is no mind.

N.: There is no individual traversing such realms or states of the mind. Stay with the space-like Consciousness. That alone is real. That is Brahman. That alone is yourself.

Om shanti shanti shanti Om

From Yoga Vasishtha

Vasishtha continued: As there is light in the luminous things, movement in the wind, and liquidity in water, so, in a similar way, the seen is implied in the seer. The ornament in the gold, the water in a mirage, and the walls in a town experienced in a dream are false. In the same way, the idea of seeing in the seer is also false. All that which is seen is in the seer himself. This you will soon realize.

Due to dirt or dust, you see the seen. If the dirt or dust is removed, you will be pure like a mirror. If there is no wind, the trees and creepers will not move. If the mind becomes one with the Self, the vacillation of the mind also ceases. Attachment and hatred will vanish, and so, also, the subtle desires and vasanas (tendencies).

By the knowledge of Consciousness, the directions, the earth, the sky, and such shine. This shining is the shining of the Self. If you realize that the things seen (drisya-s) such as “I,” “you,” and “the worlds,” are nothing but false, the seer, devoid of the dust or dirt, attains Liberation. If the shadows of the mountains and other external things do not fall on the mirror, the mirror remains pure. In the same way, if you do not feel “I,” “you,” and such, you have no seen, and you will be the one Absolute, which alone is.

Sri Rama then asked: The Sat (Reality, Truth, Being) undergoes no destruction. The asat (unreal, nonexistent) has no existence. I am unable to realize that the seen, which appears as constant and true, with innumerable faults, is false. Kindly enlighten me as to how this sorrowful disease of the seen (the

objective) will disappear.

Sri Vasishtha replied: Rama, I will give the instruction by which the seen will disappear. Please listen carefully.

The bodies and such, which are full of sentience (caitanya) are disappearing. Is there any doubt regarding the transience of the inanimate objects? The reality will never be destroyed.

At the time of sleep, the real (appears) to submerge itself with the buddhi (intellect), and at the time of pralaya (cosmic dissolution) in prakriti (the basic substance of manifestation). At the end of sleep and at the end of pralaya, it will appear again in the form of the seen, like the mountains, etc. This does not mean that there is no Liberation. There is the standing example of the saints, gods, and men of Knowledge who attained jivanmukti (Liberation while alive). The external seen will not harm, but that should not be inside. If it is, liberation is not possible. The elements like space and such, which appear before you outwardly, and egoism, like aham (“I”), inwardly, are said to constitute the world. In reality, though, they are Brahman, which is changeless and deathless. There is no such thing as the world. Everything is Brahman. There is nothing else other than that. In the form of fullness, it shines as the fullness. In the form of peace, it shines as peace. In space, it shines as space. In Brahman, it is Brahman. In reality, there are not three things as the seer, the seeing, and the seen. They are neither void nor inanimate. They are merely objects full of peace.

Then, Sri Rama asked the sage, Vasishtha:

The son of a barren woman is grinding the mountain to dust. The hare's horn is singing melodiously. The stone stretching forward its hands is dancing gladly. The sand is emitting oil. The daughter of a stone is reading, and the clouds in a picture are roaring. Your stating that the world does not exist is such a saying. Having birth, old age, and death, full of mountains and forests, if the world does not exist, what is it that I see around me? What does this mean: "The world did not exist before, it does not exist now, and it will not exist hereafter"? Please tell me.

Vasishta replied: Rama, my word is not inconsistent. I will presently explain. Really, the world is false, like the son of a barren woman. You said, "I see it." That is not correct. It is the mind's imagination, like the house and such in a dream. The mind, also, is not born. It has no body. Just as a dream leads to another dream, and there are dreams within dreams, though the mind is not real, by its wish (or concept) it creates its body, and, from it, the mind spreads out the world as if by magic. Merely the mind, having the power to move, appears, turns around, goes up to heaven and down to hell and to other regions and returns. It begs. It entices itself in samsaric life. It goes down and soars to higher regions. It gets liberation. Everything is the activity of the mind. There is no world but the mind.

Sri Rama asked Vasishta: You said that the mind, also, is false. From where did the cunning mind emerge? Kindly enlighten me about this point.

Sage Vasishta said: Rama, at the time of the great dissolution, the whole creation, the seen world, disappears. Then, the perfect

Brahman alone remains. It has no birth, appearance (shining), or dissolution. This is the original nature of everything. It is the Almighty, the Supreme Self, and the Great Lord (Mahesvara). It is beyond words and beyond understanding. Only the realized ones can understand. The names, "Atma, "Brahman," etc. are created in this. They are not natural. The Samkhyas call it Purusha (Spirit), the Vedantins call it Brahman, the Vijñanavadins call it Vijñana (Awareness, Knowledge), and the Sunyavadins call it Sunya (Void). It makes the luminous sun and others shine brightly. It appears as the speaker (vakta), the thinker, truth (ritam), the experiencer (or enjoyer, bhokta), the seer (drashta), and the doer (karta). Though this is the Sat (Existence, the Reality), it appears as asat (the unreal). Though it is [even] in the body, it appears as if it is far away. Like the sun, it is ever effulgent. It is Chit (Consciousness).

Just as innumerable rays come from the Sun-God, so from Brahman come the creator Brahma, the sustainer Vishnu, the destroyer Siva, the devas (gods), and such. Just as bubbles are born from the water of the ocean, worlds come from Brahman. As rivers flow toward the ocean, all of the seen goes toward it. Like light, it shines by itself and makes other things shine. It pervades the space, our bodies, the stones, the mountains, the wind, other worlds, and everywhere. It makes the instruments of action (karmendriyas) and the senses of perception (jñanendriyas) perform their respective duties. Due to it, the inert things are inert (or, the idiots are becoming idiotic) and the stones immovable. It makes space a void, the mountains hard, and the

water liquid. The sun sheds light by its command. Just as the densest cloud showers forth incessant rain, from this Supreme Self, the continuous rain of samsara continues unabated. Like the waves in the waters of a mirage, the waves of the three worlds are coming out of it. Pervading the hearts of all beings and objects, and being eternal, it appears to be transient. In spite of it being the highest, it appears as equal in all. Like a gust of wind, it shakes the creeper of prakriti with the leaves of the senses, the fruit of the worlds, and the mother-root of the mind, and makes such dance with joy and sorrow. Just as cool rays come from the Moon-God, innumerable rays of the series of worlds come forth and descend from it. In the sky of Brahman, the lightning flashes of creations shine very brightly. From it innumerable beings come forth as a flow of nectar, showers of rain. It is this that creates the false objects. It is this that makes the beings and things shine resplendently. By its very presence, the inanimate objects move and shine. It is this that makes the animated objects vivified and invigorated. It makes the bodies move. By its power, which is the highest and supreme, time and space, movement and activities, occur. This Brahman, the Supreme, conceives of the different objects and takes their shapes and forms. Having created the vastness of the worlds, it appears as though knowing nothing. It is changeless and indomitable. It has no rising or setting. It has no existence or nonexistence. It abides as without modifications (nirvikara), as the One that alone is. Except for this, there was [and is] nothing else.

(to be continued)

Ramana Sahasram
A Thousand Ramanas
 By Dr. H. Ramamoorthy

(Continued from previous issues)

601. Om bhavanaya ramanaya namah
 Om! Prostrations to Ramana, who has conviction, displays, manifests
602. Om bhavana-gamyaya ramanaya namah
 Om! Prostrations to Ramana, who is to be reached by conviction
603. Om bhava-parayanaya ramanaya namah
 Om! Prostrations to Ramana, who is the goal of conviction
604. Om bhav-abhava-vivarjitaya ramanaya namah
 Om! Prostrations to Ramana, who is devoid of existence and nonexistence
605. Om bhukti-mukti-svarg-apavarga-pradayakaya ramanaya namah
 Om! Prostrations to Ramana, who confers experience, liberation, heaven, and beyond
606. Om bhuta-vasaya ramanaya namah
 Om! Prostrations to Ramana, who dwells in beings
607. Om bhuta-bhavisyad-bhava-vivarjita ramanaya namah
 Om! Prostrations to Ramana, who is devoid of the attitudes of the past and the future
608. Om bhuma-vidya-visaradaya ramanaya

namah

Om! Prostrations to Ramana, who is an expert in the Knowledge of the abundant

609. Om bhuminatha-punya-ksetrottithaya ramanaya namah

Om! Prostrations to Ramana, born in the holy center of Lord Bhuminatha (Lord of the Earth)

610. Om bheda-nasine ramanaya namah
Om! Prostrations to Ramana, who destroys differences

611. Om bhogine ramanaya namah
Om! Prostrations to Ramana, who enjoys

612. Om bhranti-nasanaya ramanaya namah
Om! Prostrations to Ramana, who destroys erroneous apprehensions

613. Om makaraya ramanaya namah
Om! Prostrations to Ramana, who is of the nature of ma, the third letter of Om

614. Om mati-mate ramanaya namah
Om! Prostrations to Ramana, who is intelligent

615. Om mati-daya ramanay namah
Om! Prostrations to Ramana, who confers intelligence

616. Om maty-atita-mataye ramanaya namah
Om! Prostrations to Ramana, who has conviction transcending the intellect

617. Om mangala-dayakaya ramanaya namah
Om! Prostrations to Ramana, who gives suc-

cess

618. Om mada-nasanaya ramanaya namah
Om! Prostrations to Ramana, who destroys arrogance, conceit

619. Om madhuraya ramanaya namah
Om! Prostrations to Ramana, with a kind and friendly manner

620. Om madhura-vacase ramanaya namah
Om! Prostrations to Ramana, of sweet words

621. Om madhupaya ramanaya namah
Om! Prostrations to Ramana, who is like a bee

622. Om madhura-nagara-visarjitaya ramanaya namah
Om! Prostrations to Ramana, who came away from the town of Madura

623. Om manojnaya ramanaya namah
Om! Prostrations to Ramana, who is charming

624. Om manoharaya ramanaya namah
Om! Prostrations to Ramana, who is captivating to the mind

625. Om mano-nasakaya ramanaya namah
Om! Prostrations to Ramana, who destroys the mind

626. Om mano-vegaya ramanaya namah
Om! Prostrations to Ramana, who has the speed of mind

627. Om manonmanaya ramanaya namah

Om! Prostrations to Ramana, whose mind is turned inward, silent, inactive

628. Om mano-vacam-agocaraya ramanaya namah

Om! Prostrations to Ramana, who is beyond the range of mind and speech

629. Om mano-javaya ramanaya namah

Om! Prostrations to Ramana, who is as fast as the mind

630. Om manasvine ramanaya namah

Om! Prostrations to Ramana, the high-minded, the magnanimous

631. Om mantr-ajapa-mulaya ramanaya namah

Om! Prostrations to Ramana, who is the unuttered source of all mantras

632. Om mantra-paraya ramanaya namah

Om! Prostrations to Ramana, who is beyond mantras

633. Om mantralayaya ramanaya namah

Om! Prostrations to Ramana, who is the abode of the mantras

634. Om manda-smita-prabhaya ramanaya namah

Om! Prostrations to Ramana, who has the radiance of a slight smile

635. Om manda-hasaya ramanaya namah

Om! Prostrations to Ramana, of soft laughter

636. Om mama mana ramanaya ramanaya namah

Om! Prostrations to Ramana, who delights my mind

637. Om mayaskaraya ramanaya namah

Om! Prostrations to Ramana, who gives happiness

638. Om manobhuve ramanaya namah

Om! Prostrations to Ramana, who is the mind-born

639. Om mayura-priyaya ramanaya namah

Om! Prostrations to Ramana, who loves peacocks

640. Om mayura-posakaya ramanaya namah

Om! Prostrations to Ramana, who nurtures peacocks

