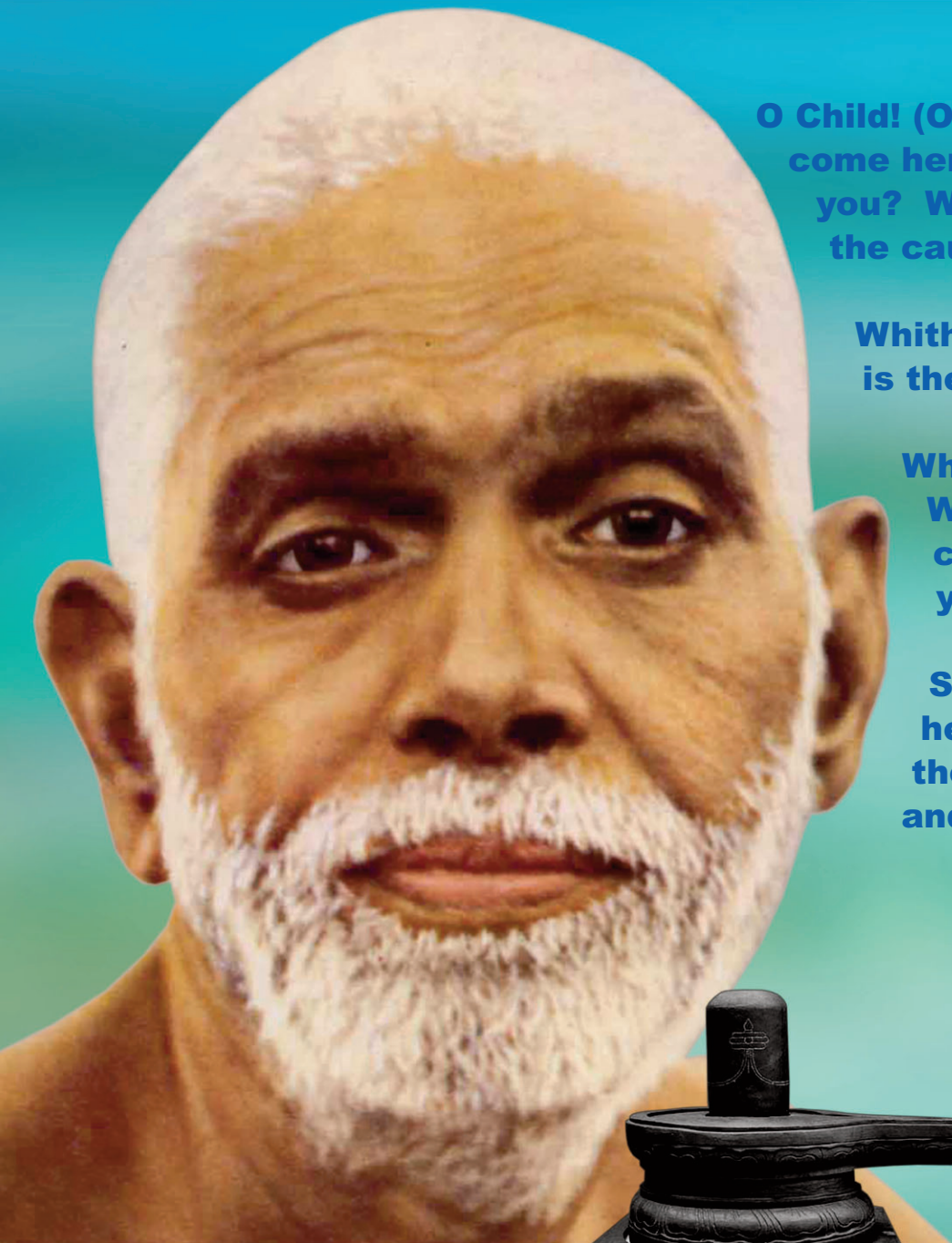




**Om Namo Bhagavate Sri Ramanaya**



**Om Namah Sivaya**



**O Child! (O Boy!) You who have  
come here (to this state), who are  
you? Whose son are you (who is  
the cause of your birth)?**

**Whither are you bound (What  
is the goal of your birth)?**

**What is your name?  
Wherefrom have you  
come (Wherefrom have  
you reached this body)?**

**Speak to gladden my  
heart! Sankara asking thus,  
the boy opened his mouth  
and [began] to speak (reply).**

**(1)**

*(Continued on page 3)*

**Reflections**



**SAT Temple**



**April . May . June . 2017**

# Contents



From  
Hastamalakiyam:  
1 & 3-4



Events at  
SAT: 5

Svatma-  
saksatkara: 6



Letters from Sri  
Ramanasramama:  
11



Satsang with  
Nome: 13



From the  
Ramana Way:  
22

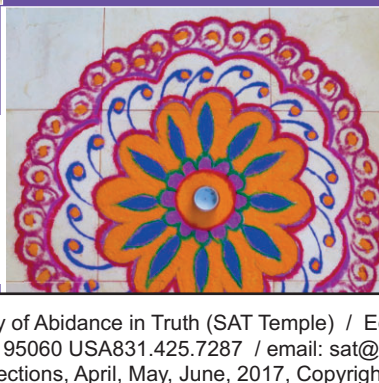
Ever Yours in  
Truth: 27



Temple  
Bulletin: 33



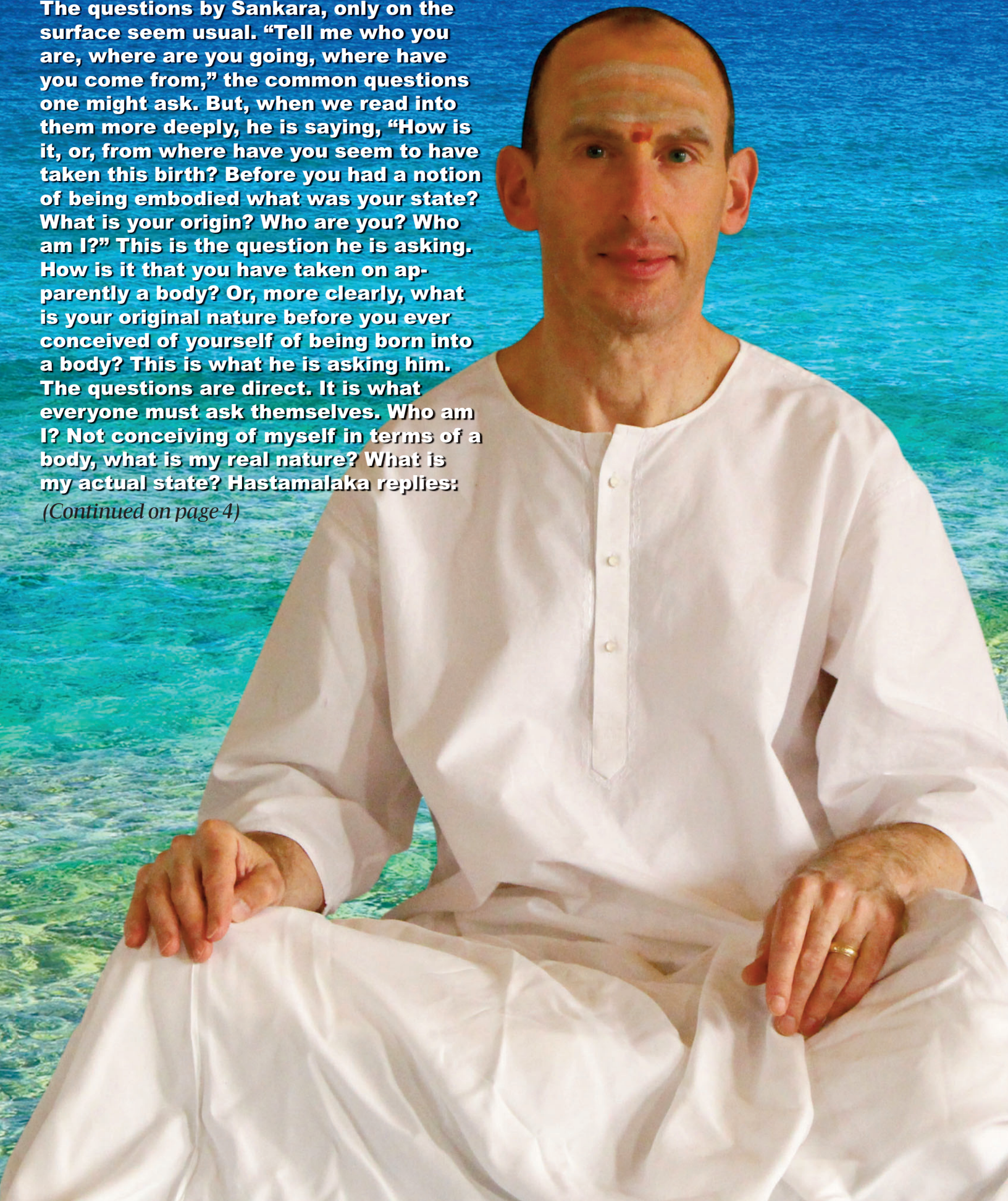
Upcoming  
Events: 34



Retreats at  
SAT: 35

**The questions by Sankara, only on the surface seem usual. "Tell me who you are, where are you going, where have you come from," the common questions one might ask. But, when we read into them more deeply, he is saying, "How is it, or, from where have you seem to have taken this birth? Before you had a notion of being embodied what was your state? What is your origin? Who are you? Who am I?" This is the question he is asking. How is it that you have taken on apparently a body? Or, more clearly, what is your original nature before you ever conceived of yourself of being born into a body? This is what he is asking him. The questions are direct. It is what everyone must ask themselves. Who am I? Not conceiving of myself in terms of a body, what is my real nature? What is my actual state? Hastamalaka replies:**

*(Continued on page 4)*



**I am not a man, I am not a god, and not a yaksa (a semi-divine being).  
I am not a brahmin or any others, such as a king, trader, or [of the] servant class.  
I am not a good brahmacari (student of the Vedas), a householder, a recluse in the forest (vanaprasta), or a blemishless sannyasin (renouncer)—not anyone of this group.  
I am of the nature of Reality (Truth) and Knowledge. (2)**

**Just as the sun is said to be the cause for the activities in the world,  
He who is the cause of all the activities of the mind, eye, and others,  
He who is like space, devoid of all conditionings,  
Who remains as the nature that is One, who is eternal [and] is Consciousness (eternal Consciousness), that am I. (3)**

**Nome's commentary:**

**The Maharshi would often say the Self is at once Being and Consciousness. These are not two attributes, just two ways of describing one inexplicable, inconceivable, eternally present Reality. That Reality is what you are. You are not any of any kind of stage of life. What you are, the Maharshi points out, is not in any stage. When asked to which asramam did he belong, the Maharshi responded, Ati-asramam, beyond all stages of life. I do not belong to any of this. I am not any kind of thing that involves an activity. I am not a doer. I am not a stage of life. I do not belong to any external definition.**

**The Maharshi would say, "Be like the sun." The sun shines, apparently the cause of all the activities that go on on this planet, yet itself is utterly unaffected. Within you is some principle that is never affected, never involved in any activity from birth to death. What is that? That is the only thing we have to know.**

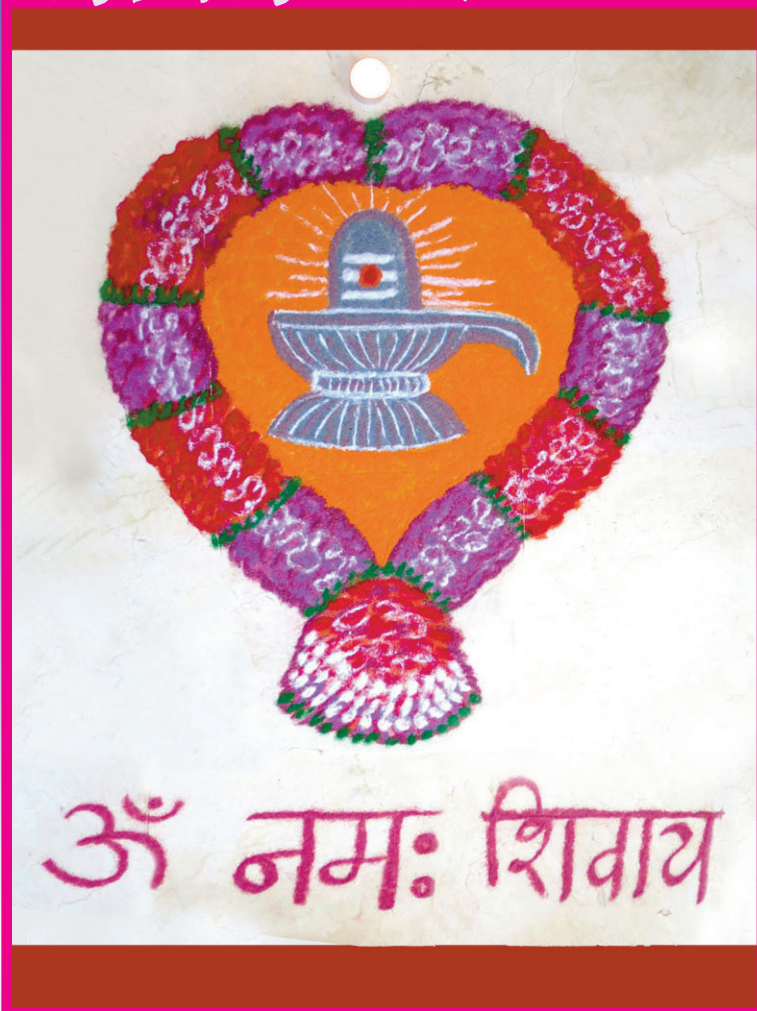
---

**Starting on the front page: verses 1-3 Attamalakam by Sri Ramana Maharshi, a Tamil translation of Hastamalakiyam as it appears in the SAT publication, Hastamalakiyam, translated by Dr. H. Ramamoorthy and Nome. Excerpts of Nome's commentary on this text, beginning on page 2, are taken from an audio recorded satsang with Nome at the Chinmaya Mission, San Jose, in 1997. Hastamalakiyam, the book, is in cue to be published by SAT in 2017/2018.**

# Special Events at SAT



Arudra Darshan, January 11, 2017



Mahasivaratri, February 24-25, 2017



Nondual Self-Inquiry Retreat, March 17-19, 2017. Some devotees sit with Nome for a photo.

Images from these events can be viewed by following these links:

<https://www.facebook.com/SATtemple> and <https://satramana.org/web/gallery/pictures/>



# श्री सर्वज्ञानोत्तरे स्वात्मसाक्षात्कार प्रकरणम्

śrī sarvajñānottare svātmasākṣātkāra prakaraṇam

Om

In the Exposition of the Knowledge of All, the Explanation of  
the Direct Awareness of One's Self (the True Self)

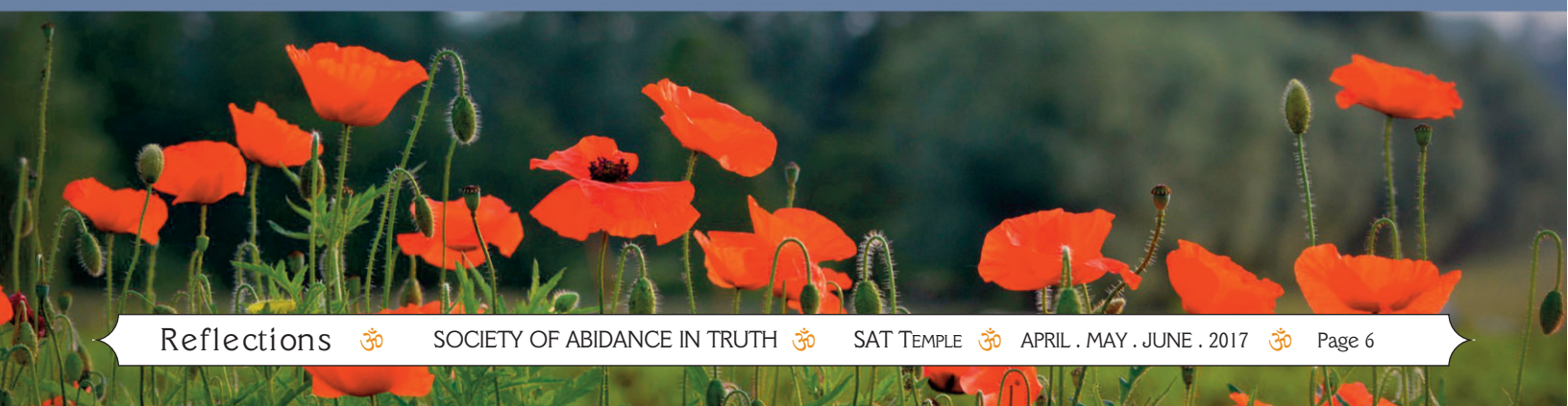
ईश्वर उवाच

Translation by Dr. H. Ramamoorthy and Nome

īśvara uvāca

1. Isvara (the Lord) said:  
Now, I certainly shall tell you clearly another  
means  
To the Truth, Oh Guha!  
Of the ungraspable and of the subtle,  
Of the all-pervasive and without parts.
2. By which it is clearly known,  
Having known which, indeed, one will become  
Siva (Siva Himself),  
Which has not been told to anyone by me,  
That Knowledge hear from me.
3. Handed down by the lineage of gurus,  
Unknown (unseen) by those with  
arguments of all kinds,  
For Liberation from worldly bondage,  
[That which is] the Supreme, facing all sides,
4. that one who is omnipresent (universally  
immanent),  
The shining (divine), the Self of all,  
Facing all directions, entirely full of Truth (of  
the nature of all Truth),  
Inconceivable (transcendent of thought),  
remaining above all,
5. and transcending (surpassing) all tattva-s,  
“He who is devoid of speech, mind, name,  
I am,”

- Thus, you should meditate,  
With an undifferentiated consciousness  
(mind).
6. That which, indeed, is Knowledge without  
parts,  
Eternal, fixed (firm), indestructible,  
Undifferentiated, indeterminable  
(undefinable, incomparable),  
Devoid of a cause or an example,
  7. Without any marks, without any decay  
(imperishable),  
Peaceful, transcendent of the range of objects,  
Unimaginable (imperceptible), without  
doubts,  
That I am; there is no doubt [of this] here.
  8. I, indeed, am the Supreme God,  
Siva, of the nature of all mantras,  
And transcending (surpassing) all mantras,  
Devoid of creation and destruction.
  9. By me is pervaded all this,  
The perceptible and the imperceptible, the  
moving and the unmoving;  
I, indeed, am the Lord of the universe;  
Because of me, all shine.
  10. Of various forms, established as  
differentiated (divided),



The worlds that have come into being,  
From Siva to the earth,  
All that is established (abides) in me.

**11.** Whatever little in this world  
Is seen or is heard, also,  
With such divisions as outside and inside,  
All that is pervaded by me.

**12.** “I am the Self, Siva is, indeed, another, the  
Supreme Self”:

He who thinks thus  
In delusion contemplates (from delusion  
approaches, because of delusion  
considers),

[And] will not attain Siva-hood.

**13.** “Siva is another; I am, indeed, another”:  
[Such] an attitude (mentality) of differentiation  
should be discarded.

“He who is Siva, He, indeed, I am (He alone I  
am)”:

Thus, certainly, the nondual conviction one  
should always have.

**14.** Firmly united (attached) to the nondual  
conviction,

All is established (abides) in the Self (oneself),  
Omnipresent, established in all bodies,  
He perceives [himself] here; [there is] no  
doubt of this.

**15.** Thus, to the yogi who is established,  
indeed,

In (by) the conviction of the one Self,  
And who is devoid of wrong perception  
(imagination, doubt),  
Omniscience shall arise.

**16.** That one who is read about, indeed,  
In all the scriptures as the Unborn, the Lord,  
The formless (bodiless), the attributeless Self,  
indeed,

He I am; there is no doubt [of this].

**17.** He is, indeed, the unenlightened  
(unaware, unknowing) individual  
(lit. tethered animal),

Who resorts to the law (dharma) of creation.  
The one who knows, the eternal, the pure,  
He is Siva; there is no doubt [of this] here.

**18.** Therefore, the Self is always to be known  
By persons of discrimination (the wise,  
the discerning, the clear-sighted), after  
thorough inquiry,

With its higher and lower aspects,  
The gross and subtle aspects.

**19.** The higher, indeed, is the supreme  
Liberation (Nirvana);

The lower is differentiated as manifest  
creation.

The gross is said to be of the nature of mantra;  
The subtle is the one established in  
meditation. (or: The subtle is abidance in  
meditation on the One.)

**20.** Or else, what avails by repeating (saying)  
this

In various ways, Oh Six-faced!

By a profusion of erroneous (doubtful,  
imaginary, differentiated) words,  
Creating confusion of (in) the mind.

**21.** All dharmas, whatever are thought of  
(supposed),

Are of the Self.

That becomes That, without doubt,  
By that determination ever of that conviction.

**22.** Thus, indeed, the Knowledge of the Self  
Has certainly been told, succinctly, bringing  
all together.

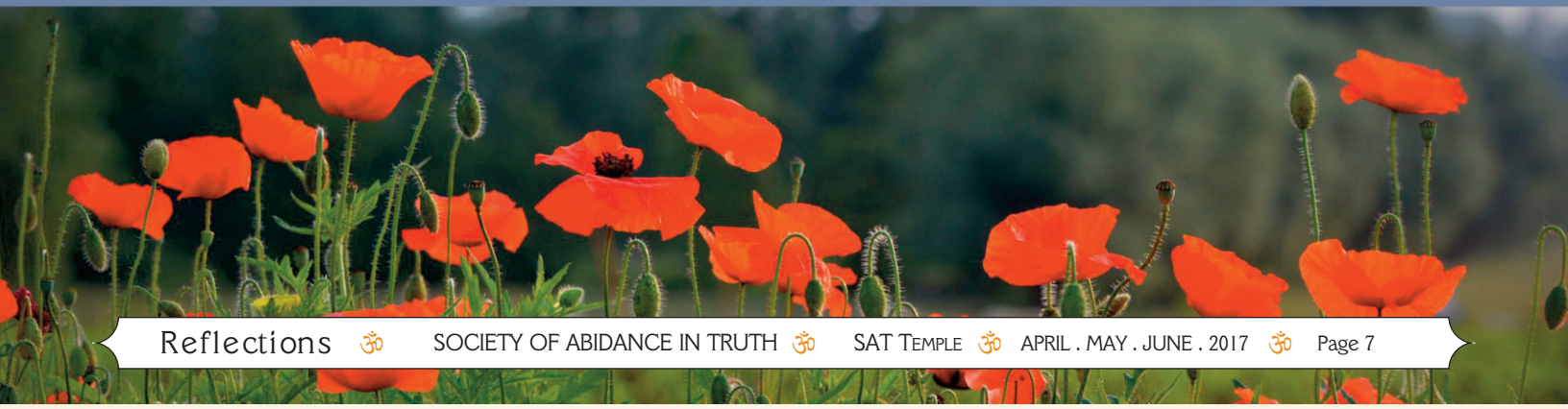
Knowing, indeed, all to be full of  
(of the nature of) the Self,

One meditates upon the Self.

**23.** Therein are not gods or Vedas,  
Ritual sacrifices or various gifts to priests.  
One should resort to the Knowledge of the  
Self,

Blemishless, omni-faced.

**24.** For those beings who are drowning  
In the sea of samsara and seeking protection  
(refuge),



There is nothing else at all anywhere affording protection (refuge),  
For steadfastness, apart from the Knowledge of the Self.

**25.** He who, in Truth, realizes (knows),  
Having become the Supreme Self,  
Is, indeed, liberated effortlessly,  
Though passing through all the states.

**26.** A greater gain than the gaining of the Self  
(a gain beyond the gain of the Self)  
—Anything else does not exist!

Therefore, meditate upon the Self;  
He who is this Self, he, indeed, is the Supreme.

**27.** Neither the prana (the prana that circulates) nor the apana (the prana that Travels down- ward) are,  
Therefore, superior instruments.

Indeed, one should always remember (think of)

That omniscient, completely perfect Self.

**28.** Indeed, neither inside nor outside, also,  
Not far away or nearby,  
To that partless, supreme abode (place),  
There the mind should be directed.  
(Or: In that partless, supreme state Should the mind be placed.)

**29.** Across, above, below,  
And, indeed, outside and inside, also,  
Ever entirely void, upon that shining Self,  
One should ever meditate.  
(Or: Ever entirely void, that Light, Upon the Self one should meditate always.)

**30.** Not as only the void, and not non-void,  
And not, indeed, non-void-and-void,  
Liberated from adherence to one side or the other,

Upon the Self one should meditate.

**31.** Without afflictions, without support (receptacle),

Devoid of color (caste) or form,  
Taintless, transcendent of qualities,  
Upon the Self one should meditate.

**32.** Without a support, without any dependence,  
Immeasurable, without anything similar,  
By nature (its own being) blemishless, eternal,  
Upon the Self one should meditate.

**33.** Renouncing (abandoning) all actions, free from desire,  
Devoid of association (keeping off society),  
One should meditate by the Self, upon the Self, Established in the Self, itself, by the Self.

**34.** Connected with country and lineage (place and birth),  
Along with caste and order of life,

Abandoning these attitudes (conceptions, suppositions, fancies),  
The wise one should meditate upon one's own nature.

**35.** This is the mantra, this is, indeed, the Deity,  
This is the meditation, this is the tapas,  
Abandoning all attitudes (conceptions, suppositions, fancies),  
One should meditate, indeed, upon the Existence (nature) of one's own Self.

**36.** Resorting to the conviction of nonexistence,  
The conviction should be made supportless.  
Having made the mind established in the Self (as the Self),  
One should think of nothing at all.

**37.** That cannot, indeed, be thought of, cannot be not-thought-about,  
[And] is not, indeed, non-thought-and-thought.  
Liberated from taking one side or the other,  
One should meditate upon the Self.

**38.** Upon what cannot be thought of one should ever contemplate (consider),  
Having made the mind supportless.  
Becoming partless and beyond the tattva-s,  
One experiences (finds) in oneself (in the Self) that which is joy (happiness).

**39.** Free of all differentiation, inconceivable (beyond thought),



And devoid of cause or example,  
That supreme happiness is declared to be  
Unlimited and unparalleled.

**40.** Discarding attachment to objects,  
One should ward off (be devoid of) the  
modes of the mind.

If a state of absence of mind is attained,  
That is, then, supreme happiness,

**41.** In all directions, places, and times,  
The practice of yoga is prescribed.  
For all castes and orders of life,  
Difference in Knowledge exists not.

**42.** In cows of various colors,  
Oneness of the color of the milk is, indeed.  
Like the milk, Knowledge is seen,  
And those with [different] characteristics are  
like the cows.

**43.** Because of Brahman being omnipresent  
(universally immanent),  
All-pervading, facing all directions,  
Therefore, being established in Brahman,  
One should not consider (inquire into)  
directions and places.

**44.** Nothing, indeed, is there for him to do  
(by him nothing, indeed, is done),  
Nothing to be acquired (no purpose),  
no action to be done, no injunctions  
laid down,  
No marks (characteristics), no tradition of  
lifestyle (no stage of life and manner of  
conduct),

For one established in the Supreme Self.

**45.** Going, standing, dreaming or awake,  
Eating and drinking, also,  
In all ways and at all times,  
In wind, cold, and in the heat of the sun,

**46.** In fear, poverty, in periods  
Of sickness, high fever, and such,  
Abiding (established) in the Self alone, [one is]  
Peaceful, satisfied in the Self (in oneself),  
and shining in full (undivided, existing  
without parts).

**47.** I am not one who has returned or, indeed,  
one who has gone.

I shall not come back; not for me is there  
movement.

I am not born (come to be), and I shall not  
be born.

I am not bound by the laws of prakrti  
(manifestation).

**48.** Actions relate to prakrti, indeed.  
[Because of] actions, prakrti comes into being.  
“I do not do anything,” thus  
The yogi should think, being aware of the  
Truth.

**49.** Not, indeed, in the bondage of prakrti  
Is the liberated one, thus [he] is called.  
Not, indeed, also, is he touched (stained)  
By the defects pertaining to prakrti at  
any time.

**50.** Destroying the form of darkness,  
As in the manner in which a lamp shines,  
Thus, luminous certainly is the Supreme, the  
Self, (or: Thus the Supreme, the Self,  
indeed, shines),  
Abandoning the darkness born of nescience.

**51.** Just as by depletion of oil  
A lamp, from being strong, reaches  
extinguishment,  
Just so, united with the conviction of the Self,  
In one's own Self, indeed, one is established.

**52.** Just as, when the space surrounded by a  
pot  
Is carried in the pot,  
The pot is carried, not the space,  
Likewise is the jiva, similar to space.

**53.** Just as, when separated from the pot,  
The space attains space-ness,  
Just so, when separated from the body of  
prakrti,

The Self [“attains”] Supreme Self-hood.

**54.** Thus was it declared with authority,  
By the omniscient authority.

Liberated from all bondage,  
One shall become omniscient and  
omnipresent.

**55.** So, discarding all agama-s,  
Grasping the pure (shining, clear, holy) yoga of  
the samadhi of the Self,  
Realizing (knowing), indeed, that higher than  
(superior to) this nothing else here exists  
in the least,  
Abandon wrong ideas (differentiation, doubts)  
of the mind.

**56.** Thus meditating well upon Knowledge,  
The knower, ever in yoga, making the body a  
corpse,  
Becomes, here, all-pervasive, established  
outside and inside,  
The liberated, whose dharma is the dharma  
of That.

**57.** Omniscience, contentment, origin-less  
Knowledge,  
Freedom, ever undiminished power,  
And limitless (infinite) power, the  
affliction-less Self,  
[With] an immaculate body, he attains  
(reaches) the nature of Siva (Siva-hood).

**58.** [There is] no japa (repetition of a mantra),  
no worship (homage) or ablution  
(snanam),  
No ritual sacrifice with fire (homa), no  
practice (means), indeed (or: these are  
not the practice),  
No result (fruit) of right and wrong action  
(dharma-adharma),

[And] there is not the oblation to the  
ancestors, [and there is] not the water  
offering (for the dead).

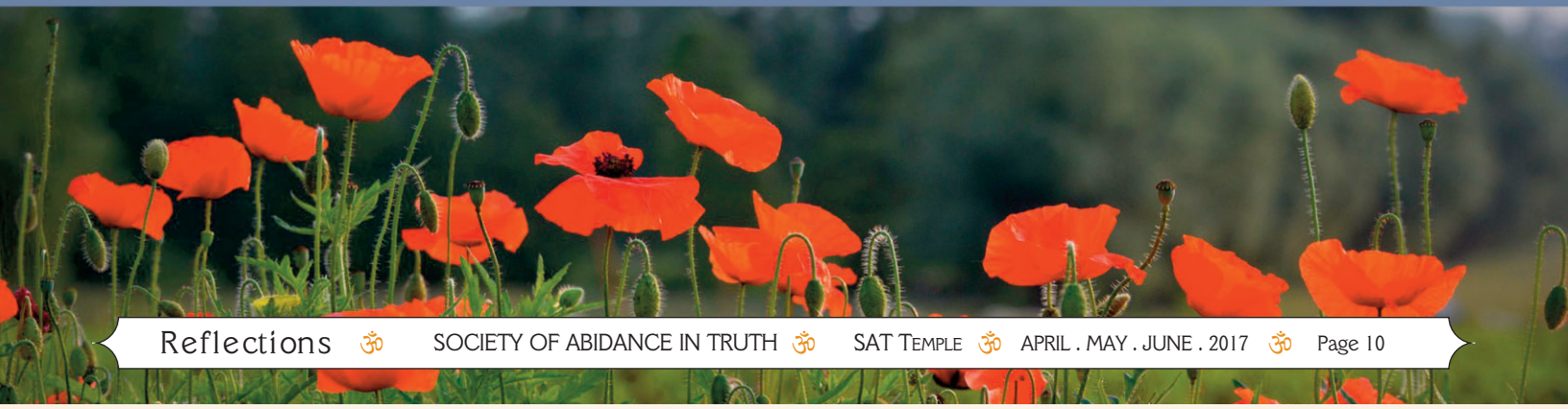
**59.** Not for him are the injunctions [for  
observance],  
No fasting is prescribed,  
And no entering (proceeding, pravrtti,)  
[into action] and withdrawal [from action]  
(or: And no issuing forth and no return),  
And vows of brahmacharya (vow to live a life of  
study of and according to the Vedas,  
celibacy).

**60.** There is not entering into fire,  
Falling from mountains (or: into crackling fire)  
or into water.  
Having drunk the [immortal] nectar of  
Siva- Knowledge,  
[One] moves about just as one pleases  
(happily), Like Siva, eternal, pure,  
Devoid of the dharma (codes, object) of  
creation.

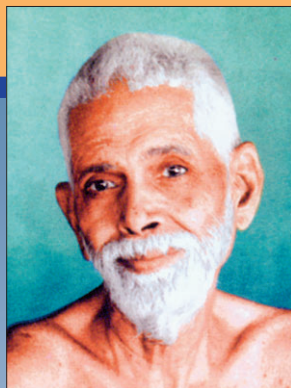
**61.** [This is] the truth, the truth; again it is the  
truth;  
Three times the truth, it has been declared  
by me.

Greater than this there is nothing  
To know anywhere, Oh Guha!

**62.** Blemishless (stainless), indeed, in all states,  
The blemishless Self, the pure intellect, the  
intelligence without ignorance,  
The blemishless one by the blemishless  
conviction  
Perceives all as blemishless. ☺



from LETTERS FROM SRI RAMANASRAMAM  
**The Boundless Wisdom of  
Sri Ramana Maharshi**



## Supernatural Vision Jnanadrishti (134)

Bhagavan used to write slokas, padyas and prose on small bits of paper, whenever he felt like it or whenever anyone requested him to write. Quite a number of them have been lost, but whatever were available we gathered and kept them carefully. I wanted to stitch a small book of white paper and paste them all in. I mentioned this to Bhagavan now and then, but he always said, “Why bother?”

Yesterday afternoon, I was bent upon pasting them and so when I requested him, he said, “Why? If all of them are in one place, someone or other will take it away finding that it contains all Swami’s writing. We can’t say anything. Swami is the common property of all. It is better to leave them separate.” I then understood the real reason why Bhagavan was unwilling and so gave up my attempt.

In the meanwhile, a fussy young man, who had recently come, asked, “Swami, it seems a jnani has jnanadrishti (supernatural vision) besides bahyadrishti (external vision). Will you please do me a favor of giving me that jnanadrishti? Or, will you tell me where there is a person who could give me it?” Bhagavan replied, “That jnanadrishti must be acquired by one’s own effort and is not something that anybody can give.” That devotee said, “It is said that the Guru himself can give it if he so pleases.” Bhagavan replied, “The Guru can only say, ‘if you follow this

path, you will gain jnanadrishti.’ But who follows it? A Guru who is a jnani is only a guide, but the walking (i.e., the sadhana) must be done by the sishyas themselves.” The young man felt disappointed and went away.

A little later, a devotee’s child of about 5 or 6 years of age, residing in Ramana Nagar, brought two raw fruits from their garden and gave them to Bhagavan. She used to bring sweets and fruits now and then and give them to Bhagavan. On all such occasions, Bhagavan used to say, “Why all this?” But he ate them all the same. Yesterday, he gave them back without eating and said, “Take this fruit home, cut it into small bits, and give them to all the others, saying, ‘This is to Bhagavan, this is to Bhagavan,’ and you also eat some. Bhagavan is within everybody. Why do you bring them every

day? I told you not to. Give them to everybody there. Bhagavan is within everybody. Please go.” That girl went away disappointed. Looking at me, Bhagavan said, “Children take great pleasure in such things. If they say they will give Swami something, they know they will also get something out of it. When I was on the hill,

little boys and girls used to come to me whenever they had a holiday. They used to ask their parents for money and bring with them packets of sweets, biscuits and the like. I used to sit along with them and get my share.”

“So you used to enjoy the feast like Bala Gopala,” I said. “If they say they will take something from Swami, they know they will get something for

“... That jnanadrishti must be acquired by one’s own effort and is not something that anybody can give . . . The Guru can only say, ‘if you follow this path, you will gain jnanadrishti.’ But who follows it? A Guru who is a jnani is only a guide, but the walking (i.e., the sadhana) must be done by the sishyas themselves.”

themselves. It is all right if that is done once in a while. But why every day? If all of them eat, isn't it equivalent to my eating?" said Bhagavan. I was happy and pleased at Bhagavan so clearly illustrating to us how he is in everybody.

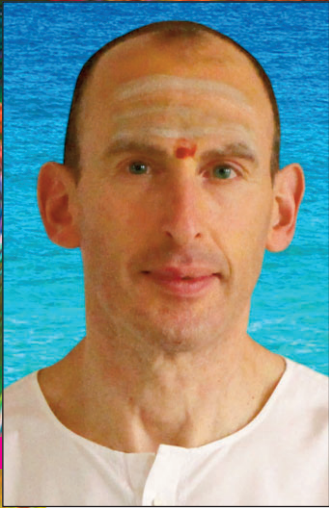
You know what happened a week or ten days ago? In the morning at breakfast, someone served more oranges to Bhagavan than to the others. Seeing that, Bhagavan completely stopped taking oranges. For or five days back, when devotees appealing to him to resume taking oranges, Bhagavan said, "Is it not enough if you all eat?" The devo-

tees said, "Isn't it painful for us to eat when Bhagavan doesn't? That is why we are appealing to you to excuse us." Bhagavan said, "What is there to excuse? I don't like them so much." When they said, "They are good for Bhagavan's health," he replied, saying, "Look, there are about a hundred people taking breakfast. I am eating through so many mouths. Isn't that enough? Should it be through this mouth only?"

That is jnanadrishti. Who can give it to others? ॐ

**"THE LIFE IN WHICH A SAGE EXPERIENCES THE LAST STAGE OF SELF-REALIZATION IS THE LAST LIFE OF INDIVIDUALITY, WHICH, FROM THE STAND-POINT OF HIS SUBJECTIVE EXPERIENCE, HE HAS ALREADY TRANSCENDED AND NEGATED, BUT WHICH, OBJECTIVELY, STILL CONTINUES AS A MATERIAL EFFECT OF HIS PREVIOUS WILLING IN THE FORM OF HIS LIFE. IT IS A SHADOW IN THE MATERIAL WORLD, AS IT WERE, OF THE PREVIOUS SUBJECTIVE INDIVIDUALITY WHICH IS NO LONGER IN EXISTENCE. THOUGHTS, IT SEEMS, TAKE TIME TO BE MATERIALIZED IN THE OBJECTIVE WORLD, LIKE THE LIGHT OF DISTANT STARS IN REACHING OUR EYES. IT IS POSSIBLE THAT A STAR, WHOSE LIGHT IS REACHING US NOW, AND SO GIVING US THE IMPRESSION OF ITS PRESENT EXISTENCE, MAY HAVE BEEN LONG AGO EFFACED OUT OF ITS EXISTENCE, IF IT WAS DISTANT ENOUGH. TO US THE EXISTENCE OF SUCH A STAR IS A FACT, BUT IN THE WORLD WHERE THE STAR ACTUALLY WAS, IT IS NO LONGER IN EXISTENCE AND NO LONGER TO BE PERCEIVED AS SUCH. SO IS THE CASE WITH THE INDIVIDUALITY OF THE JIVANMUKTA, A SAGE WHOSE INDIVIDUALITY HAS BEEN TOTALLY DISSOLVED AND WHO ACTUALLY DOES NOT FEEL TO BE AN INDIVIDUAL IN THE WORLD OF SPIRIT AND THOUGHT, BUT WHO APPEARS TO BE LIVING, NAY, ACTUALLY LIVES IN THE PHYSICAL WORLD, AS AN EFFECT, AS A PASSING SHADOW, OF HIS PREVIOUS INDIVIDUALITY. HIS LIFE IS A REALITY TO OTHERS, BUT AN APPEARANCE IN HIS MIND, AND UNREAL FOR HIS SELF IN WHICH HE NOW HAS HIS CONSCIOUS BEING...."**

**Taken from the appendix of the book: Sri Ramana: The Sage of Arunagiri, by Aksharajna, Sri Ramanasramam, 1948, entitled: The Jivanmukta: An Extract from Brihat Yoga Vasishtha, penned by Dr. B.L. Atreya, Benares Hindu University.**



## Satsang with Nome

### Beyond States

Satsang, August 26, 2007

Om Om Om  
(Silence)

Nome: Self-Realization is the innate state of the Self. The Self always is just as it is. It is unchanging. Self-Realization, or the state of the Self, is not a state for the individual. The jiva, individual, neither seizes it nor loses it. When, though, through profound inquiry resulting in Self-Knowledge, you realize the nonexistence of the ego, or jiva, that which remains, which has actually always been the case, is the real state of the Self. And that is called Self-Realization. What you are can never be defined and, therefore, never be confined by any state of the mind and, of course, by any state of the body or senses. What you are, pure Being-Consciousness, is transcendent of every state of mind, of waking, of dreaming, of deep dreamless sleep. Though you, as Consciousness, alone appear as all these states, this very Consciousness, your true Self, can never be said to be in these states. Whatever appears to you in any state of mind cannot be you, and you are free of all that. Therefore, in your inquiry to know the Self, abandon the misidentification with anything, be it a thought or a group of thoughts or a whole herd of thoughts. Abandon the misidentification with anything that appears within any state of mind.

In spiritual practice, it is most useful to give up the misidentification with anything that appears in the waking state, whatever seems to constitute the waking state individual. If that much is accom-

plished, what pertains to the dreaming state individual and the deep sleeper, if we can call him such, will be taken care of automatically. Whether it is the body, the senses, any attribute of the mind, or any way of thinking that appears in the waking state, abandon the misidentification with all of that. Know yourself to be the Consciousness, formless, unconditioned, that stands ever transcendent. There is no individual who becomes Consciousness. That is spoken of only loosely as merger with the supreme Self. There is one Self. It is the infinite Consciousness. It mingles with none, and none mingles with it, for It alone is the reality. Otherness, from the individual to the forms of the world, is simply false.

Inquire in such a manner that your identity is established, in Knowledge, as this unformed, unborn, indestructible Being-Consciousness-Bliss. Do not so much seek any kind of mental state in which the individual can rest, for all states are changeful and unreal. How could you rest in that? Moreover, you are not the individual or ego. There can be no rest in the unreal, and the Real is already at rest. Dive within and know it for yourself.

Questioner: I am confused about thinking and the thinker.

N.: We can start with something that is very basic to observe. Do you have thoughts or a thinking process all of the time?

Q.: No, I have knowing all the time. There may be still confusion between thinking and knowing. Certainly, I don't have thoughts all the time, and I don't have thinking all the time, but knowing, of course, is always there.

N.: Knowing is present with or without the thinking process. with or without thought. So, the knower must be independent of the notion of a thinker. A thinker is one who thinks. The thinker does not exist all the time. He is only apparent some of the time. You exist all of the time, both with and without thought. Your Existence is unchanging, neither rising nor setting. The thinker somehow rises or appears. He seems as if the subject of the thoughts. Without thought, what becomes of the thinker? The thinker has no knowing ability. It is an assumed disguise, an apparent identity formulated out of the false combination, the illusory combination, of thought and Consciousness.

Q.: Ribhu Gita, chapter 29, entitled "Constant Meditation on the Nature of Pure Reality," verse 25, says, "Hence, all texts should be thrown aside once their meanings are digested, like throwing off the husk after obtaining the grain. Having thrown away the text, which had become a disadvantage, one should practice daily, helpful, constant meditation intently for gaining complete Knowledge." I noticed myself as I was re-reading this text, this verse, that seems to say, "Don't keep re-reading these texts."

N.: The spiritual instruction in Ribhu Gita, is one of Knowledge and not one of action. So, the meaning of the verse cannot be the action of tossing aside the book. If one merely tosses aside the book, the only thing that has occurred is that the book has moved from one spatial location to another, but nothing much has been accomplished spiritually. So, what does it mean to toss aside the text?

Q.: To me, to toss aside the text means to plunge into the experience.

N.: Which is the meaning of the text. So, what changes must be the approach to that meaning of the text. What changes is a transformation from approaching the meaning as if it were a topic contained in a text to an approach that is nonobjective based on inquiry.

Q.: So, reading the text like one learns to listen to a discourse or a satsang, in which it really is not hearing some story or some logical presentation and taking it again with the mind, but rather listening, reflection, meditation.

N.: Yes, listening, reflection, meditation. Because if you take the former approach that you just described, just trying to grasp it through the intellect, you limit the meaning to the size of the concepts.

Q.: I miss it altogether, I think.

N.: At points, Ribhu says that the text should be recited again and again or read every day.

Q.: That's right. (laughter)

N.: There are only two possibilities: you need to approach it through Knowledge, as we are doing now, or you have to interpret the text to mean that Ribhu just could not make up his mind and gave contradictory advice. The latter is not plausible.

Q.: Thank you. So, instead of the explicit, outward meaning, in all the cases with Ribhu and other sages, what is really appropriate is the indicated meaning, rather than the expressed meaning, and the indicated meaning is always nondual.

N.: In commenting upon the major scriptures, Sri Sankara described saguna Brahman, Brahman with attributes, as that which can be expressed, described, or pointed out in any manner whatsoever and nirguna Brahman, that which is to be finally realized, as beyond any expression at all. It is indicated by the silence of Dakshinamurti, the Maharshi, and others. When the reader of the text is thrown away, the text is best understood. (laughter)

Q.: Very clear. If the reader thinks that the text is about something, the reader should be thrown away, too.

N.: That is because the reader thinks that he is something.

Q.: Yes. (laughter)

N.: If he ceases to be something, the text will also cease to be something.

Another Q.: Is abidance free of imagination free of the imagination that the world is real? Is that the basic feeling, or is there a good deal more to it than that?

N.: What exactly is the question? Is there more to the question for you?

Q.: I was taking a more ordinary view of what imagination is--- any kind of interpretation, and freedom from any mental formulation.

N.: Is the world a mental formulation that you experience only within the waking state? The unreal world is entirely imagination. There is Existence, which is never imagined but is always real. Abidance in That as That, itself, is Atmanishtha, firm abidance as the Self. In this firm abidance as the Self, there can be no imagination, no ignorance, and so no false notion about the world being real.

Q.: Anything finite or transient?

N.: Is that part of the world? Is it possible for the whole world to be unreal but certain parts to remain real?

Q.: It is not only as if it had never been but that it was never. It is imagination that it was ever, isn't it?

N.: If something is unreal, it is unreal always. It cannot be real at one time and unreal at another. Likewise, if something is real, it is real always and cannot be unreal at any time. When you dream of a dream world, is it only unreal after you wake up? Or is it unreal the whole time, even when you thought it was real?

Q.: (unclear)

Another Q.: I take it that the void is real, but the world and my mind are not real. I hear your voice and wisdom come out of the void. Is that my mind, your mind, no mind, bad question, no question? What is your response to that?

N.: The question is good. If the Reality is void, which means that there can be no concept or definition for it and no difference in it of any kind, the designations of "you," "me," and, therefore, "your mind," "my mind" do not apply, do they? When instruction is truly given, it is without differentiation, and when it is truly heard or understood, it is also without such differentiation. The Self which is the teaching and the Self which is the teacher is also the Self which is the taught and his own Knowledge of himself.

Q.: The Self is teaching is itself?

N.: The Self reveals itself to itself, though it is never hidden. It is the revelation of the ever-re-

vealed. Bring in the ideas of "I," and "you" that follow, and there are all kinds of perplexity. Then, attempting to realize nonduality within that context seems to be a near impossible task. Inquiring within "Who am I?" and knowing yourself as the Self, nonduality is just the simple truth of Reality, and there is neither you nor me, nor anyone else, neither teacher, nor taught, nor any other thing.

Another Q.: How Consciousness is realized individually, when there are many musicians but not many Mozarts, or many painters, but not many Van Goghs. If Consciousness is all there is, how does that explain, or how do we see that individually expressed on apparent different levels within people.

N.: Just as the Consciousness is infinite, the variety of its manifestation is also infinite.

Q.: The potential is there for everyone to be a Van Gogh, or a Mozart?

N.: No, there's the potential for Mozart or Van Gogh to be everyone.

Q.: (laughter) Love it. That's good. That's great.

N.: Particular expressions, with particular minds and particular bodies, may be just at a particular moment in time in a particular place. Then, again, throughout an entire universe, they might be quite common. It depends upon what perspective you wish to take. But that which is infinite Consciousness is forever beyond its own manifestation and is not limited to a particular place. It is not even limited to this universe.

Q.: Consciousness appears as this, what's needed at the moment, in the present moment?

N.: The present moment, the past, and the future.

Q.: Ok.

N.: If we confound Consciousness, which is absolute, with certain mental or sensing abilities, confusion arises, and there seems to be quite a bit of differentiation. Then, we want to know why there is this differentiation, why are some more like this and some more like that. There are many good explanations for it, but they are explanations for an appearance, a mirage, and not the reality.

Another Q.: The tendency to go outward has to be rooted out. It is really only my interest in the

outside, the objective part. There should not be anything that takes me out of the Self.

N.: Are there two of you, that one can go in and out of the Self, and the other stay put? Yes, it is so that a vasana exists, apparently, only because of your interest in it. Such is a testimony to the power of the Reality, which is your Self. Apart from the Reality, nothing can stand. Yet are there two of you, the Self and yourself, The one that is the Reality and the one that goes in and out of the Reality?

Q.: You're asking that as a question?

N.: It is a question you should ask yourself. (silence)

Q.: There is always one Self. I do move back and forth between the Self and myself. It never feels like two, but they move back and forth.

N.: How can there be movement back and forth where there are not two? From what and to what are you moving?

Q.: Yes, there's no movement.

N.: The Self does not move out of itself. The jiva does not exist.

Q.: (laughter) There are not too many choices then. What you've just described, is it the meditation or is it the result of meditation?

N.: That there is no jiva? No movement?

Q.: No movement, no mind; a belief in an individual.

N.: If there is still the belief in the individual, who is now turned inward, so that he is dissolving the belief in himself, what was just stated seems as a meditation.

Q.: Ok.

N.: When profoundly meditating, it is realized to be solidly self-existent, in which case it is felt to be the result of meditation. Upon Self-Knowledge, it is just the abiding Reality. It is neither a state nor a result of anything. It just is.

Q.: Yes, that's clear. There wouldn't be any excuse not to be in meditation, or the result of meditation.

N.: That is definitely so; there is no good reason. I would imagine people have come up with a

great number of excuses, but there is no reason. You can make an excuse and say such and such distracted you, or such and such was of importance, but it is not the truth.

Q.: Only a small part of that is really the misidentification part; just the one little piece. I guess that would be true for everyone: that outward going, that individual, and then, from there, everything else?

N.: Do you become distracted from yourself?

Q.: (unclear)

N.: There is nothing that is self-existent, let alone contains the factor of happiness and such, that could be alluring and cause such distraction. Nothing declares its own reality, so how could it be distracting? As for your Existence, it never loses track of itself in truth. So, how can you be distracted?

Q.: Wouldn't that be true on any level, even if I imagined distraction?

N.: It comes around to, "Who is distracted?" Does Existence lose track of itself? Do you have another existence that goes in and out of the absolute Existence? Do you see?

Q.: Yes, I do. It's more experiential than it is something known mentally.

N.: That is so.

Q.: If I think I know mentally, that's probably not the important part, because that could be forgotten.

N.: What is subject to remembrance and forgetfulness is not true Knowledge. From another angle of vision, do we ever know anything of a spiritual nature mentally? All things of a phenomenal character, gross or subtle, of the world which is in the mind or in the intellect directly, all these are considered mental knowledge, because if there is a change of state of mind, they disappear or they change accordingly, and they are utterly dependent on that state of mind. All of that is known mentally. The mental knowledge is only reflected light. So, mental knowledge, in one sense, is a misnomer, since it has no light of its own. When it comes to spiritual Knowledge, or Self-Knowledge, this is quite naturally non-mental in character. Do we ever know anything spiritually in a mental fashion?

ion? Or is this just one of these wild theories that are bantered around?

Q.: I was just thinking about my experience when it seems that something's not understood. That's attributed to mental understanding. (laughter)

N.: So, it is really mental misunderstanding, (laughter) which bears no relation to real Knowledge, or spiritual experience.

Q.: But anything that's living that I read, that touches me, the root, can't be from the mind.

N.: That's known in the depths, isn't it?

Q.: Or even just the drive to understand it.

N.: That also comes from the depths.

Q.: That whole process of picking up a spiritual text, reading it, etc. must come from the same place.

N.: So the power of sravana, manana, nididhyasana, reading, reflection and meditation, the power behind such, the real essence, is nothing mental whatsoever, but is the Knowledge-essence. The inquiry, from start to finish, is mind-transcendent.

Q.: Somehow, I was thinking though that there was a little piece of mind in there somewhere.

N.: Well, you can search for it, and, if you find it, let me know. (laughter) Where there is no duality, there is no movement. In the unmoving, there is indestructibility. The indestructible alone is real.

Q.: The mind could throw out anything. They shot arrows at the Buddha, and they all turned into flowers. Nothing can touch what is real.

N.: With all the experiences your mind has ever imagined, in any of the three states, has any of them changed or altered in the least degree your Being? With all that is known and unknown and what you thought you knew but did not know, has the Consciousness, by the light of which all that has appeared and disappeared, ever increased or diminished? This Being-Consciousness is without beginning and without end. If there is something else, it is utterly unaffected by it. If there is nothing else, the question doesn't arise.

Another Q.: So, there's doing, but there's no doer, and there's acting, but there's no actor. If I'm

not planning, things unfold as they are. It's just trusting that Consciousness is the root of everything and that I don't have to do anything. Realizing the Self, there's still action and things that are occurring in the world. How do I hold that dynamic of surrendering to this Consciousness yet still have dynamism in the world?

N.: If there is truly surrender to the infinite Consciousness, or God, there is neither dynamism nor passivity. What ought to be addressed are mistaken notions about happiness, which are the root of attachment, and the idea of being a doer, an embodied being, an acting or sensing entity. If these are addressed, there is neither actor nor the action, nor the acted upon. This holds true with physical actions, planning, and everything else of the kind. If you are free of the false sense of doership, which includes the "I am the body" concept, and if you're free of attachment, which means you have complete clarity regarding what the real source of happiness is, whether the actions are done with little or no planning or with great amounts of planning will make no difference.

Q.: So the root is identification with the doer.

N.: And mistaken notions about happiness.

Q.: And mistaken notions, the attachment?

N.: The attachment, which then can manifest as all kinds of ambitions, fears, and what have you.

(Then followed a recitation in Sanskrit and English of verses from the fifth chapter of the Avadhuta Gita.)

(Silence)

Om Shanti Shanti Shanti Om

## You Are The Self

Satsang June 9, 2013

Om Om Om

(Silence)

Nome: Sri Bhagavan instructs again and again that you are the Self. What is truly the meaning of this? He and the shastras declare that the Self is of the nature of Sat-Chit-Ananda"-, Being-Consciousness-Bliss. The Upanishads speak of Brahman as Sathyam-Jnanam-Anantam, the True, the Knowledge, the Infinite and go on to describe such as

unborn, imperishable, unconditioned, without change, without multiplicity, devoid of bondage, free of illusion and so forth and so on. They say of this Brahman, Ayam Atma Brahma, this Self is Brahman and Aham Brahmasmi, I am Brahman and, by way of instruction, Tat Tvam Asi, That you are.

What does it mean: you are the Self, you are Brahman? Is it to be thought that you, as a limited, embodied, individual entity, are Brahman? Or rather, does it mean that you, in your real Existence, bodiless, mind-transcendent, egoless, birthless, deathless, changeless, pure Existence, are Brahman? When it said that the knower of Brahman becomes Brahman, the knower of the Self is the Self, is it to be conceived that the individual, the separated mind, becomes the Brahman-Self? Or rather, does it mean the one solitary Knower of the nature of pure, infinite, unalloyed, undifferentiated Consciousness realizes the Knowledge and is what is realized? When the truth is declared that you are the Eternal, you are the Infinite, can it refer to a body? Can it refer to the senses? Can it refer to the collection of thoughts constituting the mind? Can it possibly refer to any individuality whatsoever? Or rather, does it refer to pure Existence, free of the least notion of particularization, individuality, or any kind of differentiation?

When it is declared that the real nature of the jiva is the Supreme Self, is it to be construed that the individual somehow is the Supreme Self, too, maybe part of it, or something similar? Or rather, does it mean that right where, in imagination and ignorance, jivatva, individuality, was imagined, there exists only unqualified, undivided, absolute Being? Similarly, when the shastras declare that all this is Brahman, does it mean all the objects are somehow Brahman? The same scriptures declare the universe to be an illusion, completely unreal. Are they contradicting themselves? No, that is not possible. Rather does it mean, just where one thinks that one perceives an externalized world, a differentiated universe, there actually exists only one undivided Brahman, the vast, absolute Existence. When it is said that all this is illusion, is it to be supposed that illusion actually exists? Or is the intention in the statement something far more profound, in which illusion is impossible? Again, similarly, when the Maharshi declares that the eternal Self is now also, is it to be supposed that the illusory now-moment perpetually repeats itself indef-

initely? Or rather does it mean the Eternal exists always, without past, present, or future and that That alone exists?

In short, we should understand and not misunderstand. To understand clearly, you must know your Self. What is your Self? The not-self will not be able to realize it, for such is inert and actually unreal. Self-Knowledge is self-luminous and is in and for and by the Self alone. Inquire as to your nature. Start with your very sense of existence and inquire to determine what, in truth, that is. Since it is evident that you cannot be a thought, the inquiry should be mind-transcendent right from the beginning. "Who am I"? Turn inward in quest of the answer. The answer is nonobjective. Your very Existence, the nature of your Consciousness, is the answer. Determine within yourself what the nature of your Consciousness, your Existence, is. If this inquiry is thorough, deep, and constant, Brahman knows Brahman, the Self reposes in itself and abides as the one Reality, without a second. If you suppose the Self to be limited by some name and form, that is by some conception or perception, how this is so will seem an enigma. It will be self-evident if you inquire and determine what the Self is, free of the least trace of misidentification.

Bhagavan keeps telling us, "You are the Self". What is the Self? It refers to your Existence, but what is that? Trace your sense of identity inward and find. "You are the Self." Who is the "you" in that statement? "You are the Self," he instructs. Who is the "you" that is the instructed? If you inquire deeply into this, the instruction will be well understood. If that is understood, there is the perfect fullness of immutable peace.

Questioner: It was apparent that the wrong side of each of those questions is a matter of conception and thought. It struck me that the sense of selfness, even partially understood, love partially understood, existence partially understood, are innate to everyone, whether they have spiritual intention, prerequisites, qualifications or not There's always that starting point that these things are well known to everyone.

N.: So then, no one is truly ignorant. Not only is confusion composed of thought, but it leaves unquestioned the suppositions regarding one's identity; hence the importance of questioning, actually inquiring, as to "Who am I?"

Another Q.: A dream within Consciousness is composed of nothing other than Consciousness. But still it remains. It never loses its nature as just an illusion, as fleeting phenomena, imagery. From the absolute standpoint, all this is indeed Brahman, but none the less, it still is just a fleeting manifestation of the shakti of Brahman. Is this so?

N.: Does Brahman say it has a fleeting imagination?

Q.: Not generally. (laughter)

N.: The Maharshi defined maya, illusion, as, "that which is not". Sri Sankara proclaimed the same. If the identity of an individual experiencer is taken up, however subtle, questions and doubts are bound to arise about dreams, imagery, Shakti, manifestation, etc. Such is not the Truth. To see Brahman as Brahman sees Brahman, the individual must be entirely gone. For the individual to entirely disappear, all that is required is to inquire to see if he is there, even to the least degree, to begin with.

Q.: Sorry.

N.: Then, we see the explanations of, "All this is Brahman," mean the same thing as, "Brahman alone exists." The absolute viewpoint is the only viewpoint. The idea of another viewpoint is only from the perspective of another viewpoint.

Q.: That even becomes clear in the state of deep sleep, when there's no one to perceive illusions or talk about dreams.

N.: Exactly so.

Another Q.: When the questions are posed, those questions are so filled with the Maharshi's Grace that I just feel such deep gratitude having been given those questions. They are the liberating questions, and I would have never known to ask those questions. I was trying to answer other questions; maybe trying to answer the same question, but not inwardly asking the question.

N.: Yes, everyone is actually in quest of himself always. How would it be possible to know one's Self without inquiring, "Who am I? "

Q.: (laughter) I laugh, because to think that I would find out that answer some other way is the crazy, funny part. The way I had been going was just not asking the right direction.

N.: The answer comes, or shines forth, by profoundly questioning who you actually are. Otherwise, one contemplates in an objectifying manner, still supposing whatever identity he has already assumed. The inquiry thus involves a negation of misidentification. So, if you contemplate, "You are the Self", while leaving unquestioned whatever misidentifications compose the "you," what will it avail? If you thoroughly investigate the "you," the meaning of the instruction strikes home; Bliss results.

Q.: When I think that I'm inquiring and I'm only thinking, it's a process that goes nowhere. If I follow the instruction and actually try to get hold of what it is that I'm actually calling myself ...

N.: What do you actually regard as yourself?

Q.: I know what it is, and I could only speak in terms of what it's not. There aren't the words that would say what it is. But it's quite obvious.

N.: The complete destruction of vasanas, which is imperative for Liberation or Self-Realization, is determined by the abandonment of the misidentifications.

Q.: I'm asking myself what am I misidentifying with now. If it's there, let's find it.

N.: It should not be difficult to find, since it's rather hard to hide from yourself.

Q.: If one is looking for a misidentification?

N.: They are not hard to find. You cannot hide from yourself. Although illusion is spoken of as concealment, that is Reality being veiled, from another angle of vision, nothing is veiled. The Self is self-evident, and ignorance, should it appear, is obvious. If you consider any tendency that you have thoroughly transcended, you will note that, first, actually you are always free and the tendency never applied to you. Secondly, you will notice that all the workings of the tendency, the thought patterns that made it up, you know every one of them; none of them were ever hidden from view. So, I said that it would not be difficult to find. You really cannot hide from yourself. Whether you regard that in terms of wisdom or ignorance, there is no hiding.

Another Q.: I, in the true sense, have to eliminate the ignorance. To me, it seems this inquiry

depends on ignorance. My Self is always there, and it's supposedly obvious.

N.: What could possibly be more obvious than your own Existence? Do you ever doubt it?

Q.: In that sense, I don't. I'd only doubt it if I thought about something other.

N.: Even then, you do not doubt your own Existence; you just have this added thing.

Q.: Yes, that's true.

N.: As for ignorance, its complete destruction comes about simply by examination of it.

Q.: Friday night, I was exhausted. I was worried that I wouldn't be able to grasp, but this is not actually on that level. Trying to understand it on that level, on the mind level, but this teaching is always on an experiential level. Because of misidentification there's doubt, obviously.

N.: What do you doubt?

Q.: I think I'm an object, and I need acceptance.

N.: You do?

Q.: Yes. (laughter)

N.: What kind of object are you? And you want to be an acceptable object, you were saying? (laughter)

Q.: Definitely acceptable.

N.: The acceptance is going to come from other objects? (laughter)

Q.: (laughter) Yes, the story doesn't really make much sense.

N.: Is that so? Are you an object, and did you ever secure your happiness or your peace from someone else's acceptance?

Q.: No, because it's a treadmill that I never get off. Maybe it runs faster because I am looking for it harder. That doesn't yield any results. The only time it yields results is when I stop doing it. I'm so busy that, to cut this one, I have to be on top of it.

N.: Your body is busy. Is that you?

Q.: No, but I think it's more the issue that the mind seems busy.

N.: The mental attention is occupied with the many tasks at hand. Are you mental attention?

Q.: It seems there is an attention that's natural. Maybe it's not mental attention.

N.: If it is natural, it is continuous.

Q.: Is that why it's confused?

N.: Is Consciousness to be equated with mental attention?

Q.: No, that's a big mistake.

N.: The Consciousness is shining always. It knows itself. Mental attention is not always and is actually incapable of knowing the Self.

Q.: It's not capable of knowing.

N.: You are aware of the mental attention, its movements, its successes, and its shortcomings. What is it that so knows?

Q.: It's different; it's not on the same level.

N.: That is ever unmoving.

Q.: Yes, it's not concerned with anything. It wouldn't be concerned with the acceptance, the rejection. Whatever the thoughts are, it is always just not concerned.

N.: It is perfection. It is never in need. It is love; it has no need of acceptance. Not having need of acceptance, it has no fear of rejection. Being happiness, it is perfectly full. Being of the nature of self-known Consciousness, it has no need of thought. Being of the nature of absolute freedom, the Reality of actual Existence, it does not need anything of this world. That which is being referred to is you, your Self.

Q.: With that clarification, in my heart, I know this is the case, but the experience is everything. Even a glimpse of turning the mind inward, the desire to turn the mind inward, can't come from anywhere else but the divine thought of inquiry.

N.: It calls from deep within; you call to yourself. Answering that call is alone complete satisfaction.

Q.: I've been meditating; it seems this call, the ability to actually inquire, comes from that place where you know it.

N.: Yes.

Q.: I know where happiness is, and it's the Self. That confusion has definitely needed to be clarified, and that's when inquiry becomes easy.

N.: When you what the source and nature of happiness are, the motivation for the inquiry is unrestrained. Where the inquiry is complete, where there is total devotion, there is no scope for ignorance.

Q.: How can an object deliver? How could any of this even hold up? But I get duped over and over again.

N.: Who does it? Ask him if it so.

Q.: It is a belief in me as something bound?

N.: There is certainly great power in belief. Abide at its source. Then, again, there will be no ignorance.

Q.: I didn't get that.

N.: Belief is powerful. It makes even ignorance seem as if knowledge. It makes the unreal seem as if real. If you abide at the source of that belief, there will be no ignorance, and you will see there is no unreality.

(Then followed a recitation in Sanskrit and English of verses from Ashtavakra Gita.)

(Silence)

Om Shanti Shanti Shanti Om

(Then followed a recitation in Tamil from Chapter 5 of the Song of Ribhu.) ॐ

**Devi said:**

**© Shiva, what is your reality?**

**What is the wonder-filled universe?**

**What constitutes the seed?**

**Who centers the universal wheel?**

**What is this Existence beyond form, pervading all forms?**

**How may we enter It fully, transcending space and time, names and descriptions?**

**Let my doubts be cleared!**

**Shiva replied:**

**1. Radiant one, this Realization may dawn in the time between two breaths.**

**4. It is as if a universal pause where the conception of a separate self vanishes.**

**5. It is an Essence of Light, the Essence of Life.**

**6. It is like lightning and open space.**

**14. Devi, the etheric Presence of the Self pervades far above and below your form.**

**25. Spheres of experiences flow into worlds, worlds into cosmic principles, and lastly, these merge in Being.**

**59. Piercing through thought, the internal organ, and I-ness, find the nectar-filled Self-nature where illusions no longer deceive, where the colors of the universe fuse.**

**—Teachings from the Mahini Vijaya,  
Vigyan Bhairava, and Sochanda Tantras**

# From The Ramana Way

The following articles appear in the May 1998 and April 1998 issues of “The Ramana Way,” a monthly publication produced by the Ramana Maharshi Center for Learning in Bangalore, India. RMCL has been producing monthly publications entirely devoted 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](http://www.ramanacentre.com)

## Intensity and Direction

May 1998

By Dr. Sarada

From her home in the ice, the Ganga begins her journey, down valley and gorge, across wide plains, through forests and cities, silting the delta to rush into the sea with a majestic meeting of waves. This is really home, the waters of the ocean, from which the vapor’s had risen, been carried across land as clouds and poured back on earth through rain and snow. Many rivers join her on her course, large and small, some tiny rivulets, even waters from dirty drains. As soon as they have mingled, they are all Ganges. There is no more any distinction between the waters of the crystal clear streams and that of the drains. There is no difference between the good and the bad. But this is only after they have joined the Ganges and lost themselves in it. It is only when they are on the right course. And then, as the Ganges all the waters move unerringly back to the sea. Until then, waters of the streams may be drunk, the rivulets could be bathed in, but who would go anywhere near the drain if they could avoid it?

The nature of identity, the nature of one’s thoughts—good, bad and indifferent—is immaterial provided the direction is right, if one is on the right course, provided attention flows into the purifying Ganges of self-enquiry, of surrender. Then, surely the mind will return to its source, the Heart, as the river merges in the sea.



What is of paramount importance, therefore, is the direction of attention. When one recognizes the utter futility of all thinking, when one becomes aware that identity is invalid, that the thinker has no locus-standi, then how does the nature of thoughts matter? This recognition is the wonder of self-enquiry.

Yet, many are the clear rivulets that run dry in mid-course, many the waters that get swallowed by the earth, bogged down in marshes or stagnate in pools and lakes. They may be of great use to the people on their banks giving them water to live by, but they never attain fullness. Their purpose remains unfulfilled. What purpose? The purpose of all water, to merge with the sea. The movement of water is ever downwards, ever towards the sea. And surely some time or the other, after crossing many hurdles, after being vaporized and pouring down a hundred different times in as many places, finally the waters join some perennial river that pours them back into the sea. Yes, there is no denying that return, that homecoming. Wherever the water, whatever its nature, pure or impure, clear or muddy, warm or cold, on and on, it moves towards its goal. However, it cannot reach until it joins a seaward river, perennial river. Until it does so, its purpose remains unfulfilled, its search incomplete.

Even so, says Bhagavan, all human endeavor is for attaining happiness, a happiness that is unbroken and full. But if this endeavor is not di-

rected towards the Self, towards the source of natural happiness through self-inquiry or surrender, then the effort will not bear fruit. Eternal happiness cannot be attained and life's supreme purpose would be defeated, the paramount duty would remain unattended to. Through goodness and virtue, one may certainly attain a certain degree of well-being. One may be of use to society at large. One may even succeed in giving a great degree of happiness to people one comes in contact with. Despite all this one would not have reached the goal of life. One would not be abiding in steady bliss, one would not be floating in overflowing peace. At unguarded moments, identity may return in unknown guises. Expectation and desire may knock at one's door, bringing with them their next of kin, disappointment and sorrow. Attachment to one's own virtues and ideals may become a golden chain binding one firmly to identity. It is for this reason that Bhagavan has never tired of repeating that self-enquiry and surrender are the only means to attain Self-Knowledge. All other means would be, at best, aids to these, and would lead to them and merge in them. Provided, of course, they are directed towards them.

The most intense effort, if contrary to the spirit of self-enquiry or surrender, naturally cannot lead into it and back to the source. The best of intentions, the kindest actions, and even great love cannot result in Self-Awareness. Unless, of course, this action is the very practice of self-enquiry and this love love for the Self. The one-pointedness, the clarity that goodness brings, is surely of great value in the practice of self-enquiry. However, if it is not followed up, if it is not merged into the perennial river of continuous self-enquiry, it would be wasted. Eventually, every effort, all goodness, will draw one selfward. But do we wish to wait for that eventuality? The intensity of love would prepare one for total surrender to the Self. Yet, if the surrender itself does not happen, if the love remains external, for an object, any object whatsoever, then again the intensity would have been wasted. Extraordinary energy would have been spent in lighting just a little candle. The great fire of Self-Knowledge would remain unlit.

A story is told of an emperor who was camping in a forest clearing and engaged in his

evening prayers. At that very hour a distraught mother, searching for her lost child, ran past the camp right before the emperor's eyes. By the time he had her brought before him to dole out punishment, she had found her son and was in a happy frame of mind. When the emperor threatened her with dire consequences for disturbing his prayers, she remarked, "I who was searching for my son was not aware even of the emperor or his enormous camp, but he, seeking God was distracted by a single person running by. Would that his love for God were more like my love for my son." Needless to say, the emperor pardoned her. But warm affection for God could result in awareness of the Supreme. She had the intensity but was headed the wrong way. He, in the right direction lacked the fervor. Yet, if the goal lies on earth, surely it is better to travel even two paces towards it than fly into space with a speedy rocket. The best, of course, would be to change the course of the rocket earthward. Since Self-Knowledge is the supreme purpose of life, the only goal of all human endeavor (knowingly or unknowingly), the best course would be to hold on to the right direction, the incisive clarity of self-enquiry, along with the intensity, the love that is surrender.

## An Open Invitation

April 1998

By A.R. Natarajan

Suppose you are given an invitation for a thought-free mind, what would you do? Accept it or reject it or feel baffled? Probably, you will reject it. Why? Because intellect is on the pedestal in our way of life. Reason, logic, memory, concentration are given importance, ours is a world of thoughts. Each day we are



woken up because the innate tendencies start the wheel of thought and set it in continuous motion. Some thoughts may be repetitive, some functional, some because of fear of being without thoughts. We are never alone. We have constant companions, thoughts. So long as they are pleasant, so long as they lead us on to success, it is fine. But do we know anything about the mind to put a full stop when there is intrusion or invasion of negative thoughts, of overwhelming depressive thoughts?

Diametrically opposite is the thought-free mind. What does one mean by it? Why should we care for it and work towards it? It is an alert mind. An ever attentive mind. An undistracted mind. Yet, at the same time, it is a silent mind. A silence which comes about naturally because the nature of the ego is understood, it is traced back to its place of origin. Thoughts come and go like the clouds in a clear sky. The mental space is not always overcast with dark and thick clouds of thought clusters. Thinking takes place naturally like breathing. If there is necessity for communication, for clarification, for doing a job, thoughts arise and subside after the necessity is over. Ordinarily, however, there are no thoughts because there is no need for them. In that state, as Ramana mentions, it would be "as difficult to call in thoughts as it is now to quell them." Ramana cautions against mistaking some negative states like deep sleep to be thought-free states. He points out that in sleep the absence of thoughts does not arise from understanding the nature of the mind but from a mere absence of thoughts, when the mind is nescient. It is a transitory state. The bliss experienced is temporary. On waking, one is back to square one, thoughts, more thoughts, and thoughts galore.

We have assumed that happiness is in objects. We have conceptually located it there. Hence, the subject "I" keeps thinking about some object or the other. Since happiness is object related, the mind is not aware of its own inherent happiness. Consequently, it keeps whirling in thought seeking happiness outside. Habituated to thoughts, one relates his existence to them, "I think, so I am." If one is to be free of this thought addiction, one is to look away from the objects and look at oneself. Otherwise, one would re-

main ignorant of the silent mind, its potency, and a blissful way of life. The importance of facing the "I" has been stressed by Ramana in the course of a series of conversation with his first biographer, B.V. Narasimha Swami.

B: The intellectual and relative concept of "I" as subject does not exist apart from the other similar concept, the object. The subject and object appear together and disappear together. The first person, second person and the third person all jump into and jump out of consciousness together. But is there no consciousness apart from these intellectual concepts?

N: I see none.

B: Did you have your intellect in deep sleep? That is, were you then perceiving, comparing and contrasting, remembering and judging things or objects?

N: No, there were no objects to think of and no intellectual play at that time.

B: Yet, as you already admitted, you felt happy did you not?

N: Yes.

B: What is this general feeling, this happiness unrelated to any object or thought, this feeling or consciousness in which the intellect has no part? You have already found that the nature of "I," the Self, is to be happy, and here you find the happiness when you transcend the intellect. Can you, therefore, conclude that "I," "Self" and happiness are one and the same thing, felt as one, though not intellectually perceived as one?

N: I am now convinced that it must be so, but I do not yet feel it clearly. I do not feel this unrelated or absolute happiness transcending the intellect.

B: That is because of the fact that it has all along been your habit to think of and identify yourself with other objects and that you have never faced your "I" in the above manner. You have always been exercising your intellect and never your intuition. If you now reverse your course and take to inward vision, shutting out all external images and falling back on intuitive feeling, in that dark chamber of your mind, you will catch the true picture of yourself. This is the real, the realization, the realizer of the Self—the One which words cannot describe and the mind cannot reach, and which is merely suggested by the

term often used for describing it, namely Sat-Chit-Ananda, that is Existence or Reality, Consciousness or Illumination, and Bliss.

Ramana has pointed out that if one learns to face the “I,” one would become aware of a way of life in which feeling and intuition take the place of a purely intellectual and thought-ridden life. The question is, what exactly does one mean by facing the “I”? What is the method given by Ramana for preventing a proliferation of thought? It is in the field of everyone’s experience that often without being aware the mind is crowded with thought. Ramana once narrated a happening which brings out the speed at which this takes place.

“When I was staying in the Skandasramam, I sometimes used to go out and sit on a rock. On one such occasion there were two or three others with me including Rangaswami Iyengar. Suddenly, we noticed some small moth-like insect shooting up like a rocket into the air from a crevice in the rock. Within the twinkling of an eye, it had multiplied itself into millions of moths which formed a cloud and hid the sky from view. We found that it was only a pinhole and knew that so many insects

could not have issued from it in such a short time.

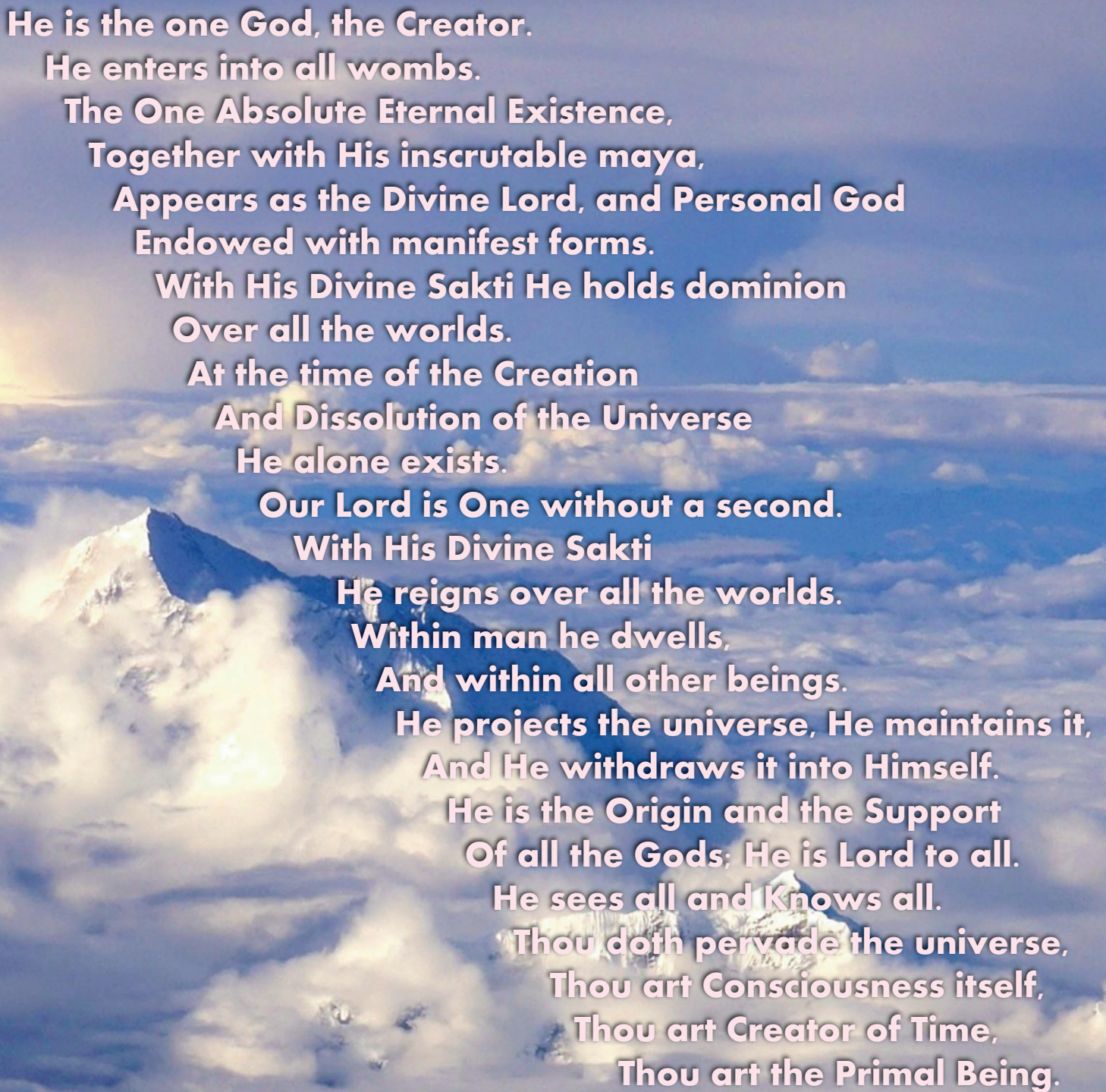
This is how ahamkara (ego), shoots up like a rocket and instantaneously spreads out as the universe.

In Self-inquiry, one’s attention is on the subject at a point before the mind has become filled with thought. If attention is paid to the “I”-thought or the first thought, then such attention prevents the association of the subject with the objects. The mind would become in-turned and would be drawn by the divine force within. This association of the mind with its source would free it from its anchorage in objects. A cow which has been fed with luscious grass in its own home gradually ceases to look for outside pastures. Similarly, the mind, having enjoyed the bliss of the source, would begin to lose interest in its earlier habitual outside movement resulting in innumerable and complex thought. The mind would not be cluttered but would be spacious and passively alert. It would be ever immersed in its own bliss. ॐ



## Your Amazon purchases can help support the SAT Temple.

For eligible purchases at AmazonSmile, the AmazonSmile Foundation will donate 0.5% of the purchase price to your nonprofit organization—the SAT Temple. Visit this link and see how: <http://smile.amazon.com/ch/20-3249462>



**He is the one God, the Creator.  
He enters into all wombs.  
The One Absolute Eternal Existence,  
Together with His inscrutable maya,  
Appears as the Divine Lord, and Personal God  
Endowed with manifest forms.  
With His Divine Sakti He holds dominion  
Over all the worlds.  
At the time of the Creation  
And Dissolution of the Universe  
He alone exists.  
Our Lord is One without a second.  
With His Divine Sakti  
He reigns over all the worlds.  
Within man he dwells,  
And within all other beings.  
He projects the universe, He maintains it,  
And He withdraws it into Himself.  
He is the Origin and the Support  
Of all the Gods; He is Lord to all.  
He sees all and Knows all.  
Thou doth pervade the universe,  
Thou art Consciousness itself,  
Thou art Creator of Time,  
Thou art the Primal Being.**

From the Upanishads as it appears in the  
Saivite Bible, Himalayan Academy, 1982



# Ever Yours in Truth



## Correspondence between Nome and seekers.

(Names of seekers are omitted to preserve their privacy.)

[In answer to a seeker's questions]

November 28, 2016

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. It is wise to see Brahman as the Self of all. To see the Self of all, one must first see herself as the one Self.

From your description, it seems that your mother is discontent. She suffers and, therefore, is deserving of your compassion.

Her suffering is needless, for it is due merely to ignorance. The ignorance is like a dream. If someone, asleep and dreaming, were to speak in her sleep, how would you regard her comments? Certainly, you would not take what she would say seriously.

You, also, should regard the world, your body, etc. like things seen in a dream. They are not real. If the unreal is truly known to be unreal, the Reality shines, for itself, by itself.

Being is happiness. Knowing the source and nature of happiness yields detachment. Someone else's conduct or mode of mind does not necessitate you "robbing" yourself, in imagination only, of the happiness that is innate.

May your inquiry be deep and thorough, so that you abide unwaveringly in the Knowledge of the Self, full of peace and joy.

Om. Namah Sivaya  
Ever yours in Truth,  
Nome

[In reply to more questions from the same seeker]

December 5, 2016

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Thank you for your message.

The answer to your question is to be found in the deep discernment of the source and nature of happiness, as mentioned in the previous response. You may find it beneficial to read the sections pertaining to happiness in Sri Bhagavan's "Who am I?" (the preamble and later in the text) and the sections of "Self-Knowledge" (the SAT publication by that title) that deal with bliss (in the mandala verses) and happiness (in the essays). The abandonment of ignorance is liberation from suffering. As Being is Bliss, the inquiry takes the form of the deep discernment just mentioned. The fruit of such is serene inwardness, the freedom of detachment toward all objects and circumstances, and steady Self-inquiry. The result of this inquiry is Self-Knowledge, which is blissful immortality, for it is the self-revelation of your Self, the innate, of the nature of Saccidananda (Sat-Cit-Ananda), Being-Consciousness-Bliss.

May your inquiry continue to deepen so that, relinquishing misidentification, you know yourself as you truly are.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A response to another seeker]

December 8, 2016

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Thank you for your letter of November 30th.

As you are discovering, in actual practice and experience, there is no division between devotion and knowledge, between inquiry and surrender.

Be sure to discern the misidentifications that are the basis for the tendency to conjure up the disturbing thoughts mentioned by you in your letter. Once discerned, inquire and joyfully see that entire delusion vanish. The peace of the Knowledge of your true Being remains.

The Grace of Sri Bhagavan is always.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A reply to another seeker]  
December 14, 2016

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Of course, what Bhagavan has declared about the push from without and the pull from within to establish one in the Realization of the Self is true.

It is wise to never settle for any suffering, for such runs contrary to your blissful true nature, is illusory, and is needless. Ignorance alone is the cause of suffering. Misidentification is the root and substance of ignorance. Deep Self-inquiry discerns the ignorance, inclusive of the thought patterns that are the form in which the ignorance appears, discerns the misidentifications that are their basis, and discerns the true nature of oneself. With such knowledge, the misidentification ceases, and the ignorance, recognized to be only ignorance and unreal, vanishes or is said to be destroyed.

Grace is ever present. There is no place or time in which it is not.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[ A reply to another seeker]

December 21, 2016

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Thank you for your message.  
In the past, when satsangs coincided with Christmas or Easter, passages from Gnostic literature were read aloud. Most of what was

read aloud is contained in the Nag Hammadi Library. Among other texts, the following were used: The Gospel of Thomas, The Gospel of Philip, The Gospel of Truth, the Tripartite Tractate (the initial portion that deals with the nature of God), Dialogue with the Savior, the Treatise on the Resurrection. Passages from Meister Eckhart were also used sometimes. I have not made any plans for the satsang that occurs on Christmas this year.

The heart is one's essential Being. To worship Sri Ramana in the heart is to abide entirely absorbed in that, free of the least trace of the illusory ego and its concomitant misidentifications. Grace is of the Self, said Bhagavan, the existence of which is beyond doubt. It is better and wiser to doubt the mind.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A seeker asked about sattvic diet. Here is the response]

December 30, 2016

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Yes, Sri Ramana and many others recommend a sattvic diet as an aid to spiritual practice. An inner meaning of this can be found in the book "Ever Yours in Truth." Sattvic diet is usually interpreted to mean vegetarian in which no animals have been injured or slaughtered. Because of the way animals, especially cows, are treated in traditional Hindu culture, dairy products are considered part of a sattvic diet. In other places, because of the treatment of the animals, some prefer a vegan-oriented diet.

Whatever be the approach, the traditional lore explains the process of metabolism from the initial food to the mind.

I am unable to recommend a recipe book. A search on the web for vegetarian or vegan recipes will surely provide much "food for thought."

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A seeker asked about spiritual thought.  
Here is the reply.]

January 1, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Thank you for your greetings. Spiritual thought and contemplation turn the mind inward and lead to reflection. Reflection upon the teachings leads to deep meditation. When deep meditation reaches beyond thought in quest of Self-Knowledge, it becomes Self-inquiry. When inquiry reveals the innate without alternative, the One without a second, it is Realization.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[In answer to a seeker's questions]

January 13, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. The two words, padam and caranam are fairly synonymous and are used interchangeably. They refer to "the feet of the venerable." Caranam also means root, pillar, or support, and padam also means portion, one-quarter, position, state, and abode. Thus the Vedas declare that all this (manifested universe) is one foot (one quarter, one portion) of Brahman. Similarly, the guru's feet signifies his manifestation, while his unmanifested true nature remains incomprehensibly vast, and reaching the feet of God refers also to God's abode or state. However interpreted, the use of either word for "feet" is intended to express devotion, veneration, and humility, as you have stated.

I am glad to know that you are benefitting from the CDs.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A reply to another seeker's questions]

January 25, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. The Existence of the Self is one undifferentiated Consciousness. There is nothing apart from it. The triads are merely imagined in it. Dissolve such unreal divisions by Self-Knowledge, which reveals the innate perfect fullness (purnam). Realize this Knowledge by Self-inquiry that discerns the true nature of "I."

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A seeker wished to know which Ramana books discussed sensations the seeker was having. Here us the reply.]

January 26, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Sri Ramana's teachings, as do all the Advaita Vedanta, pertain to the eternal true nature of the Self (Atman) and are not concerned with various transient sensations of a limited body. The few references made to subtle body experiences in the records of his teachings are in the context of a seeker's questions related to kinds of meditations that employ such imagery as mentioned in a few Upanishads, yoga sastras, tantras, etc.

May your search be graced with the spirit of Self-inquiry so that you realize permanent peace.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[To a question about searching for the root and freedom from thought, here is the reply.]

January 26, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya,  
Namaste. In searching for the root, time—past, present, or future—is irrelevant. Inves-

tigate the misidentifications or false definitions of yourself that are the basis of the patterns of thinking. Inquire to disidentify, to eliminate those definitions, and thus stand free from the thoughts.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A response to another seeker]

January 26, 2017

Dear ,

Om Namoh Bhagavate Sri Ramanaya  
Namaste. Whether the body is still or is moved is irrelevant to Self-inquiry. If there is pain during meditation, it is perfectly fine to change posture, etc. Just be sure to abide free of misidentification with the body. Such freedom is of the nature Knowledge. Abidance in the Knowledge of the bodiless, egoless Self, experiencing that alone as your identity, is true silence. It is the wordless, thought-transcendent introspection indicated by the words "Who am I?" that constitutes the inquiry and meditation, and not the words themselves.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A seeker wrote:]

January 31, 2017

To whom it may concern:

I have one question whenever I read The Song of Ribhu as translated from Tamil by Dr. H. Ramamoorthy and Nome

Chapter 1 verse 55 reads as follows:

As there is no object that is internal,

There is no object to be spoken of as external.

As there is nothing that is to be called "all,"

There is nothing to be described as a little part.

As there is nothing that is not vibrant,

There is nothing that is static.

Be certain that it is only the Self, the all-pervasive mass of Consciousness,

That is without any defect.

I do not understand why the word not appears prior to the word vibrant. I would greatly appreciate it if Master Nome would kindly explain to me (and hopefully expand upon) the exact meaning of the sentence highlighted above in yellow. It seems to be saying, "As there is nothing that is not moving, there is nothing that is static [having no motion; being at rest; quiescent; fixed; stationary]."

My warmest thanks,

[Here is the reply.]

February 3, 2017

Dear ,

Om Namoh Bhagavate Sri Ramanaya  
Namaste. Thank you for your message.

The word "not" does, indeed, belong with "vibrant." The understanding expressed by you is fine.

Because the preceding lines in the verse may be viewed as pertaining to opposites, the negative term Ribhu uses in the fifth line of this verse may come as a surprise, yet similar surprises appear in a few verses strewn throughout the book. "As" may be understood not only in the sense of "because" but, also, in the sense of "just as." Though the word for "vibrant" can refer to light (flashing forth), it also means vibration. When the explanation of vibration being the cause of the appearance of a mind, and, consequently of the universe, is considered in light of the preceding lines of the verse, that which is revealed in lines five and six becomes evident. As an additional note on the lines in question, they could also be interpreted as: As there is no object that is incomplete, there is no object that is complete.

It is hoped that the above is of some help to you. May you ever abide in the certainty of Self-Knowledge, the indivisible perfect Consciousness, and thus dwell in happiness and peace.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A seeker asked about the meaning of reflected light. Here is the response.]

February 20, 2017

Dear ,

Om Namoh Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Any analogy is intended to elucidate a point to make comprehension easier and is not to be stretched further; no analogy is perfect.

When a screen is mentioned, it serves to reveal that the Self is the immovable, changeless, unaffected substrate of absolute Being.

When light is mentioned, it reveals the nature of Knowledge, the one Consciousness, which is the Self. It shines means that it knows. The mind has no knowing power of its own. The Self alone knows. In order to reveal this, the mind, which in illusion seems to know, is said to shine with reflected light. The wise trace the reflected light to its source, the original light, which is Consciousness. Light is only one; Knowledge is only one. There are not different kinds. Yet, in truth, since for the Self there cannot be anything objective to be known, the wise speak of reflected light as an explanation.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A reply to another seeker]

February 24, 2017

Dear ,

Om Namoh Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Being is eternal and imperishable. Its transcendence of all differentiation is supreme love.

The individual and the ideas, experiences, etc. attributed to the individual, or ego, are not at all real. Belief in, that is attributing reality to them, is the cause of suffering. Freedom from such false attribution yields the revelation of the profound peace of the Self.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A seeker asked about Bhagavan's grace. This is the reply.]

February 25, 2017

Dear ,

Om Namoh Bhagavate Sri Ramanaya

Namaste. As Bhagavan is ever existent, so is his grace. Because he is the Self that dwells in the hearts of all, there cannot be anything more direct. He is the supreme Guru who reveals the Truth always.

Due to advanced illness of the body, travel to India is not likely.

May you, devoted to Sri Bhagavan and engulfed in His Grace, profoundly inquire and so realize the Self, the One without a second.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[To the same seeker's further questions]  
March 1, 2017

Dear ,

Om Namoh Bhagavate Sri Ramanaya

Namaste. That Sri Bhagavan has graciously granted darshan to you in this manner is wonderful. Inspired and inwardly strengthened by such experience, inwardly inquire to know that which is eternal and, consequently, does not come or go. Search for the Reality, the Self, of the nature of beginningless, endless Existence and not for transient occurrences. Silence and peace are true and are of the Self; only the "I" notion (ego) makes them appear to be otherwise.

May your inquiry be deep so that blissful Self-Knowledge shines.

Om Namah Sivaya  
Ever yours in Truth,  
Nome



AS FOR OURSELVES,  
WE POSSESS NEITHER  
KNOWLEDGE NOR  
IGNORANCE.  
OUR GURU HAS AWAKENED  
US  
TO OUR TRUE IDENTITY. (1)  
OUR GURU HAS MADE US SO  
VAST  
THAT WE CANNOT BE  
CONTAINED  
WITHIN OURSELVES (3)  
THE WORD THAT CAN  
DESCRIBE OUR STATE  
HAS NOT YET BEEN  
UTTERED.  
THE EYES THAT CAN SEE US  
DO NOT EXIST. (5)  
WHO, THEN, COULD  
PERCEIVE US,  
OR ENJOY US AS AN OBJECT  
OF ENJOYMENT?  
WE CANNOT EVEN PERCEIVE  
OURSELVES! (6)  
CAN THERE BE ANY TALK  
ABOUT KNOWLEDGE  
WHERE IGNORANCE CAN-  
NOT GAIN ENTRANCE? (10)  
LIKEWISE,  
WHEN THERE IS NO  
IGNORANCE,  
KNOWLEDGE ALSO  
DISAPPEARS;  
BOTH OF THEM VANISH. (12)

SIMILARLY,  
WE CALL THAT WHICH IS  
UTTER NESCIENCE,  
“IGNORANCE.”  
BUT HOW CAN WE CALL  
THAT BY MEANS OF WHICH  
EVERYTHING IS KNOWN  
BY THE NAME OF “IGNO-  
RANCE?” (16)  
HE WHO KNOWS DOES NOT  
KNOW,  
AND HE WHO DOES NOT  
KNOW, KNOWS.  
WHERE, THEN,  
CAN KNOWLEDGE AND  
IGNORANCE DWELL? (18)  
SINCE THE SUN OF UNDER-  
STANDING  
HAS ARISEN IN THE SKY OF  
PURE CONSCIOUSNESS,  
IT HAS SWALLOWED UP  
BOTH THE DAY OF  
KNOWLEDGE  
AND THE NIGHT OF  
IGNORANCE. (19)

—THE NECTAR OF SELF-AWARENESS,  
AMRITANUBHAV, BY JNANESHWAR  
MAHARAJ, SOME VERSES FROM  
REFUTATION OF KNOWLEDGE

## New siding for the SAT Temple

Because of the generous donations given from devotees during the 2016 pledge drive, SAT was able to replace the siding on the temple.



# Upcoming Special Events at the SAT Temple

**Adi Sankara Jayantí: April 30, 2017**

**Chítragupta Day: May 10, 2017**

**Ríbhū Ríshí Day: May 14, 2017**

**Self-Knowledge Retreat: May 26-28, 2017**

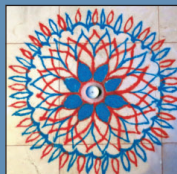
**Srí Sadísvara Mandíram Pratishta Day: June 21, 2017**



<https://www.facebook.com/SATTemple>  
<https://satramana.org>



**Many satsangs and special events are available to  
view on YouTube at: [satramana](https://satramana.org)**



**Om Namó Bhagavate Srí Ramanaya**  
**Om Namah Sivaya**

**Many of the background images used in Reflections are from: [Pixabay.com](https://pixabay.com)**

# SAT Retreats 2017

This year, SAT will offer four retreats to assist spiritual seekers in their quest for Self-Realization. SAT retreats are wonderful opportunities for spiritual experience and practice and are perfect for all seekers of nondual Self-Knowledge.

In SAT retreats, Self-Knowledge and Self-inquiry meditation, the means of inquiring within to know the true Self, are taught, with ample time to ask questions as the teachings are given, so that you can clarify and deepen your understanding and experience. SAT retreats are very thorough in their presentation and provide a tremendous amount of spiritual guidance. The experience of attending retreats is profound and very helpful for spiritual development.

All of SAT's retreats are taught by Nome, a sage who practiced the inquiry for steady abidance in Self-Realization. He places no emphasis on himself, but keeps the focus of the instruction entirely upon Self-Knowledge and Self-inquiry, turning the aspirants' attention fully inward, for it is in this way that meditation, Self-inquiry, and Self-Knowledge truly open for one.

Recommended readings for the retreats are the works of Sri Ramana Maharshi, Ribhu Gita and The Song of Ribhu, Self-Knowledge, the writings of Sankara (Adi Sankara), such as those contained in Svatmanirupanam and Advaita Prakarana Manjari, Avadhuta Gita, Ashtavakra Gita, Saddarshanam and an Inquiry into the Revelation of Truth and Oneself, The Essence of Spiritual Instruction, and The Quintessence of True Being. Familiarizing yourself with or studying these books will enable you to obtain even more from the retreats, which are an experiential immersion in the essence of Advaita Vedanta. All of these books and similar nondualistic literature are available from SAT.

Vegetarian meals are provided during the retreats. During retreats, lunch and dinner are served on Friday, three meals are served on Saturday, and two meals are served on Sunday. SAT does not provide special meals for those with unique dietary concerns.

## The Self-Knowledge Retreat

May 26 - May 28, Friday morning through Sunday afternoon

This retreat is based on the teachings of Sri Ramana Maharshi contained within Origin of Spiritual Instruction. The spiritual instruction focuses on the discernment between the Self and what is not the Self, between what is real and what is not. The Nondual Realization of the Unborn State of the Self and the Truth of No-creation (Ajata), as always in the teachings presented at SAT, are central to the instruction provided during this retreat. The retreat provides much time for silent meditation in addition to the instruction.

# Sri Ramana Self-Realization Retreat

August 18 – August 20, Friday morning through Sunday afternoon

The date of September 1st is when Sri Ramana Maharshi arrived at Arunachala, steadily abiding in and as the Self, where he would henceforth reveal the highest Nondual Truth with teachings of Self-Knowledge, showing the primary means of the path of Knowledge – Self-inquiry. This retreat, which precedes the celebration of that holy day, focuses on the Maharshi's teachings contained within Atma Vidya, Ekatma Pancakam, and other short texts, with spiritual instruction about these teachings, and much time for silent meditation. This retreat is an immersion in the fusion of Knowledge and devotion.

## The Truth Revealed Retreat

November 10 - November 12, Friday morning through Sunday afternoon

This retreat is focused on nondual Self-Knowledge as revealed by Sri Ramana Maharshi and consists of an in-depth explanation of the teachings contained in Sri Ramana Maharshi's Saddarshanam (i.e., Sat-Darshanam, Truth Revealed, Forty Verses on Reality). There is also much time for the participants to silently meditate upon this quintessential, profound, Blissful Knowledge for the revelation of the Truth within.

## Online Retreat Registration Now Available!

Sign-up for each retreat ends one month prior to commencement of retreat.

Please visit the link below to register for retreats at the SAT Temple:

<https://satramana.org/web/events/retreats/retreat-application-form/>

Or, visit the SAT website at: [satramana.org](http://satramana.org) > Events > Retreats

