



Om Namo Bhagavate Sri Ramanaya



Om Namah Sivaya

Disciple:

What is Chitjyoti?



The Maharshi:

It is verily that pure Being-Consciousness (Sat-Chit), which is by its nature self-luminous and whereby everything is lit up and seen within as the mind and without as the phenomenal world of sense perception. In other words, that is the Light which lights up the knower as well as the known object. Its existence is only presumed [inferred] by what appears by its light, since, by itself, it is not an object of perception.

– Origin Of Spiritual Instruction
(A Catechism of Instruction)
Chap. 3, verse 1 (See page 3
and 4 for commentary by Nome.)



Reflections



SAT Temple

April . May . June 2019

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Commentary by Nome from cover page:

Om Namo Bhagavate Sri Ramanaya

What exists knows. What is your existence? Inquire into this deeply. Sat-Chit, Being-Consciousness, are not two things. They are one and the same thing. They are not two attributes of something. Rather Being-Consciousness indicates the Reality itself. The Reality of Being-Consciousness is, by its nature, self-luminous. It does not require anything else in order to be known. For anything else to be known, Consciousness is required. The Consciousness itself does not require anything else to know. What is self-luminous? That is, what knows itself by itself? Most certainly not the objects of the world inclusive of the body. What knows itself by itself? Certainly not a thinking mind. By this Consciousness, by the light of Consciousness, **everything is lit up**, he says, **and seen within as the mind and without as the phenome-**

nal world of sense perception. So, then, the light of inner and outer is one light. Indeed, there is no experience whatsoever of inner and outer except for that light. Discern this for yourself.

All of this, no matter what you regard as this, all that is objective and all that is of the mind, is lit up by your own Consciousness. It is your own not in the sense of a possession but what is indicated is that this is your self-nature—the light of all lights, the self-luminous light. In other words, he says, **that is the light which lights up the knower as well as the known object.** The emphasis here in the instruction is upon the existence of that light, that is to say, of pure Consciousness and not that there is any reality to the objects. Objects, the existence or appearance of such utterly dependent on the Consciousness that knows them, cannot be real.

As for the knower, apparently it is the mind, but what is the light for the mind? A knower or the mind does not represent a second consciousness. Consciousness is only one, bodiless, transcendent of the senses, and free of the mind. He says, **“existence is only presumed by what appears by its light, since, by itself, it is not an object of perception.** “Presumed” does not quite capture it. The alternative translation is “inferred.” That does not quite capture it either. How do you know the existence of Consciousness? Only by the Consciousness itself, which, of course, is never an object of perception or an object of conception. If you cease to misidentify, Consciousness, your real existence, with anything objective, what remains? If there were another, the Consciousness could be said to be presumed or inferred, but is there another? That is, is your existence the individual or of the nature of pure Consciousness? This should be discriminated. So, what is Chitjyoti? You are Chitjyoti. If you are the light of Consciousness, there is no beginning or end for you. If you are the light of Consciousness, there is nothing unknown to you. If you are the light of Consciousness, there is no bondage for you. Free of the “I”-notion, free of bondage, there is an absence of suffering. Does there still seem to be something else? Well, then, by what light is it known? Self-Knowledge—by what light will you know it? Only by the light of Consciousness. ॐ

The Boundless Wisdom of Sri Ramana Maharshi

Mother's gift

September 14, 1947

Last month, Niranjananandaswami sent a bull born and bred in the Ashramam to the Meenakshi Temple, Madurai, as a present. People there named it Basava, decorated it nicely and took a photo of it along with Sri Sambasiva Iyer who had accompanied it. Sambasiva Iyer returned with a copy of the photo along with an old-fashioned silk-fringed shawl, some vibhuti, kumkum and prasad given to him by the temple authorities.

Due to the great crowd of visitors since August 15, Bhagavan has been spending the days out in the Jubilee Hall. Sambasiva Iyer came to Bhagavan's presence with the shawl, vibhuti, etc., on a large plate. The Brahmins who had accompanied him recited a mantra while all of us prostrated before Bhagavan, then rose. Looking at me, Bhagavan said, "Our bull has been sent to the Meenakshi Temple, did you know?" "Yes, I knew," I said. "On the day it was going, I saw it decorated with turmeric, kumkum, etc., and came to know of the purpose when I asked the cattle-keeper."

Holding the plate reverentially and smearing the vibhuti and kumkum on his forehead, Bhagavan said, "See, this is Meenakshi's gift." And his voice quivered as he said it. Sambasiva Iyer spread the shawl over Bhagavan's feet, and, when Bhagavan, deeply moved, removed it, with evident feeling of reverence, the attendant took it and spread it over the back of the sofa. Adjusting the shawl properly with his hands, Bhagavan, looking towards us, said, "Mother Meenakshi has sent this. It is Mother's gift." And, choked with emotion, he was unable to say more



and became silent. His eyes were full of tears of joy, and his body became motionless. Saying this, it seemed to me that Nature herself had become silent. When, as a boy, Bhagavan was in Tiruchuli, and someone had been angry with him, he had gone to the temple and wept, sitting behind the image of Sahayamba; he alone knows how the Mother consoled him and what hopes she gave him.

Three years ago, the ashram doctor said that hand-pounded rice would be good for Bhagavan's health. Thereupon, the Asramites approached Bhagavan with a request to take such rice, which would be specially cooked for him. When Bhagavan asked them whether the same rice would be served to all, they said that it would not be possible, as the supply of such rice was limited. Bhagavan, therefore, would not agree to having it however much they try to persuade him. At last, they said that they would use the hand-pounded rice for the daily offerings to the deity in the temple, for which rice is usually cooked separately,

and they requested Bhagavan to partake of that rice. "If that is so, it is all right. I will take it because it is Mother's prasadam," said Bhagavan. And from that day onwards, they have been cooking hand-pounded rice separately and, after offering it to the goddess in the temple, have been serving it to Bhagavan, giving what was left over to all others in his company.

Last summer, Ramaswami Iyer's son got married, and, for the occasion there was a feast here. That day, Iyer noticed that there was white rice on the leaves of all, whereas the rice on Bhagavan's leaf was reddish, and he inquired the reason. Bhagavan smiling, said, "This is Mother's prasadam. What is wrong with it? It is cooked especially as an offering to Mother." He then related the above incident. He once again said, "This is Mother's gift; I have accepted it only because of that."

Is this not a great lesson to those who say that they have given up visiting temples and such things? ॐ



Satsang with Nome

Brahma-jnani

June 17, 2018

Om Om Om
(Silence)



Nome: Brahma-jnani, the knower of Brahman. The wise in the shastras have declared that the knower of Brahman becomes Brahman. What he becomes, he actually is. What he is, is ever-existent. The ever-existent is the eternal. So what kind of becoming is this? It is Knowledge, and, in Self-Knowledge, the Knowledge of Brahman, the knower and the known and the knowledge are identical, one and the same thing, indivisibly so. In this Knowledge, Being is knowing, as Existence and Consciousness are one and the same thing.

You, too, become Brahman by Knowledge of Brahman. Such Knowledge in spiritual practice takes the form of Self-inquiry. So, inquire to know your Self, identifying only with that which is eternal, which is ever-existent; that is identifying only with your Existence. Dissolve misidentification with profound inquiry to know who you are.

Only that which is ever-existent, which is changeless, which is birthless and deathless, which is indivisible, unformed, unborn, uncreated Being-Consciousness-Bliss, is you. Can the body be such? Quite evidently, no. So, do not confound your existence with the body, inclusive of any of its conditions, states, or attributes. You do not become bodiless, you are bodiless, and the realization of this is in the same manner as the Knowledge of Brahman. Only the bodiless knows the bodiless.

Only the "I"-less knows the "I"-less, as Brahman alone knows Brahman. Is thought such? Quite evidently not, for it is not immutable, not eternal, not formless, and not you. Only that which is transcendent of thought can discriminate and discern your freedom from thought.

Is your existence individualized, an "I"? Find out by profound inquiry, examining the very existence which may now be assumed to be individualized, and discern what its true nature is. Thus, the eternal Existence knows itself, and such Knowledge is "becoming Brahman;" such Knowledge is "being Brahman." Inquire and realize your Existence, so that the knower, the knowing, and the known fuse. There is, in truth, no duality at any time. Knowledge reveals it; it is Self-revealed. When you find your Existence, you find that which always exists. When you find Consciousness, you find the Knowledge that knows itself. When you find Bliss, you find your natural state, the innate. These three, Existence-Consciousness-Bliss, Sat-Chit-Ananda, are One and the same. In this way, the knower of Brahman is Brahman.

Questioner: When driving, one looks in the rear view mirror and sees a car behind; it's almost impossible to just see this as an image of a car in front of me. Everything about that perception is about the car behind me. I wonder if, in the same way, the mind can be conditioned, through repeated inquiry, to know that Existence is Brahman, one's Existence is always, and all things experienced are Brahman.

N.: Who is the one who experiences? If he is just Brahman, how could there be a multiplicity of experiences, mirrors and such? The idea that all is Brahman is a lofty one. In the Realization of Truth, Brahman alone is. What alone is never undergoes any kind of modification. There has been no beginning for Brahman, absolute Existence, and there will not be an end for it. It is, it just is. The Upanishads declare That to be One without a second. Meditate on that deeply.

Another Q.: From an individualized point of view, misidentification seems to be like an incorrect action or an incorrect understanding. If I am misidentifying with the body and the mind, what I need to do is just switch and identify with the Self. When I actually inquire deeply, and the individual is effaced, just the Self remains, and it already knows itself. So, that concept of identification or not, just does not seem to apply, because I always know that I exist. I do not ever confuse my Existence with something else. That is not any kind of action. That is just the way that it is.

N.: Of course, illusion appears only in the context of itself. Yet, when it is discerned as ignorance and nothing more, it ceases to exist, without a trace remaining. As long as there appears to be the possibility of confusion, of misidentification, inquiry should be continued; for how else to know the forever unmodified Self, except by such profound Knowledge, profound inquiry? Self-Realization is just the Self as it is. As it is, it has no bondage; so, then, there is no longer need of liberation. As it is, there is no unrealized state; so there is no necessity of realization. Of course, you can truthfully say this only if there is conclusive Realization that is doubtless and immortal.

Another Q.: It is so important to inquire as you have been discussing, and not just let the mind create all these stories, about retirement, about how much of a stack of money I have to retire.

N.: Oh, I thought you meant retirement as a samnyasin. (laughter)

Q.: I have been kind of working out a plan to do this; it is not a samnyasin retirement unfortunately. It is building up this world in which there are bodies in it. It is duality stacked on duality. It is such a relief to keep chiseling away at this belief in egos, bodies, and minds.

N.: Relinquish the idea that forms the identity of the one who becomes encompassed by all this. Releasing the ego-notion, utterly relinquishing it, by knowing that that is not you, that it is not true, is the highest form of security.

Q.: Yes.

N.: It comes with the guarantee of Reality. (laughter)

Q.: It was blowing my mind how much suffering is involved and all this external outward projection. The only remedy is to turn my mind inward and do the best I can to destroy what I call my self, my ego, my whatever, thoughts, mind. I see how this illusion creeps in. I need to keep inquiring regarding all these different beliefs I have.

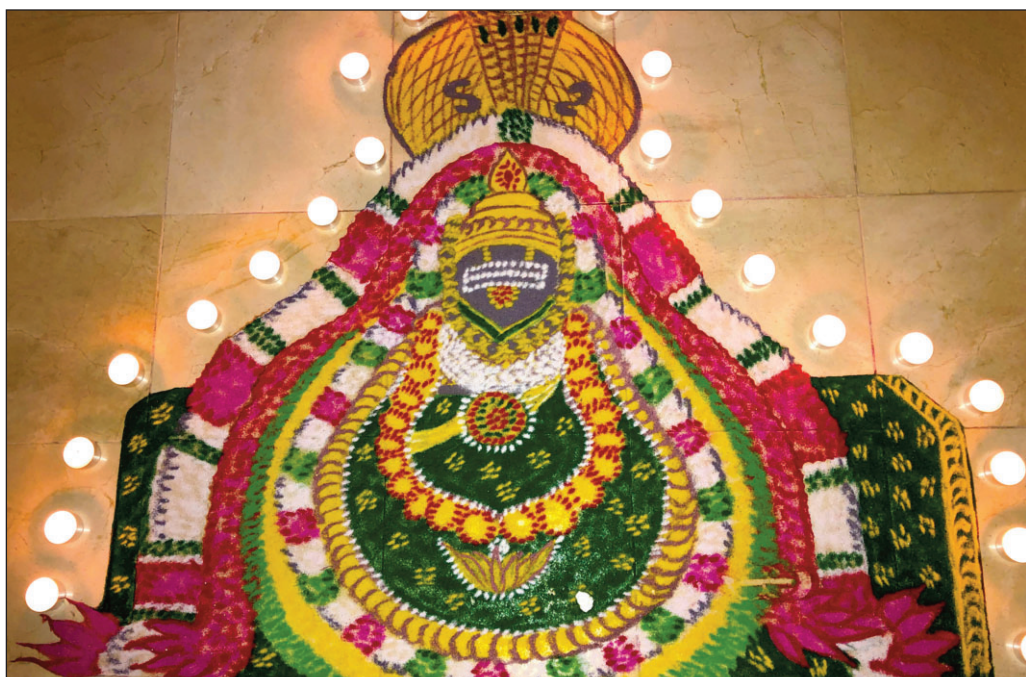
N.: All those different beliefs are just so many thoughts. Discern how the thoughts do not adhere to you; rather, you adhere to them. The connection is one of assuming your happiness is there. Your happiness supposedly depends on this thing, on that thing, but does it really?

Q.: It never would set the mind at peace. It seems like a fire in my mind.

N.: It is an apt description. Happiness is truly only of one kind, and it is found only in one place: within.

(Then followed a recitation in Sanskrit and English of verses of the Katha Upanishad)
(Silence)

(Then followed a recitation in Tamil of verses from the Song of Ribhu chapter 31.)
Om Shanti Shanti Shanti Om



One Truth

May 13, 2018

Om Om Om
(Silence)

Nome: The wise know one thing. It is the Truth, the Reality, one Self, oneself. It is the very fountain-head of all wisdom and the source of all peace. What is it? This is what you must realize. It is everywhere in the universe, yet it is not a thing in this world. It is eternal. It is timeless. It is indivisible, and there is no modification or multiplicity within it. It is not individualized, and there is no being who is otherwise. It cannot be objectively known, yet it is never unknown. It is not a state, condition, or attribute of something else. Upon Realization, you are absorbed in That, as That. It is not an occurrence, and it is not determined by events. Unborn, uncreated, imperishable and forever is the absolute Reality, the only reality there is. Abandoning the misidentification with the body and as an ego entity, what is realized is self-evident. Who does not realize what? Discern, inquire, and Brahman comprehends itself.

Questioner: So, is it fair to say that the mind conceives that it is in a world but does not see that the world is its own creation?

N.: Alright, but what is the mind?

Q.: You have said that there is nothing but the Self. I have also heard you say that the Real ever is and the unreal never comes to be. With this idea of the Real being undifferentiated, the universe is not real. It is not comprehensible by the mind.

N.: Why do you think it is not comprehensible?

Q.: Because, to the mind, the universe apparently is very real.

N.: So, if you abandon the mind, you abandon the universe. The universe is already uncreated. Only clarification in the mind is needed, and the direct way to clarify your mind is to discriminate and discern what the mind's nature is. You have seen the mind's manifestations; have you seen the mind itself?

Q.: Only the concepts, and they are seen by something.

N.: Find out who he is.

Another Q.: I find myself lost in other things, but I also know the cure for that. It is I keep engaging in experiencing that Knowledge, seeing that I am more formless. There is difficulty in attending to the Self.

N.: Where is the difficulty?

Q.: I am confident of putting in continuous effort.

N.: When you apparently become lost in other things, the "you" who becomes lost is not a body, is he? If even one that is supposedly ignorant is not a body, what can we say about those who are wise? That you are not the body is the plain, simple fact. The connection of the body with the Self is only in imagination. The same imagination characterizes this world. "Attend to the Self." What else can it mean but absorption in your true identity? That leaves no one remaining to say, "I cannot." As for effort, its real nature is the intensity of pure Consciousness. Does not Consciousness shine always? Who can come forth from that and exist as a distinct entity? Inquire and you will find there is no such one to be ignorant, and then the imagination is over.

Q.: So, being aware of that, so that Consciousness, or Existence, should not become covered?

N.: Yes, it should not be covered or veiled. What, in truth, ever veils Consciousness? To explain ignorance, it is described as veiling and projecting, but ignorance is not reality, is not the truth. Consciousness is always. Consciousness is the very nature of Knowledge, and Self-inquiry consists of Knowledge. It not a knowledge of some thing, just pure Knowledge, which is Consciousness. It has no shadow; it has no darkness. You inquire, and that which is always shining remains so. The imagination of another state, an unrealized state, vanishes, along with the ego-assumption. Do you understand?

Q.: That Consciousness is the witness, the knower?

N.: In relation to anything objective, gross or subtle, it is referred to as the witness. In the absence of anything to be witnessed, it is just Consciousness itself, pure Being.

Q.: You say to inquire from the level that you know you exist?

N.: That is right, and such a depth of inquiry is certainly no bodily sensation, or subtle body experience, or thought form, or a mode of mind. Rather it is something absolutely transcendent. In such lies the guarantee for Liberation for all those who inquire. You exist; how do you know this?

Another Q.: I get stuck on assumptions about myself. Keen discrimination seems so important, yet it must be natural. The Knowledge of that Existence, the directness of that Knowledge, must be similar with the discernment as well.

N.: Yes, it is the same. The only bondage is mere ignorance, and ignorance consists of misidentification. Only with misidentifications do you appear as if a bound individual, but what are you really? If you falsely attribute wrong identity to yourself, you will seem to become bound, bound by something in the mind, something pertaining to the body, something in this world, attachment. What are you really? The Reality has no bondage. The Reality is only One; duality or multiplicity is a product of imagination. The Existence, the Consciousness, is only One, invariable, and indivisible.

Q.: My mind is occupied with events and actions and results of those actions. In your discussions, you are getting the questioners to turn their minds to notice, "Who is this all for?"

N.: Such is referred to as turning the mind inward. What you become preoccupied with, of what use is it, to what purpose is it?

Q.: It is only for the body.

N.: Which you are not. What you become preoccupied with, is it so momentous?

Q.: No.

N.: Does the fate of the universe hang in the balance?

Q.: No. (laughter)

N.: It would not be real if it did anyway.

Q.: The more momentous thing is dissolving anything that is formed.

N.: If you know this, now, you will cease to be preoccupied.

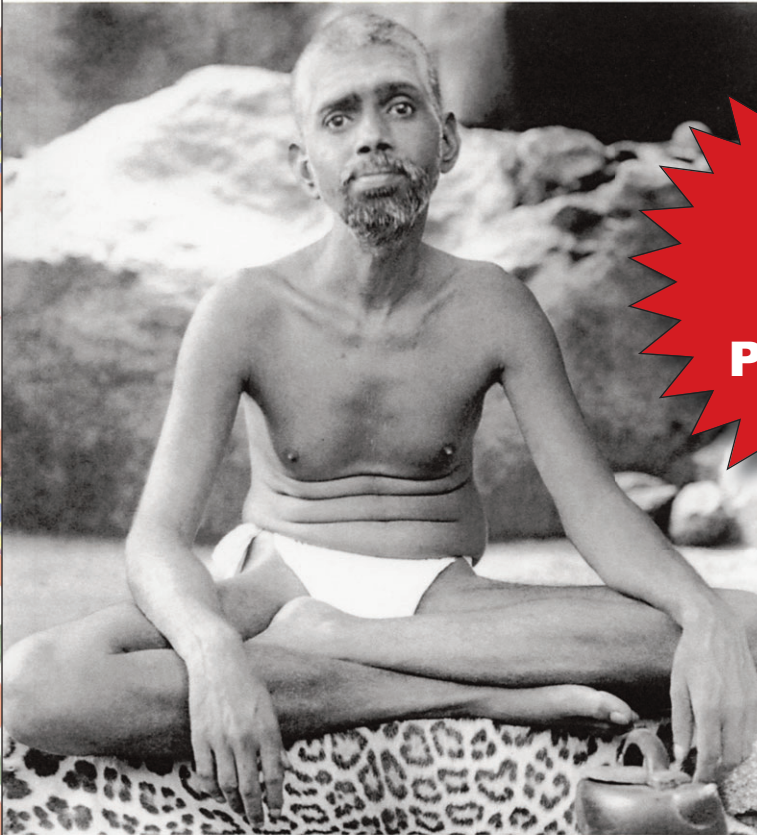
(Then followed a recitation in Sanskrit and English of verses of the Isa Upanishad.)
(Silence)

Om Shanti Shanti Shanti Om
(Recitation in Tamil from the Song of Ribhu chapter 29.) ॐ

Essence of Inquiry, 2nd Edition

a commentary
by
Nome

Essence of Inquiry



Vicharasangraham

A Commentary by Nome

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“Essence of Inquiry” contains Sri Ramana Maharshi’s earliest recorded teaching, Self-Inquiry, and a commentary on this sacred scripture for the spiritual benefit of the seekers.

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From the Introduction: “One who approaches this sacred scripture with deep de-

votion and a sincere desire to realize the Self, and who, blessed by His Grace, practices in accordance with the wisdom herein elucidated, will doubtlessly realize the sole-existent Self, the nondual Brahman, and abide as That, of the nature of undifferentiated Being-Consciousness-Bliss.”

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Bookstore, on the SAT website at:
satramana.org and through Amazon.**

Ever Yours in Truth

Correspondence between Nome and devotees'. Names have been omitted for privacy.

[A reply from September 3, 2018]

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. Yes, the perfectly full, invariable, sole-existent nature of the Self is ever-existent. Bondage, or differentiation, is as illusory as the assumed individual who is supposedly bound, or for whom difference appears. The real ever is; the unreal never is. Only Brahman knows Brahman; only the Self knows itself.

The Truth may be said to have its abode in the hearts of those who hold it dear. Theirs is the supreme happiness of being what they have found.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker composed a set of devotional verses to Sri Ramana and discussed them with Nome. As part of the discussions, this email was written.]

October 21, 2018

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message that includes the revisions of the third stanza of Ramana Dandakam. All of the changes are fine.

As for the third line regarding the individual self (jivatma) being One with the Universal Self (Paramatma), there is certainly nothing wrong in saying so. The significance of it depends on the meaning attributed to “being One” and “universal.” If “being One” is interpreted as the conjoining of two things, further inquiry is needed. If it is interpreted as the jiva is not other the Self, having no existence but the Self, this is clearer. Then, parama means absolute or supreme, indicative of the world-less Existence of the Self as well as its omnipresence or universality.

I hope that what is mentioned above is helpful. These are wonderful verses.

Om Namah Sivaya
Ever yours in Truth,
Nome

[From a seeker in India]

November 1, 2018

Beloved Atman,

Hare Ramana Hare Ramana Hare Ramana

Please bless me to stabilize in the stillness and to destroy the mind once and for all. Bless me.

Thank you
Love ,

[Here is the response.]

November 1, 2018

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Infinite Grace, with its numberless blessings, is always there. One only needs to be keenly aware of such.

Discerning the mind's unreality is its destruction. The Self is changelessly ever just as it is. Self-Knowledge realized by profound inquiry is absolute stillness.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker in the UK was trying to deal with what she called a "phobia." This is the reply.]

November 20, 2018

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Not having familiarity with the therapies, I cannot comment upon them. Certainly, for Self-Realization, one must dissolve the misidentification with the body and the senses. With such freedom, fear vanishes, and the innate peace of the Self remains. A sensing entity is not your identity, and sensations, pleasant or unpleasant, are not reality. Self-inquiry yields transcendence of all.

Om Namah Sivaya

Ever yours in Truth,

Nome

[A seeker from Germany wrote:]

March 7, 2019

Dear Nome,

22 years ago, I encountered your teachings. In hindsight, I have to say, I was not ready for what you offered, but now there is this urge to know myself and to be done with distractions.

How do I find the right balance between being honest with my current experience and not taking that experience as a reference point for what is real? When I read your answers to questions, I notice how sometimes a questioner is making a statement that sounds wise, and you reply “become very certain of that.” It reminds me of not taking a bit of insight as complete. It seems to me one can be in denial about limitations about one’s self-knowledge but one can also be in denial of the truth. I believe I engage in both forms of denial and am seeking the right perspective.

Thank you for all you are offering.

[Here is the response.]

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. Honesty is natural and imperative.

What is the nature of the “I” in your question? That you exist is self-evident beyond doubt. Limitations that are superimposed upon the existence are a product of imagination. Self-Knowledge ends that delusion. Yes, a mere insight is not complete; it is not sufficient to eliminate the ignorance. The inquiry that destroys all of the imagined bondage is thought-transcendent, just as the innate knowledge of your existence is. At this depth, inquire to realize what, in truth, you are.

To merely think that you are free yet still retain the misidentifications that are the cause of limitation will not suffice. Of course, to continue to think that you are bound is just the perpetuation of what is false. Therefore, it is best to abandon both and actually inquire to abide in lasting happiness and peace.

I hope that you find the above helpful. May your inquiry be deep, thorough, and profound, so that you abide in the Knowledge of the Self, in That, as That itself.

Om Namah Sivaya
Ever yours in Truth, Nome

[The seeker who wrote on November 1 wrote again. Here is the response.]

March 7, 2019

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. What you refer to as emotions are a type of thought. Inquire and discern the misidentifications that form the basis of such thoughts. When the misidentifications are recognized as ignorance and not at all true, they cease, and, without their basis, the ideas dissolve. That which remains is of the nature of Being-Consciousness-Bliss. The Bliss of the Self is the only true feeling. Can Bliss suffer? Of course not; the bondage is not real. Self-Knowledge is necessary. Find it by inquiring, “Who am I?”

Om Namah Sivaya
Ever yours in Truth, Nome ॐ

The Ribhu Gita

Chapter 2, Verses 10-16

With Commentary by Nome at a
Boundless Wisdom Event held on
February 5, 2010 at the SAT Temple

the Ribhu-Nidagha Dialogue

Om Om Om
Om Namah Sívaya

10. You are Bliss. You are the Supreme. You are devoid of all, and you are attributeless. You are the One, without a second. You are Brahman. There is no doubt of this.

You are Bliss. Bliss is Being. What you are is, indeed, that for which you search. Nidagha approached Ribhu for spiritual instruction. Why? For the sake of Bliss; for the sake of unlimited, eternal happiness. Ribhu tells him, "The Bliss which you ardently seek, for which you practice, the happiness that is sought by all beings all of the time, that great Bliss is you." Your own Self is that for which you search. When you directly experience this unlimited Bliss, you experience your Self.

You are the Supreme. You are the Absolute. That blissful One is Supreme. Beyond it, there is nothing else, for it is both infinite and eternal. For the sake of bliss, for the sake of immortality, for the sake of wisdom, and for the sake of peace, one searches for the Supreme and attempts to attain the Absolute. That which you are making every effort to attain and to conclusively realize, Ribhu declares to be you. If, by inquiring, you make your approach, your vision, nonobjective, the Bliss, the Supreme, is self-revealed. It reveals itself to itself, and the veiling individuality, which seemed to conceal it, is no more.

You are devoid of all, and you are attributeless. You are not an object; you are not a thing. Of any kind of thing-ness, you are devoid. You are without an attribute. The body is such an attribute; you are without it. The mind with all of its content is an attribute; you are devoid of that. Even the barest assumption of individuality is an attribute; you are devoid of that. You are devoid of all such things, all such definition, and all such attributes or qualities. You are without anything objective whatsoever. There is nothing defining the subject. The Reality, the Self, is without any object whatsoever, and, therefore, the phrase alludes to the truth of no creation.

You are the One, without a second. "Without a second" means without duality, without difference, and without even the first difference, which is the assumption of individuality. You are the One without a second. The One is the supreme, blissful, absolute Existence, or pure Consciousness.

You are Brahman. If we ignore Brahman, there appear to be many, and we can think, "I experience such and such." In the Knowledge of Brahman as Brahman is, though, there is no "I," and there is no "such and such." There is no individual with attributes and no objective things whatsoever. There is just One, without division, without a second. There is just One, without anything else ever having come to be. This is the Truth. **There is no doubt of this.** Doubt of this could be only from the assumed position of the individual, with the attribute of a mind, and misplaces the certitude of Knowledge upon his own ideas. Then, there can be doubt, but having inquired and known oneself as the Self, as Brahman, Brahman can have no doubt of itself. The Truth of Brahman is known by Brahman. There is no doubt of this.

An alternative to Brahman is only in imagination, and it must appear to someone. According to the attributes of that someone, so the objective portion of the doubt or the difference manifests. All of that is merely imagined. There are different ways of resolving doubt, according to how deep one proceeds. The deepest way is by inquiring, "Who am I?" in which knowledge is resolved into its essence. That is supreme certainty. To a less degree, one can resolve a doubt by faith in the scriptures, faith in the word of the guru, insight in one's mind due to meditation, and practical application of the teachings; thus, increasingly one can be beyond doubt. When he actually inquires, "Who am I?" and he sees that the doubter, himself, does not exist, all doubt is gone forever. About this, one can be absolutely certain, without a doubt.

11. You are of the nature of a mass of Consciousness-Bliss. You are ever Consciousness-Bliss. You are of the nature of the all-complete. You are Brahman. There is no doubt of this.

What is the size of Bliss? What is the size of Consciousness? **Consciousness-Bliss.** They are one and the same thing. As Bliss is Being, so Bliss is Consciousness. That which knows Bliss is Bliss. Some have put forth the theory that one must be separate and distinct in order to taste Bliss, as if it were a pleasure of some kind of sense object. They put forth an analogy: as the tongue in the mouth must be different from the sugar that it tastes to know that it is sweet. On the contrary, in truth, only that which is of a blissful nature can know Bliss. If it were not of that nature, there would be no relation between them; they would be two distinct, completely different things, and no bliss would be possible. It is only that which is of the nature of Bliss that experiences Bliss, and it is only that which is of the nature of Consciousness that can know Consciousness. So, Consciousness-Bliss can alone experience itself. **You are of the nature of a mass of Consciousness-Bliss.** You are this Consciousness-Bliss, and this Consciousness-Bliss is without boundary or limit. "Mass" indicates its solidity, reality, immensity, and unlimited nature. The infinite, eternal, ever-solid Consciousness-Bliss is, indeed, what you are. If you search for the supreme Consciousness, the supreme Bliss, that which dwells in the heart of the seeker is That.

You are ever Consciousness-Bliss. It is not only that you are Consciousness-Bliss upon realization of the Self, at the conclusion of sadhana, but you are always Consciousness-Bliss. It is not only that you were once That and you need to re-trace your steps to it, to regain it, but the entire time – both when you think it is missing and when you find, at last, it is not missing at all – the entire time, That has been present, and you are that Consciousness-Bliss.

Sadhana consists of the ending of the imagination that gives rise to delusion, duality, and doubt. The removal of imagination is the revelation of reality. Sadhana does not acquire but reveals. One could think of it as in the way a flower blooms; it unfolds, so that you can see the center of it. It is not that the center is not there, but the petals have to unfold.

You are of the nature of the all-complete. There is nothing missing in you. It is only because of the delusive supposition that one is a limited individual, that the all-complete nature seems as if incomplete. Abandon the misidentifications, including the core notion of an ego, and you find that your Existence, which is Consciousness-Bliss, is all-complete – the perfect fullness. Nothing is missing in your nature to make you unhappy, to disturb your peace, or to limit your freedom. If there seems to be such, it is only illusion. Be done with the illusion by ardently practicing the teachings that Ribhu has given, and you will find the all-complete. In the end, you must come around to your Self, the Self, which is all-complete. It is not a step or device toward something else. It is perfection, the finality.

There is no doubt of this. When you realize your own nature to be only Brahman, the all-complete, how could doubt arise? Where there is imperfection, where there is the ego-"I," doubt can arise. Where there is no ego to be the doubter, where there is no flaw in the great perfection, which is the very nature of Reality, how could there be doubt? Who would doubt what?

12. You are That. You are yourself. You are the Enlightened. You are He. You know, you see, you are Consciousness. You are born of Brahman; you are Brahman. There is no doubt of this.

Striving to realize **That**, the supreme Truth – Brahman, what you have to find through profound, inner inquiry is that you are That. This is found, or realized conclusively, with a natural Knowledge, Knowledge that belongs to the Innate. **You are yourself.** The realization of That is none other than the realization of your own Existence; which is without definition, without particularization, and without an ego. You are That; such is the Truth. You may think you will become That, but, in highest Truth, you are That. Even if you think that you are not That, still you are That. As you cannot cease to be your Self, you cannot cease to be That, and That alone is your Self. Understand That" is really your Self and not something objective, and your Self is only That and not a particularized subject. That is the only Self there actually is; if you imagine another self for yourself, inquire and be done with yourself.

You are the Enlightened. Who is enlightened about what? Consciousness is luminous. By what light is it known? Consciousness alone knows itself in its own light; the enlightened nature alone shines for itself.

You are He. "He" means Siva. Siva who is worshipped, Siva who is aspired to, Siva who is indescribable, all-powerful, and undivided, Siva who is the source of

this scripture, you are He. That is what you are. Cease to imagine yourself to be anything else whatsoever.

You know, you see, you are Consciousness. When there is knowing, who is the knower? Consciousness. What is the known? Consciousness. Consciousness is the knower, the knowing, and the known. When you see, that which is seen and that which sees are only Consciousness. Nothing else is involved. You are Consciousness. You cannot be anything else. When you think you are, you are Consciousness. If you think you are not, you are still Consciousness. You know Consciousness, you are Consciousness, and you see Consciousness; there is just Consciousness.

You are born of Brahman; you are Brahman. If you think you have come forth, you have only come forth from That – Brahman. Brahman being infinite, you have come forth from it and in it. So, you really have not gone anywhere. The truth is you are Brahman. That which appears to come forth must necessarily share the very nature of that from which it comes forth. If you feel that you came from Brahman originally, you must be Brahman, and that, indeed, is the truth.

There is no doubt of this. Brahman has no doubts about Himself. Śiva is inherently doubtless.

13. You are immortal. You are all pervasive. You are God. You are great. You are speech. (lit., the mark of the moving lips). You are Brahman. There is no doubt of this.

That which is born is not you. That which perishes is not you. Everything that is born perishes. The unborn is the imperishable. For that which has birth, death is certain. For that which has death, birth is certain. The unborn is the indestructible; it does not share any attributes with the destructible. That attribute-less One, the eternal Existence, is your real nature. If you know this beyond doubt to be your Self, if you identify with That whole-heartedly, you are said to have become immortal, and you rest in your eternal nature. Your Existence did not begin, and your Existence will not end. The Existence described as Consciousness-Bliss was not born and does not die. If you know the innate immortality, then you repose in peace.

You are immortal. You are all pervasive. Misidentified as a thing, as an “I,” as a mind, as a body, you occupy only so much; as a body, an infinitesimal speck, as a mind, a bit more. As That, though, the immortal Being-Consciousness-Bliss, bodiless, without a mind or an “I,” you are naturally all pervasive. You pervade to such an extent that there is nothing else separate to be conceived as the pervaded. It is complete saturation of Bliss-Consciousness; this is the Reality. You are not a small thing, and you are not a transient thing. You are not limited in space or time. Everywhere we shine. At all times we shine. “Shining” is Consciousness, and “we” are Being.

You are God. If you are God, there is no one to get himself into trouble. God does not have any problems. God does not have a beginning and an end. God, though being all pervading, does not become preoccupied with illusory things. If you are God, you cannot be a “you,” an individualized self.

You are great. That which is sublime, which is vast beyond all measure, and which is known in the hearts of all beings is who you are.

You are speech, even the very same that utters the declarations of Truth as found here in this very Gita.

You are Brahman. There is no doubt of this. That which the words of wise sages and scriptures reveal, to which the words point, but which is great beyond any pointing and is utterly transcendent, is the real nature of the Self. We should know That as our very Being, without a second, and dwell happily ever after.

14. You are all; you are devoid of all. You are peaceful. You are, indeed, the Supreme. You are the Cause. You are serene. You are Brahman. There is no doubt of this.

You are all and You are devoid of all. If there is all, all is only your Self. If there is only your Self, there is no such thing as all. Whichever way it is considered, the Self alone exists, the Self alone is real. If you are devoid of all, you are attributeless, and, being attributeless, you are the very Existence that is all. Having discovered that you are all and knowing the very nature of the One who is all, you find that One to be unborn, uncreated, never multiplied, and ever undifferentiated. So, of what all could we possibly be speaking?

You are peaceful. You are, indeed, the Supreme. The Absolute is changeless. Even when one thinks of it in terms of “all” and “devoid of all, it does not undergo any modification. That which is without change; which is never modified, is alone pure peace. To find the great peacefulness of which he speaks, determine within your Self that which is changeless in such a way that you identify entirely with it. The changeless is the peace. The changeless peace is not separate from the Consciousness that seeks to know it. Indeed, the Being-Consciousness-Bliss is the peace. One who knows such, who realizes such, is said to be peaceful, but really, he is the peace.

You are, indeed, the Supreme. You are the Cause. If you experience anything at all, it must be admitted that there is a first cause, something by which and for which all this, whatever is experienced, occurs. What is the cause? By inquiry, know that you are not a mere effect, but you are the cause. The effect is the cause appearing as such. The cause alone goes into the entirety of the effect. Consider the effect as all manifested experience and the cause as the forever unmanifested Absolute. The effect is only the cause that appears as such. If it is only the cause, it is not an effect at all, and the Cause is realized in its singularity. Whatever there may be at any time, you are the cause. Cease to misidentify with the particular and identify only with the Source.

Being absorbed in the Source, you find it to be the Absolute, the Supreme. **You are serene.** You are the original Cause; this has been established in the previous phrase. In order for the Cause to become a cause, in order to give rise to an effect, there must be some vibration, some ripple, on the surface of it, as it were; there must be some motion. The unchanging alone is peace. The serene is truly always the serene. It is immutable. Motion is only for the motion; the agitation does not affect the Serene. If the Cause of all, the all-pervading One, remains in its innate, eternal serenity, we realize that not even the first movement, the first agitation, has ever occurred. God remains as God. Brahman remains as Brahman. You are Brahman. There is no doubt of this.

15. You are of the nature of Existence only. You are, indeed, natural Existence. You are of the nature of the ever pure. You are Brahman. There is no doubt of this.

You are of the nature of Existence only. Nonexistence has no part in you. You are only pure Existence. You have not become this or that. You are only Existence; you remain as just Existence. If you know the Self, by deep inquiry, as just Existence, what doubt can there be? What fear of mortality can there be? What division can there be? How can there be a reduction in the all-pervading nature or any diminishing of happiness?

You are, indeed, natural Existence. Understand natural to mean innate. Existence is your very existence. No division is possible. It is natural Existence, and there is no question of losing it or acquiring it anew, of it diminishing or of it increasing. Who are you?

You are of the nature of the ever pure. If you were to be something other than this absolute Existence, there could be states of impurity and corresponding relative purity. If you were the performer of actions, some things done would be good and some things done would be not so, and there would be lack of purity. If you were the body, it might be considered pure, or it might be considered impure. If you were the mind, some thoughts might be considered pure, as measured by other thoughts, and some thoughts would be considered impure, as measured by more of those same thoughts. You are not any of those things; you do not have any of them as attributes. Absolute Existence, or Brahman, at no time mixes with anything else. Understand this by the light of knowledge that there is nothing else or by understanding its transcendent nature. Even if there would be something else, the Self is untouched by it, unaffected by it, and unaltered by it. The transcendental One, which can never be tainted at all, which is the all-complete, the all-perfect, is your Existence. It shines with matchless purity, and it dwells as the real Self of all. Even for someone who has made countless mistakes with the body, speech, and mind, this great purity is unstained. Even when a host of experiences seem to be undergone by the individual, the real Self, the absolute Reality, has not one speck of dust attached to it. It is absolute purity, and that One is what you are.

Existence is never divided, never altered, and nothing else can be added to it to make it somehow different from what it is. It is known as very pure, absolutely pure, extremely pure, the ever pure. None of the entanglements imagined by the individual has ever touched the pure Self. Not any of the imaginings of the mind, however apparently solidified through imagination, has ever touched the real Self.

You are of the nature of the ever pure. You are Brahman. There is no doubt of this. Can Brahman ever become other than what it is? Could there be the possibility of an impure Brahman? Could there be a nonexistent Brahman? Brahman is Existence, Brahman is purity. One who knows Brahman is Brahman. Therefore, there is no doubt.

16. You are devoid of even a little of anything; you are without even an atom. You are devoid of objective existence. You are devoid of nonexistence and such.

You are devoid of even a little of anything. There is no thing; there is no objectivity for your nature. Since he already declared your nature to be all pervading, there is no object existing anywhere. Not only are you unborn, but there is no creation. The Self, the one Existence, alone exists, with no divisions, such as inner and outer, "I" and "this," and so forth. The Self is Existence. The Existence is One. There is no other whatsoever. **You are without even an atom.** Not even a particle of illusion actually exists. Herein lies your silence and absolute serenity.

You are devoid of objective existence. He already said that you are all. Therefore, there can be no doubt of "I am free of objective existence, but the objective existence has objective existence, which is the phenomena. What you are is the one Existence. The one Existence has nothing objective in it at all, anywhere, at anytime. Even time and where, space, do not exist. The nonobjective Existence is the Reality.

Should you think that nonobjective Existence refers to a blank in one's experience, he answers by saying, **You are devoid of nonexistence and such.** You are neither a thing nor a blank. The solitary Reality is neither of things nor a blank, neither an appearance nor a disappearance, and neither manifested nor void. No such definitions are true. The nonobjective, immortal Existence, which is described as Bliss-Consciousness, is the Self, and That alone exists.

Om Namah Sivaya
(Silence)

Om Shanti Shanti Shanti Om ॐ



Love of God

If you love God—so much that you are fully absorbed in such love—what becomes of you? What happens? The greatest wonder happens. Yet, we may say that nothing happens. Nothing happens because you become awake to the Reality as it always was, is, and always will be.

Yet, the greatest wonder happens: Two become one, duality is no more, limitation is forgotten and gone. The love that was previously a way of relating is now a way of Being. That love, previously manifesting as Grace, is now known to be the Self. As the Maharshi has stated, “The Self itself is the Grace.” The Master and disciple are fused into a single one, never to know even a hair’s breadth of separation. Birth and death have vanished away—hollow words, empty echoes. What has happened for such a one who abides in this great love?

There is no deficiency, nothing more to complete. What needed to be experienced is experienced continuously, perpetually. All consideration of difference, of time, and of space have vanished away. Only one vast, beatific Bliss remains; it is our natural state of Being. It is simultaneously nothing and everything, being all in all. Where one clings to nothing, where one claims nothing as his or her own, or as himself or herself, there is the state of complete Self-surrender, and right there is the Absolute.

- Nome, September 1992, from the Diaries of Shanti

From The Ramana Way

The following articles appear in the August 2018 issue 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

The Mind Moves

August 2018

By Dr. Sarada Natarajan

The mind moves. It moves ceaselessly. In fact, the definition of the mind is "that which moves." Well then, what if it moves? Four of the five elements move very often, and, of these, the wind is movement itself. Hence, the mind is often compared to the wind. It is the element of space alone that does not move and cannot move because it is all enveloping. We do not wonder why the earth moves or water moves or the wind moves. We do not seek to quieten the wind. Yet, we seek to quieten the mind. Why is it so? Are we happy with the movement of the mind? We believe we are. Why else would we allow the mind to move? What, in fact, is the movement of the mind? It is the movement of attention towards an object. Attention moves and grasps an object, say, a beautiful sight. In the meantime, it hears a sound that it recognizes as good or bad and shifts away from the sight to the sound. If it stays intensely with the beautiful sight, the sound would pass unheard, and there would be no movement of the mind. But, when attention moves away from the object on to another, a new thought arises. Attention may be on one's sorrow. Suddenly, a sweet infant comes prattling, and there is joy. Attention has shifted away from sorrow and moved onto the joy. In the



very next moment, it may turn back to the sorrow. Such is the movement of attention which we call the movement of the mind.

As objects keep rising and setting in our mind, we say that thoughts come and go. It is in truth more like objects being lighted by the rotating light of a lighthouse. One object after another is caught by the moving light. It is the light that moves, not the object. So, it is our attention that keeps grasping one object after another. When it stays with a single object for a long

while, there is a lull in its movement. But, why does it move to an object, any object, in the first place? Why does the light of our attention seek an object? This is because we see ourselves as objects to begin with. We see ourselves as a body that is limited and therefore seek something that we perceive to be outside of us.

If we do not see ourselves as a body, there would be no division between the "I" and the "other." This is the undifferentiated state that we experience for ourselves every day in deep sleep. It is a state in which we have no body awareness, no needs, and no fears. It is a state of peace and thereby of joy. However, we do not see this as our natural state. On the other hand, we attribute this state also to our identity as the body and say, "I slept" by which we mean that the body was asleep, and later, "I awoke."

Despite the fact that there is no awareness of the body in the state of deep sleep, we believe that

even the experience of sleep is for the body. Yet, when is it that we say so? Only on waking. We take only the waking identity to be the truth about ourselves and attribute all experiences to this identity. We dismiss our dream experiences as “mere dreams” since we see them to be passing in relation to our waking identity that we presume is continuous.

Ramana also says that every experience of ours springs only from identification with the body or the “I am the body” notion. If there is no body, there would be no division between the “I” and the “other.” There would be no experiencer and hence no possibility of the rising experience either. In the waking state, we experience the world through our identification with the waking body. In the dream, we experience the world through our identification with the dream body.

As all our current experiences have only the body notion as their basis, we may be worried to question the validity of this notion. However, in deep sleep we do not experience a world, as we do not identify with any body whatsoever. And we are happy with that state. We long to go back to sleep although we are bereft of experiences in that state. On waking, we tell ourselves that sleep gives us joy not in itself but only because it provides the necessary change from waking, it provides rest. Thus, we ignore the fact that we have got an indirect glimpse of our true nature in sleep. We continue to rely unquestioningly on our waking identity to bring us experiences which we are convinced are the source of joy.

Somewhere along the line, however, we begin to question this premise. We begin to see that the endless movement of attention towards objects has surely not brought us lasting joy, if at all it has brought any happiness. We see that, in truth, joy lies within us, it is our true nature. Even when we seem to experience joy from objective experiences, that joy is, in fact, experienced within us. We realize that the movement of the mind does not bring us joy, rather, it takes attention away from our natural happiness. We do not become happy on attaining objects that we seek. We become unhappy the moment any seeking begins, and that unhappiness merely ends when the object is attained as the mind ceases to move at that point.

The cessation of movement makes attention rest, unknowingly, in its own true nature. Happiness shines forth. But the very next moment, attention moves in the form of a thought saying, “The attainment of that object brought me happiness.” When grace shines forth in our lives, it reminds us that the joy that we seem to experience in objects is a mere illusion. On the other hand, the movement of the mind is the cause for sorrow. When there is no such movement, we rest in or as our own Self, which is the fount of infinite and perennial joy. The movement of attention on to objects takes us away from our natural Bliss. Hence, it drags us into the realm of sorrow.

Recognizing this is one of the significant turning points in our lives. At this point, we wish to bring a halt to the movement of the mind. But then, says Ramana, we have already defined the mind to be movement. How can we bring a halt to it? Wishing to do so may be like waiting for the waves to subside before bathing in the sea. Rather, he says, one must learn to duck under the waves and thereby learn to swim in the sea. What does it mean to duck under the thought waves? It means that one recognizes that the moving mind, the moving thoughts are not one’s true nature. Ramana says, don’t run with the running mind.

As Sri A. R. Natarajan quotes, “Some wonder at the strong words used by Ramana in his guidance to his early disciple Sivaprakasam Pillai about thoughts. To him, he labelled all thoughts as deceitful friends, waiting for the opportunity to drive the dagger into the friend (the thinker). Viewed from the angle of their distracting capacity to take one away from one’s own source of light, no words can be too strong.”

Yes, attention moves and grabs an object, gross or subtle. At that point of time, we become completely identified with that object. Ramana comes to our aid and helps us to duck under the wave by moving back from the object, by questioning it. As soon as attention grabs an object, it manifests as thought. So, Ramana asks us to enquire, “For whom is this thought?” The answer comes, “For me. It is my thought.” This reminds us that it is only our attention that has given life to the object. It makes us realize that we have the freedom to draw our attention back from that object.

The moment we do so, our attention naturally rests with the Self. The Bliss of the Self is experienced. Once this happens, the mind would automatically seek to return to the Self. It would strive to make the Self its object of attention, and by doing so, it would fall silent repeatedly until there would be no further need to rise at all.



Holistic Meditation

By A. R. Natarajan

The grip of thoughts:

We had referred to the pernicious and ghost-like grip of ceaseless conceptual thought-movement. There is need to have a closer look at this fast movement in order to be able to get out of its way. Freeing oneself from this fast pace of the thought-movement is a must for holistic perception and linking with the one power source within us, the spiritual heart.

Even though the energy center of the mind is the thinker, the "I," it gets well and truly entangled in the dark forest of endless series of thoughts which do not stop. Until one understands the mind, until one learns to dike fresh and continuous inflow of thoughts the thinker will be caught in the whirlpool of his own thoughts. The "I" is like the deer caught in the hunter's net. The identification momentum is so fast that, without one's knowledge, the thinker becomes the thought; "one is what he thinks." In that lies the danger. For once the "I" gets caught in the thought current, it will be swept away.

The power of the past:

There is such a forest-like growth of thoughts because the twin objectives of all actions are enjoyment from the objects and avoidance of pain.

When action is done with this motivation, it leaves behind a memory mark of that experience. These are called tendencies. Such tendencies give a directional push to thoughts, which individually and collectively are now geared for maximizing enjoyment. Repetition of the same action would further strengthen such directional pushes, for any action done over and over again makes the mind crave for the same. Their grip becomes firmer because particular thoughts have been repeatedly energized by the thinker's attention. Since the direction of the mind which is sunk in enjoyment is outside, it drags the mighty "I" in its own way and away from the root of the "I," the Heart within.

Past is our present misery:

This heading is a quote from Ramana. For thoughts represent time; experience of several lifetimes that have been carried forward, and those of the present action. When they are added together, they become a dead weight of experience. Yes, dead weight, because they pull the mind away from the source of light, within, to outward objects. This pull is entirely in the opposite direction, and, therefore, one is caught up in the darkness of worldly thoughts. It is unfortunate that one should be distracted or enticed away from his consciousness center into the dense forest of thoughts, each thought having become a mere flicker of energy due to their innumerable numbers.

The enemy within:

In the course of time, one becomes addicted to thoughts. One cannot be without the company of thoughts. The value and the joy of a mind that is uncluttered is lost on such a one. The consequent energy impoverishment is so much that, if one talks about mental space or heart space, it is like Greek or Latin to those ears. Some wonder at the strong words used by Ramana in his guidance to his early disciple Sivaprakasam Pillai about thoughts. To him, he labeled all thoughts as deceitful friends, waiting for an opportunity to drive the dagger into the friend (the thinker). Viewed from the angle of their distracting capacity to take one away from one's own source of light, no words can be too strong.

In this context, one might refer to a story which Ramana narrates about the ego, the first thought, "I am so and so." He calls it, "thief turned policeman," for it pretends to be the Self, the true subject. This false impression is that they are in the mind because ego continues throughout the waking hours. To illustrate this, he would narrate a story. "Once an expert in robbery gave a notice to a rich person in West Veli Street, Madurai, that he would burgle his house on a specific night. Since the owner was warned, he took all precautions, and a number of policemen were on vigil. The thief came as announced, skillfully avoided everyone, and stole all the jewels. But just when he was about to escape, someone noticed the thief and raised an alarm. Everyone started shouting, "catch the thief, catch the thief." The thief, too, joined in the shouting group, and, in the pretext of giving a chase to the thief, he escaped."

It appears that other thoughts can easily outsmart the ego thief for this basic identification gets buried under the weight of other thoughts, other identifications, which collectively take one away from the source of light within.

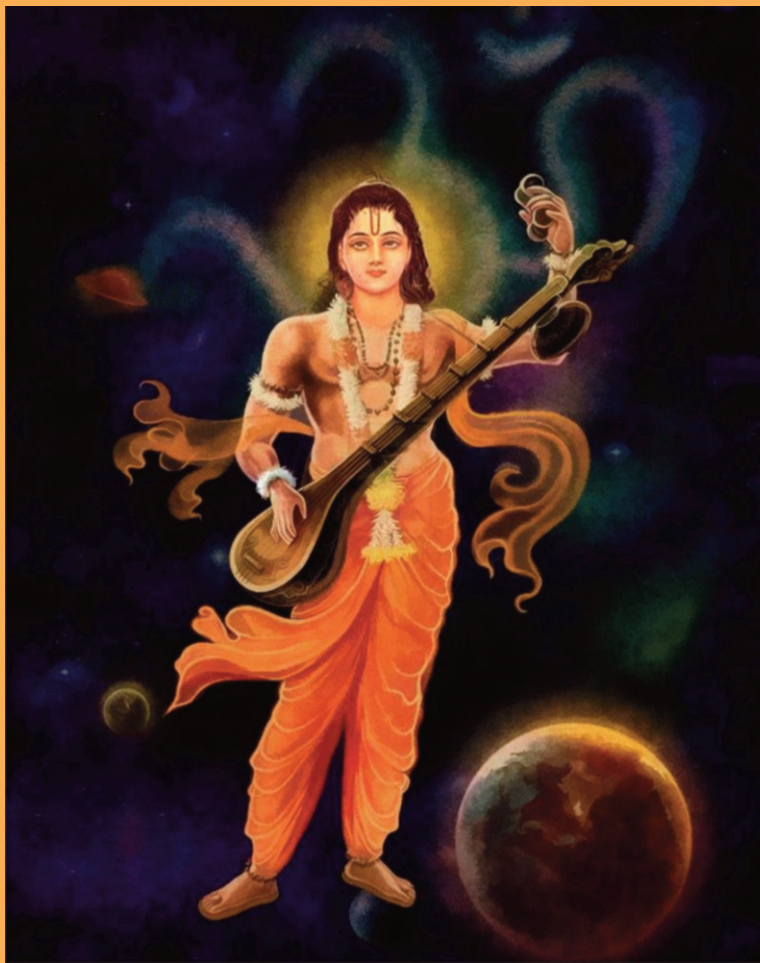
Death of the body and continuity of the mind:

Tendencies based on memories of pleasure-pain based thoughts and actions are the enemies within. What happens to them after the death of the body? Do they automatically end? Strange as it may seem, the answer is no. These entrenched tendencies continue from life to life until the dawn of knowledge about the subject, until one becomes Self-aware.

There is, however, a need to clarify, because there is a lot of confusion about the mind. It seems to have the same pattern as the body, virility, growth, decay, and senility. Therefore, one puts the mind in the same bracket as the body. But since one has not understood the real nature of the mind, these embedded tendencies do not end. Their power to harass and denied joy of living in the present continues through lives in different bodies.

Should not this make one realize the value of Holistic Meditation and the urgent need to sound the death-knell of these memories? ॐ





Selections from Narada Bhakti Sutra

1. Now, therefore, we shall teach bhakti, or the religion of divine love.
2. Bhakti is intense love for God.
3. In its intrinsic nature, this divine love is immortal bliss.
4. By attaining it, a man becomes perfect, immortal, and satisfied forever.
5. On attaining that, a man does not desire anything else; he grieves no more and is free from hatred and jealousy; he does not take pleasure in the vanities of life; and he loses all eagerness to gain anything for himself.
6. Having known that, one becomes intoxicated, silent, and delights in the Self.
7. Bhakti cannot be used to fulfill any desire, being itself the check to all desire.

8. Renunciation means dedication of all activities, secular as well as sacred, to God.
9. A bhakta's renunciation means that his whole soul goes toward God, and whatever militates against love for God he rejects.
10. Whole-souled devotion means giving up every other refuge and taking refuge in God.
11. To reject whatever militates against love for God means performance of such secular and sacred activities as are favorable to devotion to God.
12. Scriptures are to be followed as long as one's spiritual life is not firmly established in God,
13. Or else there is the risk of falling.
17. The sage Garga defines bhakti as devotion to hearing and praising the name of God.
18. The sage Shandilya defines bhakti as avoiding all distracting thoughts and taking delight only in the Atman.
19. Narada gives these as the signs of bhakti: when all thoughts, all words, and all deeds are given up to the Lord, and when the least forgetfulness of God makes one intensely miserable, love has begun.
30. Narada says that spiritual realization is its own fruit.
33. Therefore, those who desire to transcend all limitations and bondage must accept supreme love as the highest goal. Supreme love for God alone is to be sought after by seekers of complete Liberation.
34. The great teachers describe in hymns and songs the following as the means of attaining supreme love.
35. To attain supreme love, a man must renounce the objects of sense pleasure as well as attachment to them.
36. Supreme love is attained by uninterrupted and constant worship of God.
37. By hearing and singing the glory of the Lord, even while engaged in the ordinary activities of life.

38. The principal means of attaining bhakti is the grace of a great soul.
39. It is hard to obtain the grace of a great soul because it is hard to recognize such a one, but if a man receives his grace, the effect is infallible.
40. Through the grace of God alone, an aspirant obtains the grace of a great soul.
41. There is no difference between God and his devotees.
42. Seek, therefore, the mercy of a great soul. That alone is to be accomplished; that alone is to be accomplished.
51. The real nature of this supreme love is inexpressible.
52. It is like a dumb man trying to express his experience of a delightful taste.
53. Nevertheless, it is manifest in the greatsouls who have attained it.
54. This supreme love is devoid of attributes. It is free from all selfish desires. It grows in intensity every moment. It is an unbroken, inner experience, subtler than the subtlest.
55. When a man attains this supreme love, he sees his Beloved everywhere, he hears of him everywhere, he talks only of him, and he thinks of him only.
59. Love is its own proof and does not require any other.
60. Its nature is peace and supreme bliss.
67. The highest devotees are those who have one-pointed love for God and for love's sake only.
76. While you study the devotional scriptures, meditate upon their teachings and follow them so that devotion to God may be intensified in your heart.
79. The blessed Lord alone is to be worshiped day and night in and through every aspect of life without any distracting thought.
80. Where the Lord is worshipped thus, he soon reveals himself to the inner vision of his devotees.
81. To love the eternal Truth, this indeed is the greatest love. ॐ



Readings and Bhajans during special events may be listened to by visiting the SAT Temple website. Many images from each event are also available in the website gallery: <https://satramana.org> and facebook at:

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

You may also view Satsang and other special events on YouTube at:

<https://www.youtube.com/satramana/>

SAT Retreats 2019

In 2019, 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 Svatanirupanam 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 24 - May 26, 2019

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 Maharshi Self-Realization Retreat August 16 - August 18, 2019

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, Ekātma 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 15 - November 17, 2019

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., Satdarshanam, 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 Available!

End of sign-up date is
one month prior to commencement of each 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 › Events › Retreats

Om Namo Bhagavate Sri Ramanaya Om Namah Sivaya



Devotion is a certain sanctuary; a dependable refuge. -Nome