

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

Table of Contents

Why <i>Reflections</i> ?	i
Invocation	1
Wisdom of Ramana Maharshi	2
Satsang: True Silence	5
From <i>Yoga Vasishtha</i>	11
<i>Ramana Sahasram</i>	12

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Om Tat Sat

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Sri Ramana Maharshi

Invocation

You are the Indweller who invites me with whom you stand inseparable. You are the cloud who pours the endless Bliss like a torrent. You are the Light of Grace shedding light without heat. You are the expanse of pure Vacuity that dispels the deceit of delusion.

Tayumanavar

The innumerable sufferings produce themselves in great number. In order to render them ineffective, you arrived, showing me the discriminative Knowledge that burns the suffering as fire consumes the mountain of camphor. Having taken human form like me, who has hunger, sleep, pleasure, pain, name, and a native place, you came as a Silent Guru. Just as a deer is captured with the help of another deer, you captured me by your Grace.

Tayumanavar

I do not know of any other nishta (meditation, abidance) than eternal Silence (Mauna)

Tayumanavar

The Wisdom of Sri Ramana Maharshi

(From *Fragrant Petals*)

D.: Bhagavan, can all of us be unreal and nonexistent? Please enlighten me.”

Bhagavan laughed and asked me if I had had any dream the previous night. I replied that I had dreamt that I saw several people lying asleep.

M.: Suppose I asked you to go now and wake up all of those people in the dream and tell them that they are not real, how absurd would that be! That is how it is to me. There is nothing but the dreamer. So, where does the question of dream people, real or unreal, arise? Still more, of waking them up and telling them that they are not real. We are all unreal; why do you doubt it? That alone is real.

M.: You have to overcome your present false values and wrong identification. Therefore, the quest requires concentrated effort and steadfast abidance in the Source when that is reached.

(From *Talks with Sri Ramana Maharshi*)

D.: Are there heaven (svarga) and hell (naraka)?

M.: There must be someone to go there. They are like dreams. We see time and space exist in dream also. Which is true, dream or wakefulness?

D.: So, we must rid ourselves of lust (kama) anger (krodha), etc.

M.: Give up thoughts. You need not give up anything else. You must be there to see anything. It is the Self. The Self is ever-conscious.

D.: Are pilgrimages, etc. good?

M.: Yes.

D.: What effort is necessary for reaching the Self?

M.: “I” should be destroyed. The Self is not to be reached. Is there any moment when the Self is not? It is not new. Be as you are. What is new cannot be permanent. What is real must always exist.

D.: Is there any individuality for the jnani after Realization?

M.: How can he retain individuality?

D.: How shall we co-relate the higher experience with the lower experience (meaning spiritual experience with mundane affairs)?

M.: There is only one experience. What are the worldly experiences but those built up on the false “I”? Ask the most successful man of the world if he knows his Self. He will say, “No.” What can anyone know without knowing the Self? All worldly knowledge is built upon such a flimsy foundation.

D.: How to know the “Real I” as distinct from the false “I”?

M.: Is there anyone who is not aware of himself? Each one knows, but yet does not know, the Self. A strange paradox.

If the inquiry is made whether the mind exists, it will be found that the mind does not exist. That is control of mind. Otherwise, if the mind is taken to exist and one seeks to control it, it amounts to the mind controlling the mind, just like a thief turning out to be a policeman to catch the thief, i.e., himself. The mind persists in that way alone, but eludes itself.

D.: How to realize the Self?

M.: Everyone has experience of the Self every moment of his life.

D.: But the Self is not realized as one would like.

M.: Yes. The present experience is viparita, different from real. What is not is confounded with what is.

D.: How to find the Atman?

M.: There is no investigation into the

Atman. The investigation can only be into the non-Self. Elimination of the non-Self is alone possible. The Self, being always self-evident, will shine forth of itself.

D.: They say that a visit to Sages helps Self-realization.

M.: Yes, so it does.

D.: Will not my present visit to you bring it about?

M.: (after a short pause) What is to be brought about? To whom? Consider; investigate. To whom is this doubt? If the source is traced, the doubt will disappear.

M.: Karpura arati [worship with burning camphor] is symbolic of the burning away of the mind by the light of Illumination, vibhuti (sacred ashes) is Siva (Absolute Being) and kumkuma (vermillion powder) is Sakti (Consciousness).

Vibhuti is of two kinds: Para Vibhuti [Supreme or higher vibhuti] and apara [lower] vibhuti. The sacred ashes are of the latter class. The para is what remains after all the dross has been burnt away by the Fire of Realization. It is Absolute Being.

True Silence

Satsang

May 8, 2005

[Note: The recording of this satsang is rather poor, and so those portions that are inaudible have been deleted and those portions that are only partially audible have been summarized using the audible portion. The reader can, at points, surmise what may have been said in the audible portions by the context the portion that has been preserved.]

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

Om Om Om

(Silence)

N.: The Self is forever nonobjective. It never becomes a known or unknown thing. Self-Realization is, therefore, nonobjective Knowledge of oneself. It is said to be most eloquently described, and instruction about it is most eloquently given, in silence.

Thus the Maharshi is referred to as a silent sage, for he was silent not only when quiet and when speaking, but silent forever. Likewise, the primordial Guru, Dakshinamurti, is spoken of as being in a state of perpetual silence. What else is that but nonobjective Knowledge? Such is Being, free of the illusion of any attribute or characteristic, of any false definition.

The Maharshi says that silence is that state in which no “I” arises. It (the “I”) means the assumption of existing as an individual being rather than as pure, absolute Being. Absolute

Being is nondual, eternal, infinite, and formless. Only that which is formless can be eternal. All forms have birth and death. The formless is alone perpetually existent. Silence is indicative of that perpetual Existence. It is the “I”-less, object-less real nature, the Unborn, the Uncreated. That which is ever existent is real. That which has a transitory existence is but superficial appearance and is not real. In Truth, it never actually comes to be.

To know Reality as it is, you must know yourself. To know yourself, you must inquire. How else are you to know yourself except by deeply and constantly inquiring within yourself as to, “Who am I?” The Maharshi has said that the inquiry is necessary because it alone does not include the duality that one is attempting to transcend. What is this duality? “I and this.” Stretching between the poles of “I” and “this” is all of maya, all of illusion, which is nothing more than delusion.

To be free of “I” and “this,” to be free of duality, know yourself. Inquire within yourself. To inquire is to make your vision nonobjective. If you are spiritually searching, who is searching? If you are practicing, who is the practitioner? If you say that you know yourself or that you do not know yourself or that you do not know if you know or don’t know yourself, who is the “I”?

Whatever is conceived as knowledge depends on the definition of this “I.” However the “I,” or individual is defined, so will “this” appear. If we find out what truly is “I,” we know Reality. That which knows and that which is known are identical. That is, in nondual Knowledge, which is Knowledge of one’s own Self, there is neither an “I” nor a

“this.” One’s own Self cannot possibly be a body, for that is the known. One’s own Self cannot possibly be a sensory thing or a mental thing. It cannot be the mind. What is it that truly deserves to be called yourself? Inquire.

If you so inquire, Reality comprehends itself. That Reality, of the nature of Being-Consciousness-Bliss, should alone be regarded as you. That which is truly you is illimitable. It is the Absolute. There is no other kind of you. The imagination of another you, a “second” according to the Upanishad, of an individual, is the very root of all other delusion and delusion’s consequent bondage and suffering. So, Knowledge of one’s Self is, therefore, spoken of as the root of Bliss. Really, there is not the relation of a root and something else. The Knowledge, itself, is the Bliss. The Knowledge, being nonobjective, is of the nature of pure Consciousness, and not some sort of perception or conception. A concept or percept, a mental mode, state, or condition cannot possibly be the eternal. The Maharshi says that what is not eternal is not worth seeking. So, search for that in yourself that is nonobjective and, therefore, eternal, or timeless.

To so inquire and know, start with your own existence. It is Consciousness. Where you start is where you end. Turn your mind inward and inquire, “Who am I?” Do not expect an answer to come to you. What comes goes. What appears disappears. That which has birth is perishable. Make your vision nonobjective. Neither seek to obtain something nor wait for something to happen. Make your vision nonobjective and know yourself. Cease to misidentify with whatever is objec-

tive, be it a subtle thought or the gross form of the body, or any of the attributes of those.

There is no beginning or end for your Being. It always is just as it is.

(Silence)

This is one’s true Being, which has not a trace of individuality, which has not a trace of objectivity, and which is Existence pure. This alone is.

Imagine individuality and this which alone is real seems elusive. From that position, one is prepared to say that there is some distinction between God and the self. Turn within, inquire, and know yourself, and there are not two—one to elude and one to know or not know the other. The Self, Reality, is Absolute, is silently self-evident.

If you have a question this morning, at any point, feel free to ask. If you wish to relate your own experience, at any point, feel free to speak.

Q.: (First describes how his practice and meditation experiences are faring) I find that by coming here the meditations are deeper than they are at other places. Coming here, I see what meditation can be.

N.: What actually happens? What is the difference? How do you mark off when you are here?

Q.: Somehow it is different when we are meditating together than when I meditate alone.

N.: How do you know when we are together?

Q.: By all this sensory stuff.

N.: When you go deep within and find something of a space-like nature, is it sensory?

Q.: Of course not! (laughing)

N.: The senses cannot be the cause of a non-sensory state. So, what happens?

Q.: I can only say that something happens with my mind, but this is why I ask.

N.: Your existence is there always.

Q.: Yes.

N.: It is non-bodily in nature. So, “here” and “there,” which relate to the body and the senses, cannot possibly be relevant to turning within. You, yourself, have given the answer when you said that it is when you really want to do it, when you intend to actually turn your focus within and actually inquire. That is when good experience shows.

So, how you approach meditation has everything to do with meditation, doesn't it?

Q.: Yes.

N.: It has more to do with the meditation than any of the apparent content of the meditation. The real nature of meditation for Self-Knowledge must necessarily be nonobjective. The means and the end must be of the same nature. Otherwise, there will be no guarantee of success with it.

I do not deny the validity, the importance, and the benefit of the temple and holy company. If we go to the essence, we find that exists everywhere.

Q.: I have had moments of not being the doer. It is more joyous.

N.: That is always the case. Peace and joy, or bliss, are innate. The moment false definition, or ignorance, is eliminated, proportionate to the amount that ignorance is eliminated, such bliss and peace shine. They belong to the substrate. Where Being is, where Consciousness is, there is Bliss. As Being is always existent, Bliss is always existent. Joy and peace are not things to be possessed. They belong to the substrate of your Being, which always is. Remove the superficial veil, and the substrate is already there without a moment's delay.

It is just as in the analogy of the rope and the snake. The moment the false, imagined idea of a snake is removed, the rope is there, for it was already there and now is seen clearly. If you want to say that the rope has newly arrived, it is all right. Now, the rope is meditating, (laughter) but the rope is always there and was only mistaken to be a snake. So it is with ignorance and knowledge and bondage and liberation. [rest is inaudible]

Q.: (about what is to be done regarding suffering)

N.: It is Knowledge, and not a doing. This is why *Atmabodha* by Sankara begins with, “Action cannot lead to Liberation, and Self-Knowledge is Liberation.” This is very simple, yet very profound, wisdom. Actions are performed with body, speech, and mind. Something performed with the body cannot result in bodiless Liberation. Likewise is it with the activities of the speech and the mind. The activity of the mind may be a thought, a state of thought content, or the activity of a state of no-thought content. These pertain entirely to the activities of the mind.

Manipulation of these activities does not result in Self-Knowledge, or Liberation.

Liberation is knowing yourself. It is not a doing. Nevertheless, a practice of Knowledge is more intense than any practice of activity. Activities are performed sporadically. Knowledge is continuous. Activities are relatively exterior and gross. Knowledge is interior and subtle. That which is subtle is more potent.

The fact is that you are never the performer of action. The idea that you are the doer is just delusion. It is just a wrong idea. You never become the body. Bodiless you innately are. So, how could you do anything? You never become the mind, or thinking. No matter what the pattern of thinking is, there is still one who knows it. It is evident that one thought does not know another. That knowing, apparently unknown, can be confused and can never be a thought. If you have no relation to thought, how can you be a thinker?

When you have the image in mind that you are some performer of some activity of the mind, speech, or body, that image is objective to you. You know about it. You know about it to such an extent that you can speak about it. By whose light is that known? That never does anything.

Another Q.: [inaudible]

N.: You have answered your own question. In Absolute Silence, there is no individuality. The quietude that belongs to the individual mind is just the calm before the storm. After the storm, there is more calm. Such quietude

is nothing more than change of the content or forms of thoughts. Thought is inherently transient, isn't it? So, how can you make the mind quiet? This is not to say that there should be endless chatter in the mind, but that Silence is perpetual, in which the false sense of individuality, which is the I-notion or ego, is dissolved. That peace is without destruction.

Q.: [inaudible]

N.: So, do not try to become just quiet. Put your efforts into dissolution of the false sense of "I."

Q.: [inaudible]

N.: If you would disidentify from the forms of the individual, would you be plagued by mental storms? [inaudible] Your own definitions shape the patterns of thinking. How you misidentify determines the content of the thoughts. Some of that thought appears more inward to you and some of it appears as if outward, the outward thoughts manifest as [inaudible]. If you look within yourself and question the very nature of the individual and disidentify from the various forms of the individual, so that you know yourself as you really are, not only will you find peace, but, more than quiet, you will find that thought is nonexistent. You were being tossed about by something that is merely a dream.

(silence)

Another Q.: Clarity is very important. It becomes clearer as the meditations become deeper. (Speaks about his intentions). What I believe in is very important.

N.: In what do you believe?

Q.: Are you referring to identifying with the concepts?

N.: Are you identifying with concepts?

Q.: (smiles)

N.: Is that your basic belief?

Q.: (laughs) They seem never ending. The ideas seem to be there. Not?

N.: Where?

Q.: (laughs)

N.: What do you believe “there” to be?

Q.: This thing called (gives his name), which has a lot of [inaudible] (much laughter) [speaks about a conglomeration of thoughts]

N.: Do you believe yourself to be a conglomeration of thoughts?

Q.: No. My Self must definitely be much vaster than that. Those thoughts are [inaudible]

N.: Do they exist apart from you?

Q.: This sounds as if identity [inaudible]

N.: You exist apart from them. None of your thoughts are continuous.

Q.: Right.

N.: You have only to fall into deep sleep to [inaudible]

Q.: [inaudible]

N.: In that state it is as if they have never happened. You can exist fine without them. Can they ever exist apart from you?

Q.: [inaudible]

N.: If they never exist apart from you, have they any existence [inaudible]? Even when you say to yourself that the thoughts exist, by what power do you say that? When you say that they are real or existing, the reality or existing refers to you.

Q.: [inaudible] is real and that stamp of reality is [inaudible].

N.: [inaudible] so, even the apparent vividness of illusion owes its vividness to the Reality, which, itself, has no illusion.

Q.: Can you go back to the part where they don’t even exist because it appears that way? They are never there, permanently. They all come and go. They derive their reality from my saying that they are real. So, it must be that the Reality is [inaudible] the Self.

N.: So, they depend on you. They are never perceived apart from you. What is the nature of that “you”? Is it divisible? Is it mutable? If you are immutable and indivisible, how can it [inaudible] that thought arising in you?

Q.: If I am mutable and?

N.: How can the changeless give rise to the changeful? How can the undivided give rise to the divided? How can that be? If the changeless would change, it would be changeful, and only what is changeless is real. What is changeless is actually existent. What is changeful is either nonexistent or a misperception of what is existent. How can that misperception arise in that which is self-luminous by nature?

Q.: Can you state that again?

N.: How can ignorance appear in your

own Consciousness, which is of the nature of Knowledge? Let us return to that about which we were just speaking. Your nature is pure Consciousness. You said earlier that the thoughts occur only in you. [inaudible] also they do not exist apart from you. So, how can that which is undifferentiated give rise within itself to something that [inaudible]?

Q.: That [inaudible] (laughter)

N.: [inaudible] What causes it to start? What would cause the Self-luminous to give rise to darkness? What would cause the Unchanging to change itself? What would cause Reality to give rise to what is unreal? So, the *Gita* says that the Real ever is and the unreal has never come to be.

Q.: It appears that there is a thought.

N.: It must appear for someone.

Q.: Yes.

N.: Who is that someone? If he is one thing, there can be another thing. [inaudible]

Q.: At the time, it seems that [inaudible] there are these other [inaudible]

N.: What is this magic element called “time”?

Q.: [inaudible]

N.: [inaudible] particularly your own thought [inaudible].

Q.: [inaudible] thought?

N.: Alright. You need multiplicity of thought, at least two of them, in order to [inaudible] time. Are you a thought? Or two thoughts? Are you in time? Examine your own experience closely. Does your nature change

at any time? Do you cease to exist at any time?

Q.: Yes. [inaudible] makes sense.

N.: So, the one who is existing when there is no thought whatsoever, as in deep sleep, or prior to your imagining such thoughts, is the same one who is existing when thoughts occur and when thought has disappeared. That one is unchanging throughout. Is he bound by a thought?

Q.: [inaudible]

(silence)

N.: Know yourself as you are, that perpetual, illimitable, unconceived pure Consciousness, pure Being. You cannot expect an adequate explanation of No-creation in terms of creation. You cannot expect a conceptual explanation as to why thought does not exist, even though it is completely unreasonable to assert that it does exist.

Q.: You said that Reality is [inaudible] divided by itself.

N.: It does not say, “I am real.” You say that it is real.

Q.: The Reality is really myself [inaudible] all [inaudible]?

N.: You are always just yourself. [inaudible] thoughts does not [inaudible].

Q.: [inaudible]

N.: So, when all of your thoughts have come and gone, still nothing has come and gone.

Q.: [inaudible] feels very objective. That is always the case...

N.: How many thoughts have you thought during this lifetime?

Q.: [inaudible]

N.: [inaudible] You are the same now as before you thought all those thoughts. Existence remains the same. The Consciousness, which knows the thoughts, is shining just as brightly as it was before you had all the thoughts. Nothing has happened. That unchanging Being-Consciousness is Brahman, the vast Absolute. All this is only Brahman, but Brahman never becomes all this. It just is, as it is. There is no second to act upon it. Although it is said to be the source of all, in Truth, it is not the cause of a consequent effect. It just is.

That which just is, is alone you. The Upanishad says, “Tat tvam asi,” That you are.

Is this clear?

Q.: Yes, very clear.

Another Q.: You have said that the beginning and the end are one and the same. What that means is clear. Sometimes, when I am practicing, I think I have reached the start, but I am not; I think that I am inquiring but I am not really inquiring. [inaudible]

N.: [inaudible]

Q.: (laughing) No, not full of the Self. [inaudible] What the intention is.

N.: So, what is your intention?

Q.: My intention is to be free [inaudible]

N.: [inaudible] intention to get that happiness and freedom by attachment to outer

things?

Q.: Often, [inaudible]

N.: What happens then?

Q.: It only gets that way a little bit, and then I quickly [inaudible]

N.: Why do you do that?

Q.: The suffering [inaudible]

N.: Suffering is not part of the practice. (laughter). What about the other parts?

Q.: Sometimes, it seems to go longer.

N.: And then what happens?

Q.: The suffering has to become a little greater before I [inaudible].

N.: So, sooner or later, your nature calls you [inaudible] and suffering becomes intolerable because it runs contrary to your nature. So, where do you find that happiness or that freedom?

Q.: [inaudible]

N.: Is that your intention? If that is your intention, to know yourself free from the illusions of bondage, be sure to stay on track with it. Don't bind yourself in the name of trying to be free. Don't suffer in the name of attaining happiness. Don't take what is not your Self to be your Self. [inaudible]

Q.: It makes me wonder what I am thinking. (laughter) [inaudible]

N.: Everyone looks for his own Self all the time. In the name of happiness, in the name of ascertaining what is real, in every idea, [inaudible] the attempt to know who we are. Of course, if you stay like that, you will not

have an extroverted mind at all.

Q.: To see it that way [inaudible]?

N.: (Silence)

Q.: I am happy.

(Silence)

(Then followed a recitation in Sanskrit and English from the *Ashtavakra Gita*)

From the *Yoga Vasishta*

Vasishta said: Rama, he is called a jivanmukta (one liberated while alive) who, while doing his daily duties, looks upon the world as a void, like the sky. He is called a jivanmukta who, while engaged in his duties, is immersed in Self-Knowledge and, who, though awake, lives unattached, like one asleep, and unchanged. He is called a jivanmukta whose face does not show like a blossom at the time of joy and does not become shriveled at the time of sorrow, for he is always above both good and bad. He remains calm and is fully contented with whatever he possesses.

He is called a jivanmukta who, though awake, is like one who is asleep, being immersed in the Knowledge of the Self, which is changeless. He it is who, though asleep, is ever awake in the Self, as his ignorance is completely destroyed, and who, by pure Knowledge, has no vasana-s (tendencies). He is called a jivanmukta who behaves outwardly as if he has fear, anger, attachment, and such,

but who inwardly shines as pure as the sky. He is called a jivanmukta who does not engage in anything with aham (I), me, and such and whose mind remains unaffected whether active or inactive.

He is called a jivanmukta whose Chid-Atma (Consciousness-Self) creates and dissolves worlds within a twinkling of an eye and who sees the three worlds as himself. He is called a jivanmukta who does not terrorize the world and is not terrorized by the world and who is beyond joy, anger, and fear. He is called a jivanmukta whose interest in samsara has completely subsided, who though appearing to possess a body is really bodiless, and who, though having a mind, really does not have it as it has been completely destroyed in Knowledge. He is called a jivanmukta who, though engaged in all day-to-day affairs, is not affected by any of them and who sees all things as the Self.

Such a jivanmukta, after leaving aside the body here, becomes a videhamukta (one who is liberated when disembodied) who is never born again. He is like the wind that no longer moves. He is not dead, and there is no question of his being at rest or restless. He is neither far nor near. He has no differences between himself and others, because he is all. Being the sun, he gives light. Being Brahma, he creates worlds. Being Vishnu, he protects the worlds. Being Rudra, he destroys. Being the sky, he becomes the source of the wind. Being the Meru Mountain, he becomes the dwelling place of the Rishis, gods, and the rulers of the directions. Being the earth, he bears the entire creation and becomes the grass, the shrubs, the creepers, and gives

fruits. Being water, he becomes liquidity. Being fire, he has the power to burn. Being the moon, he gives coolness and nectar, and he becomes the halahala (deadliest poison) and kills. He takes the form of all directions and spreads darkness as well as light. Becoming void, he occupies space. Becoming the mountains, he occupies the ground-space. Being the full power, he creates the animate and the inanimate. Becoming the ocean, he serves as the round belt ornament for the lady (known as) the land. Wearing the sun, he illumines every place in innumerable worlds, and he cools down to remain calm even in all the smallest atoms. He is the shining, that which has shone, and that which will shine. He is the seen, the unseen, and the seeing.

Rama then asked: Is it not impossible to attain videhamukti (disembodied Liberation)? The mind is always fickle and is incapable of attaining it. I believe that there is no going to that state of blessedness.

Vasishtha said: Rama, everything, including Mukti (Liberation), Jivanmukti, and Videhamukti, is entirely Brahman. The only way of attaining it is the firm Knowledge that all the seen (objective) world, appearing within the mind of egoism, is completely false, like the son of a barren woman.

Rama said: You told me that the wise who have attained Videhamukti shine as all of the three worlds. Thus, I think that they who attained Videhamukti changed as the three worlds. What do you say?

Vasishtha replied: Rama, if the three worlds exist at all, you may say that they changed (or change into the present creation). There is

absolutely nothing like the three worlds. It is an illusion (a delusion). Thus, the idea that Brahman has changed into the three worlds is also an illusion. Brahman is that which has no change at all. Therefore, the word “jagat” (world, universe) is nothing but a figment of imagination. Like the pure, peaceful space, Brahman alone is the nature of Chit (Consciousness), and the worlds do not exist at all. This fact will be evident when one realizes the Sat (Truth, Being, Existence). On deep reflection, I find only gold and not any ornament of gold. I find only water and not any stream or ripples. I find only the air and not any movement (wind) separate from the air. The void is not separate from the space. The sultriness is not different from the desert sands. The light is not different from the sun. Thus, the world is not different from Brahman. All is Brahman.

Ramana Sahasram A Thousand Ramanas

By Dr. H. Ramamoorthy

(Continued from previous issue)

721. Om ramanaya ramanaya namah
Om! Prostrations to Ramana, one who
delights

722. Om ramaniyaya ramanaya namah
Om! Prostrations to Ramana, who gives enjoyment

723. Om ramaniya-vacase ramanaya namah
Om! Prostrations to Ramana of engaging, enjoyable talk

724. Om ramanasrama-devaya ramanaya namah
Om! Prostrations to Ramana, the God of Ramanasramam

725. Om ramana-kendra-pujitaya ramanaya namah
Om! Prostrations to Ramana, who is worshipped in Ramana Kendra-s

726. Om rasajnaya ramanaya namah
Om! Prostrations to Ramana, who knows the essence

727. Om raga-dvesa-vinasakaya ramanaya namah
Om! Prostrations to Ramana, who destroys passion and hatred

728. Om raga-mathanaya ramanaya namah
Om! Prostrations to Ramana, who stamps out passion

729. Om rajadhi-rajaya ramanaya namah
Om! Prostrations to Ramana, the king over kings

730. Om laya-karaya ramanaya namah
Om! Prostrations to Ramana, who brings about dissolution

731. Om lobha-nasanaya ramanaya namah
Om! Prostrations to Ramana, who destroys greed

732. Om loka-hitaya ramanaya namah
Om! Prostrations to Ramana, who is beneficial to the world

733. Om loka-bandhavaya ramanaya namah
Om! Prostrations to Ramana, the friend of the world

734. Om loka-vanditaya ramanaya namah
Om! Prostrations to Ramana, to whom the world bows

735. Om loka-nathaya ramanaya namah
Om! Prostrations to Ramana, the Lord of the world

736. Om vandyaya ramanaya namah
Om! Prostrations to Ramana, who is to be bowed to

737. Om vandaru-jana-vatsalaya ramanaya namah
Om! Prostrations to Ramana, who has motherly benevolence toward the people who worship

738. Om varaya ramanaya namah
Om! Prostrations to Ramana, the superior

739. Om vara-gunaya ramanaya namah
Om! Prostrations to Ramana of superior qualities

740. Om vara-jnanaya ramanaya namah
Om! Prostrations to Ramana of superior Knowledge

741. Om varenyaya ramanay namah
Om! Prostrations to Ramana, who is to be
wished for, desired

742. Om varistaya ramanaya namah
Om! Prostrations to Ramana, the best

743. Om varasantaya ramanaya namah
Om! Prostrations to Ramana, who is of supe-
rior, exceptional patience

744. Om vasakaraya ramanaya namah
Om! Prostrations to Ramana, who creates
attraction

745. Om vasine ramanaya namah
Om! Prostrations to Ramana, who captivates

746. Om vatu-ves-opavita-visarjitaya
ramanaya namah
Om! Prostrations to Ramana, who cast off
the sacred thread indicating the mark of a
Brahmin boy

747. Om varcavine ramanaya namah
Om! Prostrations to Ramana of great
energy

748. Om vacaspataye ramanaya namah
Om! Prostrations to Ramana, the Master of
speech

749. Om vagisvaraya ramanaya namah
Om! Prostrations to Ramana, the Lord of
speech

750. Om vinataya ramanaya namah
Om! Prostrations to Ramana, who is humble

751. Om vinutaya ramanaya namah
Om! Prostrations to Ramana, who is saluted

752. Om vimalaya ramanaya namah
Om! Prostrations to Ramana, the
blemishless

753. Om vijayaksaya ramanya namah
Om! Prostrations to Ramana, with eyes that
conquer

754. Om vidagdahaya ramanaya namah
Om! Prostrations to Ramana, who is clever, a
scholar, skilled, artful

755. Om vidya-dayine ramanaya namah
Om! Prostrations to Ramana, who confers
learning, knowledge

756. Om vibudhaya ramanaya namah
Om! Prostrations to Ramana, the highly
learned, knowledgeable

757. Om vibudha-priyaya ramanaya namah
Om! Prostrations to Ramana, who is dear to
the highly learned, those who know

758. Om vibudhasrayaya ramanaya namah
Om! Prostrations to Ramana, who is the sup-
port of the highly learned

759. Om vibhave ramanaya namah
Om! Prostrations to Ramana, the glorious
one

760. Om vipraya ramanaya namah
Om! Prostrations to Ramana, the Sage

