

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

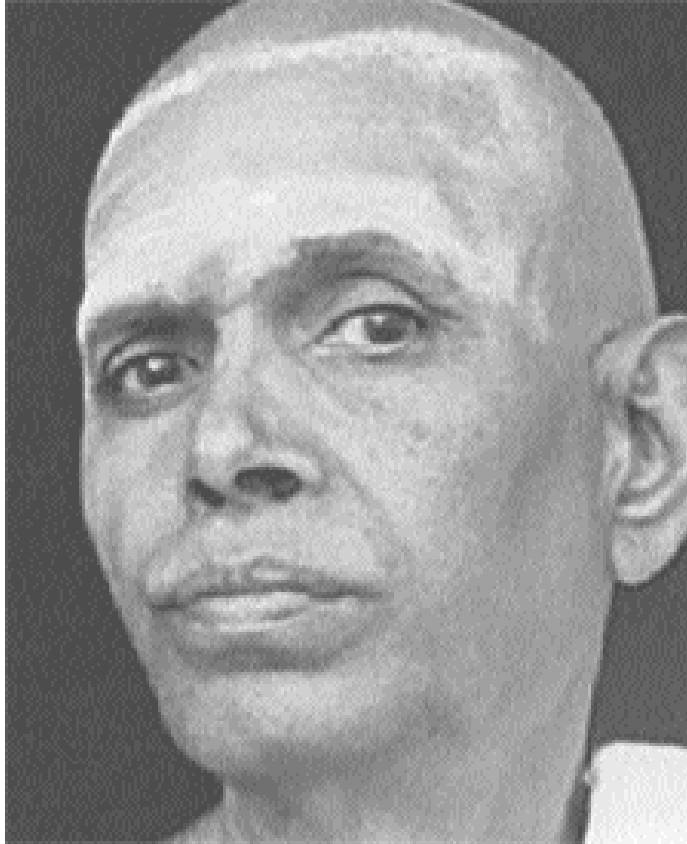
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Om Tat Sat

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Sri Ramana Maharshi

Invocation

I worship with folded hands the nondual Reality, the unique and self-effulgent import of the word, the One whose greatness is proclaimed by the immeasurable Veda as the Intelligence of all intelligences, of the nature of endless Bliss, who is the First One, the beginningless and the essence of Truth, who is above the claim of any, who is eternal perfection, the Supportless that itself is the support of all, the tranquil, the pure ethereal space, the unchanging and blemishless, that is nonobjective, that which is beyond the universe, independent, yet that on which all things depend, the faultless, the stainless, the divine life that shines in the mind without the mind knowing it, the Supreme God, who, as the Supreme, lives in the ethereal Space of Consciousness.

Tayumanavar

The Wisdom of
Sri Ramana Maharshi
(From the Supplement Truth
Revealed)

That in which all these worlds are fixed, of which they are, from which they all arise, for which they all exist, because of which they all come into being, and which they verily are—That alone is real, the Truth. That is the treasure in the Heart. (May we adore That at Heart).

In the interior of the heart-cave, the one Brahman shines alone as “I-I,” as the self-conscious Self. Realize the State of steadfast inherence in the Self, entering the Heart through Self-inquiry or by subduing the mind along with breath. You will thus become established in the Heart.

Know that the pure and changeless Self-Awareness in the Heart is the Knowledge that, through the destruction of the ego, bestows Liberation.

The body is inert like an earthen pot. Since it has no “I” consciousness and since, in its absence in deep sleep, we still exist, it cannot be the “I.” Who is it, then, what causes the feeling of “I-ness”? Where is he? (Whence is he?) In the Heart-cave of those who thus inquire (realize), know and abide as the Self, the omnipresent Arunachala Siva shines forth of Himself (of His own accord) as the “That am I” Consciousness.

Who is born? Know that he alone is born who inquires whence he is born, into his source, which is Brahman. He is eternally the

Supreme and ever new. He is the supreme sage.

To inquire who it is who has karma, vibhakti (lack of devotion), viyoga (separation), and ajnana (ignorance) is the true path of karma, bhakti, yoga, and jnana. Remaining as the Self, which has none of these things, and without an ego to make the inquiry, is, indeed, the true state. (When thus questioned, the ego is lost, and the State of abidance in the Self, wherein none of these have ever been, is verily the Truth).

To one who is sleeping in a cart, the movement of the cart, its stopping, and its being left alone are the same. Similarly, to the true sage who is asleep inside in the gross body, activity, contemplation, and sleep are the same.

To those who inquire into the nature of the three states of waking, dreaming, and sleep, there is the state of Turiya (the Fourth) alone, which is beyond the three states. This is otherwise termed jagrat-sushupti (wakeful sleep). There are, really speaking, no three states. Determine that state to be Turiyatita (Beyond the Fourth).

Who is there besides the Self, if one only abides ever as the Self, without swerving from that primal State and never differentiating oneself from others? What matters if others say anything about oneself? What does it matter whether one is praised or blamed?

I shall proclaim in truth the quintessence of the established conclusions of the entire Vedanta. Know that when the ego dies and the Self is That, only That remains, which is Consciousness Absolute.

Nonobjective Realization

Satsang

October 23, 2005

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

Om Om Om

(Silence)

N.: The Reality of the Self ever alone is. The real cannot be made more so. This has been clearly taught by Sri Bhagavan. The real cannot be made more real, and therefore, Self-Realization is not a new attainment. The Real can no more be made to be more real than your existence can be made more existent. It is not possible.

If the misidentification, which is purely ignorance, with what is not the Self is abandoned, the Reality of the Self which alone shines brilliantly in its own Light. Therefore, efforts in sadhana, or spiritual practice, inquiring to find out who you are, are directed merely at dissolving misidentification. If the misidentification with the body, the mind, and the sense of being an individual entity, or ego, is abandoned, everything is already accomplished.

Every kind of imagined limitation, and every limitation is only imagined, has as its root and for its very substance, some misidentification, some conception of oneself as an individual or ego, endowed with some kind of

form, which is usually the body. Ask, though, yourself deeply if you are the body or if you can be a body, and, if you inquire in such a manner, all the limitations associated with being a body vanish, just as the misidentification itself does.

Similar is it with the mind. Can you possibly be what you think, whatever the thought is? It is imperative to be free from thought. Can you be a thought? Where is the connection between your Existence, which is of the nature of pure Consciousness, and some thought?

What is it that seems to define an individual that is carved out, as it were, from the space-like infinite Consciousness, our real Being? What is it that makes for individuality? It cannot be thought and the body, for these are appended to this so-called individual as if they were clothing or sheaths wrapping it up. What marks off the individual called “I”? Inquiring, “Who am I?,” seeing where this “I” arises, or from what, is the inquiry according to Sri Bhagavan. Turning your mind inward, examine keenly, what is it that is “I.”

(Silence)

For Being, itself, there is no appearance of ignorance and no disappearance of ignorance, For Being, itself, which is the Reality, there is no birth of the unreality and no perishing or death of the unreality. With and for the individual is the illusion, the unreal. If you inquire and know yourself, at once and for all eternity, you see That which alone exists. Nothing has divided the forever-indivisible. The Nondual is purely nondual. Nothing has broken off from it, to be outside of it or divided

within it. It is not correct to think that you are separate from it in any degree. It is not correct to even think, "That is a part of me," as if it were the most interior part. Though it is proclaimed to be your inner Existence, you must realize the Truth that you have no outer existence; that is, no other existence than pure Existence, which is Brahman. It is the only Self and the only thing that exists.

As it is the only thing that exists, in This, is full peace. In This, is perfect Bliss. This Being-Consciousness-Bliss is unborn and imperishable. It never changes. Perceive this changeless Existence, by virtue of inquiry, to be the only Existence that you are. If you see what you are, you see what is. If you misperceive what you are and take yourself to be an individual, there is something else also that is. Where there is a self, there is something other. Where there is an individual, there is differentiation. In the Knowledge of yourself, realize that there is no individual, just pure Being, and then there is nothing else, and there is no differentiation.

(Silence)

If you inquire into the nature of the one who seems as if a bound individual, you will find only bondage-free Being, and this is called Liberation or Self-Realization.

So, then, know yourself, and, if at any point, you have a question feel free to ask and if you wish to relate your own experience, feel free to do so.

Q.: You said that the Self is the only Being. That means that there is no other being.

We need to know nothing else. Your wonderfully clear presentation of the teaching makes it hard to be mistaken about what is and about who we are.

N.: In general, it is very difficult to be mistaken about who we are. Anyone who seems to be mistaken is subject to difficulties.

Q.: And should ask who it is who is making the mistakes or some similar inner question.

N.: If that happens, the mistakes vanish, because all of the mistakes, the errors of delusion, are based on non-inquiry, non-knowledge.

Q.: Part of my practice now is to make all of the daily life activities items for inquiry. So, for me, I am seeing the identification as the actor. Driving here, I ask myself, "Who is driving?" Driving goes on just fine, but the attention is within, and the identification as the driver seems to go away.

N.: That is right. You cannot simultaneously be the knower and the actor. This has been pointed out several times by Sankara. He says that one cannot have the action and the knowledge occurring simultaneously. The understanding of what he is indicating is found in the inquiry. How can you be the doer and the knower simultaneously? If you are always the knower, you can never be the doer, or actor. Your body acts, but you know about it. Always, you are knowing. All the activities of your body, senses, and mind, and whatever else is involved, are entirely the known. All of them are shining in the light of that original Knowledge, which is perpetual. You have never been an actor.

Q.: If I have a sense of breathing, I can ask, “Who is breathing?” If gardening, I can ask, “Who is gardening?” It seems different, thought, if I ask, “Who is the inquirer?”

N.: If you ask who the inquirer is, everything is swallowed up. As for breathing, gardening, driving and such, all of these pertain to the actions of your limbs, your body, your prana, and with those things that are considered mental or intellectual activities, they are activities of your mind or intellect. Like all activities, they appear and disappear. They have a beginning and an end. Like all activities, they are objective to you. They are something known. The known, the transient, cannot possibly be you. Whatever is not you at one time cannot be you at some other time. What you are you always are. What is not the Self is never the Self. Your nature does not change.

Q.: It does not change.

N.: So, did you really drive here this morning? (laughter) You are; you always are. Remain as That.

Another Q.: Again, it seems today that if one inquires into the one who is bound, one discovers the ever-free Reality, the Self. If I would just do that, the experience would be that there is no one bound. In an earlier satsang you asked someone, “Who inquires?” You said that it cannot be the Self, and it cannot be the ego that inquires, because the ego does not exist and is only a concept, and it cannot be the Self that inquires because the Self is solitary, undifferentiated Being that just is at it is. So, the question is who does inquire?

N.: When you so inquire, what happens?

Q.: Nothing happens, but one realizes that which is transcendent of a nonexistent ego. It must be That which is and cannot be known but is what one is.

N.: Every spiritual practice, inclusive of inquiry, is, in one sense, based upon illusion. The purpose of them is the destruction of the illusion. Even inquiry can be said to be so. What is unique about the inquiry to know yourself is that it does not include the dualism of the illusion that you are trying to destroy.

Q.: Yes, it is the direct way to avoid that dualism.

N.: When the illusion is gone, there is no separate inquirer and there is no separate activity of inquiry going on.

Q.: It seems to me that the same applies to the questioner or the one that efforts (sic) It is said here that effort is required to the extent that there is ignorance. When one inquires into the one who is making the effort, the result experientially is that there is no one who efforts (sic) and that the effortless state is already present.

N.: So, in practice, we do not attempt to eliminate effort. We look at who we are, and effort is taken care of by itself. If we simply attempted to eliminate effort, the ego would remain solidly intact, even though it’s an illusion. Its effects would still be present.

Q.: So, as long as the ego seems to be...

N.: So, if only we put in the effort to which you alluded when you first started to speak, if only one’s effort is fully put into

realizing who we are, That which is natural, innate – sahaja, which is sometimes very loosely translated as “effortless” because it is natural—is realized.

Q.: It seems very simple.

N.: The Innate is very simple.

Q.: The instruction seems very simple. Just do it.

N.: It is as simple as the nature of the one who receives it. If you find this nature to be supremely simple, not allowing even so much as a thought to crowd in, then it is received. It is very simple.

Another Q.: When I inquire deeply, the experience gets to a point at which there is no mind and there is no separation. It is really nondual. There is not something outside left looking in. There is a memory or hint in the form of “What about that which seemed to have happened? What about that duality that seemed to have been there?” If I inquire more deeply at that point, it is very clear that that never happened. That has a finality to it. Until it is clear that that never happened, there seems to be the potential for duality to rise again. When it becomes clear that it never arose, then that has a finality to it. I know that that is the key to staying in that state. If I entertain the idea that that ever happened, it can.

N.: For that reason, the Maharshi has given commentary upon the distinction between yoga and jnana. One assumes that separation has occurred and brings about union, which is yoga, but in jnana, or

Knowledge, one examines to see if separation has even occurred to begin with. In That, which is final Knowledge, there is solidity. There is something indestructible. Do not relinquish the inquiry until the very possibility of the imagination of difference has vanished. When that possibility of imagining differences has vanished, there is still no need to relinquish the inquiry. The inquiry is then revealed as ever-shining Knowledge. There is no giving up of the inquiry.

Q.: The inquiry never really has any breaks in it.

N.: Hmm. Hmm.

Q.: It has only imagined breaks. Sometimes I think that I am not inquiring, or what I call inquiring... I am looking right now at what is this that I call inquiring. When one actually inquires, he has ended the duality the moment he starts to inquire, but it is not really a process, as if one were doing something.

N.: No, it is not an action. Knowledge is Liberation. Action does not lead to Liberation. Inquiry reveals Liberation. Inquiry is not an activity. It is knowing, not doing. With the dissolution of the false belief in an individual, that supposition entirely gone, there is no one to continue the inquiry, nor is there anyone to give it up. The entire question becomes moot. Moreover, what is it that is called “inquiry”? Since it is knowing and not doing, it is not an activity of body, speech, or mind, but something far subtler and more interior. Since that is the case, if we examine its nature, it absorbs itself in pure Consciousness, which is the Reality. The Reality, itself, appears as the means in this practice, which is why there is

such great certainty in it. It is like asking God to reveal God to God. There is great certainty in that.

Q.: You can count on that. God can count on God.

Another Q.: When I was in satsang two weeks ago, in the midst of instruction, I heard you say, “Just stay there,” which has been ringing in my mind like a constant mantra. Between inquiries, it has the magic of just being who I am. When nothing is going to be dispelled by Self-inquiry, this brings me back to who I am. There is the same stillness as when I do Self-inquiry, and I want to thank you for that. It makes being more constant, and it has fewer breaks. It has become as important as Self-inquiry, because of the results; I mean non-results. It results in being rather than doing during daily activities.

N.: Is what you are referring to as “being” an activity or an experience?

Q.: No. It is just stillness.

N.: Alright. If you deeply examine what inquiry is and what stillness is, you will find them to be identical. There is not an extra practice of “being.”

Q.: No.

N.: Being, or Existence, always is. It is neither a thing nor an activity. Inquiry is for the purpose of its revelation, when there is confusion. When there is no confusion, the very same thing that is the substance of inquiry is shining as the Knowledge of one’s Being.

Q.: When I am aware of the words, “Just stay there,” it has the effect of, in an instant, of memory of who I am and stillness. I don’t want to discard, “Who am I?” but those three words are very powerful.

N.: The effect is due to understanding what is meant by “there” and who should do the staying. The Maharshi’s analogy is of a man who is in the shade during a hot day running into the sun, suffering, and then coming back to the shade. The advice to him when he is in the shade is to just stay there. It is because he already knows what the shade is. Since he is about to run out into the sun again, the advice is to just stay there.

Q.: “Stay there” is keeping me in the shade.

N.: Ok.

Another Q.: Consciousness plus a single thought is running out into the sun.

N.: Yes.

Q.: Just the thought of “I.”

N.: From that one “I,” the entire multitude comes.

Q.: Everything else comes. When hot, one inquires into that “I,” to discover that one has never left the sage.

N.: Yes, you were just dreaming of going in and out of the sun.

Q.: This gives rise to a question. For the Self, which is homogeneous, to dream such beautiful dreams and such nightmares, it seems that one has a preference to be in illusion. If one knows that all that is perceived and conceived is but a projection of an unreal

mind—it is unreal, but if one wants to be in a nice dream?

N.: Then he would not really know that it was unreal.

Q.: From within the dream?

N.: Our nature being the Reality, which is also our Bliss, if we really know that it is unreal, we will abandon the unreal. Looked at deeply, there is really no such state as knowing it is unreal, but still wanting it anyway or being attracted to it anyway or deciding to stay in the unreal. Similar is it with the idea that one has left the illusion but has now come back. Then one really doesn't know that this is an illusion. It is like trying to now make use of the things in last night's dream.

Q.: Sometimes, I have a very nice dream, and I would like to, well knowing it... (laughter) I dream I am a young man.

N.: That is just a commentary on how unsatisfactory the waking state is. You are willing to switch it for another dream. (laughter) That does not prove the reality of the dream. It merely means that the dream called "the waking state" has become sufficiently unpleasant to make you wish to go to another.

Q.: I should abandon both of them.

N.: When we know that an illusion is an illusion, it is over. There can be no question of entering it again. When we know ignorance as ignorance, we cannot entertain it anymore. We revert to ignorance only so long and as much as we think that it tells us something and that it is really knowledge. We revert to some misidentification with the ego and such because we think that that is possibly who we

are. We go in search of who we are through those various thoughts. When we are truly convinced that this is not I, that this is not the Self, that this is only ignorance, it becomes quite impossible for us.

Q.: With that certainty of knowledge of the unreality of what is objective, it means ceasing.

N.: Dreaming, waking, and sleeping all cease. One who knows the Self sleeping, does not sleep, waking does not wake, and dreaming he does not dream.

Q.: So, the Self, being transcendent of sleep, is not of that state of mind called sleep.

N.: The Truth is like sleep, inasmuch as it is formless and without anything else, but it is not said that the Self is sleep. That which is yourself is transcendent of any state of mind. Know that to be yourself that has never appeared in the entire waking state and that never appears in the dreaming state. Where there is such misidentification, there open up heaven and hell. I don't advise visits to either.

Q.: Neither would last. One would just fall into the opposite polarity.

N.: Yes, that is so, and none of them compare to the perfection of the fullness of your real Being. The Existence that does not go anywhere and does not become anything, just silently is. That alone is immortal. (silence)

Another Q.: I was thinking about vasanas, why they cause suffering, why they need to be completely abandoned or destroyed, and it seemed plain that vasanas are who we think

that we are. It is what we identify with. Is that correct?

N.: Yes. A vasana is a tendency. The tendencies are entirely based upon or are composed on what we regard as our identity.

Q.: Why does that cause such suffering? It is the ambivalence in really knowing who we are and seeing ourselves misidentify ourselves at the same time. That causes disruption, suffering, and unnecessary worry. We know that we are doing the wrong thing, but we think that that is who we are, and so we hold on to it.

N.: That shows how powerful the attraction to who we are is. One will even grasp something wrong in the attempt to find out who he is and hold a tenacious grip upon it because whatever is the Self, whatever is real, one loves. If one regards something wrongly as that, he loves that or craves that or desires that. This is because one intuitively knows that whatever is real and oneself is bliss. Our nature is Sat-Chit-Ananda, Being-Consciousness-Bliss. So, at the very same moment that there is misidentification, suffering starts. The moment the suffering starts, simultaneously there is the desire to return to one's natural state of happiness. Why is suffering associated with vasana-s? Because they are not who you are. Who you are is alone Ananda, Bliss. What is not Bliss is not natural for you. You cannot tolerate that. For however long suffering may go on, there is, in truth, no becoming used to it. Always, your nature is happiness. You are satisfied only when you are abiding in and as the Self, without interruption so that your happiness is unbroken.

Q.: It is just a matter of letting go of any idea of who we are.

N.: If the false notions about who you are are abandoned, everything is accomplished. So, the Maharshi emphasized the destruction of vasanas for the purpose of Self-Realization.

Another Q.: I see clearly that the vasanas are a conscious part of the ignorance, and the inquiry addresses itself not directly to the revelation of the Self, but to the destruction of egoity within the questioner.

N.: That is so. So, the inquiry is primarily a negation of the delusion, from the false notion of an ego to everything based upon it. Then, the Self stands Self-revealed. No further effort is required.

Another Q.: I am considering perpetual meditation. When my mind is outward, there must be misidentification occurring. While at work, at times, I reflect on what is real. That reflection does not go on perpetually. I have this computer problem. I was brave enough to load this new operating system. I thought I would try it. So, none of the drivers work anymore, and I need to download all these things. Right in the middle of doing something, I get this blue screen that says, "You have this fatal problem in your computer."

N.: That sounds like samsara. You have this fatal problem. (laughter)

Q.: Yes. It looks pretty for a few moments, but then there is the memory. I can examine what is in the memory.

N.: Yes, sounds like samsara, which is a play of memory. (laughter)

Q.: One needs to understand drivers and how they work, and then he can de-bug them, but I do not have a clue about those.

Another Q.: I am my hard drive. (laughing)

Previous Q. continuing: So, I started working on this to see which driver is causing the problem with drivers that one typically loads. While doing this, I reflected on if I need to be there as some who needs to solve this and what is really happening. At those points, I feel meditative, but I cannot stay in that mode.

N.: Why not?

Q.: It seems that I have this belief that, when the body moves or I need to think of something, the Self goes away.

N.: Aren't you aware of the body's motions and the mind's motions?

Q.: Yes.

N.: How could you be aware of them if the Self went away?

Q.: (after a pause) Ok. So, it is always contained in the Self.

N.: Is there any place or any time outside of the Self?

Q.: Uh. Hmm.

N.: During the adventures with the computer, even before you meditated, did you cease to exist?

Q.: No, no. Even when I thought I solved

the problem and, voila, the blue screen appeared again...

N.: But, still, you existed throughout all of it.

Q.: During the whole thing.

N.: And the Existence is also Consciousness, shining with what we could call a small fraction of its light so that all of that could be perceived, and, also, shining when none of that is perceived.

Q.: Yes, it seems that the content of what is perceived is a distraction sometimes. There is a difference when the blue screen appears and when it is not appearing. (laughter)

N.: From what are you distracted?

Q.: Thinking that somehow I, as a mind and body, mostly the mind, must solve this problem. I am distracted from realizing that really I am not that thought passing through my mind. That stuff is objective.

N.: All the thinking put together is euphemistically referred to as "a mind." Are you the thinking? (silence) Have you ever become thought? (silence)

Q.: No. Have I ever become thought? Ever? Because there is a belief in it at times, it wouldn't necessarily be true. So, occurrence never really happened.

N.: In Truth, you never really become thought, do you? The entire world is only a figment within the mind. That includes blue screens.

Q.: Yes, exactly.

N.: You are never in that, are you?

Q. (after a pause): No. That would be jumping out into thought, which is not an option.

N.: What would jump out? You have said that it is not an option. You remain as you are.

Q.: It seems that my belief in my identity is what jumps. It makes it appear to jump.

N.: Belief is when you think something is so, that it is real. Whether apparently experienced or not, one believes it to be so. Where does belief have its root?

Q.: (quiet)

N.: From where does the sense, “This is so, this is real,” derive?

Q.: From the place where it is real.

N.: Does the Reality ever change? Does it jump in and out of itself? Reflect on the experience that you were describing. Were there two of you, one the abiding Reality and one who was projected out and is engaged in the experience?

Q.: Ok.

N.: Were there really two?

Q.: I am confused because it does not seem that thinking of something can occur. So, it is hard for me to place myself into that situation.

N.: So, over what are you confused? Since neither thinking nor the world ever occur, it is not possible for you to project yourself into that experience that never occurs. So, over what are you confused?

Q. (laughing): Ok. So, the clarity of knowing that...hmm, the fact that... hmm, one

can't imagine that, so it really can't occur.

N.: (Silence)

Q.: That is interesting. From my experience, in our discussion, it seemed hard to put energy into imagination that would be “real.” In other words, into something more objective. It would not apply.

N.: Return to the previous question. Are there two of you, one who can have or enter into some experience or be projected out, and another who is the abiding Reality? (Silence)

Q. (after a long period of silence): I was just absorbed in that wonderful experience. Was there something happening?

N.: Just what you experienced. (after a pause) The only thing that is ever happening is yourself. (after another pause) Even if you conceive of that Consciousness that is your Self as if in motion, it is still just yourself. Really, it is unmoving; the ever-still Self.

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

From Yoga Vasishtha

(Vasishta continued:) If you realize the Existence of Brahman in you, you will find absolutely no difference between you and anything in the universe. Otherwise, the difference between “I,” “you,” and “he” exists, and that is ignorance. Just as the waves rise from the water, the worlds that we see come out from Brahman, in which they finally dissolve themselves. From Brahman, the seen world comes forth and is experienced. From Brahman, time is born. From Brahman, light comes forth and illuminates the objects. From Brahman comes forth the mind’s creation. It is from Brahman that we understand seen forms, liquids, smells, sounds, what we touch, the actions, and the animate things. All these are nothing but Brahman. The very knowledge of them comes from Brahman. If your mind is in meditation, you can easily realize Brahman as the Witness in the midst of the seer, seeing, and the seen. Then, you will be the Knowledge personified.

Brahman has no birth, no death, no decay, no beginning, no middle, and no end. It is eternal, everlasting, all-auspicious, entirely sacred, has all glory, and is always worthy of worship. It is unblemished, the reason of all reasons, inconceivable, knowable only by direct experience, and the only thing to be known.

Rama said: I have absolutely no doubt about the fact that the Sat that remains at the end of the world, at the time of the great deluge, is devoid of name and form. How is it that it is not a void, light, darkness, tamas (inertia, darkness), the chit (consciousness),

the jiva (individual), buddhi (intellect), manas (mind), or anything else, but at the same time, everything? I am unable to understand. Please clarify this for me.

Vasishta said: Rama, your question is a very difficult one, but just as the sun dispels all darkness in a moment, so shall I dispel or clarify your doubt. Listen attentively.

The Sat that remains at the time of the great deluge is not a void. I will tell you how. Even before it is chiseled on the wooden pillar by the carpenter, the figure is there in the pillar itself. In the same way, before its creation, the world is in the Self, Brahman. Thus, it is not a void. The extensive universe is created for the enjoyment of the jiva: let it be true or false, somewhere or everywhere. That is a different thing, but Brahman was not a void. Even before the creation, the creation was Brahman, just as the figure was in the wooden pillar before it was carved on the pillar. Just as the wood and the figure are no different, the world and Brahman are not different. It was never a void.

In the still waters of a lake, there are waves yet no waves. Similarly, Brahman is not a void; the world is in it yet there is no world. Though the time and place are favorable, the figure cannot be carved in the pillar without the desire or the intention of the carpenter. In the same way, though the time and place be favorable, without the desire or intention of the creator, the world will not be created. The creation of the world is compared to the carving of the figure on the pillar. The comparison is not apt in every respect, but apt in only one respect.

Really, the world is never born from Brahman and never perishes in it. It is never different from Brahman. It is Brahman itself. It is said that it is a void, meaning, thereby, that it is not. How can a void and what is non-void come out of a void?

The sun, fire, moon, stars, and other light-shedding things cannot give light to Brahman. Thus, the undecaying Brahman has really nothing to do with these luminaries. The absence of physical light is called darkness. Though Brahman has no physical light, it is self-effulgent, and so it is never dark. Brahman is Light itself. It is always self-effulgent. It illuminates the mind from within it. Nothing can illuminate it. Therefore, Brahman is beyond light and darkness.

It is eternal, not evanescent, and endless like space. It is the source of the existence of the universe. Just as there is no difference between a wood-apple and its essential substance, there is absolutely no difference between Brahman and the world. Just as there are waves in water and a pot in clay, so the world is in Brahman, which can never be a void. The comparison, though, and the examples are not apt, because Brahman is formless. So, the world in it is also formless.

Ramana Sahasram
A Thousand Ramanas
By Dr. H. Ramamoorthy
Continued from previous issues

801. Om sakti-dharaya ramanaya namah
Om! Prostrations to Ramana, who wields the Sakti, the divine power

802. Om samanvitaya ramanaya namah
Om! Prostrations to Ramana, who is endowed with tranquility

803. Om saranyaya ramanaya namah
Om! Prostrations to Ramana, to whom one should surrender

804. Om santa-svarupaya ramanaya namah
Om! Prostrations to Ramana, who is Peace personified

805. Om santa-murtaye ramanaya namah
Om! Prostrations to Ramana, the embodiment of Peace

806. Om santa-sankalpaya ramanaya namah
Om! Prostrations to Ramana, who has peace as his sankalpa

807. Om santi-devaya ramanaya namah
Om! Prostrations to Ramana, the God of Peace

808. Om sasvataya ramanaya namah
Om! Prostrations to Ramana, the permanent

809. Om sipi-vistaya ramanaya namah

Om! Prostrations to Ramana, the baldheaded,
the one pervaded by rays

810. Om sivaya ramanaya namah
Om! Prostrations to Ramana, all peace,
beatitude, Siva

811. Om sista-paripalanaya ramanaya namah
Om! Prostrations to Ramana, who takes care
of wise people

812. Om sucaye ramanaya namah
Om! Prostrations to Ramana, the immaculate
one

813. Om suddha-manasaya ramanaya namah
Om! Prostrations to Ramana with a pure
mind.

814. Om suddharmane ramanaya namah
Om! Prostrations to Ramana, the pure Self

815. Om suddha-sattva-sthitaya ramanaya
namah
Om! Prostrations to Ramana, who is
established in pure Truth

816. Om subhaya ramanaya namah
Om! Prostrations to Ramana, the auspicious

817. Om subhaksaya ramanaya namah
Om! Prostrations to Ramana, with the
auspicious eye

818. Om subhra-vastraya ramanaya namah
Om! Prostrations to Ramana, with white
clothes

819. Om subhra-kaupina-dharine ramanaya
namah
Om! Prostrations to Ramana, wearing the
bright white loin cloth

820. Om soka-nasanaya ramanaya namah
Om! Prostrations to Ramana, who destroys
sadness

821. Om sobhanaya ramanaya namah
Om! Prostrations to Ramana, who confers
auspiciousness

822. Om sonacala-maho-lina-manasaya
ramanaya namah
Om! Prostrations to Ramana, whose mind
was absorbed in the effulgence that is the
mountain Arunachala

823. Om sobhana-durmukhi simha-mase
sona-sailam-agataya ramanaya namah
Om! Prostrations to Ramana, who came to
Arunacala in the month of Simha in the
auspicious year of Durmukhi

824. Om svetambaraya ramanaya namah
Om! Prostrations to Ramana, who has white
clothes

825. Om sruti-sampannaya ramanaya namah
Om! Prostrations to Ramana, who is
endowed with the Veda-s

826. Om sruti-sagaraya ramanaya namah
Om! Prostrations to Ramana, who is the
ocean of the Veda-s

827. Om srestaya ramanaya namah
Om! Prostrations to Ramana, the best

828. Om srita-jana-palakaya ramanaya namah

Om! Prostrations to Ramana, who gives protection to those who take refuge in him

829. Om sarvatah samplutodak-atmani udapana-kṛta veda-sastraya ramanaya namah

Om! Prostrations to Ramana, who has made a limited well of the Veda-sastra-s in the flood of Atma all around

830. Om sankalpa-hinaya ramanaya namah

Om! Prostrations to Ramana, devoid of sankalpa

831. Om sakata-haraya ramanaya namah

Om! Prostrations to Ramana, who removes difficulties

832. Om sakalaya ramanaya namah

Om! Prostrations to Ramana, who is everything

833. Om sac-cid-ananda svarupaya ramanaya namah

Om! Prostrations to Ramana, who is of the nature of Being-Consciousness-Bliss

834. Om samtrptaya ramanaya namah

Om! Prostrations to Ramana, who is well satisfied

835. Om sama-pankti-bhojana-priyaya ramanaya namah

Om! Prostrations to Ramana, who like eating in company as an equal

836. Om samyataya ramanaya namah

Om! Prostrations to Ramana, who is ready

837. Om samsayaghne ramanaya namah

Om! Prostrations to Ramana, who destroys doubt

838. Om samraje ramanaya namah

Om! Prostrations to Ramana, the king of all

839. Om samsar-arnava-tarakaya ramanaya namah

Om! Prostrations to Ramana, who helps across the ocean of samsara

840. Om samsara-rahitaya ramanaya namah

Om! Prostrations to Ramana, who is without samsara

