



REFLECTIONS

Society of Abidance in Truth

April May June 2013

Invocation

*Blemishless supreme Guru! I have listened
To all the greatness of the undivided Knowledge as imparted
to me.*

*My Guide! by your compassion,
I carry in my uninhibited mind the steadfast Knowledge.
I have received in my differenceless mind
The indescribable, undivided Supreme Brahman.
I have attained the indivisible state
In my nonattached, innate nature.*

-Song of Ribhu, 39:5

*Good Guru! by your grace,
Rid of all ignorance—the arch-enemy of undivided Knowledge—
Attaining the Knowledge of the attributeless Supreme Brahman,
Indifferent to all kinds of action,
Devoid of the delusion of the existence of the phenomenal universe,
Free from all the inhibiting fear of duality,
Becoming of the nature of the decayless Supreme Brahman,
Oh, I have reached the fearless Abode that has nothing apart from it.*

- Song of Ribhu, 39:6

*Best among Gurus, oh! by your compassion,
Rid of all restricting ideas of differences and with great steadfastness
I have instantaneously reached
The certitude that all is Brahman.
Oh! by this expansive, definite certitude,
I am at peace within myself, the Absolute,
And with all the spreading misery of the mundane existence
removed,*

Oh, I have, indeed, attained the blemishless, Supreme Bliss.

- Song of Ribhu, 39:7

Contents

Boundless Wisdom of Sri Ramana Maharshi From <i>Letters from Sri Ramanasramam</i>	1
The Quintessence of True Being	6
<i>Undifferentiated Being</i> Satsang, June 24, 2012	13
From the Ramana Way	20
From the Temple Archives	23
Insights Into SAT Board Meetings	30
Announcements	33
Upcoming Special Events.....	34
Sri Sadisvara Mandiram	35

Reflections, April, May, June 2013

Copyright 2013

Society of Abidance in Truth

1834 Ocean Street, Santa Cruz, CA 95060 USA

Ph: 831-425-7287 / e-mail: sat@cruzio.com

web: www.SATRamana.org

SAT Temple Blog: www.satramana.wordpress.com

The Boundless Wisdom of Sri Ramana Maharshi

(From Letters from Sri Ramanasramam)

January 28, 1947

Nature

This afternoon at 3 o'clock an Englishman asked Bhagavan something in English in which the word "Nature" occurred a number of times and Bhagavan replied as follows: "These questions would not arise if one knew one's own nature well. They will continue to arise till one knows it. Until then we will be under the delusion that all these unnatural things are natural. We have to understand that the true state is always there and at all times. We discard that which is there, and wish for that which is not there, and suffer on that account. All that comes and goes is unreal. The soul always remains in its natural place. As long as we do not realize that truth, we suffer."

"Where can we see this soul? How can we know it?" was the next question.

"Where can we see the soul? This question is like staying in Ramanasramam, and asking where is Ramanasramam. The soul is at all times in you and everywhere and to imagine that it is somewhere far off and search for it, is like performing Panduranga Bhajan. This Bhajan commences in the first quarter of the night with tinkling bells tied to the feet of the devotees and with the brass lamp-stand placed in the center of the house. The devotees go round and round the lamp-stand, dancing rhythmically to the tune, "*Pandarpur is thus far! Pandarpur is thus far! Come on! proceed,*" but as they go round and round, they actually do not proceed even half a yard further. By the time the third quarter of the night is reached, they will begin to sing, "*See! There is Pandarpur. Here is Pandarpur. See, see!*" During the first quarter of the night they were going round the

same lamp as now in the third quarter. It dawns, and they sing, “We have arrived at Pandarpur. This is Pandarpur,” and so saying, salute the same lamp stand and end the Bhajan. It is the same with this also. We go round and round in search of atma (soul) saying, “Where is atma? Where is it?” till at last the dawn of jnana drishti (vision of knowledge) is reached, and we say, “This is atma, this is me.” We should acquire that vision. When once that vision is reached, there will be no attachments even if the Jnani mixes with the world and moves about in it. When once you put on shoes your feet do not feel the pain of walking on any number of stones or thorns on the way. You walk about without fear or care, whether there be mountains or hillocks on the way. In the say way, everything will be natural to those who have attained the jnana drishti. What is there apart from one’s own self?

“That natural state can be known only after all this worldly vision subsides.” “But how is it to subside?” was the next question. Bhagavan replied, “If the mind subsides, the whole world subsides. Mind is the cause of all this. If that subsides, the natural state presents itself. The soul proclaims itself at all times as ‘I,’ ‘I.’ It is self-luminous! It is here. All this is That. We are in That only. Being in it, why search for It? The ancients say:

दृष्टिं ज्ञानमयीं कृत्वा पश्येत् ब्रह्ममयं जगत् ।

“Making the vision absorbed in Jnana one sees the world as Brahman.”

“It is said that Chidakasa itself is Atma Swarupa (image of atma) and that we can view it only with the help of the mind. How can we see it, if the mind has subsided?” Some one else asked. Bhagavan said: “If the sky is taken as an illustration it must be stated to be of three varieties, chidakasa, chittakasa and buthakasa.” The natural state is called chidakasa, the “I” feeling that is born from chidakasa is chittakasa. As that chittakasa expands and takes the shape of all the butas (elements) this is all bhuthakasa. After all, the mind is a part of the body, is it? When the chittakasa which is consciousness of the self, ‘I’ does not see the chidakasa but sees the bhuthakasa; it is said to be mano akasa; and when it leaves mano akasa and sees

chidakasa it is said to be chinmaya. "The subsiding of the mind means, the idea of multiplicity of object vanishes, and the idea of oneness of objects appears. When that is achieved everything appears natural."

In accordance with this idea, Bhagavan has written in his Unnathi Nalubadhi, (verse 14): "If it is said that there is the first person "I" then there are the second and third persons "you" and "he." When the real nature of the first person is known and the "I" feeling disappears, the "you" and the "he" disappear simultaneously, and that which shines as the only One becomes the natural state of the ultimate reality."

February 2, 1947

Divine Force

I went to the hall at 2:30 this afternoon. Bhagavan was there already, reading a slip of paper which someone had handed over to him. I sat there waiting to hear what Bhagavan would say. Bhagavan folded the paper with a smile and said, "All this will occur if one thinks that there is a difference between Bhagavan and oneself. If one thinks that there is no such difference, all this will not occur."

Is it enough if we say, that there is no difference between Bhagavan and ourselves? Is it not necessary to enquire who oneself is, and what one's origin is, before one thinks that there is no difference between oneself and Bhagavan? Why is Bhagavan saying this? I was thinking of asking Bhagavan why he was thus misleading us but could not summon up enough courage to do so. I do not know if Bhagavan sensed this misgiving of mine; but anyway he himself began speaking again as follows:

"Before one could realise that there is no difference between him and Bhagavan, one should first discard all these unreal attributes which are really not his. One cannot perceive truth unless all these qualities are discarded. There is a Divine force (Chaitanya Sakti) which is the source of all things. All these other qualities cannot be discarded unless we get hold of that force. Sadhana is required to get hold of that force."

I got courage as I heard those words and said unconsciously, “So there is a force?” “Yes,” replied Bhagavan, “ There is a force. It is that force that is called swasphurana (consciousness of the Self).” I said with a quivering voice, “Bhagavan said casually that it is enough if we think that there is no difference between us and God. But we can discard these unreal attributes only if we are able to get hold of that force. Let it be the Divine force or the consciousness of the Self. Whatever it is, should we not know it? We are not able to know it however much we try.”

Never before this, did I ask Bhagavan questions in the presence of others so boldly. Today, the inner urge was so great that words came out of my mouth of their own accord in the course of the conversation, and my eyes were filled with tears and so I turned my face towards the wall. A lady sitting next to me told me afterwards that Bhagavan’s eyes also became moist. How tender-hearted he is towards the humble!

Bhagavan sometimes used to say, “The jnani weeps with the weeping, laughs with the laughing, plays with the playful, sings with those who sing, keeping time to the song. What does he lose? His presence is like a pure, transparent mirror. It reflects our image exactly as we are. It is we that play the several parts in life and reap the fruits of our actions. How is the mirror or the stand on which it is mounted affected? Nothing affects them, as they are mere supports. The actors in this world—the doers of all acts—must decide for themselves what song and what action is for the welfare of the world, what is in accordance with sastras, and what is practicable.” That is what Bhagavan used to say. This is a practical illustration.

February 4, 1947

Sleep and the Real State

Somebody handed a slip of paper with a question on it to Bhagavan this afternoon. The purport of it was: “What happens to this world during sleep? In what state is the jnani during sleep?” Affecting surprise, Bhagavan replied, “Oh! Is that what you want to know? Do you know what is happening to your body

and in what state you are when you are asleep? During your sleep you forget that your body is here, in this place, on this mat, in this very condition, and you wander about somewhere and do something. It is only when you wake up that you realize that you are here. But you are always existent during the sleeping state as well as during the waking state. Your body is lying inert, without any activity during your sleep. Therefore you are not this body during the sleeping condition. Then, to what are you attached during sleep? There must be something which is the prop for these comings and goings. You lie down with a view to sleep. But you get dreams; then you sleep knowing happily nothing. It is a very happy sleep. So you admit that you were there in the sleeping state. And yet you say that you are aware of nothing in that state. What is real, you say you do not know. What is unreal and fleeting, you say you know. But in truth you know what is real. These fleeting things—let them come and go—they will not touch you. You do not know about yourself but you ask what happens to the world? What does the jnani experience in the sleeping state? If you first know what happens to you, the world will know about itself. You ask about jnanis; they are the same in any state or condition, as they know the Reality, the Truth. In their daily routine of taking food, moving about and all the rest, they, the Jnanis, act only for others. Not a single action is done for themselves. I have already told you many times that just as there are people whose profession is to mourn for a fee, so also the jnanis do things for the sake of others with detachment, without themselves being affected by them.”

Another devotee took up the conversation and asked: “Swami, you say the real state must be known, and that meditation is necessary to realise that. But first of all what is meditation?” “Meditation means Brahman,” Bhagavan replied, “To get rid of the evils that are created by the mind, it is said that some nishta (religious practice) must be adopted, and meditation based on that must be practised. As you go on doing it, those evils will disappear. And, after they disappear, the meditation itself becomes fixed as Brahman. Tapas also means the same thing. When you ask how to get rid of all these vasanas, they say, Do tapas. But what is the reward of tapas? It is said, tapas itself is the reward. Tapas means swarupe (realization of the

self). What is real is the swarupa, that is Atma, the Supreme Self, that is Brahman. That is everything. Of course in technical language you have to say, ‘Do meditation,’ but these doubts do not arise if you know who it is that is really meditating.” The same idea was conveyed in Bhagavan’s Upadesa Saram:

अहमपेतकं निजविभानकम् ।
महदिदं तपो रमणवागियम् ॥

The Realization of That which subsists when all trace of “I” is gone is great tapas. So sings Ramana.”

—Upadesa Saram, 30

ॐ

Excerpt from:

The Quintessence of True Being

by Nome

This book is a SAT Publication and is available in the SAT bookstore or online at the SAT website.

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।

brahma satyam jaganmithyā jīvo brahmaiva
nāparaḥ ।

ब्रह्मज्ञानावलीमाला

brahma-jñānā-valī-mālā

Brahman is the Truth, the universe is false, the jiva (individual self) is Brahman, indeed, not another.

**First line of verse 20 of *The Rows of Garlands of
Brahman Knowledge*, by Sri Adi Sankaracarya**

brahma satyam

Brahman is real. Brahman is true.

The truth is that which exists. Brahman is that which exists.

Existence is. Existence ever is. Nonexistence is not. Nonexistence never is. Existence, itself, is the truth. The truth is Brahman.

Brahman is. Existence exists. Nonexistence does not exist. That which is other than Brahman is not true, is not real, and does not exist. If nonexistence is imagined, it is Existence that is so conceived. Existence alone exists. If “other than Brahman” is imagined, it is Brahman alone that is so imagined. Brahman alone is.

If it is imagined that Brahman does not exist, the nature of the supposed nonexistence and that which knows the supposed nonexistence are Brahman, the ever-existent Being.

The imaginary does not exist. That which does not exist, the nonexistence itself, is not an existent real thing. It simply is not, and the true Existence alone is. Brahman is this true Existence. Therefore, the imaginary, the unreal, and the nonexistent are not an alternative to the true, the reality, and Existence. Brahman is absolute Being for which there is no alternative.

Though it is said that it is Existence that is conceived as the truly nonexistent, Existence, in truth, is inconceivable, because of its non-dual nature. Nondual Existence is indivisible, undifferentiated, and with nothing apart from it. There is no alternative to Existence. Existence free of alternative, and thus free of duality, is Brahman. If division, difference, or something apart is imagined, such imagination has no existence apart from that Existence, while the Existence, itself, thus remains without division, difference, or something apart. Though inconceivable, Existence alone exists and is known as all that is known, the knowledge, and the knower. This undifferentiated Existence,

which alone exists, is Brahman. Because the known is entirely within, that is, dependent upon, the knowledge, and the knowledge is within, or for, the knower, by knowledge of one's Self, the very nature of one's Being, Brahman is realized. Brahman-Knowledge is Self-Realization. The undifferentiated Existence is the only Self, and that alone exists.

As there are not two existences, Brahman is nondual. Though the apparent multiplicity of appearances seemingly appears for the perceiver of them, one reality as if multiple according to the conception of the perceiver, Existence, itself, is ever only one, undivided, and free of duality. The conception of duality pertains only to the appearances or thoughts of them and not to Existence, itself. The nonduality of Brahman is not only the Self's freedom from the pairs of opposites but, also, the Self's Being without an alternative and without another.

If a multiplicity of existences is conceived, such is only apparent due to the thought of such. The existence of all of them is only one Existence, and, other than this one, undivided Existence, they have no existence whatsoever. The same is true regarding the thought of such existences.

Existence never becomes nonexistent. Therefore, it has neither beginning nor end. For the same reason, it is immutable. Even if a beginning is imagined, the one Existence exists before, during, and after the beginning and as the beginning, itself. Even if an end is imagined, the one Existence exists before, during, and after the end and as the end, itself. Therefore, Existence is to be realized as being infinite and eternal. This beginningless, unchanging, endless, infinite Existence is Brahman.

Existence is undivided and without parts. If change be imagined, the innately changeless Existence still alone is. It is prior to the change, after the change, the only existence to the change, the knower of the change, and remains eternally unchanged.

The change cannot be for or of the Existence, Brahman, because of its immutable nature. The change cannot be for or of the nonexistent because of its nonexistence. Brahman ever is just as it is.

Being Existence itself, Truth is invariable, undivided, and one without a second. Even if a multiplicity of truths is imagined, the existence of that multiplicity is indivisibly one, and this Existence is alone the Truth. The Truth is Brahman.

How can that which is not true, nonexistent, arise in or for the Truth? Nonexistence is not in Existence, and, for Existence, there is no nonexistence, or unreal, whatsoever. Brahman is the Truth.

Brahman is absolute Being. Being is both Existence and Consciousness. Existence and the knowledge of Existence are identical and are inextricable from each other. One Being is described as Existence and as Consciousness. All that is thus revealed regarding Existence is, therefore, true concerning Consciousness. As beginning, end, origination, destruction, change, divisibility, limitation, etc., do not apply to Existence, likewise is this so with Consciousness.

The nature of the indivisible knowledge of Existence is Consciousness. This knowledge of Existence-Consciousness by Existence-Consciousness is true knowledge. Knowledge conceived otherwise is characterized by imaginary deviation from the alternative-less, nondual Brahman and is not regarded as knowledge by the wise but as ignorance. This ignorance, too, has no existence apart from Existence-Consciousness. One who realizes such rests in true knowledge by true knowledge and, in the absence of ignorance, knows that ignorance does not exist. Likewise, the wise know the falseness and nonexistence of that which is conceived in ignorance. Being Consciousness, which is knowledge, the Existence is self-evident for itself. Brahman is self-evident.

If one thinks that something other than Brahman exists, to whatever degree and in whatever manner, he does not truly know the truth that Brahman is the Truth. If one knows that Brahman is true, he does not imagine anything else, and such a one is himself Brahman.

If it is thought that Brahman is only an idea, the Existence in the idea, in which the idea is, which is free from the form of

the idea, is Brahman. Moreover, an idea is not self-existent but is for someone who knows it, and the essential nature of this knower is Brahman and not a mere idea.

If something were to exist, the Existence is. If that something were to cease and there would be nothing, there remains the Existence of that nothing. It is the same Existence always, unaffected by the appearance of something or nothing. Therefore, Existence is transcendent and free of both something and nothing. That ever-same, unchangeable, undefined Existence is only Brahman.

That which is inconceivable is quite inexpressible. Thus, मौनव्याख्याप्रकटितपरब्रह्मतत्त्वं चदक्षिणामूर्ति ध्यानम्फ् mauna-vyākhyā-prakaṭita-parabrahma-tattvaṁ (Dakṣiṇāmūrti Dhyānam) “revealing the truth of the supreme Brahman by eloquent silence (silent exposition)” (Dakshinamurti Dhyanam). Yet, the Upanishad has gracefully indicated Brahman by सत्यं ज्ञानमनन्तं ब्रह्म । चतैत्तिरीयोपनिषद् ब्रह्मानन्दवल्ली प्रथमोऽनुवाकः) satyaṁ jñānam-anantaṁ brahma । (Taittirīyopaniṣad brahmānandavallī prathamo’nuvākaḥ) “the true-the knowledge-the infinite is Brahman.” By “infinite,” the truth is declared regarding Brahman’s unlimited, indivisible oneness. By “knowledge,” Brahman’s knowledge of itself, being self-known and undivided into knower and known, is revealed. By “true,” that Brahman is what exists is declared. That which exists is invariably without an alternative. The Reality, Brahman, is one without a second.

Brahman is true; Brahman is the reality. So, it is one without anything else whatsoever. It exists, and it alone exists. What may be imagined as otherwise is not true and is unreal. That which is unreal does not exist. Existence is and always fully is. That forever perfectly full Existence is Brahman. Brahman is ever Brahman. Where could the source or place of imagination be? Brahman ever remains as Brahman and is ever the Truth.

Brahman is the Truth, not a truth. Brahman is the Reality, not a reality among other realities. Brahman is the Existence, not an existence among other existences. What is conceived in duality as a truth, a reality, many realities, many existences, and

such is not true. Only one Existence exists in all of that imagination, though the Existence, itself, is free of imagination, just as it is devoid of nonexistence. This Existence is Brahman. Brahman is forever unmodified and undivided. So, all of that which is so imagined is nonexistent or unreal. Nonexistence, though, certainly has no existence. Therefore, there is neither multiplicity nor its conception, neither the unreal nor the ignorance by which the unreal can be imagined.

If, to the slightest degree, another is conceived, Brahman appears to become a reality and not the reality and is no longer regarded as one without a second. If Brahman is truly one without a second, as it should be realized to be, there can be no other existence whatsoever. Brahman is the Existence, and something other than that is never really known or experienced at any time.

Brahman is called such because of the expansiveness of the illimitable Existence. It is also said to be called Brahman because of its expansion as all of this. Is it because Brahman becomes all of this? It may be said to be so, for what existence could there possibly be that could be differentiated from Existence? If there is becoming, Brahman is that from which all of this becomes, the becoming itself, and that which becomes, as it is the solitary Existence. Being expansive is to be understood in another way, also. Brahman is unborn and unchanging; formless Existence has no phase or condition and is never modified. As Existence itself, Brahman neither comes from anything else nor gives rise to anything else. Thus, Brahman is to be realized as expansive in the sense of being the vast, illimitable, absolute Existence that is never modified. Therefore, the conception of becoming is inapplicable to Brahman as Brahman truly is. Brahman as Brahman is, and not as imagined to be, is Truth. If Brahman is real, there can be no other existence whatsoever.

As Brahman is Existence, which can never not exist, it is causeless. As there cannot be another existence, but there is only immutable Existence, Brahman is without an effect.

Brahman is without relation, for it is the solitary Existence that is one without a second. Existence has no relation to the

nonexistent. The reality has no relation to the unreal. Brahman alone is the Self, and the Self is free of relation to the non-Self.

Brahman is the Self of the knower. That is, the Self is Existence-Consciousness. Any other kind of self is merely imagined and unreal. As there cannot be a real relation between the real and the unreal, duality is not true. There cannot truly be a relation between one and the same thing, other than being identical with itself. So, relation between Brahman and another is impossible, as Existence and nonexistence have no real relation. If another were real, it would be entirely only the same Existence. If it were unreal, an unreal relation between the nonexistent and Brahman is equally nonexistent. If it is considered to be both real and unreal, is that “state of being both” real or unreal? If real, such is nothing more than a repetition of the ignorant concept that doubts the truth of Brahman. If unreal, such does not exist. Multiple levels of the unreal are just as nonexistent as their starting point. Considering that this also could be both real and unreal is merely repetitive ignorance.

There is nothing objective apart from Brahman. Similarly, the knower of Brahman is only Brahman, for Brahman is Existence-Consciousness. As there is only one Existence, so there is only one Consciousness. Consciousness is the only true knower. The “apart from Brahman” is nonexistent. Therefore, there is neither an ignorant one nor a distinct knower in any way differentiated from Brahman.

Brahman alone knows, or experiences, Brahman. The knowledge of Brahman is Brahman, itself. The experience of Brahman is Brahman, itself. There can be neither an objectified, separate experience nor an individual experiencer in truth. The Truth is and knows itself. Brahman is and knows itself, and Brahman is the Knowledge.

Unless there is the Knowledge of the Self in which the Self is realized to be only Brahman and in which that Self is realized to be the only Existence, all supposed understanding of Brahman and Existence is only a mere mental concept. The Realization that Brahman is the Truth depends on Self-Knowledge. Self-Knowledge is the Knowledge of Brahman.

Brahman is true. Brahman is unborn, undecaying, undying, changeless, without modification, timeless, spaceless, locationless, formless, undivided, with nothing apart, undifferentiated, free from otherness, and One without a second. Brahman is the Reality.

The Self is Brahman. It does not come from Brahman, does not return to Brahman, is not outside of Brahman, and is not inside of Brahman, but is simply always Brahman, the Existence that is one without a second.

Realize that to be Brahman which is nondual, one without anything else whatsoever.

Realize that to be Brahman which is without beginning or end.

Realize that to be Brahman which is infinite and undivided.

Realize that to be Brahman which is limitless Being.

Realize that to be Brahman which is Existence-Consciousness.

Realize that to be Brahman which is the only Self of all.

Realize that to be Brahman which is the solitary Reality without an alternative.

Realize that to be Brahman which is the True.



Satsang

June 24, 2012

Undifferentiated Being

Om, Om, Om

Nome: Bhagavan reveals that the Self alone is real, the Self alone exists. It is the height of grace, and it is the Supreme Knowledge. The Self is Brahman. It is so to such an extent that

there is not a trace of another kind of self. All this is Brahman to such an extent that there is no scope for “all this” to be differentiated even in the least degree.

Jagat-jiva-para—the universe, the individual, the Supreme: Sri Ramana says that the three are differentiated as such only so long as the ego is assumed. If the ego assumption vanishes, due to clear, profound inquiry, all differentiation also vanishes, and the one Self, Brahman, is found to exist alone and eternally.

If the individual, or jiva, is assumed as one’s identity, there seems to be a world, a sphere of objectified experience or the universe, apart from it. Similarly, if you mistake yourself to be the individual, the Absolute Brahman, the true Self, seems as if something distinct and apart from you. The forms supposed to be the universe and the Supreme correspond to the forms of misidentification supposed for the individual. How you view yourself determines how you view all else. Indeed, the very idea of “all else” is dependent on the idea of “I.”

To realize the truth therefore, it is imperative that one know one’s self. What is truly yourself? If you suppose yourself to be the body, of course there is something else, for the body is such a small, temporary thing. But are you the body? If you truly realize that you are not the body, the idea of an external world disappears. The Existence that remains, bodiless and world-less, is truly the Self, or Brahman. If you are an individual entity, or an ego, there is something else, for the ego is an infinitesimal supposition, a momentary illusion with no substance. What, though, is truly the significance of “I”? The notion of individuality, or ego, appears and disappears according to imagination. You don’t appear and disappear; you exist. Can you be the ego? Without the ego-notion, the differentiation of jagat-jiva-para—the universe, the individual, the Supreme— vanishes. What remains is one solitary Existence, of the nature of infinite Consciousness. That, being perfectly full, is bliss.

The Consciousness that is being spoken of is truly your Consciousness and not another. The Existence being spoken of is your very Being and not something else. It is the characteristic of delusion to mistake the Self to be the not-Self, that is, other than oneself, and to mistake that which is other than the Self to be the Self. It is all upside down. Inquiry clarifies matters. Inquire deeply within yourself as to what your true nature is. Who am I?

Then, you find the Self as the Self, and the not-self does not exist at all, for there is only one Self, one Existence.

There is nothing theoretical or abstract about Existence. It is formless yet entirely real. There is nothing theoretical or abstract about Consciousness. It is the Existence, itself. Abandon any tendency to delusively imagine yourself as an ego or as a body. Tracing your own sense of existence inward, by the light of that Existence, the innate knowledge of Consciousness, determine what, in truth, you are. The inquiry is nonobjective. You are not asking about something else or studying something else. You are inquiring into your own existence. Who is doing so? That is the inquiry. By his grace, by his instruction, turn within, so that the within-ness knows itself. Truth, Brahman, knows itself.

Q.: Following your words and inquiring what starts to happen is that the waking state and the elements that you pointed out, the individual, the world, and God, start to disappear, just like last night's dream disappears from the waking state. When I negate the waking from the waking state, how is it that I can actually negate the dream state? The inquiry reveals it, because I am not in a dreaming state from a waking state, because it's entirely unreal. I am not in it at all. There's no "I" in the dream state. It's gone. As I keep doing the inquiry as you speak, the same thing happens with the waking state, as my identity is extracted from it.

N.: You are not an appearance in the waking state. Obviously, you are not an appearance in the dream state. You are not even the appearance, if we can call it such, in the deep dreamless sleep state. You are nothing that appears in the three states. Similarly you are not the experiencer of the waking state, of the dream, or of sleep. Your Existence cannot be described as a state.

The confusion regarding one's identity is the cause of all other kinds of illusion, such as a state, a mind, a world, experience within that, time, space, and the rest. If we understand that the object depends entirely upon the subject, the known upon the knower, and unswervingly inquire to know the knower, Existence as it is, the Self, remains. Just as it is not in any state, it is not in any life. It is not born. It does not perish.

If you are not in the waking state and you are not a waking

state experiencer, everything that has been conceived in the waking state, at any time, is equally delusive. Beyond the three states, birthless and deathless, the Self has been referred to as Turiya, The Fourth, for it is something other than the three states. It is of the nature of infinite Consciousness. So that we would not think of that as another kind of state, wise sages have also declared it to be beyond the fourth and free of any such conception.

What would you think of a man who woke up from his dream, so that the dream was over, and says that the dream is not real, but continues to believe in what he dreamed, as if it were still existing? The dream is over, and he is not in there. It would be absurd if he went on thinking that the things and thoughts of the dream still remained. Likewise is it with any vasanas retained by one who has heard the truth about his nature.

Another Q.: The dream character could have some unexamined assumptions that would be almost too silly to speak of in the waking state, so, I would ask you to help this dream character to dispel just two of them, for example. One is that, to transcend the dream world, the dream character assumes that his senses should either be disabled or greatly altered first, and then he could transcend the dream world. In order to be unattached and not identified, his mind should start thinking in terms of mental indifference to everything. Those would be two silly ideas. The anticipation is that these bizarre things would happen first before his consciousness became clearer.

N.: Am I supposed to reply to a dream character? (laughter)

Q.: Yes, because it's less embarrassing that way. (laughter)

N.: Are you a dream character?

Q.: No, but I just picked those as examples.

N.: If you are not the dream character, let the dream character deal with those problems. You stay out of it.

Q.: I've had those ideas at some point.

N.: Are you in the waking state?

Q.: So, it's the same answer. (laughter)

N.: Why would you suppose that you would need to undergo a massive change of the senses in order to realize that you are not the senses? That would be like supposing that the material objects around one had to undergo some cataclysmic change in order for one to become detached from them. It is absurd. As for indifference, first find that which is unchanging, and blissful by its very nature. Then, decide whether it is mental or not. The illusion is already changing. One need not change the illusion to get beyond it. If you want to say that you, the supreme Brahman, of the nature of infinite consciousness, assuming yourself to be an ego is an embarrassing situation, you may do so, but, really, there is no one to be embarrassed. In your quest for Self-Knowledge, look directly for the Knowledge of the Self and not an alteration of objective phenomena, inclusive of the senses.

Another Q.: Every time I listen to your words, and follow the meditation of them, it's like starting a new verse in Ribhu Gita. As the verse goes on, who is ever at the beginning of it is not there at the end. If I just continue to inquire, that answers the question. There's a doubt if there's something going on, and, when I inquire, it solves that doubt.

N.: Inquiry solves the doubt, removing it thoroughly, cutting it from top to bottom, so that the notion of "I" and every idea attendant on that "I" is destroyed. It is destroyed by knowledge, which ignorance cannot survive. It is not the destruction of any real thing. It is the cessation of imagination, specifically in the form of misidentification. The "I" is vanquished and, likewise, all the vasanas, or tendencies, associated with the "I." All the patterns of thinking based upon that misidentification vanish. To say that one would know oneself but retain the tendencies that were based on the delusion concerning the self, or the ego, is absurd. Having been instructed in the truth, in Self-Knowledge, be sure your inquiry is so thorough and deep that nothing, from top to bottom, of the illusion remains. Wake up from the dream entirely. Cease to posit your identity, which belongs to absolute Existence, the pure Self, in something totally unreal. When you wake up from a dream, obviously you divest yourself of the dream world and the dream character. You don't remain attached to anything in the dream world, and you don't regard the

dream character as having any importance, because he's not there. Just so is it with this waking state.

Another Q.: So what is left there, then, is what we thought was a dream, but isn't. Is that correct?

N.: Without a dream character and without a dream world, there is no dream.

Q.: So there's nothing left.

N.: There is something left. There is just not mere nothingness. Nothing of the illusion is left.

Q.: Nothing that is perceived by the senses, then.

N.: And nothing conceived in the mind.

Q.: So, one can't see it.

N.: The unseen seer of all that is seen, the unheard hearer of all that is heard, the unknown knower of all that is known: in this way the Upanishad describes it.

Q.: I can't figure that out.

N.: You cannot see it with the eyes, but something knows all the seen and all the seeing. That something cannot be seen, but it is inwardly realized. That by which it is inwardly realized we call Self-Knowledge. It is not sensory. Similarly, it is not a mental conception. Something knows all that is ever thought of by you. It is never an object of thought, and you cannot think of it.

Q.: It's not a thing.

N.: It is not a thing. It is the unknown, or un-thought, knower of all that is known and all that is thought. It is beyond thought. That non-thought knowledge by which it is realized is called Self-Knowledge.

Q.: There is no way to position myself to know it, because, without that, there is no future.

N.: You can turn inward, you can strive, you can inquire, and you can devote yourself.

Q.: Those are all activities in time, though.

N.: Are they? Is that power by which one inquires to realize the timeless in time? Is the faith by which some have realized the eternal in time? Is meditation, in which the mind and the world dissolve, in time? If we are bodies, we are in time, but we are not bodies.

Q.: That which asked that question is what was in time?

N.: You are not in time. The means by which you realize this is not time-bound. There is plenty that you can do spiritually, though such is not a set of actions. There is plenty that one can practice to make the knowledge easily comprehensible.

Hearing of the absolutely transcendent nature of the real Self, or Brahman, it is a mistake to think that there's nothing you can do realize it and that you are stuck here. One can spiritually practice in such a way that misidentifications are uprooted and the ego is dissolved. You can practice in such a way that false attachments are relinquished as being false. In this and other ways, you can practice intensely and clearly.

Another Q.: Master, you said that the Self isn't an experience or a state. When I start feeling less embodied and don't feel that I am in the body, the body is functioning on its own. I sometimes become scared of that.

N.: Why?

Q.: Because if I don't have control of the body, my happiness is slipping away.

N.: Why do you make that connection? In what way are you in control of your body even now? Did you plan its birth?

Q.: No

N.: So, right from step one, you were not in charge. It is not that you are presently embodied and that you become bodiless. The truth is that the Self is not the body for all eternity. You are this Self. Knowledge, or inquiry, simply reveals it. The revelation is a matter of direct experience. It is not limited, so it is said that it is not an experience, for it is not an experience of something else. If you were the body, you would have plenty of reason to fear. Look what can happen to the body, at any moment, unexpectedly. If you are not the body, you have every reason to be

fearless, and your peace can endure forever.

Q.: It seems that, until all misidentification is addressed, there will be a little fear left.

N.: If you rise beyond dualism, if you rise beyond misidentification, your fear will dissolve. Where there is duality, as it were, there is fear. When you mistake yourself to be something other than the Self, fear is there. Turn within. The fears, being rooted in delusion, dissolve.

From another angle of vision, you can rely on the support of grace, and rest fearlessly. One who is devoted in his heart never perishes.

Another Q.: I was just remembering what Bhagavan has said about being caught in the jaws of the tiger. Once the devotee comes under Bhagavan's grace, that individual is dissolved, or eaten or completely gone. Then, it's only Bhagavan. There is no fear, there is no separation, and no duality, just the eternity, or infinity, and that's Bhagavan.

N.: That is so true. He becomes the Self of oneself. If you know this, if you experience this, you can never be bound, and you can never suffer. His very Existence is grace. It is grace for the sake of grace. What can we say about that?

Then followed a recitation in Sanskrit and English of verses from Ashtavakra Samhita.

Om Shanti Shanti Shanti Om

Then followed a recitation in Tamil from Ribhu Gita, chapter 28.



From The Ramana Way

The following articles appear in the April and August 2012 issues of "The Ramana Way," a monthly publication produced by the Ramana Maharshi Center for Learning in Bangalore, India. RMCL been producing monthly publications entirely de-

voted to Sri Ramana and His teaching since the early 1980's. Sri A.R. Natarajan dedicated his life and his family's life to the cause of Bhagavan Ramana. Sri A.R. Natarajan was absorbed in the lotus feet of His Master in 2007. His daughter, Dr. Sarada Natarajan, continues in his legacy, keeping the Ramana Maharshi Centre for Learning and "The Ramana Way" alive for all Ramana devotees. May the devotion and wisdom from which these articles are written "jump" off the pages and into your heart. Please visit them at: www.ramanacentre.com

ARN Selections: Timeless in Time

Ramanatha Brahmachari

Ramanatha Brahmachari first came to Ramana in the days when he was living in the Virupaksha Cave. He had a distinctive appearance since he was very short and his body was covered with vibhuti. In his devotion to Ramana he was second to none. In fact it is said that he literally captured Bhagavan through his extreme devotion and love for him. Ramana once remarked, "I am afraid of only two devotees, Ramanatha Brahmachari and Mudaliar Patti." It is because the guru knows that nothing can be denied to the disciple, though the disciple would not ask for anything.

An interesting story has been recorded relating to Ramanatha Brahmachari. He used to beg for alms in the streets of Tiruvannamalai. He would bring the food so gathered to Virupaksha Cave and share it with Ramana and others. One day as he was bringing alms collected thus he met his father on the way. His father said that he was very hungry and asked for some of the food out of that which he had collected. Thinking that it would be improper and disrespectful to feed anyone, even his own father, before Ramana was served his share, he requested his father to join Ramana and the devotees and share the food. His father however was intransigent, Ramanathan refused.

However, Ramana, who had observed the incident, insisted that Ramanathan should feed his father first. Then too Ramanathan was reluctant. Only when Ramana refused to eat otherwise did Ramanathan relent and give food to his father.

Another instance relating to him happened in 1912. On one of the circumambulations of Arunachala with Ramana, some devotees suggested that they could have discourses on the

subject of “Guru Bhakti,” devotion to the Guru. Ramanantha Brahmachari’s turn came first. He was not known to be either a scholar or an orator. On this occasion, something totally unexpected happened.

Ramana literally possessed him. He started lecturing with great fervor and spirit and far exceeded the allotted time. Each time he was asked to stop he would plead for extra time. He went on and on and just could not finish. Based on the ideas which filled him at that time he composed on the following day a beautiful song titled “Tiruchuzhi Nathanai Kandene” (I saw the Lord of Tiruchuzhi). This song drips with love for Ramana and the ecstasy of continuously remembering his holy name.

He lived for many years in a tiny hut next to Sri Ramanasramam in Palakottu where many devotees of Ramana were staying. Everyone found in him a willing helper for he firmly believed that in serving the devotees of Ramana he was serving Ramana in the best possible way.

Ramanatha Brahmachari lived with Bhagavan for nearly forty years almost as a shadow and he passed away only a few years before Ramana’s Mahanirvana.

Excerpts from “A Practical Guide to Know Yourself”

Edited by A.R. Natarajan

Hand Over Your Burden to the Sadguru

D: How is renunciation at all possible if the entire manifested existence is nothing but the one divine? What is it that should be renounced?

B: One must renounce wrong knowledge, that anything but the divine exists. One must give up the notion that there is any duality or multiplicity, whatever the manifested appearance may appear to be. The Supreme Being is the only Reality. It alone is and sustains the apparent multiplicity. Therefore, renounce the knowledge that anything except the divine exists. In other words, renounce the sense of duality or multiplicity.

D: It is no doubt good that the scriptures should admonish the layman and make him give up the notion of duality, but how are we to reconcile this teaching of the scriptures with the no

less important injunction, namely, that of self-surrender to the divine? If there is no duality whatsoever, where is the necessity or possibility of self-surrender?

B: We are familiar with a custom among some people in these parts based on deep sentiment of emotion to Lord Ganesa. Daily worship to his image, which is found installed in all the temples of the locality, is a indispensable ritual for these people before their daily meal. A certain poor traveller of this persuasion was passing through a sparsely inhabited country. Not finding a temple of Ganesa anywhere nearby where he could perform his daily worship of the image before his mid-day meal, he resolved to make a idol of the deity out of the small quantity of jaggery (brown sugar) he was carrying with him for his meal. Having made the idol out of jaggery, he proceeded earnestly with the ritual.

However, when it came to the point in the ceremony where he had to make a small food offering to the deity, he discovered that he had nothing left in his baggage since he had used all the jaggery he had to make the idol. But since no worship can be complete without the customary food offering, the simple minded wayfarer pinched a small bit of jaggery from the idol itself and offered it to the deity. It did not occur to him that in the very act of pinching out a bit of jaggery he had defiled the very idol that he wanted to worship and had therefore made both the worship and the offering worthless. Your idea of self surrender is nothing better than the offering made by the wayfarer. By presuming your existence as something apart from the Supreme Being you have merely defiled it. Whether you surrender yourself or not, you have never been apart from that Supreme Being. Indeed at this moment, even as in the past or the future, the divine alone is.



From The Temple Archives

IA seeker wrote asking if he could come to the SAT Temple

to catch the Samadhi habit. Here is Nome's response.]

December 23, 2012

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Sri Bhagavan says that samadhi is natural for sages, and those that associate with them catch the "samadhi habit." Understand Samadhi to mean absorption in and abidance as the Self. Natural refers to that which is innate. A jnani, or sage, retains no falsely assumed individuality, or ego, and thus, with Self-Knowledge, exists as the Self alone. The Self is bodiless, undifferentiated, and only one. This is the true Self of the seeker, too. "Association" is determined by depth of inquiry.

Of course, if you feel that attending satsangs and other spiritual events would be beneficial for you, you will be very welcome at the SAT Temple.

On Namah Sivaya

Ever yours in Truth,

Nome

[A devotee of Sri Ramana in India wrote: "When we are suffering from the prarabdhakarma, for a devotee of Sri Ramana, will Sri Ramana Maharshi come to our rescue or ease the karma? If a devotee is involved in service to humanity, will He ease it?" Here is the reply.]

January 16, 2013

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. By Sri Bhagavan's gracious instruction, we know that it is only so long as there is misidentification as an ego and with the body that prarabdha karma appears to determine one's experience. Inquiring as He instructs, with a heart full of devotion

and faith, you realize the Self, which is free of all kinds of karma.

Sri Ramana's "rescue" is always there. Knowledge of this yields deep peace.

Ever yours in Sri Bhagavan,
Nome

[A response to a SAT member.]

January 22, 2013

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. Though your caring concern about the disabilities of this body is appreciated, as long as it is possible to do so, I will continue to respond, albeit perhaps more briefly and concisely than in the past, so that you and others endowed with sincere interest can find the truth of the Self revealed within.

The ego that wanders in illusion is not real. The individual who conceives of the illusion in which to wander is not real. The Self, of the nature of Being-Consciousness-Bliss, is real. The Self is the source of the grace and the very nature of the one who finds herself absorbed in it.

May you abide always in the Knowledge of the immortal Self and thus be ever at peace.

Ever yours in Truth,
Nome

[A response to another SAT member. The questions can be inferred from the replies]

January 23, 2013

Dear,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. In answer to your questions:

To inquire by tracing your Being inwardly beyond the senses and thought is fine. If you visualize it as a source of light, inquire as to who knows that. The knower can never be objectified. If you visualize the holy feet of Sri Bhagavan, continue to surrender, in deep devotion, so that the ego notion vanishes and, along with it, every objectified notion. They are not opposing ways of approach, so there is no difficulty. Continue to devotedly inquire until all ideas of “this” and “I” are gone, and only absolute Being, Sri Bhagavan’s Grace, remains.

The Truth of no-creation is realized by Self-Knowledge alone. It is neither a particular kind of sensation nor an absence of sensations. One should never expect the senses to determine reality. The Self is not a body or a sensing entity. In Self-Knowledge, the “I” supposition and the delusive notion of a “world” are found to be nonexistent. The “sign post” about which you ask is the certainty regarding who you truly are, what is real. The peace and happiness of such are self-evident.

The goal of life as stated by you is clear. To give your full effort and attention to sadhana and to share Sri Bhagavan’s teachings with your wife so that both of you can revel in His illuminative Grace are not contradictory. Both can very well be accomplished quite naturally.

May your inquiry be profound so that you ever abide in the nonobjective Self, as that Self, the One without a second.

Ever yours in Truth,
Nome

[A Sri Ramana devotee from South Africa wrote]:

February 1, 2013

Om Namo Bhagavate Sri Ramanaya

Dear Nome

By the grace of Sri Ramana I have found SAT through Richard Clarke’s blog. I wish to express my deepest gratitude for the Satsang videos. Self-inquiry is clearer now than ever. Thank you.

Some months before finding the teachings of Ramana Ma-

harshi, I ate a very powerful, medicinal root from an African tree called Iboga. It is used for traditional spiritual and ritual purposes in the Congo by the Bwiti religion and also for treating drug addiction of all kinds in the west. Driven by an inner urge, I began to inquire during the experience, "Where do I come from, and what are my spiritual origins"? It was revealed to me, through an act of grace, that the self in me is the self in all and I and the light which words cannot express are one. There have been doubts arising since the rising of individuality subtly reappearing and due to not being in the bliss of that world-dissolving shining constantly. So, clearly there is work to be done. Is it good if the mind is kept constantly on the name Arunachala while remaining focused on the one repeating the name and inquiring into him?

It is understood that one must inquire to become established more fully in the Knowledge of the Self. After coming to Sri Bhagavan one year ago, I had a very powerful dream where He was not in human form, and I take it that He was pouring grace upon me. He is the Supreme Teacher and Sat-Guru for me. I am very blessed by this. On another occasion, Arunachala was a most beautiful orange color in an equally powerful and unusual dream. I ask only that even the subtlest sense of individuality may be completely absorbed in Arunachala, the real Self, and for guidance and confidence in inquiry.

With thanks,

[Here is Nome's response.]

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. I am glad to know that you find the recordings of satsang beneficial.

The rise of the false assumption of individuality is the root of regarding the forever-nonobjective Self as if it were objective and fleeting. Inquiry dissolves that assumption and its concomitant dualism or differentiation.

Sri Bhagavan says that a, ru, and na signify Sat-Cit-Ananda (Being- Consciousness-Bliss), and achala (unmoving) signifies perfection. If one inquires into the nature of the worshiper, the

meditator, or the one who knows the name, this Arunachala Siva reveals itself to itself, as one's own Self.

Graced with the Maharshi as your Sadguru, you can be quite certain about his instruction.

May your inquiry be deep and continuous so that you ever abide in Self-Knowledge, full of bliss, as the self-luminous Self, and thus remain absorbed in immortal peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[Here is a message from a SAT member that has been edited for the sake of brevity. Nome's reply follows.]

February 7, 2013

Namaste Nome,

I have a question about an incident that happened today.

One of my friends Dad died suddenly in India due to heart attack. I called her for something else, and she mentioned this to me. Hearing this, I went to her house to console her. For a couple of minutes, she seemed very strong, and then, suddenly, she fell apart and started crying. Even yesterday, she talked about her dad and was saying that she is really concerned about her dad because he is getting sick more often. I kept telling her he would be fine.

When my friend started crying, I felt so bad for her, and I also started to fall apart. This body was not helping her anyway. I was thinking about my loved ones and what will this body do without them. Theoretically, I know even when they die, they will be with us all the time, and it is just the body that is no longer there.

Please advise me on how to focus. Situations like this can happen to me also. I don't have the courage to ask questions at Satsangs, and that is why I am emailing you.

Please help,

With Love,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

For that which has birth death is certain. This is the fact for your body and the bodies of others, including the bodies of loved ones. This loss brings sorrow to all except for those spiritual beings who turn within to find that which is immortal. That is God, or the Self.

For those who would be wise, death brings certain lessons. It can put everything into perspective so that one recognizes deeply what life is truly for, and it can reveal the existence of the Self, which is unborn and imperishable.

When you consider that, in less time than the space between two heart beats, death can snatch away all the objects to which one has grown attached and render utterly meaningless one's worldly activities and mental opinions and ideas, how are you going to use the remaining precious time of this life?

Your ability to comfort others who are being touched by death of their bodies or the bodies of their loved ones depends very much on your own spiritual depth. If you wish for this ability, you need to live and practice accordingly. Otherwise, as you have mentioned, what you will have to offer is mere theory or wallowing in the same grief. If, in your heart, you sincerely desire the eternal peace in which death presents no change or difficulty, consistently, deeply devote yourself to the Supreme Lord and intensely inquire to know the Self. For those who approach in this manner wholeheartedly and with a full earnestness, persevering to destroy all of the mind's tendencies, Sri Bhagavan says the "I" (ego) is the first to die as they seek refuge in the Conqueror of death.

Om Namah Sivaya
Ever yours in Truth,
Nome



Insights into SAT Board Meetings

Bhagavan Ramana has graced us with the SAT Temple and His teaching. We are exceedingly blessed to be the caretakers of such a gift. Throughout the ages, many spiritual gifts have been bestowed upon humanity by God to guide us to our very Self—to God. These gifts include temples, scriptures, sages and Gurus.

Since its inception, and from recognition of this divine gift, the SAT Temple has been selflessly cared for and maintained by devotees of Sri Ramana. Some of these devotees act as Board members to see to it that the temple is maintained and functions in the highest possible manner. Each Board meeting is spiritually guided by Nome so that Board members make decisions concerning SAT from the highest possible perspective. At the start of each Board meeting, following meditation, Nome instructs Board members on the "position" in which Board members should abide, and from which they make the best decisions regarding SAT in order to uphold this most holy gift. This position is the most lofty and the most spiritual. The following quotes from Nome, which commence each Board meeting, are taken from Board minutes, and are shared here, to allow devotees insight into the view from which decisions concerning SAT are made. These quotes are continued from the last issue of Reflections:

*"We are fortunate and blessed that we have the real spirit of Ramana here. Everywhere around the world people seek for this—for this spirit. Here, we are swimming in it—consumed by it. It is shining in everyone here and shining in all our events. We should remain keenly aware of this. Om Namah Sivaya."
2/7/2010*

"We should continue to rely upon Bhagavan's Grace. It is natural for us to be steady and happy at all times, immersed in devotion, knowledge and the experience of Truth. As board members we should remain fixed in Truth and Knowledge while

simultaneously continuing to make our temple a holy place for all who come here.” 4/11/2010

“There is one Supreme power that does all this everywhere. It is not different from the one Supreme Existence that does all this everywhere. In this temple everyday is a holy day.” 6/13/2010

“All right. By Sri Bhagavan’s Grace everything is alright. We have a treasure here. A treasure that is perfectly full and does not run dry. It needs no validation, it is self-evident to those who dive inward. All who come here are benefitted by Ramana’s treasure. This is what we are the caretakers of. All right.” 8/15/2010

“We are the most fortunate people. We have a Sadguru, we have Grace, and we have this teaching. This teaching is either blossoming or has blossomed within our hearts. We have all we need to be happy. Our temple is the “Space of Happiness.”” 12/19/2010

“Here, we have a temple for Bhagavan’s teaching that transcends the foolishness of the human mind (in light of the nuclear disaster in Japan recently). Let us do everything we wisely can to preserve this foolish-free zone—the Brahman Temple .” 3/27/2011

“As a board, we think of things that need to be done, things that could be done, and how to budget for these things. Let us never forget our real purpose—Self-Realization; let us never forget the One power—Grace, by which all is accomplished. Our bodies are involved as instrumental, but the real power is “That” by which all is accomplished, for which all is worship, which is Bhagavan.” 5/1/2011

“By Bhagavan’s grace we are blessed with a temple and a holy environment and it keeps getting better and better. We should always be looking for ways to improve upon the experience here. The temple environment is very good and the organization is very strong. Grace and wisdom do not become more, however, we can continue to make the environment such that folks coming here are saturated in the experience.” 9/11/2011

“As Sri Ramana’s Grace is both manifest and unmanifest in the form of the temple, etc., and in our practice and experience, in such a way our love of the Truth and our love of Sri Ramana should manifest in the same manner---both interiorly and exteriorly.” 12/11/2011

“The entire purpose of the Temple , the organization, everything we do here, is nothing less than the internal and eternal revelation of the Absolute. What we do here is truly holy, outwardly reminding us of what is totally inward—a manifestation of the unmanifest. Whenever we gather, it is a gathering of holy people. We may not think, “I’m holy,” but you are, even without that thought. Think, plan, and do in a way that expresses fully this holiness.” 3/4/2012

“Just consider what is going on here in this place—all of it is by Bhagavan’s Grace. The teaching is given, the teaching is absorbed. There is Knowledge, there is devotion. The formless, the infinite and the eternal are all in this little place. It is very auspicious that we can participate in this and realize the essence ourselves. That is His Grace.” 6/24/2012

“What we have here is a manifestation of that form. For those drowning in the ocean of samsara, it is like a life-preserver, it wakes one up, and then peace reigns. We should remain keenly aware of this in all decisions we make here at SAT. Its preciousness and sacredness lay in its being of the nature of the Truth.” 9/30/2012

SAT Board members:

Nome & Sasvati, Ramana Muthukrishnan, Eric Ruetz, Myra Taylor, and Ganesh Sadasivan



Announcements

Thank You . . .

The selfless service we do here to help maintain the temple is prompted by the love we have in our hearts for this teaching. We do not desire acknowledgement for such. We would, though, like to thank all of the folks who perform service at our temple...

Bob Haber: keeping the bathrooms clean, watering plants, sweeping the walkways & parking lot, cleanup after events, cleaning the temple, set-up for events, helping with flower arrangements, general maintenance around the temple; Tim Frank: vacuuming & cleaning the temple, cleanup after pujas and retreats, providing meals at retreats; Myra Taylor: vacuuming & cleaning the temple, providing prasad after satsang & atmotsava, cleanup after pujas and retreats, providing meals at retreats; Raman Muthukrishnan: running the bookstore including mail order service, maintaining the SAT website, mastering recordings of events at SAT, providing prasad after satsang; Sangeeta Raman: helping with the bookstore mail order, organizing things around the temple, providing meals at retreats, providing prasad after satsang & atmotsava, leading kirtans at atmotsava, organizing special events including singing, recitation, and chanting; Wimala Brown: providing meals at retreats and prasad after satsang and at atmotsava; Ganesh Sadasivan: organizing special events including singing, recitation, and chanting, preparing meals for retreats; Dhanya Sadasivan: preparing meals at retreats; Eric Ruetz: editing and mastering all recordings of satsangs and special events, providing meals at retreats, securing the temple; Jim Clark: lighting candles at meditation events, flower arranging, preparing meals at retreats; Richard Clarke: helping with book orders from India; Nome: temple grounds maintenance, writing books, administrative stuff, general help wherever needed including spiritual guidance; Sasvati: preparing books & Reflections for publishing, maintaining residential rentals, overseeing property repairs, flower arrangements, maintaining temple gardens; Steve Smith: pro-

viding meals at retreats; Advait Sadasivan & Janani Chandran: providing play time at any time for anyone who wishes to play, helping out when asked; Sheila Hillman, providing prasad after atmotsava and satsangs; Jay Hiremath: transcription; Carol Johnson: transcription; Anandi Muthukumarasamy: providing prasadam after satsang and at atmotsava, cleaning the temple, helping organize library; Ribhu Chandran: providing play time and lots of smiles & giggles; Sabiha Vyas: providing prasadam after satsang and at retreats; Prema Roney: providing prasadam after satsang and at atmotsava; Scott Roney: property and Temple maintenance & assisting wherever needed; Sivakumar Chandran: property and Temple maintenance, assisting wherever needed, maintains recordings for online bookstore, uploads satsangs on YouTube and Vimeo; Grant Summerville: transcription; Jack McCooley: Temple maintenance.



Upcoming Special Events

Sankara Jayanti: May 15, 2013

The Self-Knowledge Retreat: May 24-26, 2013

Guru Purnima: July 22, 2013



Sri Sadisvara Mandiram

Everything we do at SAT has the direct purpose of evoking devotion in the heart and inducing the immediate experience of the Self. This purpose is fulfilled by all the events held at SAT—satsangs, meditations, Ramana darshanams, atmotsavas, temple sevas, special events, retreats, and publications. This purpose is also fulfilled by the design of the Temple itself including the deities and symbols used throughout the Temple for worship and meditation. SAT has the good fortune of already housing the Temple deities Dakshinamurti, Nataraja, Lingodbhava, Ardhanariswara, and Lingam, which are worshipped regularly at SAT events. To complete the Temple, deities Ganesha and Subramania (Skanda) are to be added. Devotees endeavor to build a proper shrine for these deities downstairs in the front entry to the temple. The “Sri Sadisvara Mandiram” would also include Nandi and an additional Lingam to the one that is already situated in the Inner Shrine outside the Satsang Hall. In addition, murtis of Ribhu and Adi Sankara will take their place in the Satsang Hall near the front Ramana altar next to the dais.

The “Sri Sadisvara Mandiram” will provide an atmosphere in which devotees visiting the temple may experience puja, engage in pradakshina, listen to vedic chanting, read scripture, and worship.

To find out more about this holy endeavor and if you are inspired to sponsor this project, visit the SAT website at:

satramana.org and then click on “Sri Sadisvara Mandarim” located in the sidebar menu.

Om Namah Sivaya