

## The Simple Structure of Manifested Being

By A. Ramana

The simple structure of the apparent individual manifesting in the world of time and space is that there is the body and there is the Self. The Self is primary. It is in fact formless, ever-existing, being timeless and spaceless – or infinite and eternal. The body is a temporal object appearing only a short time in space. Between them is the mind, which is a time and space projection. Unconditioned, mind is a pure reflection of the one true Self. However, conditioned by experience and the events of time and space, it becomes (due to identification with its conditioning) the ego. As the ego, mind is the causative element of manifestation.

Without any problem to distort their natural relationship, the body reflects the Self as pure Awareness, or the Universal I AM, which in truth is God. Thus, in a pure mind that is totally clear, clean, and free of imperfections – which means without *any* conditioning – there is no problem, no difficulty, displeasure, or suffering. The truth is, there is no cause for suffering in the awe-inspiring quality of nature. It enjoys the Pristine Unconditioned Condition of the Absolute – manifesting or appearing simply as the world.

Eventually, in the body-mind, there occurs the process of dualistic conditioning by way of “personal” experience, which is the registering, recording, and identifying with the countless, ordinary events of daily life in the world, or time and space. This causes numerous imperfections in the mind. These include various conditions, including restless dissatisfaction, with lack of discrimination, sensitivity, and insight, which may even eventually result in extreme cases of misbehavior, offensiveness, and disrespect of others. These qualities distort the mind’s vision causing it to take *itself* to be the body, thus concealing the ever present, underlying Self, the One True Higher Being.

All that is needed is to *thoroughly purify* the mind, which has become the ego, or the sense of “I” due to the process of identification, so that it can again re-cognize (know again) its identity with the Self. When the ego-mind “remerges” in the Self, the body presents no problems. It remains what it in truth is, an instrument of cognition and action, and is in fact an effective, efficient tool for expressing the True Self, abiding within.

There is no “I” apart from the body or the world-sense. These apparent three appear and disappear together, concurrently. At the root, the cause of all three is the sense of “I.” So, you must get *prior to* or *beyond* it. The idea “I-am-not-body” may be an antidote for the false idea “I-am-the-body,” but it is *not* a dependable cure, which is the *primal* lie and the single cause of suffering. However, just *what is* the “I” unless you *realize* the pure I AM, the Self, which *is* yourself? Simply *see* this! Then, nothing else need be known.

All in fact hangs on *one* idea: the “I”-thought. Inquire into or examine it *very* thoroughly! It lies at the root of *every* problem. This “I”-thought or idea was *not* born with the body. You in fact could have lived long and quite well without it. It, being the ego, came later due to your identifying yourself with the body-mind. It is what created the illusion of separation and separateness, where in truth *there was none!* It alienates you and makes you a stranger in opposition to your own world. Without the sense of “I,” life still goes on, and very well at that. Really look: there are now some moments, when you are *without* the sense of “I,” you feel at peace, free, and happy. Then, with the return of the sense of “I,” your troubles all start again.

There must be genuine love in the relationship between the “person” who you think you are, the one who *says* “I am,” and the inner Observer, the pure I AM. As long as the ego or so-called lower self is considered as existing separate or apart from the Observer or Higher Self, and dislikes and condemns itself, the situation is then hopeless. It is only when You (the Observer) *accept* the ego as a projection or manifestation of You the Self, and withdraw it back into the Self, that the duality of “I” and “other,” or “I” and “not-I,” is finally dissolved and the true union of the “outer” and the “inner,” which is the Supreme Truth, is seen manifested.

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