

# *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 to 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*

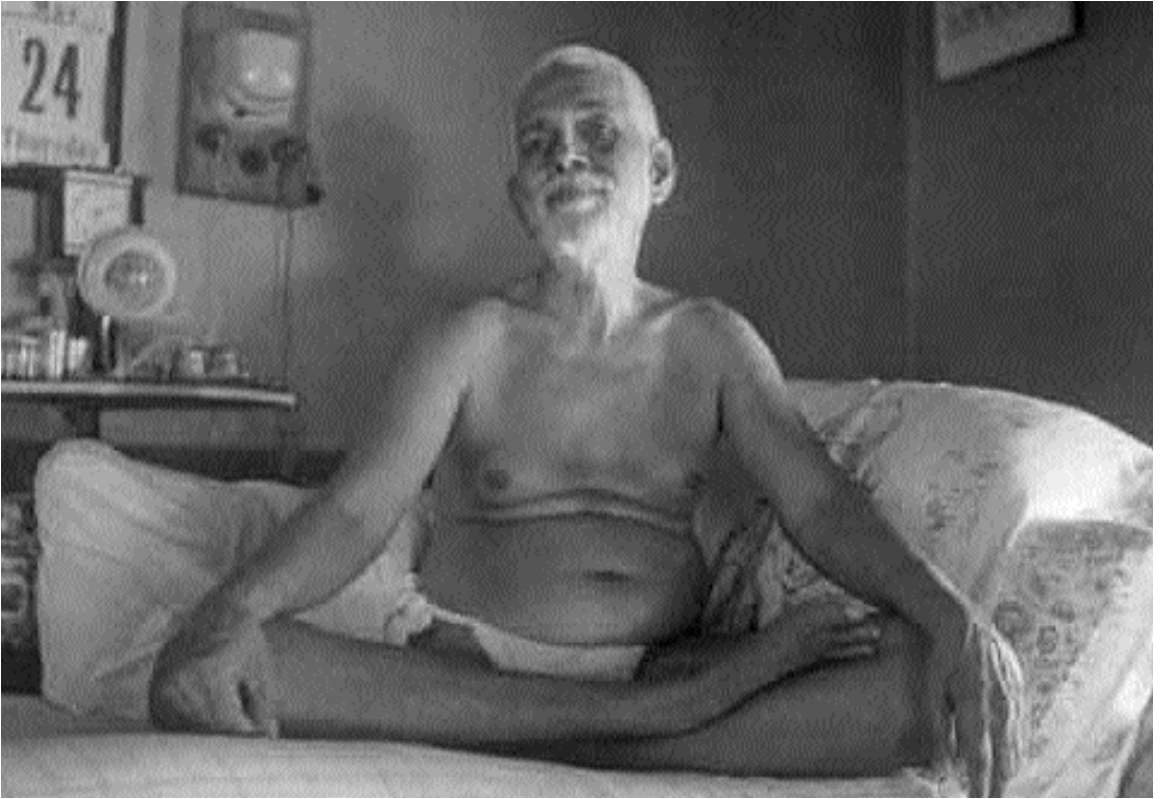
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Om Tat Sat

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*Sri Ramana Maharshi*

### Invocation

O' attributeless, sorrowless, passionless, non-dependent, the embodiment of Liberation, which is nonobjective and devoid of form, the unattached, the partless, the immovable, Silent One, the nondual One, the eternal, the free, Self-abiding, the space of Perfect Fullness, the One who is eternally blissful, the Lord of Knowledge, the embodiment of Bliss (the bestower of happiness), Siva, the beneficent one, Sankara, O' Lord of all, when shall I contemplate on You thus always? O' three-eyed Guru who is seated beneath the banyan tree! You make obvious to your devout devotees who have attained the wonderful, incomprehensible freedom, Your essential nature apart from all imagination as perfect Bliss, inseparable, true, and the experience of one's own nature., O merciful Lord who performs the dance of Bliss in the hall of pure Consciousness, which is beyond the range of thought.

— - Tayumannavar

## The Wisdom of Sri Ramana Maharshi

(From *Talks with Sri Ramana Maharshi*)

M.: All questions relating to Mukti are inadmissible, because Mukti means release from bondage, which implies the present existence of bondage. There is no bondage and there is no mukti either.

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D.: Self-Realization sounds so easy, but yet is so difficult in practice.

M.: What can be easier? The Self is more intimate than anything else. If that cannot be realized, is it easy to realize what is apart and farther away?

D.: Self-Realization is so illusory. How can it be made permanent?

M.: The Self can never be illusory. It is the only Reality. That which appears will also disappear and is, therefore, impermanent. The Self never appears and disappears and is therefore, permanent.

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M.: If the individual is sought, he is nowhere to be found. Such is the Guru. Such is Dakshinamurti. What did he do? He was silent. The disciples appeared before him. He maintained silence, and the doubts of the disciples were dispelled, which means that they lost their individual identities. That is jnana and not all the verbiage usually associated with it.

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D.: Why is the world so wrapped up in ignorance?

M.: Take care of yourself. Let the world take care of itself. See your Self. If you are the body, there is the gross world also. If you are spirit, all is spirit alone.

D.: It will hold good for the individual, but what of the rest?

M.: Do it first, and then see if the question arises afterward.

D.: Is there avidya?

M.: For whom is it?

D.: For the ego-self.

M.: Yes, for the ego. Remove the ego; avidya is gone. Look for it; the ego vanishes. The real Self alone remains. The ego professing avidya is not to be seen. There is no avidya in Reality. All sastras are meant to disprove the existence of avidya.

D.: How did the ego arise?

M.: Ego is not. Otherwise, do you admit of two selves? How can there be avidya in the absence of the ego? If you begin to inquire, the avidya, which is already nonexistent, will be found not to be, or you will say that it has fled away.

Ignorance pertains to the ego. Why do you think of the ego and also suffer? What is ignorance again? It is that which is nonexistent. However the worldly life requires the hypothesis of avidya. Avidya is only our ignorance and nothing more. It is ignorance or forgetfulness of the Self. Can there be darkness before the sun? Similarly, can there be ignorance before the Self-evident and Self-

luminous Self? If you know the Self, there will be no darkness, no ignorance, and no misery.

It is the mind that feels the trouble, misery, etc. Darkness never comes and goes. See the sun, and there is no darkness. Similarly, see the Self, and avidya will be found not to exist.

D.: Sri Ramakrishna and others practiced concentration.

M.: Concentration and all other practices are meant for recognizing the absence, i.e. non-existence of ignorance. No one can deny his own being. Being is Knowledge, i.e., awareness. That Awareness implies absence of ignorance. Therefore, everyone naturally admits nonexistence of ignorance. And yet why should he suffer? Because he thinks that he is this or that. That is wrong. "I am" alone is; and not "I am so and so," or "I am such and such." When Existence is absolute, it is right. When it is particularized, it is wrong. That is the whole truth.

See how each admits that he is. Does he look into a mirror to know his Being? His Awareness makes him admit his Existence, or Being. But he confuses it with the body, etc. Why should he do so? Is he aware of his body in his sleep? No, yet he, himself, does not cease to be in sleep. He exists there, though, without the body. How does he know that he exists in sleep? Does he require a mirror to reveal his own Being now? Only be aware, and your Being is clear in your Awareness.

D.: How is one to know the Self?

M.: "Knowing the Self" means "Being the

Self." Can you say that you do not know the Self? Though you cannot see your own eyes and though not provided with a mirror to look in, do you deny the existence of your eyes? Similarly, you are aware of the Self even though the Self is not objectified. Or do you deny your Self because it is not objectified? When you say, "I cannot know the Self," it means absence in terms of relative knowledge, because you have been so accustomed to relative knowledge that you identify yourself with it. Such wrong identity has forged the difficulty of not knowing the obvious Self because it cannot be objectified; and you ask, "How is one to know the Self?" Your difficulty is centered in "how?" Who is to know the Self? Can the body know it?

Let the body answer. Who says that the body is perceived now?



# Satsang

## The State of Identity

January 1, 2006

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

Om Om Om

(Silence)

N.: You are the One that does not enter into any state, who has no mode or condition, who is never active, who is ever formless Being and unmodified, immutable Consciousness. If there is a state and if there is activity, you are all of that, but, in your own essential nature, you have no state, no activity, no thought, no doing, and no form. Whatever be the state of mind, you, yourself, appear as all of that.

You, yourself, appear as the experiencer of that state, you appear as the state itself, and then, again, as if one in that state. This is true of waking, dreaming, and of deep sleep. When waking, dreaming, in deep asleep, still, you ever remain transcendent of all that. You are not that which appears in such states, and you are not actually the experiencer of such states, but you ever remain as pure Being, as pure Consciousness, which does not wake, dream, or sleep.

If your own nature is veiled to yourself, you sleep. If your own nature is veiled plus you imagine, you dream and you wake. The waking one appears as the waking state. The dreaming one appears as the dream state. The sleeping one appears as the sleep state. Once

we feel that we are in such states, and in any of the modes of those states, such as the various mental modes of which one is aware in the waking state, we naturally strive for Liberation and consider Liberation as a state beyond those modes; and, then, further, a state beyond these three states of waking, dreaming, and sleep. Actually, though, Liberation is the very nature of your Being. It is that Being which is never really in any other state, which has no state of its own, but just is existent, without change, condition, and certainly without any limitation.

When we inquire according to the Maharshi's instruction, "Who am I?", we cease to regard ourselves as having any of the attributes of those modes of mind. We cease to regard ourselves as being one who is with those states, such as waking and dream. We cease to regard ourselves as being even an experiencer of those states, such as a waking experiencer, a dreaming experiencer, and a sleeping experiencer, for what you are in your real nature is not an experiencer of anything. You are not the individual, or ego, whether appearing as heavily defined with a body, attributes, personality and such, or more vaguely defined as one who passes through the states experiencing various modes of mind. All of that pertains to the individual, but Being is absolute. The Self is not an individual.

This Self, which is not an individual, is certainly not embodied, and is who, in Truth, what, in Truth, you are. It is delusion to imagine otherwise. To inquire, "Who am I?" is to resolve, or dissolve, that delusion. As long as you consider yourself to be an individual,

there will be some kind of state and, within that state, innumerable experiences corresponding to the quality of that state. When, though, you inquire and know yourself and abandon the false sense of individuality, you find that you are never in any state.

Inquiring “For whom is this experience?” “For whom is this state of mind?” we find that we are not the individual, not the experienter, for whom that state supposedly pertains.

So, then, though one may commence a practice feeling that one is in this state of samsara and aim for the state of Liberation, or with the idea that one is in these three states of waking, dreaming, and sleeping and aiming for the Fourth, Turiya, really the nature of the Turiya, or Fourth, is you, yourself. If you abandon the false supposition that you are an experienter, an individualized being, who has any of these things, you find that Liberation is your own nature. That is, you are eternally free and have never been bound. You are always un-embodied, and you have never been born. You are always free from thought, and you have never been conceived.

Cease to misidentify and, in Self-Knowledge, just see which state is yours.

(Silence)

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

Q.: I have been reading Sri Ramana’s “*Talks*” and the *Gita*. They speak of the field and the knower of the field. From what you have said, I see that the experienter is still the

field. Ramana equates the knower of the field with the Witness, and, deeper, the knower of the field is the Self.

N.: In relation to the field of experience, the Self is known as the knower of the field. Understanding its immovable, ever-shining nature, it is referred to as the Witness. When all false notions of objectivity are cast aside, the Self is just as it is. If the Self is not known as it is, it appears as “I.” As soon as there is “I,” there will be something for it, “this.” Then, the attributes of “this” will be superimposed on the “I,” the knower of the field being defined by the field, by the known. Such is illusion. Then, with “I” and “this,” more multiplicity will sprout up. Though you are the knower of the field, you will appear as if you are an entity within the field. It is just as in a dream. You are the knower of the dream, yet you appear as if someone in the dream. What has happened? First, your own nature has been veiled, so there is sleep. With sleep came the potential to imagine. You imagined “I,” “this,” the dreamer and his dream. Then, the dreamer appears as if in the dream, endowed with the false attributes of the dream. All of it is you, but, really, you are none of that.

Another Q.: My job requires intense intention and focus for results. Recently, I have been having the grace of not worrying about results. It is wonderful. There is also a relaxing of attention, but the job still requires the intention. How am I to have the intention without the identification as being a doer?

N.: How do you connect the two? If you



have the thought that the work needs to be performed, and performed with a certain intensity, how, in your mind, does that connect with the assuming of the misidentification of being the performer of the action?

Q.: It seems that, when there is intense focus on results, it is easy to become identified with the body that is doing it and with the mind that is thinking of wanting the objective result. It is the habit of getting caught up in the identification without being able to witness it. I am identifying with “I am doing it and I am accomplishing it.”

N.: Are you?

Q.: The body-mind seems to be accomplishing it.

N.: Are you the body and the mind?

Q.: No.

N.: So, where does the doership come in? Where does the “I am the body” notion come in?

Q.: In the intensity of the act of performing that which accomplishes the result.

N.: The assumption is that work performed intensely leads to more misidentification than work performed in a more relaxed, or even lackadaisical, manner.

Q.: Or no action.

N.: Yes, or no action. Do outer circumstances, including the activities of the body, create one’s bondage?

Q.: One’s misidentification.

N.: Do they? Do activities produce such ignorance? Misidentification is just ignorance.

Q.: Right.

N.: It is not a physical thing. Do physical things, such as activity or the rate of activity, or the mental attention that we must give to an activity, create the ignorance of misidentifying? If we think that they do, we will be in search, perhaps endlessly so, of the right arrangement of objects, activities, people, and similar things, so that we can be free. If, though, ignorance is self-produced and is not produced by outer circumstances, and if we further recognize that the entire idea that outer circumstances exist is also part of that ignorance, we are quite free to be free. Do you understand the discrimination being shown?

Q.: Yes. It seems that, once I have the realization of detachment and freedom from the bondage of needing to have results, once I realize that good feeling of freedom, I immediately begin to see that the activity is not who I am. Then, I am free to be involved in intense activity without identification. It seems to be shifting slowly, and I was just wanting more help and further clarification.

N. Go on discerning. Be very clear that illusion is born of delusion. That is, one’s own ignorance is self-conjured, and outer circumstance, including bodily activities, do not produce it. If you are quite clear about that, you have the opportunity to know yourself all the time. You are the same one, whether your body is working intensely or slowly, or is on vacation. You are the same self, whether your mind must attend to some detail of work at hand or is able to roam about where it wishes. You are still the same Self. That Self ought to know itself and abide as itself, without there being any confusion of

yourself with the instruments of the body and the mind, which are relatively inert.

Q.: When conditions are right, I have a tendency to not inquire as much but, instead, have a reliance on the outer, as if that is my provider and my sustenance. When difficulties come, I have a tendency to inquire more, to turn within more, and to identify more with the Self. I am trying to alert myself when circumstances are good and things are going right to maintain the same intensity of inquiry, because a laziness occurs.

N.: Yes. It is like saying that one prays to God only when everything is in a state of calamity, or, when all else fails, pray to God.

Q.: Right. It is as someone said, “You mean it has come to that so that we have to pray?” (Laughter) That laziness comes, and the ignorance of outer dependency, too, so that I fall into that trap.

N.: When we depend on outer circumstances to provide us with our peace and happiness, we are just creating our own bondage, aren’t we?

Q.: There is a re-commitment on my part to not allow myself to fall into that trap of that identification when things are working as I think that they should or as the world says that they should work.

N.: Look closely. Does the thought, “Things are working out well, so now it is time to misidentify” actually come to you? (Laughter)

Q.: It is subtler than that.

N.: That does not really happen, does it?

The misidentification really has nothing to do with whether things are going well or not. It is really unrelated to the mental cognition of things going well or not. It is possible to recognize that things are going well in your activities without misidentification and without considering those things to be the source of your happiness and becoming attached, just as it is easy for you to recognize that things are not going well and need attending to and still remain unidentified and unattached. If you are unidentified and unattached, you remain in the Bliss of your own nature whether things are going well or not, whether working quickly or slowly, whether intensely or taking it easy. If you are misidentified and attached, you suffer regardless of the circumstances. If you are disidentified and detached, you do not suffer, regardless of the circumstances.

Therefore, if you understand this, you do not need to watch out when things become smooth, afraid that you are going to fall into ignorance, and, similarly, when things are going poorly, you do not need to watch out that you are going to fall into ignorance. Once you know where happiness is, and you know the direction to inquire “Who am I?”, there is nothing tricky. There is no balancing act.

Q.: (laughing) Ok.

Another Q.: In the last chapter of the Gita, Krishna is speaking about action. Sankara very clearly points out the triad of the action, the agent of action, and the results of action. For me, that is very useful in my own misidentification with action. With the results of action, ego misidentification very much shows

up for me. It is very useful for me to see that the results of action are not for me. A good day or a bad day has to do just with the results of action and confusion regarding for whom those are.

N.: If you are the doer of action, you reap the results. If you are not the actor, the results are not for you. In the commentary, Sankara has very clearly pointed out how Knowledge is for you, for your own nature, and that Knowledge is the very substance of Liberation and of Reality. Action appertains to an illusory actor and the illusory objects or the fruits of his action. If we throw ourselves into the delusion of considering ourselves to be enmeshed in that, as the Maharshi points out in *Upadesa Saram*, the engagement in action only throws one into an ocean of action, with no end in sight. But you are not the body, and you are not the actor. Your true concern should just be about what you are. Always you are. If you just rest in what that “are” is, everything is fine.

As often as one misidentifies, looks past that essential Being, and imagines oneself to be something else, just so often he should inquire.

Another Q.: As I inquire deeply, there is an obvious revelation of a mistake that I make. I think that I am something other than what I am. Just knowing that clears up the entire mess. The mess gets smaller and smaller and recedes. The “reality” that was there disappears. My question is: did that ever really happen? Knowing that kills the ego. It requires me to continually know that. I have

the idea that if I can just get it once, finally, and deeply enough, but then I ask myself who it is that is making up that rule or plan. Then that question disappears.

N.: In as much as you know ignorance to be ignorance, it ceases to exist. It diminishes to the nil point. Both the approach that says you need to know this continuously and the approach that says that you need to know this once and for all are correct. They are both right. If you inquire into who it is that presently regards himself as not knowing this continuously, as if he were one thing and the Self to be continuously known were something else, or into the one who does not know this deeply enough, as if he stood outside his own nature and did not comprehend it, the illusion swallows itself.

To say that an illusion ever occurred is as illusory as the illusion itself.

Q.: Yes, one cannot make up an illusion and then say that it was real at some point.

N.: If you did, you would not regard it as an illusion.

Q.: If it appears to start, I can always find the spot from which it started, but when I find that spot I see that it did not start.

N.: For every illusion of whatever kind, you can trace its starting point to “I,” as Sri Bhagavan has pointed out. If we inquire as to what the “I” is, there is no individual. There is no point, not so much as even a dot. Even the abstract conception is not there.

Q.: As you were making it smaller and smaller, I was trying to trace it back, and then, there is no “there” there.

Another Q.: When there is veiling of my inner experience, the inquiry does not happen or is not as penetrating. How can I resolve that?

N.: In what state do you wish to be?

Q.: The state of happiness and freedom all the time.

N.: Is there anything obstructing that freedom or happiness?

Q.: The “tenth man” is always there, but sometimes he does not recognize it.

N.: What prevents the recognition? What obstructs it? What composes the veil?

Q.: If I don’t persist in finding out who is experiencing this or doing this. If I react rather than inquiring for whom this is.

N.: So, lack of inquiry means a veil, and from the veil there is the projection of all kinds of divisions and problems. If you inquire, divisions are swallowed up, or burnt up, and the veil, also, is incinerated. Is that your experience?

Q.: Yes.

N.: So, what do you need to know?

Q.: I don’t need to know anything. What I need to know is who I am.

N.: You need to know who you are, and you need to inquire consistently and deeply.

Q.: Yes.

N.: If you know that much, apply yourself. Be diligent and persevering.

(Silence)

Another Q.: I read a quotation from the Maharshi recently that said with untroubled mind to realize the Self. I could see that this could really open for one. The part that went deep for me was the “untroubled mind.” It seemed to bypass the idea of personality in the moment of meditation. It was any misidentification that one might have with the small self. The rest of the quote extended from there. That was the key. There was also something of a faith and trust. It was a great quote to meditate upon.

Nome: The quotation is from the Five Stanzas to Arunachala, *Arunachala Pancaratnam*. It says something like this: “He who turns inward with untroubled mind to search where the consciousness of “I” arises realizes the Self and rests in Thee, Oh Arunachala, like a river when it joins the ocean.”

Untroubled mind is important. What is an untroubled mind? That is, more or less, a question that you have raised. A mind that is not caught up in egotism becomes untroubled. Egotism is not only when one is haughty, stuck up and arrogant. Egotism can manifest with the opposite attributes such as thinking poorly about oneself and being depressed about oneself. Still, such is all about one’s so-called “self.” A troubled mind is one that whirls around this egotism. An untroubled mind is one that is turned inward. An untroubled mind is one that is based upon something much more solid than egotism. It is based upon something absolute. This does not necessarily mean that one has yet realized the Absolute, for otherwise, the rest of the verse

would not follow, and it does not account for all of the verses put together.

“Turning inward with untroubled mind.” Does it not signify, in turning inward, that one knows where one’s peace and happiness really lie? Why does someone turn inward? It is only if he or she knows that in this way lies peace and in this way lies happiness.

Inward also has a deeper connotation. What is truly inward is nonobjective. What is nonobjective is not a product of our body, senses, and thinking. Your thinking about things may be subtle but not inward. Inward is when you go beyond your thinking about things. It is certainly beyond your senses and activities.

When you know where happiness is to be found, that it is to be found within, and you intend to take an inward direction, you become detached from outer things, and, therefore, you are untroubled by them. Because the life is based upon something that is Absolute, rather than whirling around in the narrow confines within the small bubble of egotism, it is untroubled and not tossed around by wild cravings, fears, and such.

So, turning inward and having an untroubled, not-worldly mind, a non-egotistical mind, means to try to find That which is the within-ness itself. What lies at the core is “I.” So, he says “to search where the consciousness of “I” arises.” That is the sense, or notion, of “I.” From where does it rise? When we find that out, the Self will be realized. The “I” will rise no more, and even the mind will cease to exist. Its troubles are long-gone by then.

(Silence)

You may find it useful to read the entire set of the five verses to Arunachala. Though only five, they are very profound.

Another Q.: I am having a good time meditating on the Source and finding the place of happiness. Anytime there is the outward-going mind, it leads to mischief, which leads to suffering fairly quickly. So, when my mind goes outward to the “good stuff,” (laughter) it really isn’t that good. It’s very dry out there.

N.: With the idea of “good stuff,” what makes it good?

Q.: Somehow, the ultimate gathering of happiness externally. I am not really quite sure how it is going to get there.

N.: But the belief that it is good comes from you, doesn’t it?

Q.: Yes.

N.: Likewise, the happiness. So, is there anything that is “good”?

Q.: No. It comes from me. That takes me back to the Source.

N.: Where all the good stuff lies? (laughter)

Q.: (laughing) If my mind is rattling with some outward-going tendency, it is good to take it back to that source. That source is where all the thoughts and desires spring from.

N.: The stuff and the desire for the stuff spring from your own mind, don’t they? According to your state of mind, there are the objects and the desires or other kinds of

relations with those objects. Where is your desire when you are in deep sleep?

Q.: The desire is gone and it is not outward.

N.: But you are not unhappy.

Q.: Right. There is no drive to go outward.

N.: Why is there no drive to go outward?

Q.: (after a pause) There is no belief in an external reality or happiness.

N.: There is no belief in an external reality, so there is no outward. There is the happiness of your own nature already present, so there is no desire. You are not taking up the position of being the waking state experiencer or of being some kind of embodied being. Since that definition is not there, the objective definition, that is, the world, is not there. Since neither the subject nor the object is there, the relation between them, be it desire or otherwise, is not there. But, you are there, and your happiness is there, without anything else. Knowing this, in what kind of rattling can you engage?

Q.: (laughing). There is no rattling in the Self. There is nothing to rattle against.

N.: So, no snake, no rattle. (laughter)

Q.: (laughing) The things that make the rattling sound are the thoughts.

N.: If the snake, himself, has not been born, his rattles are not there, either. (laughter) Remain firm in the Knowledge of what you are, which is not awake, not dreaming, and not sleeping, not missing anything, just formless, space-like Consciousness. That is perfect and full always.

Q.: If I take myself to be an ego-entity, I will have some state or be in a state. From a state, I will have everything else springing out.

N.: Once you have a state, you will appear as if within it as some sort of body or form, and you will also appear in it as the objects of the world of that state. Then, there will be endless modes of interaction. Yet, none of that is true about you.

Q.: So, I should question the one who is to have that state. In Friday's event, the Maharshi was taking down the body and thoughts.

N.: And the "I."

Q.: Yes. I should continue to look for the source of that "I."

N.: If we look to the source of "I," we find that which is truly "I." Then, it is no longer a source, because nothing has come out of it.

(Silence)

As long as the real Self seem to have lent its identity to something else, you should search out the source, the source of the "I," within you. The way is subjective and not objective.

Q.: Yes.

N.: In Reality, your Being is not a source. A source is where there are two.

Q.: This is important. It is more obvious, for the rattling is two. If the rattling vaporizes, the mind clears up.

N.: With the destruction of ignorance, the attributes of delusion also vanish. The attrib-

## From Yoga Vasishtha

utes of delusion are any kind of suffering, any feeling of limitation, and any kind of bondage. If you eliminate the ignorance, the attributes of that ignorance are gone. All that is necessary is for you to remain very steady in this certain Knowledge of who you are, and, since there are not two of you, steadiness should not be difficult.

Q.: That is interesting. It should not be difficult.

N.: How can there be a difficulty when there are not two of you?

Q.: It definitely seems easier here.

N.: Then, remain here always.

Q.: Ok. So it is just the outward projection that ever makes it seem difficult.

N.: With no conception of difficulty, abandon the outward projection and the veiling of your own nature. Remain in the certain Know-ledge of who you are. Who would project what where? (Silence)

(Then portions of the *Annapurna Upanishad* were recited in Sanskrit and English)

Om Shanti Shanti Shanti Om

(Vasishtha continued:) Brahman is like the sky, yet is purer than the sky. As such, the so-called world that is in it is also such. Just as we experience nothing other than heat in the rays of the sun, so in Brahman, we see only Brahman. Conscious-ness and non-consciousness are both in Brahman, itself. It appears a both the seen and the seeing, but, really, it has neither. Thus, it has no world, too. It is Brahman that is all the outside forms and the inner knowledge, also. Whatever may be the form and size of the world, it finds itself finally in the deep sleep state always.

The yogi who is in that state, through acting in the worldly sense, finds himself in Brahman, peaceful and ever shining, as well as being the non-shining. In the cool, tranquil water, various waves lie hidden. In a similar way, in the formless Brahman is found the formless world. All that which appears to emerge from the formless Brahman are, indeed, formless and only serve to prove that. So it is for the entire world. Fullness is the nature of that which emerges from Fullness, which is Brahman.

So, the world, though appearing to emerge from Brahman, does not, indeed, emerge from it. It is itself. The jnanis, the knowers of Truth, do not find any difference between the seen and the seeing. For them, the world and Brahman are one and the same. If there is no one to feel the heat of the rays of the sun, the heat cannot be felt. If there is no one to understand this, the Truth cannot be understood. The apparently real objects that are perceived and the mind that creates them are, indeed,

false.

Then, where is the scope for the idea of a jiva? Brahman is smaller than the smallest atom, larger than the largest thing, vaster than the vastest space, purer than the purest sky, more peaceful than the center of space, and is formless. It has no boundaries and no directions. It is all-pervading. It has no beginning, middle, or end. It is self-effulgent, and there is no place where it is absent. If it were absent, there would be no vasanas, no intellect, no memory (or mind), no senses (or sense organs), and not even life. In this way, we are able to see the perfect Fullness, the Formless, the Undecaying, the ever Pure, and the Highest State.

Rama requested Vasishtha to again clarify and confirm, in brief, the Knowledge of the nature of the eternal blessedness of Consciousness.

Vasishtha replied to Rama: I shall now describe Parabrahman (The Supreme Brahman), which is the cause of all causes and which remains at the time of the great deluge.

When the activities of the mind are completely controlled and the mind itself is dissolved, that which remains as the Witness, the ineffable Consciousness (Caitanya) is that Parabrahman (the Supreme Brahman). Its nature is the nature of the dissolution of the three, consisting of the seen world, the seeing, and the seer. That indestructible nature, which remains after the destruction of the destructible in the individual consciousness (jiva-caitanya) and which is Consciousness alone, is the pure, the peaceful, and the entirely-perfect. This nature is the nature of the Supreme

Brahman, which is the Supreme Self (Paramatama). That is the nature of the Supreme Self in which there is the state in which the mind does not at all experience the changes of contact, pain, and such of the body by the inclement weather and such. Consciousness, the true nature that remains at the time of the pralaya (great dissolution), is that nature which remains at the time of deep sleep when the mind is free from dreams, when it is endless, and when it is free from stone-like inertia (jadatva, inert, material, stupidity). The nature of the Supreme Brahman is the nature of the space of the heart, and of the stone and of the mind.





# Ramana Sahasram

## A Thousand Ramanas

By Dr. H. Ramamoorthy

(continued from previous issues)

841. Om samsara-cakra-bhanjana-cakravartine ramanaya namah

Om! Prostrations to Ramana, the emperor who shatters the wheel of samsara

842. Om samtustaya ramanaya namah

Om! Prostrations to Ramana, who is happy

843. Om stayaya ramanaya namah

Om! Prostrations to Ramana, who is truthful

844. Om sate ramanaya namah

Om! Prostrations to Ramana, who is the Truth

845. Om satya-sanghaya ramanaya namah

Om! Prostrations to Ramana, who is attached to Truth

846. Om Om satya-vrataya ramanaya namah

Om! Prostrations to Ramana, who has the vow of Truth

847. Om stya-vacase ramanaya namah

Om! Prostrations to Ramana, of truthful words

848. Om satya-samkalpaya ramanaya namah

Om! Prostrations to Ramana, of truthful resolve

849. Om satya-jnana-parayanaya ramanaya namah

Om! Prostrations to Ramana, who is devoted to Truth and Knowledge, True Knowledge

850. Om sad-acara-vicara-pravartakaya ramanaya namah

Om! Prostrations to Ramana, who spreads inquiry into true tradition

851. Om sad-gati-pradayakaya ramanaya namah

Om! Prostrations to Ramana, who shows the goal of Truth

852. Om satya-tattva-bodhakaya ramanaya namah

Om! Prostrations to Ramana, who teaches the principle of Truth

853. Om satya-svarupaya ramanaya namah

Om! Prostrations to Ramana, who is of the nature of Truth

854. Om satya-dhamaya ramanaya namah

Om! Prostrations to Ramana, who is in the abode of Truth

855. Om satya-sangha-pujitaya ramanaya namaha

Om! Prostrations to Ramana, who is worshipped in the company of the Truthful

856. Om satya-sangha-priyaya ramanaya namah

Om! Prostrations to Ramana, who likes the company of the Truthful

857. Om sadya-prasadine ramanaya namah  
Om! Prostrations to Ramana, who confers  
grace instantly, is pleased instantly

858. Om sada-tustaya ramanaya namah  
Om! Prostrations to Ramana, who is ever  
happy

859. Om sadanandaya ramanaya namah  
Om! Prostrations to Ramana, who is ever in  
bliss

860. Om sad-asate ramanaya namah  
Om! Prostrations to Ramana, who is both the  
Real and the unreal

861. Om sadatma-viramaya ramanaya namah  
Om! Prostrations to Ramana, who is ever  
reposing in the Self

862. Om sadas-pataye ramanaya namah  
Om! Prostrations to Ramana, the leader of  
the assembly

863. Om sandeha-nivarine ramanya namah  
Om! Prostrations to Ramana, who clears up  
doubts, wards off doubts

864. Om sanakadi-samanaya ramanaya  
namah  
Om! Prostrations to Ramana, who equals the  
sages Sanaka and others (mind-born sons of  
Brahma)

865. Om sanatanaya ramanaya namah  
Om! Prostrations to Ramana, who is  
immemorial

866. Om sanatana-dharma-caryaya ramanaya  
namah

Om! Prostrations to Ramana, who follows  
the immemorial tradition

867. Om sanyasine ramanaya namah  
Om! Prostrations to Ramana, the sanyasin,  
the renunciate

868. Om sabha-nathaya ramanaya namah  
Om! Prostrations to Ramana, who presides  
over the assembly

869. Om sama-drse ramanaya namah  
Om! Prostrations to Ramana, who looks upon  
things equally

870. Om sama-bhavaya ramanaya namah  
Om! Prostrations to Ramana of equal  
conviction

871. Om samaya ramanay namah  
Om! Prostrations to Ramana, who is  
equipoised

872. Om sama-drstaye ramanaya namah  
Om! Prostrations to Ramana of equal vision

873. Om samarthaya ramanaya namah  
Om! Prostrations to Ramana, who is smart

874. Om samadhana-tatparaya ramanaya  
namah  
Om! Prostrations to Ramana, who is intent  
on peace

875. Om saman-adhika-varjitaya ramanaya  
namah  
Om! Prostrations to Ramana, without an  
equal or superior

876. Om samadhi-gataya ramanaya namah  
Om! Prostrations to Ramana, who has gone  
into samadhi

877. Om samadhi-nipunaya ramanaya namah  
Om! Prostrations to Ramana, who is an  
expert in samadhi

878. Om samadhi-sarvajnaya ramanaya  
namah  
Om! Prostrations to Ramana, who knows all  
about samadhi

879. Om samadhi-bahu-vidha-vyakhyataya  
ramanaya namah  
Om! Prostrations to Ramana, who gives  
exposition on various types of samadhi

880. Om sad-bhakta-vrnda-parivrtaya  
ramanaya namah  
Om! Prostrations to Ramana, who is  
surrounded by true devotees, devotee of  
Truth

## Announcements

### Advaita Prakarana Manjari

*The Bouquet of Nondual Texts*, which is a compendium of several nondualistic works by Adi Sankara, translated into English, is now in the printing stage. We expect that the publication will be ready for release in the summer. New books and recordings (CD and DVD) continue to find their way into our temple bookstore, so be sure to visit and find what will be beneficial for your spiritual practice.