

# *Reflections*

March / April 2005

*Society of  
Abidance in  
Truth*

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# *Why Reflections?*

*Reflections is a special publication of SAT.*

*The print version is intended for members of SAT to enhance their spiritual understandings and practices.*

*This on-line version is offered so that Reflections can be available to all.*

*Reflections presents the actual teachings of  
Ramana Maharshi in every issue.*

*Reflections presents enduring Wisdom from  
ancient texts in every issue.*

*Reflections presents a transcript of satsang in every issue so that  
aspirants can have the opportunity  
to carefully study and reflect upon the teachings  
given in these sacred events.*

*So, read, reflect on what is here, and then dive within to realize.*

# *Reflections*

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**Om Tat Sat**

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## ***Sri Ramana Maharshi***

### **Invocation**

The ignorant think that love and Sivam are two. They do not know that love is Sivam. After knowing that love is Sivam, they abide in the love that is Sivam.

*-The Tirumantiram (Tirumular)*

That which is devoid of union or separation, unattached, knowing no contraction or expansion, having no quality, neither born nor dying, having no fixed mark, knowing no impurity, not outside seeking, neither up nor down, neither side nor center, neither point (drop, bindu) nor nadam (sound), knowing no difference of the five elements, devoid of the distinction of the seer and the seen and the seeing, unflagging, neither one nor two, without words or thought, in that ocean of abiding Bliss and Perfect Fullness, O Silent Preceptor, you have taught me to drink by the mouthful and become immersed, thus abandoning the sense of search. O Silent Guru, initiate me into that state of Truth. O, you who are the bestower of Liberation, O you, Dakshinamurti, shining upon the hill of Siva, O you, who are the Guru of the nature of (limitless) Consciousness and Bliss.

*-The Tirumantiram (Tirumular)*

## **From Talks with Sri Ramana Maharshi**

D: Does Sri Bhagavan initiate his disciples?

The Maharshi kept silent.

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When one of the present attendants came for the first time to Bhagavan, he said, "What is the way for Liberation?"

The Maharshi replied: The way already taken leads to Liberation.

\*\*\*\*\*

D.: Is solitude necessary for vichara?

M.: There is solitude everywhere. The individual is solitary always. His business is to find it out within and not seek it without.

Q.: The work-a-day world is distracting.

M.: Do not allow yourself to be distracted. Inquire for whom there is distraction. It will not afflict you after a little practice.

D.: Even the attempt is impossible.

M.: Make it, and it will be found not so difficult.

D.: But the answer does not come for the search inward.

M.: The inquirer is the answer and no other answer can come. What comes afresh cannot be true. What always is, is true.

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M.: Who is it that says that "I" is not perceptible? Is there an "I" ignorant and an "I" elusive? Are there two "I's" in the same person? Ask yourself these questions. It is the mind that says that "I" is not perceptible. Where is the mind from? Know the mind. You will find it a myth. King Janaka said, "I have discovered the thief who had been ruining me so long. I will now deal with him summarily. Then I shall be happy." Similar it will be with others.

D.: How to know the "I"?

M.: The "I-I" is always there. There is no knowing it. It is not a new knowledge acquired. What is new and not here and now will be evanescent only. The "I" is always there. There is obstruction to its knowledge, and it is called ignorance. Remove the ignorance, and knowledge shines forth. In fact, this ignorance or even knowledge is not for the Atman. They are only overgrowths to be cleared off. That is why Atman is said to be beyond knowledge and ignorance. It remains as it naturally is— that is all.

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M.: Ignorance of the Self is the cause of the present misery; knowledge of the Self brings about happiness.

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M.: Thus the man's efforts are directed toward the removal of ignorance. Wisdom seems to dawn, though it is natural and ever present.

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M.: Inquiry of “Who am I?” means finding the source of “I.” When that is found, that which you seek is accomplished.

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

M.: Yes. So it does.

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

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

## **Being Satsang**

February 13, 2005

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

Om Om Om

(Silence)

N.: Nondual Being, the real Self, alone is. Being undifferentiated, it does not arise from anything else; nor does anything else arise from it. It is unborn and, for it, there is no creation, no second, at any time.

It is realized by Self-Knowledge. Yet, as the Maharshi frequently points out in his spiritual instruction, there is no second, no other kind of self, to realize it.

In the inquiry, “Who am I?,” to know yourself as you are, the inquirer is the focus, and the inquirer is the answer to the question. There can be no other answer.

In the attempt to meditate upon the Truth of your own Being, the meditator is first and foremost. What is the nature of the meditator? What is the nature of the inquirer?

Self-Knowledge is nondual. As Sri Bhagavan points out, there is no one self to realize another self, for your Existence is always singular. So, then, what is meant by “I,” in yourself?

To realize the Self, you cannot imagine a standpoint apart from it as your identity. If you do so, such imagination is termed “an ego.” From the ego arise all kinds of illusions and their consequent bondage and suffering. Liberation, which is the natural state, is the egoless state. That is, it is freedom from such imagination. What is free from the ego is also free from the adjuncts of that ego, such as definitions in terms of the mind, the body, or the world. Inquire within yourself, “Who am I?”

The Self is of the nature of Being-Consciousness-Bliss, Satchidananda. There is no second existence, or being, to know it. There is no second consciousness to know it. Between the Self and yourself, there is no chasm, no gap. If you imagine that there is such duality, inquire into what you regard as yourself. The Self will be alright by itself. Inquire into the nature of yourself. If you do so, the false sense of individuality, and all adjuncts of the ego-idea, will be destroyed. They will vanish because they are not true. What remains is what has been existing all along. Because it has been existing all along, Self-Realization, though the only direct experience, is not an event in time. What comes goes. What is gained is lost. That which is realized in Self-Knowledge, and that which you seek to know through inquiry, neither comes nor goes. It has neither creation nor destruction. It is not gained, and it is not lost.

The Maharshi reveals the Truth of Being, the Truth of the Self, which is the very substance of Self-Realization, by Silence. As he has explained, Silence is that in which no “I” arises. Where there is no “I” there is not anything else. Just Being is. It knows itself.

Sankara has said that Brahman alone can know Brahman. That is, the Self, which is real Being, alone knows real Being. There is no second. Where there is no second, there is no suffering, no fear, and no death, but just the self-evident Reality.

To comprehend within yourself what has just been indicated, inquire within yourself, “Who am I?”

Q.: I have been noticing the effects of different chemicals on my body and the apparent changes during some recent illness that may have been some form of pneumonia. It focused me very much on the body and the impossibility of this being myself. It is objective to me, and I know that I am not it, but none of that did I find very convincing at the time. I could not breathe in or out and was stuck. The only thing that relieved this was to say, “Jai Bhagavan.” That would produce a release from this not being able to breathe. The chemical changes seemed real to me. Meditation on what my identity is showed me that all these things that were objective to me could not be myself, particularly the process of not being able to breathe in and out. How am I to release all the things that I think about myself, including not being able to breathe? In order to release this impasse that related to breath or prana, the only thing that I can think of is “Jai Bhagavan,” and once I think of that, as you have said, there is no more scope for the ego and all that I think of as being true or not true. I am a fish in water complaining about being thirsty, so Jai Bhagavan.

N.: In the scope of your description, you

have, more or less, answered your own questions.

Q.: Not to my own satisfaction.

N.: Then, be sure of your identity being free of the body, inclusive of your breath, and everything of which you think. The very fact that you have a great variety of thoughts, some of which are contradictory, yet your Existence remains unchanged and uninterrupted, should be more than ample proof for you that your Existence is not thought. Remain free from thought.

The very fact that you observe the prana, the animating life energy, which seems to be connected with your breath, means that it is objective to you. You see its changes. What changeless thing sees all those changes?

You are not at any kind of impasse. Who are you?

Q.: I am not at any kind of what?

N.: Any kind of impasse. You are not bound. Who are you?

Q.: I must be free of thoughts that seems part of the identity. Being free from thought means having thoughts but not being identified with them. How is it that I become identified with these thoughts?

N.: Are you thought? Are you what you think?

Q.: Obviously not, but I seem to hold to them. This focuses my attention to identification with the body and all this misidentification all the more.

N.: What do you mean by saying that it has focused your attention more?

Q.: More thinking about the body, in one way or another. Worrying about the body.

N.: Are you the body?

Q.: I cannot possibly be the body. I don't know why I don't accept that.

N.: The one who says that he does not accept it: is he a body?

Q.: (laughing) No bodies around here!  
(Laughter)

N.: Thinking about the body does not make your Existence equivalent to a body. Wisdom has everything to do with the Knowledge of your identity, with who you are in your real Being. There is no similarity between your Being and the body. You are not bound by a body. The same is true with thought. Is this clear?

Q.: I would like to say yes.

N.: But it just runs against your grain to do so? (Laughter) Certainly, you have become more keenly aware of how experiential the Knowledge must be. What you think about will not save you when your breath is gone. What you know as your identity, fused with your Existence, remains. There is where you find peace, and there is where you find freedom. That does not depend on thought, breath, bodily action, or any state of the body or mind. That is why, with all the questions that you have ever asked about spiritual practice and Self-Realization, I have never placed any emphasis on the activities of your body, the activities of speech, or the activities of the mind. Self-Knowledge alone is Liberation. Action does not lead to Liberation, be the action subtle or gross.

Certainly, you can see how tentative and flimsy the bodily condition is. It is not something upon which to depend. Likewise is it with the breath or prana, the animating energy. Certainly, a train of thought in one direction or another is not steady. All the while, your Existence is steady. You never cease to exist, and you never cease to know that you exist. Abide in that Knowledge, free of misidentification. Do not give rise to the confusion that you are something else. If you have given rise, inquire, and the Truth about your nature will become self-evident. Then, you see life and death with an equal eye.

Another Q.: I have been having so much worry and story-telling. It is an incredible array of suffering and thought blows that I have been giving myself. I know what I am not, but I still become lost in that and those thoughts. My thoughts are just complete suffering most of the time. I know what I am not, yet I still can't get who I am.

N.: Who you are is nonobjective, so how do you suppose that you are going to obtain it? If you really know that you are not your thoughts, you will not be lost in them. If one really knows that the mind is nonexistent, there is nothing in which to be lost.

Q.: So, the knowing has to go much deeper than that right now for me?

N.: Self-Knowledge must penetrate to the core. There is not much sense in saying that you know that you are not your thoughts, but still they bother you all the time.

Q.: Yes.

N.: If we really know that what we think, we are not, we are neither bound by those thoughts nor will we continue to conjure delusive thoughts. You have seen, though, that outer conditions do not create the mind's suffering. The mind suffers over its own productions. This point distinguishes a person who moves in a spiritual direction, in contrast to being worldly-minded. With worldly-mindedness, or extroversion of mind, one assumes that the external things are real, that they determine her, and they determine her happiness, and consequently her sorrow. A spiritually-minded person knows that happiness is within, in which case there is no longer any superimposition of the outer environment upon one's own experience. The world neither gives you happiness nor gives you suffering. In truth, the world is not even real. Happiness, reality, and your sense of identity have their origin in you. If you overlook your True Nature and suppose yourself to be something else, you confound the Real and the unreal, imagine happiness to be elsewhere, and consequently suffer.

Turn your mind inward. Know the place of happiness. That place is within. Within is the Self. So, one-pointedly seek the Knowledge of yourself. If you know yourself, you know Reality, and you no longer dwell, suffering, in an unreal dream.

Another Q.: One-pointedly seeking it. Can you help me with that?

N.: When you desire something intensely, you are one-pointed about that, aren't you?

Q.: Oh, yes!

N.: See, you are very familiar with this. (Laughter) If you are out of breath, you become one-pointed. The Maharshi gives the example of a drowning man attempting to get to the surface. For some reason, he is not distracted on the way up. (Laughter) He does not delay thinking that he will get to the surface later. He does not think that he has all these other desires. He does not think that he is at an impasse, wondering if he should or should not get some breath and save his life. Nobody has that idea.

When we see the importance of Self-Realization, we become one-pointed. When we see the fleeting nature of life and the fact of death, we become one-pointed. When we see where happiness is, we become one-pointed. When we see the present opportunity to realize Truth for all eternity, we become one-pointed.

Try any or all of that. If you still have a problem with one-pointedness, you may ask again.

Another Q.: Since returning from Tiruvannamalai and Arunachala, I find a very deep desire to intensify my practice. I meditate more frequently, and, prior to meditation, I reflect on the desire for Liberation. Are there other things in practice that are worth doing to let this increase in focus bloom?

N.: You have stated the most important. Adi Sankaracharya has stated that of the fourfold practice for Self-Realization, the last, which is the desire for Liberation, is the most important. Even though discrimina-

tion, detachment, and such are so much intrinsic to real practice, he says that the desire for Liberation is the most important. It is so because if you have the desire for Liberation, even if you be lacking in discrimination, detachment, tranquility, renunciation, and the others, all those things would come to you in due course, because of the intensity of the desire for Liberation. If that is lacking, even if you have a very sharp mind for discrimination and are renounced and such, not much progress will be made, for there will be no motivation. Desire for Liberation is important.

When you meditate, you need to know why you are meditating. The knowledge of why you are meditating, the manner of approach, is as important as the content of the meditation. If just this much is kept in mind, the focus is there, and the practice blooms. The practice is of inquiry. If you desire Liberation, you will destroy vasana-s, tendencies, which manifest as misidentifications, attachments, and such. If the desire is present, you will have the motivation to examine your own mind and unravel it until there is nothing left to it.

If you have the desire for Liberation, naturally the spiritual practice arises, inclusive of its manifest activities that are suitable for you. You have the key. Keep applying it.

Another Q.: That desire, I understand, is the last desire to worry about. It is not the problem. I have heard that it (the desire) should not be looked on as the hankering for enjoyment by an individual. At the same time, any postponement of grasping the

Truth of Realization is not to be worried about as the suffering or postponement of the individual. It is a matter of trust in what the Guru has pointed out and then systematically disposing of the illusion. But it would be contradictory to be hankering for the enjoyment as an individual.

N.: Yes and no. The Maharshi is the Guru, and he has pointed out that you must be ardent for Liberation, and he has also said, "Who is to realize what?" He also said that there were none bound, none liberated, no bondage, and no liberation. So how can you put together what, on the surface, seem to be disparate statements? In Truth, there is no contradiction among them at all.

Let us say that you know of Liberation and hanker after it as an individual. There is no harm in that. In order to fulfill that desire, you will need to dissolve the individuality. That individuality being dissolved, the desire is fulfilled. There is no casting off of the desire for Liberation. If you would do so, you would just desire something else, because it is in your very nature to be happy. As long as there is even a drop of suffering, you will desire this happiness. Liberation means freedom from the imagined bondage, which reveals that Bliss is innate and perfectly full.

Q.: What you are describing is the perspective from the depths. I see in my nature something more perverse. I think that maybe I won't get there, or maybe I won't get there during this lifetime.

N.: Get where?

Q.: To freedom.

N.: Where is the freedom? What is the distance that you are going to traverse?

Q.: That clarity is not there when the first thoughts are being entertained.

N.: Why not proceed by your better knowledge?

Q.: (Laughing) Right, but when it is seen to be something that can be won or lost, that is perversely the occasion to put on the shabby clothes of the individual again and lose focus.

N.: If you think that it can be won or lost, you had better win it.

Q.: (Laughing)

Another Q.: What is that, Bhagavan?

N.: (Gesturing reverentially toward the picture of the Maharshi at the front of the sat-sang hall) Oh, you ask Bhagavan? He is silent about this. (Laughter)

If it is a matter of winning or losing, a race against time, as it were, to realize, you had better win. You had better do everything in your power to win it, but, in doing so, you will come to the point at which you see that it is imperative to dissolve the ego, or the false sense of individuality, with all his concomitant ignorance. How else can it be dissolved, or destroyed, except by a thorough, constant inquiry that reveals its nonexistent nature. That being destroyed, you see that what you desired to attain is not a new attainment but existent all the time.

So, there is no danger in your desire for Liberation, in whatever form it might appear. I have seen people wander much due to lack of

that desire. The same desire is dispersed among various worldly means and not focused on Self-Realization. I have never met anyone with too much of this desire, or even misapplied desire, for Liberation. Even if it is misapplied along a line of sadhana that is not as fruitful, though there is still the element of knowledge that yields some fruit, they will refine that practice until it is one of pure Self-Knowledge, in which case they will realize it entirely. So, I have never seen anyone hurt by this, though I have seen people wander about in mazes of their own creation in their minds due to lack of this desire for Liberation.

Q.: So, from fear of not succeeding, some one will not commence to wander in despair, thinking that I cannot grasp this and I will not make it? Even that can be used positively?

N.: Surely, because you still want to make it. You will have to investigate the "I" that thinks that he is going to fail.

Q.: Right.

N.: Even the least attempt does not go in vain. Krishna stated that in the *Bhagavad Gita*. Not a drop of this Dharma is ever in vain.

Q.: So, one need not worry about seemingly futile attempts because there are no futile attempts, if they are true, honest attempts.

N.: If there is sincerity, there will be, in some way or another, at the core, an element of Knowledge, and the fruit thereof. Whatever you do spiritually never comes to a loss. It is never in vain.

Q.: Thank you for this clarification.

N.: That is why the Maharshi is not critical of the great variety of spiritual methods, but simply points out the quintessence of pure Knowledge and how that can be practiced directly. This is so because we ourselves are the Self we are trying to realize, duality not being true at any time, as in the story of the ten men.

Q. So, it is good to be busy with the task of Self-liberation.

N.: Yes, unless you have anything more worthwhile to do. (Laughter) It serves little purpose to think that you are going to make it or not and such. You can use that valuable time that would slip by, and you would not recover unless you transcend time entirely. Why waste it? Spend the time in fruitful inquiry to know yourself.

For Self-Realization, there are no other factors in play except you. The apparently only, obstacles are of your own creation. Ignorance and adherence to the ignorance, which form delusion, are of your own doing. There is nothing that anyone of any God has set up as an obstacle for you.

Q.: So, I need not wait for anything else that has been imposed upon me to settle down.

N.: Nothing has been imposed on you. You may have superimposed various ideas and forms upon yourself, but nothing else has done that. The bondage is entirely of one's own making, and the Liberation is all of one's own knowing.

Q.: At times, I feel that I have not been practicing as intensely as I could.

N.: If you have that observation, what should you do? Shouldn't you practice more intensely? There is nothing wrong with the observation about your intensity in practice. You may make that observation each day; each day you practice as fully as possible and then practice more intensely the next, because you realize that you can practice still more intensely.

Since practice is a sweet joy exceeded only by the Bliss of Realization, there is plenty of motivation. Do not waste your time bemoaning yourself. Nothing is in your way.

Another Q.: (Explains how upon his return to work, he found several people with hot tempers).

N.: Are the hot tempers helping things?

Q.: No, they are not! There is a belief in the company that such is helping. I said that we could just solve the problem and that quieted them down a bit. Yet, it weighs on my mind, as some of it was directed at me because I wasn't there.

N.: (laughing) Because you weren't there, they are directing the anger at you?

Q.: I become identified with the body, though I am looking for another job offer.

N.: Are you inwardly indifferent to the opinions they may form of you even in your absence? There is a certain irony to their blaming you when you are not even there. It shows how much the problem is in the mind.

Q.: They were in a screaming match about the faults of someone else. It was not I, but I

was trying to find solutions to the situation.

N.: They were too busy enjoying their anger?

Q.: (laughing) Yes. That does not seem worthwhile. The problem is due to miscommunications between a woman and the others there. Why they get angry at me I have no clue.

N.: Does it affect you?

Q.: Yes, definitely, though not in a deeper sense. It affects my mind. I need to fix the situation, for it is my job to do so. When a lot of anger is being expressed in my direction, the mind does not like that. I am worried about fixing this issue.

N.: So, you need to place your mental attention on fixing the issue. What has that got to do with you?

Q.: (quiet for awhile) It doesn't have that much to do with me, except that I become overly concerned. For example, I sit in meditation and think about it. It means that I am misidentified. I should be able to drop it.

N.: It could be. Just thinking about it does not prove that you are misidentified. You have something better to do in meditation, though.

Q.: Yes, for sure! I am not always thinking about it.

N.: When you are thinking about it, is that which is keenly aware of the thoughts bound? Are you a character in a dream that needs to work all this out? Or is your nature the infinite Consciousness, entirely formless, that never does anything, in which all this appears, in which all this disappears, for which this

appears, by which this appears, and which, in truth, is the only Reality?

(Silence)

Q.: That helps. Whatever the mentality is there, it is not possible to appease such convoluted thinking.

N.: They probably need a little more spiritual practice. (Laughter)

Q.: In terms of being in that situation, though...

N.: Are you in that situation?

Q.: Hmm. OK. That is a good point. So, I am not in that situation.

N.: Stay with the facts, the Truth. It is far better to stay in the Truth, abiding in Self-Knowledge, which, after all, is natural and, indeed, the only thing that is real, than it is to imagine a situation, which is only within you, as is all this universe, and then imagine yourself as a character in that situation, and look for a temporary remedy at the level of the mind for the interaction between the character, who is in the mind, and the situation, which is also in the mind. Do you follow?

Q.: Yes. Yes. This is the key. I am seeing the distinctions between these imaginings and myself. The mind conjures this up, which is definitely objective, but somehow I think that that is I.

N.: If you think that you are this, inquire as to who you are. If you say all this imagination has its source in the mind, discern the nature of the mind.

Q.: A “second” is thinking that the source of the mind is an individual?

N.: A “second” is the false assumption of the individual “I” and anything that follows thereafter. With the individual, God is viewed objectively and so is the world, jagat-jiva-para, the world-the individual-the supreme. The truth is that there is no second “I.” For all experience, there is an “I.” If you inquire for whom is “this,” your way of looking becomes nonobjective. If you make your outlook nonobjective, you see what the Self really is. It is indivisible, of a changeless, formless nature. It does not give birth to a second “I.” When the Upanishads say, “One without a second,” such means Brahman alone is. The Self alone is. There is nothing else. Nothing else has ever come to be. Neither you nor the world, neither a character nor a work situation—nor any other experience—has ever come to be.

Q.: Pain comes in with the identification with the individual, the mind, the body, etc.

N.: The individual “I” is the source of all other delusion and, therefore, all kinds of suffering and bondage. With “I,” comes “my,” such as “my experience, my thought, my mind,” etc. Bondage is said to be characterized by “I” and “mine.” Liberation, or Reality, is characterized by the absence of “I” and “mine.”

Q.: I wish I could say that I have the discrimination to always go that inquiry.

N.: Who would be otherwise? You say that you wish you had the discrimination to always go to the “I.” Who would do otherwise?

Q.: I would. The individual.

N.: So, by inquiry, swallow the whole of illusion. There are no excuses for bondage, for bondage does not exist.

Q.: This is just what you were saying to (name of another questioner).

N.: I tell the same thing to everybody. (Laughter) I have never thought of anything new. (Laughter)

(Then followed a recitation in Sanskrit and English from the *Chandogya Upanishad*)

## From the *Yoga Vasishtha*

Vasishtha continued:

This Brahman is the highest God of all gods. To be one with That is possible only by Knowledge, which is the Realization of the Self, and not by any other means, and certainly not by means of action, which leads to repeating sorrows. The illusion of samsara is like the illusion of water in a mirage. This illusion will be dispelled only by the Knowledge of the Self. Only by that, and that alone, will the illusion vanish.

This Brahman is neither far off nor very near. It is neither easy of attainment nor difficult. This Brahman can easily be seen in oneself as of the nature of Light. Tapas, charity, vows, and such cannot give the Knowledge of the Self, which is always nothing other than abiding in one's own Self. The association with the saintly and the following of that which is in the scriptures naturally confer the

natural Knowledge of the Self. If one attains that Knowledge that he is the Supreme Self, the God of gods, he will not experience any suffering. Such a one is called a jivanmukta, one who has attained Liberation while alive.

Sri Rama asked sage Vasishtha: Bhagavan, I learn from you that by knowing the Self, the God of all gods, the diseases of birth and death will vanish. Will you kindly explain to me by what severe austerities or actions I can quickly attain the permanent, certain Knowledge of the Self.?

Sage Vasishtha replied: Rama, one acquires discrimination by sincere effort. With the help of that, he can realize the Self, but not by austerities, baths in sacred rivers, and such. The conquest of desire, anger, arrogance, jealousy, and such is very important, but not penance, charity, sacred baths, and such. The latter give only strain and sorrow. They do not lead one to Liberation. [By example] one who falls prey to attachment and anger may give money that has been gained by fraud and foul means to charity, but he will not gain anything thereby. If there are any good results, they will accrue to the original owner of the money. If one is caught in attachment and anger and performs actions and observes vows, he will gain nothing. Therefore, by constant effort, obtain the association of the saintly and the understanding of the holy scriptures, which are the famous medicines for the disease of samsara. The real seeker of Truth must conquer attachment and anger to be rid of all suffering. For all, self-effort is the best way to win Liberation, which is possible only when the diseases of attachment and anger are cured....

Sri Rama asked Vasishtha: Bhagavan, you

speak of Brahman. You say that knowing That is Liberation. Where is Brahman? How do you know That? Please tell me plainly.

Vasishta said: Rama, Brahman is not far-away from you. It is in all bodies known as Chinmatra (of the nature of Consciousness), the one living force. That is the world. Even more so, there is only One, which is Brahman. There are not two things of “Brahman” and “the world.” Siva is that one Brahman. The sun is that one Brahman. So also is Brahma (the Creator).

Rama exclaimed: Bhagavan, if the world is only the Chinmatra, everyone would surely know it. Where is the need for another’s exhortation or teaching?

Vasishta said: Rama, as long as you think that the world is Chinmatra, just so long you will not be able to understand the method of destroying samsara. Samsara signifies the sum of those herd-like people who believe that the essenceless samsara has an essence. Such results in the fruits of birth, death, and such. Forgetting the fact that he is the eternal Brahman and thinking that he is the body and the jiva due to ignorance, one is undergoing unnecessary hardships. Brahman is complete in itself and ever effulgent. If this is realized, the activity of the mind will not become externalized, but will go inward where the perfectly full Brahman shines resplendently. This is called Realization of the Self. Those who are blessed with this Realization experience no suffering or trouble. The innumerable doubts of their minds vanish forever, and their karmas from the past are destroyed.

By temporary control of the mind, drisyā

(the seen, the objective) will not be destroyed. Drisyā (the seen, the objective) is the result of illusion. Unless this is correctly realized, drisyā will not disappear. The primary establishment of the utter falseness of drisyā is the right, royal road to Liberation. Control of drisyā by yoga is of no avail.

Rama asked: Bhagavan, who is it by thinking of whom as a jiva the samsara will never vanish, who is of the nature of space and by not knowing whom people are called the herd animals? Where is he? How does he exist? What is the nature of him who is well-known by the wise who associate with the saintly and have the understanding of the scriptures? Pray enlighten me.

Vasishta said: Rama, those who treat the Supreme Self as a person who wanders in the forest of births and deaths are called idiots even if they are scholars. Why? It is because the illusion of jiva (individuality) is the root cause of samsara and its consequent suffering. Mere intellectual knowledge is useless. The idea of jiva should be given up entirely, at once and for all time so that one is Brahman, the Supreme Self, is realized. Then all suffering vanishes, just as, with the vanishing of the disease, the ill-effects of its toxicity will vanish.

Then, Rama requested the sage to describe the nature of that Supreme Self as it is, by hearing of which all illusions will vanish.

Vasishta said: Rama, the original nature of the Knowledge that goes to very distant places within the twinkling of an eye is the real nature of the Supreme Self. In the vast ocean

of the great Knowledge of That in which the always false world floats is the real nature of the Supreme Self. That which is of the nature of Knowledge in which the triple ideas of seer, seen, and seeing appear to exist though not really existing is the real nature of the Self. That which is not space but which is compared to space is the nature of the Supreme Self. Though the world is false, that in which it appears to be true is the real nature of the Supreme Self. That in which the river of creation, which has no beginning and no end, appears, though false, and shines, is the real nature of the Supreme Self. That which is really Chinmatra (composed of Consciousness) but appears as a large, motionless stone is the real nature of the Supreme Self. That which appears as jada (inert) but is not really so at all is the real nature of the Supreme Self. That which, mingling with internal and external things, becomes capable of day-to-day worldly affairs, is the real nature of the Supreme Self. Just as light is the nature of luminous objects and voidness is the nature of space, that in which That itself prevails is the real nature of the Supreme Self.

## **Ramana Sahasram** **A Thousand Ramanas** By Dr. H. Ramamoorthy

(Continued from previous issues)

641. Om mayura-vahanaya ramanaya namah  
Om! Prostrations to Ramana, who has the peacock as his mount
642. Om mamata-hantre ramanaya namah  
Om! Prostrations to Ramana, who destroys “my-ness,” the egoistic sense of possession
643. Om maran-anubhav-apta-nava-jivanaya ramanaya namah  
Om! Prostrations to Ramana, who obtained a new Life out of an experience of death
644. Om maharsaye ramanaya namah  
Om! Prostrations to Ramana, the great seer
645. Om mahad-avyaktadi svarupaya ramanaya namah  
Om! Prostrations to Ramana, who is of the nature of mahat (the first stage of creation), the unmanifest state, and others
646. Om mahangaya ramanaya namah  
Om! Prostrations to Ramana, of great characteristics
647. Om maha-kayaya ramanaya namah  
Om! Prostrations to Ramana, with a great body, also one who is the great bodiless
648. Om mahaniya-gunatmane ramanaya namah

Om! Prostrations to Ramana, who has in himself great qualities

649. Om maha-gitaya ramanaya namah  
Om! Prostrations to Ramana, of great songs

650. Om maha-tejasvine ramanaya namah  
Om! Prostrations to Ramana, the highly effulgent

651. Om maha-vakya-nirupanaya ramanaya namah  
Om! Prostrations to Ramana, who gives the definition of the mahavakya-s

652. Om maha-jvalaya ramanaya namah  
Om! Prostrations to Ramana, the great tongue of flame

653. Om maha-netraya ramanaya namah  
Om! Prostrations to Ramana, with great eyes

654. Om maha-murdhne ramanaya namah  
Om! Prostrations to Ramana, who is the great summit

655. Om maha-buddhaye ramanaya namah  
Om! Prostrations to Ramana of great wisdom

656. Om majhasiddhaye ramanaya namah  
Om! Prostrations to Ramana, of great achievement

657. Om maha-patraya ramanaya namah  
Om! Prostrations to Ramana, who is a highly fit person

658. Om maha-matraya ramanaya namah

Om! Prostrations to Ramana, the greatest, the best

659. Om maha-nidhaye ramanaya namah  
Om! Prostrations to Ramana, the great treasure

660. Om maha-yasase ramanaya namah  
Om! Prostrations to Ramana, of great fame

661. Om maha-tranaya ramanaya namah  
Om! Prostrations to Ramana, who is the great helper across

662. Om maha-harsaye ramanaya namah  
Om! Prostrations to Ramana, who is in great happiness

663. Om maha-hridayaya ramanaya namah  
Om! Prostrations to Ramana, with a great heart

664. Om mahodaya ramanaya namah  
Om! Prostrations to Ramana, the Lord, the Master

665. Om mahotsahaya ramanaya namah  
Om! Prostrations to Ramana, the greatly enthusiastic (one)

666. Om mahasaktaye ramanaya namah  
Om! Prostrations to Ramana, the great power

667. Om mahimatmane ramanaya namah  
Om! Prostrations to Ramana, who has greatness in him

668. Om mahiyase ramanaya namah  
Om! Prostrations to Ramana, the very great

669. Om mahaujase ramanaya namah  
Om! Prostrations to Ramana, the great  
effulgence

670. Om maha-maya-sarva-nasanaya  
ramanaya namah  
Om! Prostrations to Ramana, the great  
destroyer of all illusion

671. Om mahausadhaya ramanaya namah  
Om! Prostrations to Ramana, the great  
medicine

672. Om maha-yogine ramanaya namah  
Om! Prostrations to Ramana, the great yogi

673. Om maha-yogesvaraya ramanaya namah  
Om! Prostrations to Ramana, the great Lord  
of yoga

674. Om mahasena-maho'msena-jataya  
ramanaya namah  
Om! Prostrations to Ramana, born with the  
effulgence of Mahasena (Skanda with a great  
army)

675. Om mahantah-prabodhena atam-jnana  
sampraptaya ramanaya namah  
Om! Prostrations to Ramana, who attained  
the Knowledge of the Self by the great awak-  
ening from within

676. Om mahadevaya ramanaya namah  
Om! Prostrations to Ramana, the great God

677. Om mahesvaraya ramanaya namah  
Om! Prostrations to Ramana, the great Lord  
(Isvara)

678. Om matr-bhranti-kalpaya hasa-krtaya  
ramanaya namah  
Om! Prostrations to Ramana, who made the  
erroneous apprehensions of his mother a mat-  
ter for laughter.

679. Om matr-pitr-guru-rupaya ramanaya  
namah  
Om! Prostrations to Ramana, who is of the  
nature of Mother, Father, Guru

680. Om matr-mukti-vidhayakaya ramanaya  
namah  
Om! Prostrations to Ramana, who brought  
about the Liberation of his  
mother

## O Arunachala

O Arunachala,  
You fill my Heart.  
My mind is taken,  
And the Bliss of Being  
Is close at hand.

O Arunachala.

O Arunachala,  
You fill my Heart as Ramana.  
You tell me to inquire  
Into "Who am I?"  
I look for where the I rises,  
O Arunachala.

O Arunachala,  
You fill my Heart as Nome  
Who says "Being is who you are,  
Remove the ignorance,  
And stand as who you are."

O Arunachala.

O Arunachala,  
You fill my Heart as Sankara.  
Discrimination, Dispassion, Desire  
for Liberation,  
Listen, reflect, and deeply  
meditate.  
You show the way to Self-  
Realization.

O Arunachala.

O Arunachala,  
You fill my Heart as Siva  
Whose column of light extends for-  
ever.  
Unbounded Consciousness you are.  
Unbounded Consciousness am I.

O Arunachala.

O Arunachala,  
You fill my Heart.  
My mind is taken,  
And the Bliss of Being  
Is who I am.

O Arunachala.

By Richard Clarke

