

# *Reflections*

May / June 2006

*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*

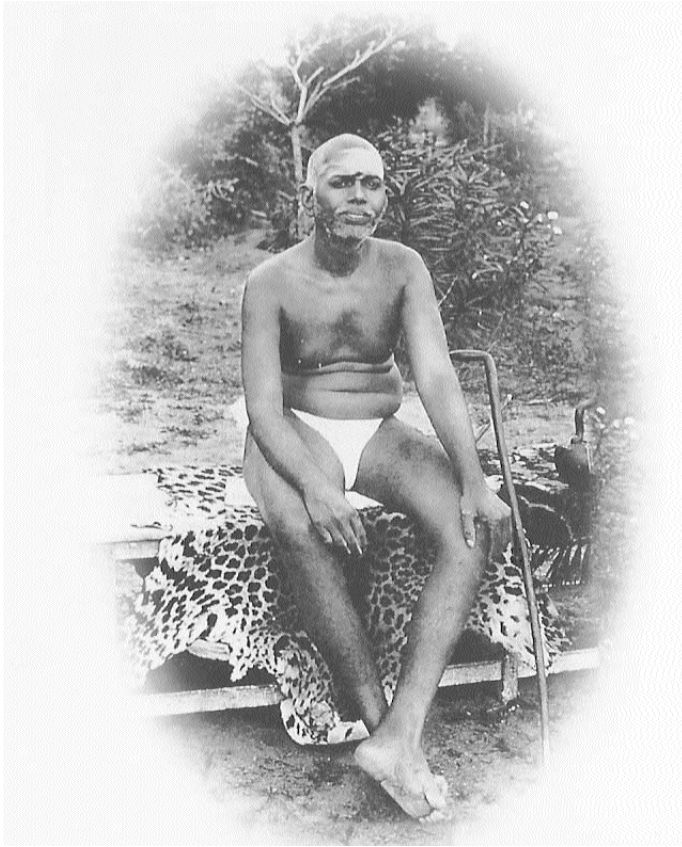
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Om Tat Sat

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*Sri Ramana Maharshi*

Invocation

That which is the Advaita experience,  
About which the endless Vedas repeatedly say, “We do not  
know,”  
That eternal, blemishless, attributeless God,  
By His Grace protects and cares  
For those who always have Him in their mind  
And constantly reflect on Him,  
That pure space, the blissful One,  
Makes them as Himself.

Tayumannavar

# The Wisdom of Sri Ramana Maharshi

(From *Talks with Sri Ramana Maharshi*)

D.: What is Turiya?

M.: There are three states only, the waking, dream, and sleep. Turiya is not a fourth one. It is not a fourth one. It is what underlies these three, but people do not readily understand it. Therefore, it is said that this is the fourth state and the only Reality. In fact, it is not apart from anything, for it forms the substratum of all happenings. It is the only Truth. It is your very Being. The three states appear as fleeting phenomena on it and then sink into it alone. Therefore, they are unreal.

The pictures in a cinema show are only shadows passing over the screen. They make their appearance, move forward and backward, change from one into another and are, therefore, unreal, whereas the screen all along remains unchanged. Similarly, with paintings; the images are unreal and the canvas real. So, also, with us. The world phenomena, within and without, are only passing phenomena not independent of our Self. Only the habit of looking on them as being real and located outside ourselves is responsible for hiding our true Being and showing forth the others. The ever-present only Reality, the Self, being found, all other unreal things will disappear, leaving behind the Knowledge that they are not other than the Self.

Turiya is only another name for the Self. Aware of the waking, dream, and sleep states, we remain unaware of our own Self. Nevertheless, the Self is here and now. It is the only Reality. There is nothing else. So long as

identification with the body lasts, the world seems to lie outside us. Only realize the Self, and they are not.

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M.: Whatever one does after the ego has vanished is akarma (non-action, or actionless act).

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D.: How is the mind to be stilled?

M.: Looking at the mind with the mind, or fixing the mind in the Self, brings the mind under control of the Self.

D.: Is there any yoga, i.e., a process, for it?

M.: Vichara (investigation) alone will do.

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M.: Moreover, what is life? Life is existence, which is your Self. That is life Eternal. Otherwise, can you imagine a time when you are not?

That life is now conditioned by the body, and you wrongly identify your being with that of the body. You are life unconditioned. These bodies attach themselves to you as mental projections, and you are now afflicted by the “I am the body” idea. If this idea ceases, you are your Self.

Where or how were you before you were born? Were you in sleep? How were you? You existed then, too, without the body. Then, the ego arises, and then the mind, which projects the body. The “I am the body” idea is the result. Because the body exists, you say that it was born and that it will die and transfer the

idea to the Self, saying that you are born and that you will die. In fact, you remain without the body in sleep, but now you remain with the body. The Self can remain without the body, but the body cannot exist apart from the Self.

The “I am the body” thought is ignorance. That the body is not apart from the Self is Knowledge. That is the difference between Knowledge and ignorance.

The body is a mental projection. The mind is the ego, and the ego rises from the Self. So, the body-thought is distracting and strays away from the Self. For whom is the body or the birth? It is not for the Self, the Spirit. It is for the non-Self, which imagines itself separate. So long as there is the sense of separation, there will be afflicting thoughts. If the original source is regained and the sense of separation is put an end to, there is peace.



## Satsang

Absolute Silence

January 29, 2006

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

(Silence)

N.: In a verse, the Maharshi has explained that when, even in ancient times, Dakshinamurti could reveal the Truth only in eloquent Silence, who else could convey it by speech? He has also explained that Silence is that state in which no “I” arises.

The Reality of your Being, which is formless and eternal, reveals itself to itself when no “I” arises, that is, when there is no falsely assumed individuality, or ego. Therefore, when you attempt to know the Absolute by knowing the Reality of your own Self, who is in search of what? When you inquire to know the Self, “Who am I?”, the very nature of the inquirer is the only answer. It is something that cannot be perceived and is utterly inconceivable.

If you know yourself, you abide in That as That, which is perfect peace and also perfect happiness. If you know yourself, you abide as That which is utterly indivisible, That which is unborn and, also, undying. If you know yourself, Brahman knows Brahman, the Absolute knows the vast Absolute. There is no second one involved.

The Maharshi points out that there is no one to say, “I have realized the Self,” or “I

have not realized the Self.” Both statements are absurd. Why does he say that they are absurd? Inquire into your own nature, and the reason will become self-evident.

There are not two of you. This everyone knows. Everyone’s existence feels singular, “I.” Perceptions may be multiple, as well as unreal. Your thoughts may be multiple, as well as unreal. Your existence is singular. So singular is it that you cannot stand apart from it to either know it or to be ignorant of it. The assumption that you can exist apart from your actual Being, which is the Absolute, is what the Maharshi referred to as “I.” The “I” notion is a bare assumption with no fact to it. Based upon that one notion, made of that one notion, is the entirety of ignorance, which is just further misidentification. With such ignorance, or misidentification, comes the idea, “I am what I think,” instead of being the nature of Consciousness. Or, the idea is, “I am some form, such as the body,” rather than the nature of pure Being. Or the idea is that happiness is elsewhere, and, thereby, one becomes attached, rather than knowing Bliss is identical with Being.

To do away with all of the imagined bondage, to uproot the very cause of suffering, you have only to know yourself. That which is naturally sought as Liberation by beings who feel bound is found to be innate. It is the very nature of one’s own Self. All that you need do is to deeply inquire within yourself, “Who am I?” to verify this in your own experience.

Make the manner of your approach nonobjective. Do not treat the Self as if it were an object apart from you and yourself as if you were an individual, for that would be using

ignorance to try to overcome ignorance. Rather, again and again, turn within, abandon the objective outlook, and know who you are. By “the objective outlook,” I mean the confusion of thinking of yourself as something objective, as someone with some quality or attribute, someone with a mind or a body, or as some kind of individual. Then, that which is unborn, for which there is no creation, reveals itself as itself. That is your Self. For That, all is perfect always.

If you think, or feel, that such is not your experience, or not always your experience, inquire, “For whom is this conception? Whose experience is otherwise? Who is it that stands apart from God and pretends to be something separate, independently acting and existing?”

(silence)

Silence is truly Being, and Being alone knows itself. There is no other to do so. Know yourself as Being, as That which you really are, and That which was sought to be realized is complete.

(silence)

A verse that is usually included as preliminary to Sankara’s *Dakshinamurti Ashtakam* begins with the words, “Mauna-vyakhyaprakatita-parabrahma-tattvam,” revealing the Truth of the Supreme Brahman by silent speech. Silent instruction is the meaning. How can you comprehend Silence? Where “I” is not, but I still am, as the real Self, just there Silence comprehends itself, timelessly.

(silence)

If you have a question, at any point this morning, please feel free to ask. If you want to

relate your own experience, at any point, please feel free to speak.

Questioner.: In meditation during my trip (to Tiruvannamalai), I was examining, once more, the sheaths. I sense more strongly that the body is only awareness. The senses are only awareness. So it is with prana, the breath, and with thoughts. Even this idea of a separate person is only awareness. It was so strong that hearing the traffic and the taxis going down the road beeping their horns, it seemed that it was just Brahman going down the road. It seemed very much as the right direction. I want to become very solid in this Self-Knowledge.

N.: In what way for you is the Knowledge of the Self lacking?

Q.: There are still left over ideas.

N.: What kind of ideas?

Q.: Ideas of separation, that there is this and that.

N.: What constitutes the separation?

Q.: (laughing) The ideas of separation.

N.: So, it is not a real separation, but only an idea of it.

Q.: That's the only thing that I can find for sure.

N.: An idea exists only in your mind. It's not reality. It's merely imagined. Within the mind is imagined all that you have mentioned, whether seen as one or as multiple, inclusive of the so-called outer world, the body, the prana, and the cognitions. In the rope mistak-

en to be a snake by illusion, whether we say that all the parts of the snake are really the rope, or the snake is really a rope, the emphasis is on the rope. The rope alone is there, and the snake and its parts are not there at all. The individual and the objective sphere of his experience are not truly existent. You may regard such as the Self merely misperceived, whether seen as one or multiple.

If it is just the Self misperceived, trace the source of that misperception. Someone seems to be as if unstable in Self-Knowledge. Who is that someone?

(silence)

Descriptions of the five sheaths, pancakosa, are made in the course of spiritual instruction simply to refine the discernment regarding oneself. The sheaths are not real entities. If contemplation upon them causes you to inquire, "For whom are these?" it is very worthwhile. If it causes you to disidentify from all that is not the Self, it is good.

Q.: From your instruction I got the sense that the best answer to this is the Silence where there is no thought and where no "I" arises. Anything else is unnecessary.

N.: (silence)

Another Q: Some teachers say that, in order to receive God's grace, one needs to be in a place of no resistance. Other teachers have said, I have heard, that in order to have prayers answered, one needs to be able to receive it, or be in a place of non-resistance. I feel that I am very good at asking, but, in some ways, I am not good at receiving. There is



resistance. How can I overcome that resistance and become non-resistant?

N.: For your own experience, what constitutes the resistance?

Q.: Fear of destruction.

N.: You do not wish to cease to exist.

Q.: Right.

N.: Have you even known a time when you ceased to exist?

Q.: Yes.

N.: What was that experience?

Q.: It's hard to remember.

N.: Yes. In one sense, you ceased to exist, but you still existed, only not as what you thought you were before, which is how you can recall the experience now. So, in the true sense, your existence never ceases to be. The second, which is the abode of fear and what you are calling resistance: you need to find out how he has not yet come to be. If you find out how he has not really any existence, you will find yourself perpetually in a state of Grace. Indeed, God and God's Grace are always there. If it were otherwise, God would not be God, and Grace would not be Grace.

So, we can only loosely speak of receiving grace, as if it came from somewhere else. When the idea of individual, or ego, existence is abandoned, that God, that Grace, is found to be everywhere. That alone is the Self, the Existence that can never cease.

You resist for the same reason for which you wish to be absorbed. You do not wish to go out of existence. It's an intuition of your

real state. You, in your real nature, can never go out of existence. Birth and death have been superimposed upon your Self only by your own imagination. Examine that imagination. When you find it to be imagination and no longer regard it as real, bondage ceases then and there. When you cease to regard as true what is presently regarded as true, the Reality shines of its own accord. Simply eliminate the ignorance, the belief in the unreal being real. That will suffice, and you will find that all your resistance has vanished.

(silence)

Another Q: Self-Knowledge, Self-Awareness, or Enlightenment seems rather analogous to resonance of vibrational frequencies. When one is tuning a particular guitar string, there is a frequency to which one tunes it. One becomes aware of the string that is not in tune, and one changes it in such a way that it is in tune. This is my experience even on a physical level. It is so on an atomic level, as far down as scientists can go. There is always this concept of frequencies. I use that analogy in my self-discovery, for correction and solving confusion. So, rather than question, I try to become attuned to a frequency, and let myself be a guitar string. Once the frequency is met, I can feel it, if only for a moment. Usually, the other side of the spectrum comes back, and I am back in my old, bad frequency. I need to practice to bring myself into the other frequency.

N.: Alright. Using the analogy, what cause you to go out of attunement? Once you have the resonance or attunement, perfectly

matched, what causes you to go out?

Q.: Using the analogy with awareness, there isn't a thing to be attuned or a frequency of awareness. So, I was out of awareness. I take that back. The awareness is there. It's the awareness of awareness, if that makes any sense at all.

N.: If that to which you are trying to attune yourself is That, the one Absolute, what is the attunement or definition of the other string, so-called, that you are trying to make sound the same as the first string? If there is That, what makes up "you" that you come to the conclusion that you are not That, rather than you are That?

Q.: Illusion. That's the only thing. Illusion gets in the way.

N.: Alright. What is the source of the illusion? How does the illusion arise? Find that out. When you find that out, the dual string theory will vanish.

If there is That and there is you, and the spiritual instruction of the wise since the time of the Vedas is Tat tvam asi, That you are, make that connection obvious to yourself, that you are That, by examining what you regard as you. That, the One Absolute, the eternal and the infinite, will take care of itself. You have to attend only to the "you" part. See what constitutes "you," so that you feel that you are not That, or that you are That at sometimes and not That at other times. What makes up you? Whatever is taken as a definition, that is, the identity of you, manifests as what you call the "illusion." It gives you the idea that there are different frequencies. Go on examining you, and illusion, being unreal, will vanish. Then,

there will not be two strings, one to be in or out of attunement with another.

(silence)

Another Q.: I have been working on destroying the vasana of desire for food. By "desire" I do not mean the body's need to refuel itself. It is attaching my happiness. It's a fairly deep one and has a lot of flavors, so to speak (laughter). With it comes the misidentification with the body, thinking that, if I can do something with this body and its conditions, I will be happy. I am not quite sure where, in this conversation, I should start with this. It starts as a seed, usually with a bodily sensation, not necessarily of hunger, but a kind of discomfort. There is an unpleasant bodily sensation, and I think that I can fix that with some food, so that, if I eat the food, I will be happy.

N.: No. If you eat the food, you change the sensation. What has that to do with happiness?

Q.: That is accurate. It does change the sensation, though, sometimes, the second sensation is actually worse than the first one. (laughter) Because it is so strong, there is the idea of eating something else or more of the same, and the condition becomes even worse.

N.: And that makes you happy? (laughter)

Q.: I have a slight disconnect here, I think. (laughter) Does that make me happy? I need to ask that question in the midst of that. It could be useful.

N.: What do you mean by "in the midst of that"?

Q.: In the midst of the habit playing itself out.

N.: Do you need to wait for an opportune moment in order to be free? Is Liberation determined by outer circumstances, time, or activity? Does time, or a particular time, create the attachment?

Q.: No. It doesn't, nor does the repetition of it.

N.: So, neither repetition nor particular time creates the attachment. Why would you need a particular time or occurrence in time to bring about liberation from the attachment?

Q.: I was thinking that I had to wait for the right moment to get rid of it.

N.: Is that true?

Q.: No.

N.: Alright.

Q.: What, then, do I need to do to get rid of it?

N.: What exactly is it that you are trying to get rid of?

Q.: I am trying to get rid of that habit of thinking that I can be happy by eating food.

N.: Of what is the attachment composed?

Q.: (after a pause). It looks like ignorance. It looks like a misunderstanding of what happiness is or where it is located.

N.: If that misunderstanding is cleared up, so that you are abiding in and as the happiness, itself, all the time, what care would you have about food?

Q.: I wouldn't have any. Food would no

longer be confused with happiness. It would just be food for the body.

N.: As Ribhu says, it is just more mud to patch up the body's walls of mud.

Q.: More fuel to keep the fire going.

N.: Since you would not be depending upon it for your happiness, your relation to it would not be binding.

Q.: When you say that, it is very apparent now to me where the binding comes from.

N.: If only that simple question, "Where is happiness?" is internally answered, you remain free from all attachment. You are indifferent to everything in this world. One who knows that there is no happiness in this world then finds that there is no reality in this world. When he ceases to think in terms of the world being real, he no longer misidentifies. He no longer posits his identity in the world. When happiness, reality, and identity have all been returned to their origin, that is, the Real Self, there is nothing missing. Then, Reality comprehends itself; the Self knows itself.

At that point, as your food you have consumed, as blessed food, prasadam, which means "grace," as well, the entire universe, along with the body. So, that is what is on the menu. (laughter)

Q.: (laughing) You can take my order. (laughter)

N.: On Friday evening, during meditation, you had a dialogue. Do you recall it?

Q.: Yes, toward the end of it, you were speaking about the source of happiness. You were saying that once that is known without

question... (questioner lapses into quiet)

N.: Go back to your original experience. I am not asking you to dwell in memory. Go back to your experience then. The question that was asked of you was, “Is there any more doubt regarding what Bliss is or where it is to be found?” (silence) That doubtless answer is a matter of internal experience. Correct?

Examine what happened immediately afterward in the same dialogue. (silence)

Can you see what happened?

Q.: What happened next was my identity was without question.

N.: Was it really?

Q.: (after a long pause) If it really was, I probably would not be having this conversation today.

N.: In the Vedantic texts, you see reference to “paroksa” and “aparoksa,” meaning “indirect” and, literally, “not-indirect.” These refer to knowledge or experience. When such is indirect, the intellect has a grasp of it. There is some idea of it. Or, it may be direct but not steady. When it is truly aparoksa, direct experience, there is no one to deviate from it. If one’s identity is doubtless, there is no one to carry the seed of illusion ever again. There is, then, no one bound, no one seeking Liberation, no one striving for Liberation, no one practicing, and no one liberated. It is, simply, the final and highest Truth. (silence).

Now, here is why I brought this to your attention. If you had stayed put in the experiential understanding of what Bliss is and where it is, which are not really two different

things but are spoken of separately only for purposes of spiritual discrimination, what would have been the result?

Q.: (after a long pause). Hmm.

N.: Who knows?

Q.: I don’t think that there would be any questions, though. In that experience, there is no one left to make any statements about anything.

N.: Yes, so when you experientially have Knowledge, you do not stand apart from it. Everything concerning Self-Knowledge, Advaita Vedanta, is to be known directly. It is not important to know about it. You must know it and know it as yourself. One drop of experiential, inner, true Knowledge is worth more than an entire ocean of knowing about it as if you were studying it as a topic. The thought of it is never it. Hence, Silence.

The thought of “bliss” is obviously not Bliss. Bliss is, with or without the thought of it, just as Being is, with or without thinking of it. Likewise, Consciousness shines, with or without the thought of it. The “thought knowledge” so-called is irrelevant. The thought-knowledge of the doubtless state is not the real Knowledge that is doubtless.

If it really doubtless—nirvikalpa, without doubt—it is nirvikalpa, without differentiation. When the Knowledge of That is steady due to an absence of ego, it is Sahaja, innate, natural. It is not possible to separate yourself from that which is innate.

Do you see the manner of approach that is being pointed out? The same point applies to meditation, spiritual instruction, satsang, read-

ing holy texts, and anything else of a spiritual nature.

Q.: If I understand the importance of direct knowledge, to know it as myself is the only thing that is really important. The other part is cocktail talk (laughter).

N.: Though the latter might be spiced up with the words associated with Advaita, that really has nothing to do with it, does it?

Q.: No. It is not even connected to it. One is unreal and has no value in being known. The other one is real and is the essence of what one seeks.

N.: That is right. Since you already know that the End, itself, manifests as the means, the Knowledge, itself, manifests as the inquiry, the approach to that inquiry should be of the identical quality or character as the end. The real should be all through, for, as the Maharshi says in *Saddarsanam*, “Duality in practice and Nonduality in the end is not good—not holy—advice.”

Another Q.: To know directly, and not in the mind, is very important. You say that the Existence is rock-solid and is what is happening. You also mentioned that the world-illusion will not be present once one knows That firmly and as rock-solid. I have a continuity of the meditation from Friday night, but it wasn't permanent, so the world-illusion crept in.

N.: Was the world-illusion permanent?

Q.: No, no, not at all. (laughing)

N.: Then, what was permanent?

Q.: Yes, the world-illusion doesn't really hold up that well.

N.: Then, what is permanent?

Q.: (after a pause) The essence of the meditation is permanent. There is a certain intrinsic awareness of what is real and what is not real.

N.: Is that essence of meditation apart from the meditator?

Q.: What is apart from the meditator is the thought-form that says it will focus on here.

N.: Is that what meditation is?

Q.: Yes, sort of but not really. (laughing)

N.: What is it really?

Q.: You are asking what is real meditation in contrast to what is...when I sit to meditate, there is a lot of stuff there.

N.: Where?

Q.: I guess in the mind, and [connected with] what is real as a combination platter. There are thoughts.

N.: There is Reality and, then, what's in the mind.

Q.: Yes. There are hunks of thoughts. Some of them are “let's turn the mind inward and focus on the Awareness.”

N.: What is your mind?

Q.: It is like a galaxy with these thoughts floating in it. Just kidding.

N.: If the thoughts float in your mind, what is the mind? If it's like a galaxy, what is the space?

Q.: If thoughts were like the stars in the galaxies, such would be such an infinitesimal part of it that the space in it would be overwhelming.

N.: What is the space?

Q.: (after a pause). The space is not a void, or empty. Maybe it's full. I don't know. Words don't describe that space.

N.: Something ineffable and formless that holds everything yet holds nothing. Is that the essence of meditation?

Q.: Yes.

N.: Is that apart from the nature of the meditator?

Q.: I think of myself as somebody who is sitting there and meditating.

N.: Is that what you are? Whatever you are, you permanently are. You do not change your nature. Is a sitting body what you are?

Q.: No. It is what I imagine myself to be.

N.: Who imagines?

Q.: There is no one and nothing to speak of. It is presumed that I am imagining.

N.: Do Reality and imagination mix? Or is the case as the *Gita* says: "The Real ever is and the unreal has never come to be"?

Q.: (after a long pause) Do they mix? No. Hmm.

N.: Does the mirage water ever wet the ground?

Q.: Hmm. No, it can't touch that Existence. It does not have that ability to touch it.

N.: So, then, there is no association between the Real and the unreal. Not only is the Reality of your own Self immutable and utterly unaffected, but there is no second thing to affect it.

Examine what you were previously calling "the mind" or "thought" in the light of this.

Q.: I thought that it was definitely an entity and had individuality.

N.: But, is there something called "thought"? Is there one who becomes entangled in it?

Q.: Hmm. (pause) I don't know; maybe not. I don't know. (silent)

N.: (Silent for a while) Your not-knowing now is knowing much more than when you thought you knew.

Q.: Because it is not based upon something conceptual.

N.: An absence of false concepts of erroneous definitions is very much in keeping with the Truth.

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

Om Shanti Shanti Shanti Om

## From *Yoga Vasishtha*

(Vasishtha continued):

The seen world is nothing but Brahman, the Eternal. The world is not born. It is not created, and it is not destroyed. Just as water takes whatever form the liquid appears in, just as the air takes the form of movement as wind, and just as illumination takes the form of light, Brahman possesses the form of the world. The power of activity of the seer in a dream takes the form of towns and cities in the mind. Thus, Brahman appears in the form of the world. It appears to be real, though it is not at all real.

Rama asked Vasishtha: If the seen world is like poison and is false, like the experience in a dream, why is it that, from time immemorial, human beings have the utmost faith in the world? If there is the seen, there is the seer and vice versa. If there is one, there is no bondage. If there are two, there is bondage between them. If any one of the two is absent, there will be liberation of both. As long as the idea of the seen is not completely made void, there is no liberation. If there is the seen in the beginning, later, with the true understanding of it, we cannot say that it will be annihilated, as it may appear again in the form of samsara. Therefore, it is impossible to say that the dangerous bondage will vanish. Wherever there is a mirror, there will be the reflection of objects. In the mirror of Consciousness, in whatever state it is, in it there will be the reflection of the idea of samsara, which comes from remembrance. If it is said that the seen has no existence and is really false, since it is experienced, liberation becomes impossible. Therefore, kindly instruct me regarding the

means by which the seen, the great obstruction of liberation, is to be gotten rid of for good.

Vasishtha said: Rama, please listen to me, by means of lengthy stories, how the entire world, which is full of everything, is truly false but appears to be real. Unless and until you listen to these stories and understand their meaning, you cannot wipe away the idea of the seen from your mind. Contemplate, by discrimination, that the state of the world is nothing but illusion and that Brahman alone is true and eternal. Always rest in the understanding of Brahman. Then, just as a great mountain can never be pierced by arrows, you will never be troubled by the pairs of opposites or ideas of good and bad and the day-to-day affairs.

Rama, there is only the one Brahman, which is ever changeless. I will tell you how it assumed the form of the world. It is Brahman, the all-pervading, that assumed the form of the seen and the perceived by the senses, such as the eyes, and recognized by the inner senses, or the mind. The world-form dissolves itself in Brahman.

The entirely sacred and all peaceful Brahman gave rise to the world. How this is so you will know presently.

Just as the state of deep sleep appears as the dream state, the true nature of Brahman shines as the world. There is nothing but the power of the Supreme Self, which is of the nature of endless light and the nature of endless Consciousness. It is subtler than space and very pure. At first, egoism, aham, is found by knowledge. From this, the ideas of the knowledge, other ideas arise, and these impel the mind. This Chit is then endowed with the

activities and attitudes resembling those of the mind. The Supreme Self, then, descends from the glory of its Supreme Self-hood and becomes the jiva, with the evil effects of samsara. Still, its being Brahman will not disappear as it is Brahman, itself, that became the jiva without any particular changes.

With the power of illumination in the jiva, the power of space originates. This space, with its quality of emptiness or void, becomes the source of the quality of sound and its future name of “sky.” Then, with the power of time, the egoism and attachment of the jiva originate. These are responsible for the future creation and the ongoing character of the world. The creation, with the space, egoism, and time, prevails on account of Brahman and not due to Hiranyagarbha (“golden womb,” the seed of all manifestation). The unreal world originates from the Supreme Self but shines as if real. The jiva, with the quality of egoism and such, is the seed for the tree of sankalpa (fixed concept), idea, or thought. [Here follows a detailed explanation of the tanmatra-s, or subtle elements and their combinations in relation to all things and beings, and the composition of the universe and its dissolution].

The pancatanmatra-s (the five subtle elements) are the causes for the seen world. They are always connected with the Supreme Self. The power of illusion, mayasakti, is the direct cause of the pancatanmatra-s, and the Supreme Brahman is the whole, sole cause. The main cause of for the adisakti (primordial power) or mayasakti (power of illusion) is the Supreme Self, which is to be known by direct experience.

Ramana Sahasram  
A Thousand Ramanas  
By Dr. H. Ramamoorthy

(continued from previous issue)

921. Om sukha-pradaya ramanaya namah  
Om! Prostrations to Ramana, who confers happiness

922. Om sukharadhyaya ramanaya namah  
Om! Prostrations to Ramana, who is to be adored in happiness

923. Om sukhatmane ramanaya namah  
Om! Prostrations to Ramana, the happy Self

924. Om sundaram-putraya ramanaya namah  
Om! Prostrations to Ramana, the son of Lord Sundara

925. Om sundararya-tapah-phalaya  
ramanaya namah  
Om! Prostrations to Ramana, the fruit of the tapas of the revered Sundara

926. Om sudarsanaya ramanaya namah  
Om! Prostrations to Ramana of good looks

927. Om supratisthaya ramanaya namah  
Om! Prostrations to Ramana, who is well established

928. Om su-pratyuttarayaya ramanaya namah  
Om! Prostrations to Ramana, who gives good replies



929. Om supradipaya ramanaya namah  
Om! Prostrations to Ramana, who is  
shining very brightly

930. Om suprasannaya ramanaya namah  
Om! Prostrations to Ramana, who  
presence is pleasant

931. Om sumanoharaya ramanaya namah  
Om! Prostrations to Ramana, who well  
captivates the mind

932. Om sulabhaya ramanaya namah  
Om! Prostrations to Ramana, who is easy of  
access

933. Om surupaya ramanaya namah  
Om! Prostrations to Ramana, of excellent  
nature

934. Om susobhitaya ramanaya namah  
Om! Prostrations to Ramana, who shines  
exceedingly

935. Om suhrdaya ramanaya namah  
Om! Prostrations to Ramana, who is a close  
friend

936. Om sugandhine ramanaya namah  
Om! Prostrations to Ramana, exuding  
fragrance

937. Om suvarcasaya ramanaya namah  
Om! Prostrations to Ramana of great power

938. Om subhasine ramanaya namah  
Om! Prostrations to Ramana, who speaks of  
good things

939. Om sutratmane ramanaya namah  
Om! Prostrations to Ramana, the Self run-  
ning through all beings (like a string)

940. Om sevyaya ramanaya namah  
Om! Prostrations to Ramana, who is to be  
worshipped

941. Om saumyaya ramanaya namah  
Om! Prostrations to Ramana, who is like the  
moon

942. Om saundaryatmajaya ramanaya namah  
Om! Prostrations to Ramana, the son of the  
Devi of beauty

943. Om saundaryamma nandanaya  
ramanaya namah  
Om! Prostrations to Ramana, the son who  
delights the lady Azhagamma  
(Saundaryamma)

944. Om skandavataraya ramanaya namah  
Om! Prostrations to Ramana, Skanda in  
incarnation

945. Om skandasrama-vasaya ramanaya  
namah  
Om! Prostrations to Ramana, the resident in  
Skandasrama

946. Om stena-sahasa-sahisnave ramanaya  
namah  
Om! Prostrations to Ramana, who was  
patient with the highhandedness of the  
thieves

947. Om stavyaya ramanaya namah  
Om! Prostrations to Ramana, who is to be  
praised in hymns

948. Om sthiraya ramanaya namah  
Om! Prostrations to Ramana, who is fixed,  
unmoving

949. Om sthita-prajnaya ramanaya namah  
Om! Prostrations to Ramana, who is steadfast  
in Knowledge

950. Om smaranan-bandha-mocanaya  
ramanaya namah  
Om! Prostrations to Ramana, who  
delivers from bondage by mere remembrance  
(of him)

951. Om svaraje ramanaya namah  
Om! Prostrations to Ramana, who shines by  
himself, monarch of himself

952. Om svacchaya ramanaya namah  
Om! Prostrations to Ramana, the pellucid

953. Om sva-prakasaya ramanaya namah  
Om! Prostrations to Ramana, who is self-  
luminous

954. Om svastimate ramanaya namah  
Om! Prostrations to Ramana, who has suc-  
cess, prosperity, well-being

955. Om svastidaya ramanaya namah  
Om! Prostrations to Ramana, who gives  
success, prosperity, well-being

956. Om svatantraya ramanaya namah  
Om! Prostrations to Ramana, who is free,  
independent

957. Om svabhava-madhuraya ramanaya  
namah  
Om! Prostrations to Ramana, who is, by  
nature, sweet

958. Om svamine ramanaya namah  
Om! Prostrations to Ramana, the Svami  
(Swami), the Master

959. Om harda-vidya-prakasakaya ramanaya  
namah  
Om! Prostrations to Ramana, who reveals the  
Knowledge of the Heart

960. Om hita-bhasine ramanaya namah  
Om! Prostrations to Ramana, of comforting  
speech, one who talks of what is beneficial



