

## CHAPTER SIX

### MANONASA

In January of 2004 M attained Manonasa. In this chapter a great amount of detail will be used to convey to you what Manonasa is. First what it is like just before Manonasa happens. Then what Manonasa is. Humans find it very difficult to understand that the body and the world and universe disappear at the moment of Manonasa and never come back again in all of eternity. One of the things that make that difficult for the humans to understand is because they see the body of a Sage who has attained Manonasa functioning normally, walking, talking, answering questions etc. How can he talk if he has no perception of a body? Therefore, many sources will be drawn upon to explain Manonasa to you. Quotes by the Seven Sages from the book *The Seven Steps to Awakening* will be written here. Stories from the book *The Direct Means to Eternal Bliss* will be written here. Ways that I have taught students the meaning of Manonasa will be written here.

We will begin with looking at what happens just prior to Manonasa. There is a doorway to Manonasa. It is not a physical doorway. The word doorway is being used as a vehicle to communicate something to you. Not even one out of every ten million humans reaches the doorway to Manonasa.

In other words even to reach the *doorway* to Manonasa is extremely rare.

Of those humans who do reach the doorway to Manonasa almost none of them goes through that doorway. That is why less than one out of every five hundred million humans attains Manonasa. All humans who reach the doorway to Manonasa are afraid to go through that door. Even those very few who do go through that door are afraid before they go through the door to Manonasa. The reason they are all afraid is the ego-mind knows that if it goes through that door it will come to its final end.

The only identity a human knows is that ego-mind. The person may have read in books you are not the ego-mind you are the True Self hundreds of times.

However, that reading does not change the fact that they are still identified with the ego-mind and their experience is that the ego-mind is their self even though it is not their real Self in reality.

The reality is not what a human is experiencing. What a human is experiencing is the dream and in that dream the only self they are experiencing is the false self or ego-mind.

Thus it *appears* to the human that if they go through that door they will cease to exist. The Truth is if they go through that door the ego-mind will cease to exist, all suffering and sorrow will end forever, the universe will disappear forever and never reappear, the body will disappear and never reappear. However, they will still exist as the True Infinite Self.

However, it does not seem to them that they will continue to exist as the True Infinite Self, it *seems* to the human that not only will the false self's existence cease but that their existence will cease too. That is why all humans are afraid to go through the doorway to Manonasa.

There is a quote by Jan Frazier that communicates this very clearly:

“Many spiritual seekers who say their wish is to awaken don't actually want what they believe they do. This becomes clear sometimes at the approach to the brink of what feels like a void, where the obliteration of the egoic self seems imminent. With a shocked recognition of what is being asked, the person will recoil. The scale of the loss – the dissolution of the familiar self – is beyond what was bargained for.”

This quote by Dr. David Hawkins helps to clarify also:

“The underpinnings of the ego are its illusion that it is a separate self and that the perceptions which its positionality produces are real. When these structures are transcended, the ego brings up its last reserves. These consist of the threat of death or the threat of facing the total void of nothingness or nonexistence. When this arises, it becomes rapidly clear that one is now forced to make a decision and choose.”

“Into this gap in the flow of consciousness  
there will arrive, beyond conscious recall,  
the knowingness of the Sage, the Bodhisattva,  
the Teacher, the Avatar,  
the knowing-ness of the Enlightened beings of all times.  
Instructions will be known:  
‘Hold back nothing;  
completely surrender life itself to God.  
Be willing to experience death.  
Refuse the Void,  
for it is merely another illusion of the ego  
and has no reality.  
Truth has no opposite.’  
Faith in the teachings  
of those who have realized the Truth is crucial.  
They spring forth into awareness  
and strengthen the willingness to surrender  
and to experience the death  
that is simultaneously the birth of the Self.  
By invitation and surrender,  
death becomes an experiential reality.  
It can be fearful and intimidating for a brief moment.  
It is not like the physical deaths  
that occurred in previous incarnations  
when one left the body with great relief.  
This is actually the first and also the last time  
that real death can be experienced.  
Therefore, it need be gone through only one time ever.  
With the courage of conviction  
and the inspiration of the Self and its teachers,  
one surrenders to the plunge.  
For a few moments, the last great fear erupts and  
one experiences what it really means to die completely  
as the great door swings open to the Splendor,  
beyond all comprehension.  
The Presence reveals that the Infinite Splendor  
is actually one’s own Self.”

"Innate is the knowingness that one's Reality is beyond all lifetimes, beyond all universes, total and complete."

Instead of the door to Manonasa, if it makes it easier for you to understand, you can call it **The Final Door**.

What M felt when the door to Manonasa appeared was what all humans feel: FEAR. What made M different from almost all humans is that he did not let that fear stop him from going through that door to Manonasa. He went through that door and Manonasa occurred.

When Ramana Maharshi described what happened just prior to his Manonasa Ramana Maharshi said "The fear of death drove my mind inward." Yes Ramana Maharshi was afraid at the doorway to Manonasa. All humans are afraid at the doorway to Manonasa. The difference between Ramana Maharshi and almost all other humans is that Ramana Maharshi went through the door to Manonasa and allowed Manonasa to occur.

**Here is how Ramana Maharshi described his Manonasa experience:**

*"So, on that day as I sat alone there was nothing wrong with my health. But a sudden and unmistakable fear of death seized me. I felt I was going to die. Why I should have felt so cannot be completely explained by anything I felt in my body. Nor could I explain it to myself then."*

*"I did not however trouble myself  
to discover if the fear of death was well grounded.  
I felt 'I was going to die,'  
and at once set about thinking what I should do.  
I did not care to consult doctors or elders  
or even friends.  
I felt I had to solve the problem myself then and there.  
The shock of the fear of death made me at once  
introspective, or 'introverted.'  
I said to myself mentally,  
i.e. without uttering the words  
'Now death has come. What does it mean?  
What is it that is dying? This body dies.'  
I at once dramatized the scene of death.  
I extended my limbs and held them rigid  
as though rigor-mortis had set in.  
I imitated a corpse  
to lend an air of reality to my further investigation,  
I held my breath and kept my mouth closed, pressing  
the lips tightly together so that no sound might escape.  
Let not the word 'I' or any other word be uttered!  
'Well then,' I said to myself, 'this body is dead.  
It will be carried stiff to the burning ground  
and there burnt and reduced to ashes.  
But with the death of this body, am 'I' dead?  
Is the body 'I'?  
The body is silent and inert.  
But I feel the full force of my personality  
and even the sound 'I' within myself,  
apart from the body.  
So 'I' am a spirit, a thing transcending the body.  
The material body dies,  
but the spirit transcending it  
cannot be touched by death.  
I am therefore the deathless spirit."*

*"All this was not a mere intellectual process,  
but flashed before me vividly as living Truth,  
something which I perceived immediately,  
without any argument almost.  
'I' was something very real,  
the only real thing in that state,  
and all the conscious activity that was  
connected with my body was centered on that.  
The 'I' or my 'Self' was holding the focus of my attention  
by a powerful fascination from that time forwards.  
Fear of death had vanished at once and forever.  
Absorption in the Self has continued from that moment  
right up to this time.  
Other thoughts may come and go  
like the various notes of a musician,  
but the 'I' continues  
like the basic or fundamental sruti note which  
accompanies and blends with all other notes."*

In the book *No Mind I Am the Self* you can read about Saradamma's experience of both being at the door to Manonasa and going through the door to Manonasa. Saradamma's I-thought was so afraid at the door to Manonasa, the I-thought tried to escape by breaking through her skull. The difference between Saradamma and almost all other humans is that in spite of the fear, Saradamma went through the door to Manonasa and allowed Manonasa to occur.

M went through the door to Manonasa and allowed Manonasa to occur. In January of 2004 the ego-mind came to its final end and the ego-mind can never reappear in all of eternity. All suffering and sorrow disappeared forever and they can never reappear in all of eternity.

The body disappeared forever  
and the body can never reappear in all of eternity.  
The universe disappeared forever  
and the universe can never reappear for all of eternity.  
What remained when everything else disappeared is:  
Absolutely Perfect  
Infinite-Eternal-Awareness-Love-Bliss.

One of the many things that makes the book  
*The Seven Steps to Awakening* so wonderful  
is that you can see what Seven Sages  
had to say on seven essential topics.  
You do not have to rely on just Michael Langford's  
account of these seven truths.  
In the book *The Seven Steps to Awakening*  
Seven Sages are in perfect agreement  
about seven essential truths.

I like the book *The Seven Steps to Awakening*  
better than the book *The Direct Means to Eternal Bliss*.  
People are often surprised at that and they wonder  
how can you like a book of quotes by others  
better than the book you wrote?  
The answer to that is when people read  
*The Direct Means to Eternal Bliss*  
they might think that is just one Sage's view.  
However, when they read  
*The Seven Steps to Awakening*  
they can see that seven different Sages  
were in agreement on seven Essential Truths  
and seven different Sages  
saw the same seven Essential Truths.

All seven of the subjects in the book  
*The Seven Steps to Awakening*  
are subjects that the ego-mind blocks out.  
The ego-mind ignores those seven subjects.



The ego-mind does not remember those quotes after it reads them.  
Or the ego-mind changes the meaning of the quote into something that is more acceptable to the ego-mind.

Therefore when M says  
the body disappeared forever  
and it can never return in all of eternity  
and the universe disappeared forever  
and it can never return in all of eternity  
people think that is just Michael Langford's view.  
However, there are many quotes in the book  
*The Seven Steps to Awakening*  
that teach that when the ego disappears  
the world and body disappear and can never return.  
Therefore by reading  
*The Seven Steps to Awakening*  
people can see it is not just Michael Langford's view.  
Some of the step two quotes are on the subject  
of the world, etc. being an illusion or a kind of dream.  
Some of the quotes are on the subject of how  
when the ego ends the body and universe disappear.  
There are more than three hundred step two quotes.  
All of those quotes are helpful for understanding.

What follows are some of the quotes by the Sages  
from the book *The Seven Steps to Awakening*  
that deal with the subjects of  
the disappearance of the universe and the body, etc.  
after Manonasa,  
and that only the Self remains after Manonasa  
and that the Self has never been aware of a body,  
or a universe in all of eternity.  
When people see a Sage's body  
it is because they are still dreaming.  
The Sage has no awareness of a body or a world.

## QUOTES BY RAMANA MAHARSHI

230. What is Self's self-transformation as the world?  
A twist of straw appearing as a snake?  
Look hard you see no snake at all.  
**There was no transformation, no creation,  
none, no world at all.**

238. O worldly folk who long for and run after  
an endless series of unenduring things,  
'tis wisdom true to seek and know That one thing  
**on knowing which  
all other things will cease to be.**

247. Until the snake-illusion goes,  
its ground, the real rope, will not be recognized.  
Until the world of false phenomena **disappears,**  
the Self, its ground, will not shine clear.

248. **Only when the world-illusion goes**  
does the blissful light of Self arrive.  
Life lived in this bright, blissful light  
is our true, natural life.  
Other ways of life are full of trouble and fear.

249. Is there a greater folly than the aching folly  
of supposing that the Self, the I of pure awareness  
**which does not see this changing world at all,**  
is subject to some change?

534. **The false dream ends when we wake up.**  
Even so, the ego dies when the sun, the true I, rises.  
Ego's destruction by strong Self-inquiry  
is what is known as Self-attainment.

543. Even as the ego does not die  
unless the Self's glance falls on it,  
the painful dream of this phenomenal world  
will never **disappear**  
**unless the mind meets glorious death.**

868. The deeds we do in dream  
touch not our waking life,  
but slip away when we awake.  
Even so, our deeds done in this clouded ego-life  
**disappear and leave no trace** when we wake up  
in the divine white light of Self-awareness.

869. One whirls and turns, pines in sore pain  
in this false dream world,  
till at last the sleeper in his soft bed wakes up,  
**the bad dream ends,**  
one feels relieved, untouched,  
free as the pure white screen.  
Such freedom is Self-knowledge pure.

873. **Not an iota of the past**  
**can touch** those who dwell unceasingly  
in the firmament of Self-awareness  
vast, boundless, frontierless and full.

881. Our real Being,  
the sun **that can never see**  
**the darkness of illusion,**  
**knows no trace of pain or suffering.**  
Misery is what one brings upon oneself  
by fondly thinking that one is the body,  
not the Self.

882. The goal, the Truth, is Self-awareness.  
Reaching it is  
**annihilation of the painful illusion of birth.**

887. Non-dual infinite Awareness  
where **the error of seeing, hearing,  
knowing various objects has been destroyed,**  
this is the purest bliss serene.

898. The Sage enjoys as his own being  
the bliss of all transcendent Being.  
**The error lies in these ignorant folk  
seeing him as a body that suffers.**

899. The Sage abiding in Self-being,  
asleep and yet awake,  
immersed in the still, deep immutable ocean  
of bliss supreme,  
**will never lapse back into this ruinous world  
and suffer.**

1292. Those who diving deep within have found the Self  
have nothing else to know.

And why?

**Because they have gone themselves  
beyond all forms  
and are Awareness without form.**

#### QUOTES BY ANNAMALAI SWAMI

267. Your real state is the Self,  
and in that Self there is **no body and no mind.**

1455. You can only put your attention  
on one thing at a time.

While it is on the mind or the body,  
it cannot be on the Self.

Conversely, if you put attention on the Self  
and become absorbed in it,

**there will be no awareness of mind and body.**

252. The eye of the Self, consciousness,  
alone constitutes true seeing.

That eye **never perceives anything at all.**

It if be said that the eye perceives anything whatsoever,  
then that eye too, like the thing it perceives,  
is a mental creation.

It is not the true eye.

254. In the heart,  
the Self that exists as the eye of grace,  
**none of the worlds truly exist.**

258. The Self,  
revealed as our true nature within the heart  
through the power of Self-inquiry,  
is none other than the peerless reality of the Supreme,  
**which alone remains**  
**after this worldly illusion**  
**has faded into nothingness.**

261. If I am to affirm who I am,  
my true nature,  
I am the Self

**that knows nothing of the fleshly body, life,**  
**intelligence and mind,**

that is free of all darkness,  
the true 'I' that excels as pure consciousness.

271. **What do you know of me,  
when even my talk with you  
is in your world only?**

293. **He who knows the state  
in which there is neither the world  
nor the thought of it,  
he is the Supreme Teacher.**

296. **You are neither the body nor in the body –  
there is no such thing as body.**  
You have grievously misunderstood yourself;  
to understand rightly – investigate.

299. Without imagination **there is no world.**

306. Nothing dies.  
**The body is just imagined.  
There is no such thing.**

307. **There is no body, nor a world to contain it;**  
there is only a mental condition,  
a dream like state,  
easy to dispel by questioning its reality.

302. Maharaj: **This body appears in your mind;  
in my mind nothing is.**

Questioner: Do you mean to say  
you are quite unconscious of having a body?

Maharaj: **On the contrary,  
I am conscious of not having a body.**

Questioner: I see you smoking!

Maharaj: Exactly so.

You see me smoking.

Find out for yourself

how did you come to see me smoking,

and you will easily realize that **it is your**

**'I-am-the-body' state of mind**

**that is responsible for this**

**'I-see-you-smoking' idea.**

572. **I take my stand where no difference exists,  
where things are not,**

**nor the minds that create them.**

There I am at home.

576. The realized man is egoless;

he has lost the capacity of

identifying himself with anything.

**He is without location, placeless,**

**beyond space and time,**

**beyond the world.**

Beyond words and thoughts is he.

601. **Even the idea of being man or woman,  
or even human should be discarded.**

604. Keep on remembering:

I am neither the mind nor its ideas.

Do it patiently and with conviction

and you will surely come to the direct vision of yourself

as the source of being – knowing – loving,

eternal, all-embracing, all-pervading.

You are the infinite focused in a body.

Now you see the body only.

**Try earnestly**

**and you will come to see the infinite only.**

950. I was never born.

How can I grow old?

**What I appear to be to you  
exists only in your mind.**

I am not concerned with it.

1332. To know the world you forget the Self –  
**to know the Self you forget the world.**

What is world after all?

A collection of memories.

Cling to one thing, that matters,  
hold on to 'I am' and let go all else.

1360. Now, go within,  
into a state which

you may compare to a state of waking sleep,

in which **you are aware of yourself,**

**but not of the world.**

In that state you will know,

without the least trace of doubt,

that at the root of your being you are free and happy.

1363. **As long as you are engrossed in the world,  
you are unable to know yourself:**

to know yourself,

**turn your attention away from the world**

and turn it within.

1367. The world appears to you so overwhelmingly real,  
because you think of it all the time;

cease thinking of it and it will **dissolve** into thin mist.



1498. I used to sit for hours together,  
with nothing but the 'I am' in my mind  
and soon peace and joy  
and a deep all-embracing love  
became my normal state.

**In it all disappeared – myself, my Guru,  
the life I lived, the world around me.**

Only peace remained and unfathomable silence.

### QUOTES FROM THE YOGA VASISTHA

326. In truth,  
**this world does not arise** from the absolute  
nor does it merge in it.

The absolute **alone** exists now and for ever.

327. **All this is mere imagination or thought.**  
**Even now nothing has ever been created;**  
**the pure infinite space alone exists.**

328. Cosmic consciousness alone exists now and ever;  
**in it are no worlds, no created beings.**

334. **There is no universe,**  
**no distance, no barriers.**

339. When there is notion of creation,  
the creation seems to be:  
and when through self-effort,  
there is understanding of non-creation,  
**there is no world.**

341. When the mind entertains notions of objects,  
there is agitation or movement in the mind;  
and when there are no objects or ideas,  
then there is no movement of thought in the mind.  
When there is movement, the world appears to be;  
when there is no movement,  
**there is cessation of world-appearance.**

355. It is **only** in a state of ignorance  
that the mind dreams of the world-appearance,  
**not** when it is awake or enlightened.

356. Such indeed is the nature of this utter ignorance,  
this delusion, and this world-process:  
without real existence  
there is this illusory notion of egotism.  
This egotism does **not** exist in the infinite Self.  
**In the infinite Self there is no creator,  
no creation, no worlds, no heaven, no humans,  
no demons, no bodies, no elements, no time.**

357. **There is no creation.  
The infinite has never abandoned its infinity.  
THAT has never become this.**

364. **The world is not seen**  
in the supreme non-dual consciousness.

380. **There is no world in reality.**

393. I am the unborn  
in whom **the world-appearance has vanished.**

394. It is **only** in the eyes of the ignorant  
that even your form exists.

396. When one is firmly established in Self-knowledge, which is infinite, unlimited and unconditioned, then **the delusion or ignorance that gave rise to the world-appearance comes to an end.**

401. **The supreme Self has no relationship with this world-appearance.**

402. The ignorant person accepts as real whatever he sees in this world; not so the wise one.

Even as a piece of wood and the water in which it is reflected have no real relationship, **the body and the Self have no real relationship.**

404. There is no duality; **there are no bodies and therefore there are no relationships among them.**

406. When the mind abandons the movement of thought, **the appearance of the world-illusion ceases.**

410. **Nothing has really become physical or material.**

416. **You have nothing to do with birth, sorrow, sin and delusion.**

Abandon all these notions and rest in the Self.

423. This world-illusion has arisen because of the movement of thought in the mind; when that ceases **the illusion will cease too,** and the mind becomes no-mind.

434. There is but one consciousness  
which is pure, indivisible,  
the subtlest of the subtle, tranquil,  
**which is neither the world nor its activities.**

439. On the awakening of the inner intelligence,  
**the world-perception ceases**  
and there arises psychological freedom  
or non-attachment.  
That is known as emancipation.

442. **It is only when the eyes  
are blinded by ignorance  
that one perceives the world of diversity.**

444. You are a knower.  
Whether you know something or not,  
remain free from doubt.  
When you realize that you are the unborn,  
infinite consciousness,  
then all ignorance and foolishness cease  
and **this world-appearance ceases.**

451. Creation, world, movement of consciousness, etc.  
are mere words without substance.  
When such ideas are abandoned,  
**the "world" and the "I" cease to be**  
and consciousness alone exists,  
pure and immutable.  
This unconditioned consciousness alone is,  
**naught else is –  
not even the nature of diverse objects here.**

456. In **their** mind, my body seems to be real;  
but to **my** illumined intelligence,  
**their physical existence is unreal,**  
as it is to a sleeping person.

457. When one is fully established in the Self, then **this world-appearance ceases** like dream during deep sleep.

458. The **world appearance** arises in ignorance and wisdom puts an **end** to it.

460. When what exists is realized as it is, **the world-appearance ceases.**

463. **In the eyes of the wise man there is no world.**

465. When wisdom is strengthened and confirmed, and when the impurity of conditioning is washed away, the holy one shines with an extraordinary radiance. Both the inner notion and **the external perception of the world cease for him.**

468. **There is no such thing as earth or matter.**

470. **There is no such thing as the world.**

471. This body is but pure void, it seems to exist on account of the mental conditioning. When the latter ceases, **the body ceases to be seen or experienced,** just as the dream object is not experienced on waking up.

472. **Neither the subtle body nor the gross body is seen** even in the waking state when the mental conditioning ceases.

474. **You imagine that I have a body.**  
It is on account of this notion existing in you  
that I produce this sound known as speech.

**You hear it  
even as a sleeping person hears sounds  
in his dream.**

480. In the vision of the knowers of the truth,  
there is nothing other than  
the pure and infinite consciousness,  
and **the objective universe**  
**is completely and totally non-existent.**

486. **There is no death,  
and by the same token there is no birth either.**

492. Just as the dream-mountain  
is realized as pure void when the dreamer wakes up,  
even so are  
**all these forms realized to be non-existent**  
when one is enlightened.

494. Only when it is realized that  
**there is no creation at all**  
does real Self-knowledge arise  
which leads to liberation.  
Such liberation is unending, infinite and unconditioned.

495. The objective universe is delusion or illusion;  
it does not disappear **except** through  
persistent practice.

499. **Something which is unreal  
does not arise in the real.**

500. **There is no illusion in the infinite.**

501. **This illusion of world-appearance vanishes when one is awakened and enlightened. Then one realizes that it has never been, it is not and it will never be.**

502. **The unreal does not exist at all at any time.**

505. **Nothing, not even this body, has ever been created.**

507. **What you have called the body does not exist in the eyes of the Sage.**

508. **There is no “dream” in the infinite consciousness. There is neither a body nor a dream in it.**

511. **It is only as long as you are **not** fully enlightened that you experience the apparent diversity.**

630. **It is the mind alone which is the cause of all objects of the world; the three worlds exist because of the mind-stuff; when the mind vanishes, the worlds vanish too.**

632. **This diversity arises on account of mental modifications and it will cease when they cease.**

663. **You will enjoy freedom when the mind ceases to be, along with the world-illusion contained in it.**

675. **If the ego-sense ceases to be, then the illusory world-appearance does not germinate again and all cravings come to an end.**

698. As long as there is mind,  
there is no cessation of sorrow.

**When the mind ceases,  
the world-appearance also ceases to be.**  
The mind is the seed for misery.

736. **The non-perception of objects  
and the non-arising of notions.  
This should be experienced.**

739. The supreme Self is in the supreme Self,  
the infinite in the infinite, the peace in peace.  
That is all there is,  
**neither "I" nor "the world" nor "the mind."**

740. When the seed for the world-appearance  
(which is the ego-sense)  
has been **destroyed,**  
**the world-appearance goes with it.**  
Even as the mirror gets misted by moisture,  
the Self is veiled by the unreal ego-sense.  
This ego-sense gives rise  
to all the rest of this world-appearance.  
When it goes, then the Self shines by its own light,  
even as the sun shines  
when the veiling cloud is blown away.

745. If one is able to remove the ego-sense  
by means of one's awakened intelligence,  
**he cleanses from his consciousness**  
**the impurity known as world-appearance.**

751. **When a dream-object perishes,  
nothing is lost:  
when "the world" or "the I" is lost,  
nothing is lost.**



755. Matter and mind are identical;  
and both are false.  
You are deluded by this false appearance.  
Self-knowledge will **dispel** this delusion.

**Both Self-knowledge  
and the cessation of world-appearance  
are the characteristics of wisdom.**

757. **To the wise there is neither ego-sense  
nor the world.**

993. Whatever be the external appearance  
of the liberated Sage,  
his wisdom remains unchanged.

**The difference is only in the eyes  
of the ignorant spectator.**

1020. To the enlightened vision,  
only the infinite consciousness exists, naught else.  
Do not become an ignorant man; become a Sage.

**Destroy the mental conditioning  
that gives rise to this world appearance.**

Why do you, like an ignorant man,  
consider this body as your self and feel miserable?

1095. The best of all states, O Sage,  
is indeed the vision of the one infinite consciousness.

Even the contemplation of the Self  
which is infinite consciousness  
banishes sorrow, **terminates**  
**the long-dream vision of the world-appearance,**  
purifies the mind and the heart and dispels misfortunes.  
That contemplation of the Self is devoid of mentation.

1377. **As long as the objective universe  
is perceived  
one does not realize the Self.**

1396. **This body can have no relationship whatsoever with the Self.**

1552. **The consciousness is freed from the object. There is pure inner consciousness.**

1559. **I abandoned all material and physical concepts and held on to the vision of pure consciousness.**

1560. **He who is enlightened sees not the diversity.**

#### QUOTES BY ADI SANKARA

512. **Where has the world gone?  
Who has removed it,  
or where has it disappeared to?  
I saw it only just now, and now it is not there.**

519. **I see not, nor hear,  
nor know aught of this world;  
for I bear the mark of the Self,  
whose form is being and bliss.**

521. **The world no longer is,  
whether past, present, or to come,  
after awakening to the supreme reality,  
in the real Self, the Eternal, from all wavering free.**

772. **So long as even a dreamlike awareness of yourself as an individual in the world remains, as a wise person persistently see to the removal of all ideas of additions to your true Self.**

775. The Sage who stands in the Eternal,  
the Self of being, ever full,  
of the secondless bliss of the Self,  
**has none of the hopes fitted to time and space  
that make for the formation of a body of skin,  
and flesh, subject to dissolution.**

784. There is no unwisdom, except in the mind,  
for the mind is unwisdom,  
the cause of bondage to life;  
**when this is destroyed, all is destroyed;**  
when this dominates, the world dominates.

1210. I am free,  
**I am bodiless,**  
I am without sex and indestructible.  
I am at peace;  
I am infinite, without blemish and eternal.

1221. **I can neither see, hear or experience  
anything else there,**  
as it is I who exist there by myself  
with the characteristics of Being and Bliss.

1240. This knower of the Eternal,  
**ever bodiless,**  
things pleasant or painful touch not at all,  
nor things fair or foul.

1247. Thus dwelling in the supreme Eternal,  
through the real Self,  
**he stands alone and beholds naught else.**  
From the knowledge that I am the Eternal,  
the accumulated works,  
heaped up even through hundreds of myriads of ages,  
**melt away like the work of dream, on awaking.**

1271. He who through the Self dwells here in the secret place, **for him there is no coming forth again to the world of form.**

1426. This supreme Reality is non-dual in the absence of any other reality beside itself. In the state of knowledge of ultimate truth **there is nothing else.**

### MANONASA TEACHING STORIES

If the ego-mind allows a human to hear what the Sages have been trying to communicate to them about the fact that when Manonasa occurs there is no longer any awareness of a body or a world or a universe, this brings up something that is very difficult for a human to understand. The human sees the body of a Sage that has attained Manonasa walking, talking, answering questions, functioning normally, etc. and the human wonders if the Sage has no awareness or perception of a body or a world then how is it possible for the Sage to be talking, walking, answering questions and functioning normally?

Because this is so difficult for a human to understand I have created many teaching stories to communicate this understanding to the humans. You can use another word for these stories if you prefer such as illustrations, examples, metaphors, analogies, etc. I prefer to call them Manonasa Teaching Stories.

The first teaching stories will come from the book  
*The Direct Means to Eternal Bliss.*

MANONASA TEACHING STORIES  
FROM THE BOOK  
*THE DIRECT MEANS TO ETERNAL BLISS*

Describing the final Reality as  
Infinite-Eternal-Awareness-Love-Bliss  
is the closest one can come in words.  
In the final Reality, which is the only Reality,  
there are **no humans, no animals, no planets,  
no stars, and no earth.**

The final Reality is  
infinite awareness aware only of infinite awareness.  
In all of eternity the final Reality has never been aware  
of anything other than infinite-awareness-love-bliss.  
Awareness-love-bliss are not three, it is one.  
In all of eternity the final Reality, which is the true Self,  
has **never been aware of a human, or a world  
or suffering of any kind.**  
Humans, animals, earth, planets, stars, other realms,  
entities, places, time, dimensions,  
and that which almost every word in the dictionary  
point towards is part of the ego dream.  
When the ego comes to its final end,  
the dream ends  
and almost everything that the words in a dictionary  
point towards **disappears.**

When the ego comes to its final end,  
what remains is Infinite-Eternal-Awareness-Love-Bliss  
and nothing ever reappears.  
The planets, the stars, and almost everything that the  
words in a dictionary point towards **never reappear.**

They were all part of the dream.  
Upon awakening, **the dream disappears.**

The state humans consider to be their real life, the state that occurs when they wake up from sleep is a type of dream.  
You could call it the waking-dream.  
The type of dream that occurs when humans are sleeping could be called the sleeping-dream.  
There are many differences between the waking-dream and the sleeping-dream.  
For example there is a sense of continuity in the waking-dream.  
Humans wake up to the story where the story left off.  
When the ego comes to its final end,  
**both the waking-dream and the sleeping-dream end.**  
**When the ego comes to its final end, there is no longer the perception of a body or a world.**  
That is not the same as saying the body dies.  
If you go to sleep tonight and dream of flying camels, when you wake up the flying camels did not die.  
They just disappeared.

Suppose you have a friend named Joe.  
Suppose that Joe is one of those rare one in five hundred million humans who succeeds in ending the ego illusion.  
From the moment of ending the ego illusion Joe no longer has any perception of a body or a world.  
Yet from your perspective, assuming you are one who is still dreaming the human dream, you will still perceive Joe's body functioning normally.  
You will see Joe walking, talking, eating, and going about daily activities.

An example to make this clearer is sleepwalking. Sleepwalkers may get up from the bed, go to the refrigerator, grab a glass of milk, and drink the glass of milk all while remaining asleep. The state of one who has ended the ego is not identical with sleepwalking; this example is provided because the human mind tends to start with the assumption that the Sage's body only being perceptible to a third party onlooker is something difficult to understand.

Here is yet another example. There are two friends named Sally and Joe. Joe is an astronaut. Joe takes a ship to the moon. Sally goes to sleep at night and has a dream. In the dream Sally is talking to Joe. But Joe is really on the moon. Therefore, even though Sally sees Joe walking and talking and sees Joe still living on earth in her dream, Joe is not really on the earth. This is also just an example to make something more comprehensible that humans find difficult to comprehend. The awakened Sage has not gone to some other place. In the case of an awakened Sage **the dream has ended that contained the place. Both the sleeping-dream and the waking-dream have ended for the awakened Sage.**

Often when a human wakes up from a sleeping-dream, they have no memory of the sleeping-dream. Or they have a memory only for a minute or so upon awakening and then they cannot remember their sleeping-dream.

The Sage who has awakened from both the sleeping-dream and the waking-dream has no memory of ever having been human. Yet to one still dreaming it will **appear** that the Sage is still carrying on normal physical life. To one still dreaming the Sage will **appear** to be talking, eating, answering questions, etc. **The one still dreaming creates a waking-dream that includes the appearance of the body of the awakened Sage.**

When you go to sleep at night and have a sleeping-dream all that appears in your sleeping-dream is just your consciousness. All the people you communicate with and all the places are really just your own consciousness. They are not real. They are your consciousness appearing as people, places, events and things. Therefore what they really are is one consciousness that has the ability to appear as everything in the dream.

The example just given applies to the waking-dream also. Everything you perceive in the waking-dream, which is what humans mistakenly call real life, is one consciousness that has the ability to appear as everything including almost everything that the words in the dictionary point towards. That one consciousness appears as both things and actions.



**There is a description that is much closer to the Truth of the final Reality:**

**The final Reality never appears as the earth, humans or almost anything that the words in the dictionary point towards. The final Reality always remains as it is and there has never been a human, planet or almost anything the words in a dictionary point towards in the final Reality.**

One can use the example of a movie theatre. In some places this may be called cinema. The light inside the light bulb in the projector represents the final Reality or in other words the True Self. The film represents thoughts, feelings, emotions, the body, the five senses, etc. On the screen a world is seen. However, inside the light which is inside the projector **there is no world, no movie, no people etc.**

All of what is described here can be known in direct experience by bringing the ego to its final end.

The difference between the deep dreamless sleep state and the final Reality is that in the deep dreamless sleep state there appears to be unconsciousness. In the final Reality there is awareness that never changes and is always there.

When you wake up from the sleeping-dream, where did the world and people you dreamed about go? They did not go anywhere. They were never really there even while you were dreaming.

So it is when you wake up  
from the human waking-dream.  
The planets, people, animals, plants, stars, etc.  
were never really there.  
They seemed real while you were dreaming them  
in the waking-dream,  
just like what you experience in the sleeping-dream  
seems real while you are dreaming it.  
When you wake up from the waking-dream,  
which happens when the ego comes to its final end,  
**the planets, people, animals, plants, stars, etc.**  
**disappear,**  
similar to how whatever you dream  
in the sleeping-dream disappears upon your waking up.

Imagine an ocean of consciousness.  
Instead of an ocean of water,  
this is an ocean of consciousness.  
Almost all of the waves on this ocean of consciousness  
have developed the habit of never looking down.  
They only look out horizontally.  
Because they only look out horizontally  
all they see are what appears to be  
billions of separate waves.  
They assume that there is no ocean,  
only separate waves.  
One day one of these waves has the courage  
to dive deep down within itself and discovers the ocean.  
This wave discovers that  
there is no line that separates it from the ocean.  
This wave discovers that there are no waves,  
there is only the ocean.  
Wave is a concept created by imagining there is a  
bottom line that separates the wave from the ocean.  
**There are no waves, there is only the ocean.**  
**This can be known in direct experience.**

## AN EMAIL TO A STUDENT

One of my students had learned very well that everything that people see in the behavior of the awakened Sage's body is their dream, their projection, or in other words the dream or projection of the one doing the observing. However, she temporarily forgot that and I sent her this email as a clarification:

So you are talking about the difference in perspective between Nisargadatta saying he is not aware of the body or the world and other people seeing him talking, etc.. And as you know Nisargadatta had so many different ways of stating that same theme. You mentioned: Ramana Maharshi being concerned in the kitchen about how vegetables were cut, Nisargadatta appearing to be sitting there smoking and Michael Langford publishing books. How can they do all of that and yet not be aware of the world? I don't know how that can be.

There is a common error in thinking that occurs. Here is an attempt to explain it in a way that I have not tried before. The error is confusing the levels. Ramana Maharshi is the name of a body. That body is just as aware of the world as you are. Nisargadatta is the name of a body. That body is just as aware of the world as you are. Michael Langford is the name of a body. That body is just as aware of the world as you are.

It is the Self that is not aware of the body  
or the world or the universe.  
It is the Self that has no body, no world and no universe.  
The Self has no name.  
The name Nisargadatta Maharaj,  
the name Ramana Maharshi,  
the name Michael Langford does not exist in the Self.

The bodies called Nisargadatta Maharaj,  
Ramana Maharshi, Michael Langford  
are just as much of an illusion as your body.  
So a question might arise  
is there any difference then between the body of a Sage  
and the body of one in whom  
the ego illusion has not yet ended?  
Yes there is a difference:  
inside that illusory appearance of the Sage's body  
there is no ego illusion.  
Therefore when the body of the Sage speaks  
it can report accurately about the Self.  
An example that you and I are both fond of using  
is the prism and the sun.  
Inside your body is the mind illusion (the prism)  
therefore you cannot see the Self (the sun) clearly.  
Inside the Sage's body is no mind illusion (no prism)  
therefore the Sage can see the Self (the sun) clearly.  
The word Sage refers to a body.  
That body is an illusion just as your body is an illusion.

A question might arise  
what happened to the individual ego consciousness  
called Venkataraman  
(Ramana Maharshi's name at birth)  
when Venkataraman's mind died?

Here is an example to answer that question:  
Suppose you go to the last ten feet of a river  
just before it goes into the ocean.  
You put a stone on the spot  
where the river meets the ocean.  
Then you measure ten feet from that stone up river  
and put another stone.  
So now you have marked off the last ten feet of the river  
before it merges into the ocean.  
Let's say that it will take five minutes for the water  
in that river that is between those two stones  
to go into the ocean.  
Every five minutes let us give the name of that particular  
water in that particular section a new name.

Let's suppose you have one of those watches  
that you click and it starts the clock.  
So you give the particular water  
that is currently in that ten feet section a name,  
say Venkataraman for example.  
At the same time as you give it a name  
you click your stop watch.  
After five minutes all of the water  
that was in that particular ten foot section  
is now in the ocean.

Now suppose that the water in both the river  
and the ocean is actually consciousness.  
Now that the particular water-consciousness  
that was in that last ten foot section at that time  
is in the ocean of consciousness,  
and it is only aware of the ocean of consciousness.  
It is not aware of the river of consciousness.  
However, everyone looking on will say  
"The river is still there, I see it".  
Of course everyone will still see the river.  
The river is still there.

However, that particular water-consciousness that was in that particular section five minutes ago is now the ocean of consciousness.

You can not redirect that particular water back out of the ocean now that it is in the ocean.

There is only the ocean of consciousness.

People will still see a river.

However, it is different water-consciousness even though it looks like the exact same river to the onlooker.

At this point the river represents the body of the Sage.

The movement of the river represents the apparent actions of the Sages.

After the five minutes have passed the onlooker will still see a river that looks just as it looked before.

After the ego illusion ends people will see the Sage's body looking just as it looked before.

However, the individual mind consciousness that was there before is no longer there and is no longer aware of a body.

The onlooker after the five minutes has passed will still see the river water moving.

The onlooker will still see the Sage's body engaged in various activities.

However,

the individual mind consciousness has disappeared and is no longer aware of the body's activities.

The onlooker will assume that it is the same river.

However the five minutes has passed and that particular ten foot section of water is now only the ocean of consciousness.

It is no longer a river.

The Sage's body may look the same  
when it is cutting vegetables before the ego illusion ends  
and after the ego illusion ends.

However,  
the consciousness that lived in that body before  
does not live in that body anymore.  
That river has merged into the ocean.

The question may arise why does not  
the illusory body appearance end when the mind ends?  
The answer is: end for whom?

The appearance of a body and a world  
has completely ended  
for the individual mind consciousness  
when that individual mind consciousness ends  
in Manonasa.

The ocean remains as it has always remained,  
unchanged.

Why does the illusory body of the Sage  
appear to those still dreaming?  
Because they are still dreaming.

When the illusory body  
called Nisargadatta Maharaj  
says I am not aware of the body or the world  
he is referring to the Self.

Then someone thinks  
I don't see how he can talk  
and yet not be aware of the world.

This is the error, this is the mixing of the levels.  
Nisargadatta did not say that the body  
is not aware of the world.

Nisargadatta did not say that the body now talking  
is not aware of the world.

He said I am not aware of the body and the world.  
The illusory body called Nisargadatta  
is as aware of the world as you are.

Since Nisargadatta is the name of a body,  
the illusion called Nisargadatta  
is as aware of the world as you are.  
It is the Self that is not aware of the world or the body.

Nisargadatta had a different name at birth  
before they started calling him Nisargadatta Maharaj.  
I don't remember the name  
but let's just use a name for an example: devadatta.  
The individual consciousness mind called devadatta  
came to an end.  
From that moment onwards  
that individual consciousness mind  
is no longer aware of the world or the body.  
Just like the river between the stones  
in the above example.

As you know  
one will never get this fully from the words.  
However,  
one does not need to keep making the same mistake  
in thinking over and over by confusing the levels.  
As a temporary exercise it can be helpful  
when looking at a Nisargadatta quote  
to say to yourself Nisargadatta's illusory body said this.  
Nisargadatta is an illusory name  
given to an illusory body.  
When Nisargadatta says I am not aware of the world  
or the body he means  
the Self is not aware of the world or the body.  
Nisargadatta is aware of the world and the body.  
When Nisargadatta is speaking always remember  
it is an illusory body that is speaking.  
When Nisargadatta says I am not aware of the body  
or the world he does not mean that the one speaking  
to you now is not aware of the body or the world.



The Self that is not aware of the body or the world  
has never spoken a word in all of eternity  
and it has never had a thought in all of eternity.

## A FEW MORE MANONASA TEACHING STORIES

### THE PROJECTOR

Nisargadatta says he has no body,  
yet a human still dreaming sees him talking etc.  
The same is true  
for all those who have attained Manonasa.  
One still dreaming the human dream will see a body  
that appears to be functioning normally,  
walking, talking, writing, eating, etc.

So here is yet another way to explain this.  
Let us suppose that there was a movie theater screen  
that was alive.  
Movie theater screens are not alive normally.  
This is a special movie screen that is fully conscious.

You, the human still dreaming,  
are the projectionist in the projection booth.  
You therefore, are operating the projector.  
You are the one selecting the film.  
You are the one who turns the projector on  
and starts it running.  
You turn on the projector  
and now the screen that was just a blank white screen  
before has a movie projected on to it.

This special conscious movie screen  
has a special ability.  
It can speak through one of the characters  
you have projected onto the screen.

One of the characters that you are projecting onto the screen is called Mr. Self Realized Sage. This special conscious movie screen has the ability to speak through Mr. Self Realized Sage.

Mr. Self Realized Sage says I have no body. The projectionist watching the movie says of course you have a body I just watched your body say I have no body. I see your body moving, walking, talking, and responding to my questions.

Mr. Self Realized Sage says what you are seeing is the movie you are projecting onto the Screen. I am the Screen and the reason you see a body walking, talking, etc. is because you are projecting a body that walks, and talks, etc. unto the screen.

Of course another way to say all this is that you are dreaming a dream. You see a body called Mr. Self Realized Sage in your dream. It is **your** dream, it is **not** Mr. Self Realized Sage's dream.

## MR. WHITE SUIT

Let us suppose that before you go to sleep tonight you put a portable computing device on your bed next to your ear.

You begin dreaming of a man in a white suit. The device on your bed says to you, I am formless, nameless, timeless and I have no body. In your dream you dream that it is the man you are dreaming of in the white suit that is saying all that to you.

You say to the man in the white suit of course you have a body, I just saw and heard your body speak to me. You dream the man in the white suit is telling you "You are only dreaming of a man in a white suit, I am really a device next to your ear." However, since you are still dreaming that everything is being said by the man in the white suit you just cannot believe a man in a white suit is not talking to you and that it is only because you are dreaming that you are seeing a man in a white suit.

So it is with the Sages. You dream a Sage has a body and is talking to you. However, the Sage is really the Self and has no body.

## THE PRISM EYEGLASSES

Suppose that a beam of white light was conscious and had the ability to talk.

Suppose there were prism eyeglasses. I don't know if prism eyeglasses exist or not however they certainly could be made. By prism eyeglasses I mean eyeglasses that could do just what a prism does. It turns white light into lights of many different colors.

So in this example we will suppose that a person is wearing prism eyeglasses. Or the person is holding a prism up to his eyes so that what he sees now is only that which is post prism, not pre prism. Pre prism is the white beam of light. Post prism is a bunch of colored lights.

The person wearing the glasses has a conversation with the beam of white light. The person says oh you have so many beautiful colors. The white light says I have no colors. I am only a beam of white light. The person says what you are telling me is absurd. I can see all your different colors quite clearly.

It is the same for those who see a Sage walking, talking, eating, etc. Walking, talking, eating, etc. are like those post prism colors. The Sage is the Self and he has no body. You are wearing prism glasses and you see the Sage with a body walking, talking, eating, etc. Those prism glasses are called the human dream.