

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

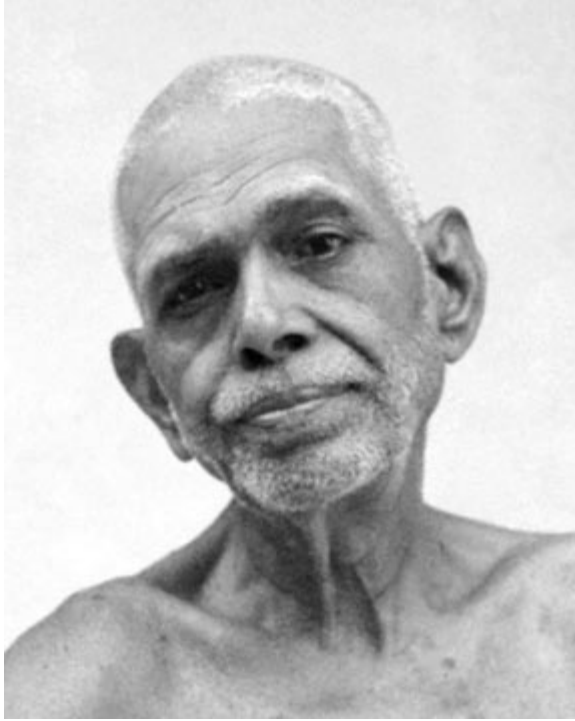
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Om Tat Sat

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Sri Ramana Maharshi

Invocation

It is the great ocean of Bliss, which comes all through life.
It is the Truth, the indwelling power, which uplifts me.
It is the Essence of Advaita.
It is a great all-encompassing, shining Light.
It is Light-filled ethereal Vastness.
It is Bliss spread around in the seven worlds.
And it is the same today, tomorrow, and all days, the unchanging.

— -Tayumanavar

The Wisdom of Sri Ramana Maharshi

(From *Talks with Sri Ramana Maharshi*)

D.: The mind is said to be pure when all of its vasanas are wiped out. It is also the finality. When there is something to be gained, is it not duality?

M.: Let the mind be first made pure. If the same question arises thereafter, the answer may then be sought.

M.: To infer one's existence, no other evidence is necessary. The indriyas (senses) and the mind arising from the ego cannot serve as evidence relating to the Self. The Self is their basis. They do not exist independently of the Self. One's own existence is self-evident. Bliss is the Self. All become dear only owing to the love of the Self.

D.: Love postulated duality. How can the Self be the object of love?

M.: Love is not different from the Self. Love of an object is of an inferior order and cannot endure, whereas the Self is Love, in other words, God is Love.

M.: Mouna (Silence) is the best and most potent diksha (initiation). That was practiced by Dakshinamurti.

D.: The illustration of the mirror relates only to the sense of sight. The world is perceived by the other senses also. Can the

unreality be established in relation to the other senses, as well?

M.: A figure on the screen in the cinema show appears to watch the whole world. What is the reality behind the subject and the object in the same show? An illusory being watches an illusory world.

D.: But I am the witness of the show.

M.: Certainly you are. You and the world are as real as the cinema figure and the cinema world.

D.: How shall I be all-pervading?

M.: Give up the thought, "I am not all pervading now."

D.: How to permeate the separate objects?

M.: Do they exist independently of "I"? Do they say to you, "We are"? You see them. You are, and then the objects are also seen. "Without me, these do not exist."—this knowledge is permeation. Owing to the idea "I am the body; there is something in me," the separate objects are seen as if lying outside. Know that they are all within yourself. Is a piece of cloth independent of yarn? Can the objects remain without Me?

D.: Which is the best of all the religions?

M.: All religions and methods are one and the same.

D.: Different methods are taught for liberation.

M.: Why should you be liberated? Why not remain as you are now?

D.: I want to get rid of pain. To be rid of it is said to be liberation.

M.: That is what all religions teach.

D.: But what is the method?

M.: To retrace your way back.

D.: Whence have I come?

M.: That is just what you should know. Did these questions arise in your sleep? Did you not exist then? Are you not the same being now?

D.: Yes, I was in sleep; so also the mind; but the senses had merged, so I could not speak.

M.: Are you the jiva? Are you the mind? Did the mind announce itself to you in sleep?

D.: No, but elders say that the jiva is different from Isvara.

M.: Leave Isvara alone. Speak for yourself.

D.: What about myself? Who am I?

M.: That is just it. Know it, and then all will be known. If not, ask then.

D.: On waking, I see the world, and I am not changed from sleep.

M.: But this is not known in sleep. Now or then, the same you remain. Who has changed now? Is your nature to be changing or remain unchanging?

D.: What is the proof?

M.: Does one's own Being require a

proof? Only remain aware of your own Self; all else will be known.

D.: What is the object of Self-Realization?

M.: Self-Realization is the final goal, and it is the end in itself.

D.: What is the use of Self-Realization?

M.: Why should you seek Self-Realization? Why do you not rest content with your present state? It is evident that you are discontented with the present state. This discontent is at an end if you realize the Self.



Satsang
The Silence of Dakshinamurti
January 8, 2006

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

Om Om Om

(Silence)

N.: Dakshinamurti is silent, eternally silent. Sri Bhagavan has been identified with Dakshinamurti, especially by those who sought his instruction. He is silent, with an eternal Silence. What is the nature of that Silence?

(Silence)

It is unutterable by any word and inconceivable by any thought, but its nature is realized by those who know themselves. Knowing themselves, they abide in a state of Absolute Silence. It is the Absolute, formless, unborn, immutable, undecaying, imperishable Reality. To realize That for yourself, inquire within yourself to know who you are.

As long as you regard the Absolute, the Reality, God, your own True Self, as “this,” it remains unknown. When the objectifying outlook is abandoned, it is known, for then you no longer mistake the unreal for the Real or the Real for the unreal. Rather, by such inquiry, in such Knowledge, you know the Real as it ever is, and you know that the unreal has never come to be.

If you do not know the Reality of your

own Self, you imagine yourself as if limited or bound, even though you, yourself, are the unlimited, and you, yourself, are the very quintessence, or nature, of Liberation. If you do not know your own nature, if you do not know the Bliss of your own Self, attachment appears. If you do not know your own Consciousness, your own Being, misidentification appears.

Know the source of happiness and realize that it is your own true Being, and there is no attachment. Then, there is never anything wrong, and that great, silent Perfection is self-evident. If you cease to misidentify, that is, if you abandon imagined, false definitions regarding your own nature, there is no bondage, no limitation, and nothing wrong at any time, in life or death. Even if you simply give up the single misidentification with the body, and, thereby, transcend the false belief in an existent world, is there ever anything wrong?

The Maharshi has declared that Silence is the state in which no “I” arises. That means that the very seed of ignorance, the starting point of all misidentification, the “I” notion, the belief or assumption of existing as an individual entity does not rise. That is, it is not imagined. That is the Perfect Fullness. That is your true state, which is a state that is not waking, not dreaming, and not even sleeping. That is your true Being, which is not a body, not a mind, not some ego-notion or belief in a separated individuality.

That same Dakshinamurti, with whom the Maharshi is identified, is referred to by Sankara and others as “Adi-Guru,” “the first, original, or primordial Guru.” That is the

source of spiritual instruction. What is that source? Can that source be found in duality? If so, how would Nondual Truth emanate from it? If it is not in duality, it cannot be external to you, and it cannot be something gross or subtle. That source is identical with that in you by which the Truth is known, and Truth alone knows itself. Brahman alone knows Brahman. The Self alone knows the Self. No other can do so, because of the transcendent nature of the Self, its utter Nonduality, and because nothing else has ever come to be. How could something that has never come to be know That which always is? How can That which always is not know or be itself?

Question within yourself, “Who am I?” and discern your real nature, your actual Existence. How could your Existence ever be other than what it is? Just know yourself as you are, and everything is alright.

(Silence)

As you inquire within yourself to know yourself, if you have a question, feel free to ask, and, if you want to relate your own experience, please feel free to speak.

(Silence)

Q.: When I am inquiring into myself, I am not objectifying. I am not attaching myself to situations or the behavior of others. I am inwardly focused and delighting in myself. In meditation, I need to remove my attachment or mistaken perspective in order to regain the jewel that is always hanging there. The Grace of the Maharshi is supporting me. This morning, I had the experience of casting my burden

on Him, the Lord of the universe. While I was trying to figure out how I was going to manage these situations, “I” was still in the picture. I was an actor, rather than getting off the stage.

N.: Casting off one’s burden signifies the elimination of the attachment and the misidentification. If you are truly disidentified and detached, you can even be thinking about or planning that very thing, yet there will be no bondage and no suffering. The only suffering is when we feel bound. The only bondage is when we have become confused regarding our own nature. If you really cast the burden, you can’t take it back. That would be stealing. (laughter) It’s not good to steal from God. (laughter)

You will recall the Maharshi’s analogy of feeling the weight and burden of such attachment and such misidentification, with all the manifestations of that in life, as equivalent to one of the carved figures on the towers of a temple that is carved so as to appear as if it is holding up the entire temple tower. Perhaps you saw it at Adi-Annamalai Temple. There, the figure is made to look as if it is holding up the entire tower, but really, it is just a bas-relief carving. The foundation is what is holding all of it up. It’s farcical that the figure is thought to be holding it up. Likewise, it is farcical to think that you, as ego entity, are in charge of all this.

Emphasis should be placed on the actual attainment or freedom from misidentification. We should not take up a shallow interpretation of such surrender such as if it meant that you just do not think about the situation or a momentary calm or relief from emotion,

even if that momentary calm would last for days or weeks. What is indicated is an utter dissolution of the ego and no confusion regarding the source of happiness. There is, then, no misidentification with the body and, consequently, no false idea of being a performer of action, or a doer, even when your body is engaged in the activity.

Q.: That's a lot of meditation: to remove one's sense of doership, to remove one's body misidentification, and to stay attuned to the source of happiness. I know it is possible. I take a hundred per cent responsibility, but sometimes I objectify that. The clear responsibility is to remain inward, to remain disidentified, and to continue my spiritual practice.

N.: If you take care of that for which you are spiritually responsible, which is Self-Realization, all other responsibilities are already included in that. Then, whatever those responsibilities are, they feel light as a feather.

(Silence)

Another Q.: Meditating on the source of the teaching, I start with the idea that it is separate. As I meditate, it changes from a concept, or a collection of knowledge or teaching, until I am not separate from it. It has less shape or form.

N.: Go the other direction. Do not be concerned with this. Be concerned with "I." What you are describing is good, but what I am describing is foolproof.

Whether the source of the teaching appears to be the same as you, differentiated

from you, or both, set aside that idea, whatever the idea is. First find out your nature and see if you are a distinct entity.

What actually is the teaching, or the Truth, of Nonduality? When we speak of a teaching of Self-Knowledge, what actually is the teaching? It cannot be the words that one associates with it or that are used for purposes of communication. It must be something deeper. (Silence)

Q.: As I inquire into my own nature, there is something that is there as an object that, at the moment, doesn't seem to go away.

N.: What do you mean by "there"?

Q.: There seems to be some place where I am not.

N.: How do you know about it?

Q.: Because I am here. So, there must be a there.

N.: What is it that knows about here and there?

Q.: Someone who is neither of those places but both of those places.

N.: Alright. So, do the concepts of "here" and "there" have any existence apart from the one who knows them?

Q.: No. They are inert.

N.: If the one who knows them is identified with the body, "here" and "there" are physical space. If he is misidentified with the mind, "here" and "there" represent mental distances, mental differentiation, or even time. Are you the body? Are you the mind?

Q.: Looking at the body and the mind, I

was about to say that I am not quite sure what those things are, but, actually, I know what they are.

N.: You may know what they are. You may be in doubt about what they are. Of what one thing, though, you are sure. You are sure that you are. The fact of your Existence is undeniable. It is not possible for you to experience otherwise. Even if you conceive otherwise, you still exist to know that conception.

Does the body or the mind exist apart from you? Do “here” and “there” exist apart from you? If they do not, do they exist at all?

Q.: Looking into the concept of the body and the mind to see what is there, the only thing that I can find is actually there is existence. It does not actually change into a body. It doesn't get mixed up with it, unless I start to say that that is what I am. Then there is an apparent...

N.: But does the Existence, itself, change? What changes cannot be real. What truly is always is just as it is.

Q.: How do I forget that?

N.: Remembrance and forgetting are considered conditions of the mind. Do you ever actually forget your Existence? Are there two of you, one to forget or remember the other?

Q.: No. My Existence never gets outside of itself, forgets itself, and then comes back to itself to remember itself.

N.: Is it divisible within itself?

Q.: (laughing) No, I cannot divide something that doesn't have any form. I don't know where I would go to not exist or to get it into

pieces.

N.: So, the different kinds of differences are not true for your Existence: differences of the same kind, differences of different kinds, and homogeneous but divided within itself. Such are not true of your Existence. If that Existence steadily abides in the Knowledge of itself, you, yourself, are the Source of the teaching. The teaching, the Source, and the one who knows it are entirely the same.

(Silence)

Can you see that it is better to even have the idea that the source of the teaching is some great thing, even outside of yourself, but abandon the ego notion than to retain the ego notion yet somehow think that the source is inside you? For “inside” would still be only within an ego context. It would not really be within.

Q.: (laughing) It would be within a mistake. I don't want to be there.

N.: Clear?

Q.: It is clear, but little thoughts want to start rising up.

N.: Who knows them?

Q.: I know them. They are mine.

N.: Then, inquire who are you. (Silence) When thoughts appear to rise, do they rise outside of you or within you?

Q.: At first they seem to rise outside, but then I know that they are inside. No, they are still outside.

N.: “Outside” is another idea inside.

Q.: (laughing) Yes.

N.: How many thoughts have arisen, in this lifetime alone?

Q.: A lot.

N.: In this waking state alone you can count those in the dreaming state at another time, when you are dreaming. Has the Consciousness that knows the thoughts been depleted even in the least degree by the rise and destruction of all those thoughts?

Q.: No.

N.: Has the nature of that Consciousness changed at all?

Q.: No, it is not affected by it at all.

N.: Do any of those thoughts actually define the Consciousness?

Q.: No, not really.

N.: What does not define does not confine. Abide steadily in the Knowledge that your nature is Consciousness alone, and then tell me if there is such a thing called “thought.”

(Silence)

Another Q.: Since nothing can be known except by the presence of Consciousness, this is the very key to the total picture. The clear abidance as Consciousness, ever present, ever changeless, uncreated and undying, is the clear solution to what appears to be still going on. It is entirely due to Consciousness, and that is my real nature. It is formless. It lifts everything, wherever it seems to be, into the realm of Consciousness.

N.: If it is unchanging and uncreated, even

“all” is no longer “all.” Just one Self alone remains.

Q.: Indeed.

N.: That is Peace.

Q.: Yes.

N.: That is Shanti [ed. Shanti means *peace* and is also the name of the questioner]

Q.: Yes, thank you.

Another Q.: I was contemplating what veils that Reality for myself. In a previous conversation [earlier in this satsang with another questioner], you kept stressing the question of whether the Existence had ever gone away or diminished. That’s interesting, because when I objectify something, actually that Reality has never diminished. In fact, even the objectification really is just myself. I have just objectified it somehow. Even the energy and power are the same.

N.: Yes, even the apparent existence and the power behind the illusion are only the Reality. Really, illusion means that which is not.

Q.: Yes.

N.: To explain how such superimposition of the unreal upon the Real occurs, how misidentification occurs, we loosely speak of having an objective outlook, seeing yourself as an object, when you are obviously nonobjective in nature. But that is said just by way of instruction. Have you ever become an object?

Q.: (laughing) It’s not like I become a rock

or this cushion.

N.: Or a body. (laughter)

Q.: (laughing) Or a body. A rotting body. If I think I am this object or that it has some reality to it, I need to notice from where the reality comes. Does it ever come from that object, as if the object is the life itself or the circumference of the reality is that of the cushion? When I see that the reality comes from myself, the experience expands.

N.: If the sense of reality comes from yourself, and the objects keep changing, being subject to rising up and being destroyed, that tells you about reality itself, its unchanging nature and its nonobjective nature.

Q.: Do you mean that That is the substratum?

N.: By “object” is meant everything, from the notion of “I” to the states of mind, such as waking, dreaming, and deep sleep, to all their content, which is everything experienced from the various modes of mind to the body, senses, and such. When you dream, do you become any of the dream content?

Q.: Never.

N.: Does the dream content exist apart from you?

Q.: Hmm.

N.: But has the dream ever come to actually be?

Q.: Yes. Has the dream come to be? Has it come to be as something existing by itself on its own?

N.: Even a dependent existence.

Q.: Dependent on the Reality.

N.: On the substrate. Mentioned before was that such things have no independent reality. What does not have an independent reality but depends entirely on something else is only that something else misperceived. The substrate misperceived is all this. “I” not known appears as “it.” Between the dual poles of “I” and “this” is spread all illusion. “This” depends on “I.” So, know “Who am I?” How could there be a veil between yourself and your Self? If you regard yourself as a “this,” you pretend as if there were two. If a rope appears as a snake, does the snake have a dependent existence?

Q.: Obviously, it can’t.

N.: It doesn’t have any existence at all, does it?

Q.: No.

N.: We can say that the snake is nothing but the rope, but that means that the rope alone is. We can say that all of this is Brahman, but that means that Brahman alone is. You can say that all of this experience is really my Self, but, in Truth, just the Self, which is unchanging, alone is. What is this talk of “experience”?

Q.: Yes, I see that. For example, I went to a restaurant last night at which they served all these different kinds of food. It was a new experience. Yet, once I meditated on the Reality, the substratum, the essence, which was really, the whole time, that Existence, the existence of those objects decreased. Before, they seemed more objective, as there is food and there are different types of food.

N.: (smiling) And after you consume them, they became less objective? (laughter)

Q.: (laughing) No, no.

N.: They then became part of you? (laughter) Until much later, when they were no longer part of you. (laughter)

Q.: (laughing) As soon as it sank into me that the entirety of what was really going on was really just the substratum, it wasn't some object, such as the food. It may have had the appearance of food... (laughter)

N.: Just as you seem to have an appearance of a body. (laughter)

Q.: Yes, just like that. The body takes the food and drops it down the hatch.

N.: When, in last night's dream, you became hungry, you probably did the same thing.

Q.: Yes, dream food.

N.: Dream bodies eat dream food. It is just a matter of which dream you appear to be in.

Q.: What do you mean?

N.: Whether it is a dreaming dream or a waking dream. They both have the same false appearance of a subject and an object, a form in which the subject appears to be, and an object apart from himself. Within each, there are subtle thoughts, gross perceptions, and objects including food, bodies, and such.

Q.: Yes, but they are the assumptions.

N.: Whichever dream you are in, you are always prepared to deny the reality of the other dreams.

Q.: Yes. Because that substrate is not recognized, which is what goes through all those states.

N.: That which is the substrate is actually all-pervading, all-encompassing, but utterly transcendent. What has happened to last night's dream food and restaurant? We can say that they have gone away, but they never actually came to be. It is similar in this state.

Q.: Once that substratum is noticed, it becomes unimportant.

N.: What is important is to identify with that substrate, and to know that what is referred to as the "substrate" is you. You are not what is appearing while awake, while dreaming, or while in deep dreamless sleep.

Q.: Yes, that is clear. So, it is a matter of being one-pointed.

N.: What do you mean?

Q.: To be one-pointed on who I am. Not to stop short in meditation.

N.: The best, true meditation is when the meditation is one-pointedly upon the nature of the meditator.

Another Q.: Yesterday I heard someone singing. The beauty of it impacted me and brought tears to my eyes. It may have been a dream person singing a dream song, but it definitely was an experience of bliss. What I understand from you is that I should trace that beauty back to the real beauty, which is the Self. Is that what you are saying?

N.: Whether we speak of beauty, Truth, bliss, or satya-sivam-sundaram—the true, the

good, and the beautiful—all of these have only one Source. That Source is entirely real.

Q.: It is the real beauty.

N.: When we know the Source and know ourselves as that, we abide as that, knowing ourselves as inseparable from it. It is from this vantage point that we can speak of dismissing everything else as unreal.

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

From *Yoga Vasishtha*

(Vasishta continued:) It (Consciousness, the Self) is the nature of that eternal Peace that is attained when the jiva is devoid of the idea of its jivatva (individuality) and cittatva (mind-hood). Understand that the nature of Brahman is that eternal nature, which is found in the great light of Consciousness, as the brightness of the sky. It is that power of the Consciousness, which is beginningless and endless, and by which the perceived things and the darkness are visible.

The nature of the Supreme Self is that nature in which the world appears and appears as quite different, though it is not different at all. The real nature of the Supreme Self is that which is as motionless as the hardest stone, regardless of its being the cause of all the activities of the world. It is the nature of the

sky, though it is not the sky at all. The real and ever unattainable nature of the Supreme Self is that from which the ideas, the knower, the knowing, and the knowable, arise and finally dissolve themselves in it. The true nature of the Supreme Self is that from which the reflections of the three ideas of knower, knowledge, and the knowable are found just as, in a great mirror, the reflections of objects are found. The form of great Consciousness (Mahacaitanya), the form of all power and activity, when devoid of the mind and the states of waking and dreaming, abides as pure in the state of deep sleep. In that blessed state, the Supreme Self remains, when the entire animate and inanimate world dissolves itself at the time of the Great Dissolution...

When Brahma, the creator, Vishnu, the sustainer, Siva, the destroyer, the Sun-God, the Lord of Heaven, and other gods dissolve in Supreme Brahman, the only true Supreme Brahman alone remains. As that Supreme Brahman has no form or shape or limiting adjunct, it remains in a changeless, motionless, blessed state. It leaves aside the characteristics of the world and remains as the nature of Consciousness.

Sri Rama asked Vasishta: At the time of the Great Dissolution, where will this world, which is seen with its form and beauty, remain?

Vasishta replied: From where does the son of a barren woman come and where and how does he go? From where did the forest in the sky come? Where does it go?

Rama said: The son of a barren woman and the forest in the sky are not now existent,

and they will not be in the future. Thus, they have neither existence nor nonexistence.

Vasishta said: Rama, as the son of a barren woman and the forest in the sky are not existent, so also the world has no existence. It was neither created nor destroyed. The existence of the world is a fiction. When it does not exist at all, there is no meaning in inquiring about its birth, growth, and death.

Rama said: What harm is there if we say that the world exists, grows, and perishes like the son of a barren woman and a forest in the sky?

Vasishta explained: Rama, if there is no second object resembling the first, the wise compare it with itself. There is resemblance between the son of a barren woman and a forest in the sky.

The gold jewelry, though appearing as if separate, is not different from gold. There is no separate jewel. In the sky, we do not find a separate void. Though the world is in Brahman, it has no separate existence as an entity. It has no separate shape.

The eye cosmetic and blackness are not different. Snow and its coolness are not different. In a similar way, there is no difference between Brahman and the world. The moon's light and coolness, and ice and coldness, are one and the same. Likewise, there is absolutely no difference between Brahman and the world, in any respect.

The water in the mirage and the "moonness" in the second moon never have any existence. In the same way, the world, though seen by the eye, has no separate existence. Because

of the absence of causality, there is no destruction of an object that has no prior or present existence. It is definitely nonexistent.

Inanimate objects, like the earth, may have an inanimate object as a cause. Brahman, though, is not an inanimate object. The sunshine is not the reason for the shadow. Likewise, Brahman cannot be the cause of the world, with its opposite qualities.

Nothing will happen without a cause. Brahman, though, is the original cause of all causes. Ignorance is the cause for this. This world does not create. The appearance of the world is like the appearances of objects in a dream. The dream object is no object at all. In the same way, though there is no world in Brahman, it appears due to utter ignorance.

Ramana Sahasram
A Thousand Ramanas

By Dr. H. Ramamoorthy
(continued from previous issue)

881. Om sahaja-samadhine ramanaya namah
Om! Prostrations to Ramana, who is in saha-
ja samadhi

882. Om sarvamai ramanaya namah
Om! Prostrations to Ramana, who is All

883. Om sarvajnaya ramanaya namah
Om! Prostrations to Ramana, who knows all

884. Om sarva-yogine ramanaya namah
Om! Prostrations to Ramana, who knows all
yogas

885. Om sarva-sahayaya ramanaya namah
Om! Prostrations to Ramana, the helper of all

886. Om sarva-mangalaya ramanaya namah
Om! Prostrations to Ramana, the all-
auspicious

887. Om sarva-mangala-karaya ramanaya
namah
Om! Prostrations to Ramana, who confers
auspiciousness

888. Om sarva-kala-prasadaya ramanaya
namah
Om! Prostrations to Ramana, who is pleasant
at all times

889. Om sarvaloka-puyaya ramanaya namah
Om! Prostrations to Ramana, who is to be
worshipped by all the world

890. Om sarva-pujitaya ramanaya namah
Om! Prostrations to Ramana, who is to be
worshipped by all

891. Om sarva-sakti-murtaye ramanaya
namah
Om! Prostrations to Ramana, the
personification of all power

892. Om sarva-carine ramanaya namah
Om! Prostrations to Ramana, who moves all
over

893. Om sarvadharaya ramanaya namah
Om! Prostrations to Ramana, who is the
support of all

894. Om sarvantaryamine ramanaya namah
Om! Prostrations to Ramana, who is inside
all

895. Om sarva-pavanaya ramanaya namah
Om! Prostrations to Ramana, who is all holy,
makes all holy

896. Om sarva-laksana-laksinyaya
ramanaya namah
Om! Prostrations to Ramana, related to the
marks of all qualities

897. Om sarva-vidya-priyaya ramanaya
namah
Om! Prostrations to Ramana, who likes all
branches of knowledge

898. Om sarva-bhaya-haranaya ramanaya
namah
Om! Prostrations to Ramana, who
removes all fear

899. Om sarva-roga-nivarine ramanaya
namah
Om! Prostrations to Ramana, who wards off
all illness

900. Om sarva-badha-haraya ramanaya
namah
Om! Prostrations to Ramana, who removes
all pain

901. Om sarva-kasta-nivarine ramanaya
namah
Om! Prostrations to Ramana, who wards off
all difficulties

902. Om sarva-dukha-prasamanaya
ramanaya namah
Om! Prostrations to Ramana, who
assuages all grief

903. Om sarva-bhuta-hita-pradaya
ramanaya namah
Om! Prostrations to Ramana, who gives wel-
fare to all beings

904. Om sarva-sangha-parityagine
ramanaya namah
Om! Prostrations to Ramana, who has
renounced all company, attachment

905. Om sarvaopadhi-vinirmuktaya
ramanaya namah
Om! Prostrations to Ramana, who is free
from all limitations

906. Om sarva-mata-sammataya ramanaya
namah
Om! Prostrations to Ramana, who accepts all
religions

907. Om sarvani-matasthanam-aradhyaya
ramanaya namah
Om! Prostrations to Ramana, who is to be
worshipped by people of all religions

908. Om sarvatmane ramanaya namah
Om! Prostrations to Ramana, the Self of all

909. Om savitre ramanaya namah
Om! Prostrations to Ramana, the Sun-God

910. Om sadhu-jana-priyaya ramanaya
namah
Om! Prostrations to Ramana, who is liked by
good people

911. Om sadhu-jana-palakaya ramanaya
namah
Om! Prostrations to Ramana, the ruler, pro-
tector, of good persons

912. Om sadhu-manasa-sobhitaya ramanaya
namah
Om! Prostrations to Ramana, who shines in
the minds of good people

913. Om sandra-karunaya ramanaya namah
Om! Prostrations to Ramana, of strong com-
passion

914. Om siddhaya ramanaya namah
Om! Prostrations to Ramana, the
accomplished, the ready

915. Om siddharthaya ramanaya namah
Om! Prostrations to Ramana, who has
accomplished the aim

916. Om siddha-sahaja-samadhine
ramanaya namah
Om! Prostrations to Ramana, who has
attained sahaja samadhi

917. Om siddhi-rupaya ramanaya namah
Om! Prostrations to Ramana, of the
nature of accomplishment, attainment

918. Om siddhesvaraya ramanaya namah
Om! Prostrations to Ramana, the Lord of
accomplishment

919. Om simhasana-sukhasinaya
ramanaya namah
Om! Prostrations to Ramana, who is
comfortably seated on the lion-throne

920. Om sukumaraya ramanaya namah
Om! Prostrations to Ramana, the youthful
one.

