

Om Namō Bhagavate Sri Ramanaya



Om Namah Sivaya



Reflections  SAT Temple

April . May . June 2020



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Commentary by Nome from

Origin of Spiritual Instruction

(A Catechism of Instruction)

Chapter 3 Continued from Previous Reflections

(This commentary was taken from the May 2018, Self-Knowledge Retreat held at the SAT Temple.)

Om Namō Bhagavate Sri Ramanaya

Disciple: It is said that everything, sentient and insentient, depends on oneself alone. Is this statement a mere theoretical conclusion or is it based on experience?

Nome: Listen to Sri Bhagavan's answer. His answers are never theoretical conclusions. They are always absolute experience.

Bhagavan: The word "one-self" in the question should not be understood to mean one's body. It is only when that indefinable power, or shakti, which subsides in deep sleep, emerges with the "I"-notion in the wakeful state that everything is seen or experienced. When this perceiving "I," or the subject, is absent, nothing is seen. This invariable concomitance is, indeed, a matter of one's experience (and not merely a theoretical deduction). It is, therefore, beyond any doubt that everything existing is created, sustained, and dissolved in the Self.

Nome: Happiness of whatever kind has only one source. Indeed, there is not happiness of different kinds. There is one happiness. What we call different kinds of happiness is that one happiness with various attributes superimposed on it. Such superimpositions act as limitations. There is really only one happiness, just as there is only one existence.

Nome: If everything is created, sustained, and dissolved in the Self, what can it be? What can the nature of the “all” of “everything” be in the Self? What is in the Self besides the Self? The Self is not the body. The notion that the Self is the body or is embodied is the seed or root of so much confusion. Are you the body? You cannot be that. In deep sleep, there is neither “I,” nor the body, nor any objects of the world. Then, apparently, somehow, “I” appears, veiling the real nature of the Self, and, along with it, is the power to project vast multiplicity. The power is indefinable. How could there be a real definition for something unreal? The “I” appears somehow. Is it really there? That illusion begins is itself illusory. Asking when does the “I” appear is looking for something that never has any existence. How could that which has no existence have a beginning, though seeing this is its end. This shakti emerges with the “I”-notion in the wakeful state, and then everything is seen or experienced. When this perceiving “I,” or subject, is absent, nothing is seen. What knows the nothing? That is something very real—changeless Existence. That is pure Consciousness. This invariable concomitance, is, indeed, one’s experience. For all of this, there is an “I” that comes first. All this depends on “I.” All this does not necessarily depend on your body, but all this depends on this fundamental “I.” So, he says, “. . . beyond any doubt that everything existing is created, sustained, and dissolved in the Self.”

Question: What is concomitance?

Nome: It means it rises with it; it is a mutual dependence on each other.

Q.: Is it like the “world” and the “perception” of the world?

Nome: When there is the “I,” there is “this.” Where there is no “I,” there is no “this.” This is invariable. In your experience, that is always the case.

Everything existing is created, sustained, and dissolved in the Self. What, then, is the Self? The “I” appears and disappears only in the Self. Though, in truth, the Self knows no modification. All of this, the entire universe, appears only in the Self and disappears there, too. If the Self is mistaken to be a body, or defined in bodily

terms or bodily limits, what this says will make no sense at all. How could the entire universe depend on one small body? Are we bodies? Beyond the body, bodiless, you are infinite and eternal. If anything appears, it appears only in you. If anything is created, it is created in you. If anything is sustained, it is sustained only in you. If anything is dissolved, it dissolves only in you. Who are you?

Question: I seem to be making some headway in understanding. Sometimes, I get these feelings of happiness. How do I distinguish Bliss (Ananda) from feelings of happiness? What is the happiness that you feel when you experience more than you previously did, what is that happiness?

Nome: Happiness of whatever kind has only one source. Indeed, there is not happiness of different kinds. There is one happiness. What we call different kinds of happiness is that one happiness with various attributes superimposed on it. Such superimpositions act as limitations. There is really only one happiness, just as there is only one existence.

Q.: So, that would be the mind saying this little piece is happiness is . . .

N.: What is that very same happiness minus the mind?

Q.: It would be really big and endless and not connected to anything.

N.: You would experience such not by changing the different kinds of happiness but by simply removing the ignorant limitations. Then, Bliss is revealed as only one.

Q.: I feel I see more clearly than before. It is like there are not as many clouds hiding the sun. Is it like that?

N.: Yes. You may regard that as the way it is. In the end, you find out that you are the sun. The sun never has a cloudy day.

Q. I ask these questions because it seems my mind likes to take any little thing that it can and go crazy with it in order to make me continue to be attached . . .

N.: It is only looking for one thing the entire time. Your mind is only looking for one thing in all its permutations.

Q.: It's looking for the thing that is going to destroy it?

N.: If the mind goes in search of the source of happiness and finds it, it is the mind that is destroyed.

Q.: It seems like it is doing the opposite. It presents things to me that are the opposite.

N.: It does that only for the same purpose, even though it is in an inverted manner.

Q.: Yes, for happiness.

N.: You are always looking for that one thing. Wonder who she is.

Another question: So, pure Consciousness does not have a relationship with what arises in Consciousness? Because from that perspective of pure Consciousness, there is nothing arising.

N.: Then, that which is said to arise, becomes nonexistent. The very idea of arising becomes meaningless.

Q.: Making decisions about things is irrelevant then?

N.: By what light do you see them?

Q.: It seems like objects are diminishing.

N.: They always are. No object lasts forever.

Q.: But the perception . . .

N.: The perception does not last forever either. What gives light to the objects and to the perception?

Q.: . . . that just carries through to what was there but now is not there.

N.: First, realize yourself existing as pure Consciousness—pure Consciousness alone—then you can decide what happens to all this.

Om Namō Bhagavate Sri Ramanaya! ॐ



from LETTERS FROM
SRI RAMANASRAMAM

The Boundless Wisdom of Sri Ramana Maharshi

One-Pointedness

(15) October 24, 1947

Yesterday, a monkey with her baby stood in the window by the side of Bhagavan's sofa. Bhagavan was reading something and so did not notice it. After a while, the monkey screeched, and one of the attendants tried to drive her away by shouting, but she would not go. Bhagavan then looked up and said, "Wait! She has come here to show her baby to Bhagavan; do not all the people bring their children to show them? For her, her child is equally dear. Look how young that child is." So saying, Bhagavan turned towards her and said in an endearing tone, "Hullo! So, you have brought your child? That is good!" and, giving her a plantain, he sent her away.



Did you hear about what the monkeys did last Independence Day? A few days before, on the 11th or 12th, while Bhagavan was seated in the Jubilee Hall, an army of monkeys came clamoring for fruit. Krishnaswami, the attendant, tried to drive them away by shouting, whereupon Bhagavan said, "Remember, the 15th of August is an Independence Day for them as well. You must give them a feast on that day instead of driving them away."



On the 14th, while some of the Asramites were busy making arrangements for the hoisting of the flag, the army of monkeys came again and again. One of the servants tried to drive them away. Seeing this, Bhagavan said with a laugh, "Do not drive them away please. They, too, have attained independence, have they not?" You must give them Bengalgram, lentils, and parched rice and feast them. Is it proper to drive them away?" "But tomorrow is the Independence Day, Bhagavan," said the servant, "not today." Bhagavan laughed, "So, that's it, is it? But when you are making arrangements for the celebrations, should they not make their own arrangements? That is why they are busy, don't you see?"

You know what happens with the monkeys on other occasions? One of the attendants will be sitting with a basket to receive the fruit offered to Bhagavan by devotees. Off and on, the attendant sits with closed eyes being drowsy or listening to the radio. Waiting for a suitable opportunity, some of the monkeys come and snatch away the fruit. When the people in the hall try to scare them away, Bhagavan would say, "When these attendants are immersed in deep meditation (dhyana Samadhi), the monkeys come and see to the work of the attendants. Someone has to look after the work! The attendants put the fruit into the basket. The monkeys put the fruit into their stomachs; that is all the difference. While

people forget themselves while listening to the music over the radio, the monkeys busy themselves in enjoying the sweet juice of the fruit. That is good, isn't it?" If the monkeys come while no attendants are there, Bhagavan says, as soon as one returns to duty, "See, not one of you was here, and so the monkeys have been looking after your work. They are actually helping you. So, you can take some rest. When I was on the hill, they were my constant companions. You now drive them away, but in those days, theirs was the empire."

Sometimes these great monkey-warriors knock the fruit out of the hands of newcomers, while on their way to Bhagavan, and at times even snatch away the fruit which people keep by their side after having had it given back to them as prasadam by Bhagavan's attendants. Noticing these things Bhagavan would say, "They take their share of the fruits; why be angry with them? There is the concentrated look, the lakshya drishti. Somehow, they find out where the fruit is kept and, in the twinkling of an eye, all of them come and take away their share. Their attention is always on the fruit. That is why, in Vedantic parlance, the monkeys' look is given as an illustration of the concentrated look, lakshya drishti. The moment the Guru makes a sign with his eye, the disciple should understand; otherwise, the disciple cannot achieve his aim." ॐ



Because Brahman, which is One without the least trace of duality, is the reality, there truly is no distinct one who practices for the realization of it. Because the universe is false, there is no place for the one who practices to be other than in Brahman. Yet, Brahman is undifferentiated, homogeneous, and infinite, which leaves no scope for an existent individual to practice the practice that destroys the notion that the individual exists. Because the jiva is truly Brahman and not another, and Brahman is ever the same, there is not an individual being who practices. Thereby, the inquiry that results in Self-Knowledge, which is Brahman's knowledge of itself, remains free of dualism.

—The Quintessence of True Being, by Nome, SAT Publ., 2011

Satsang with Nome

The Self Alone Is

(Within You and Without You)

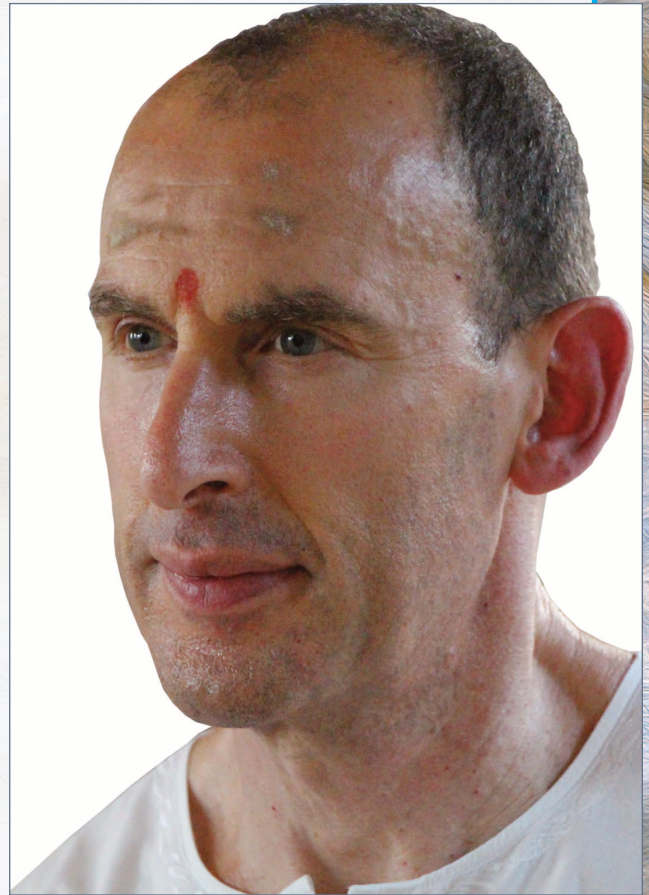
July 6, 2014

Om Om Om
(Silence)

Nome: The one Self alone exists eternally. Thus, Sri Bhagavan declared the supreme truth, the Reality as it is. He reveals the same in eloquent silence. Consider deeply its significance. If it is one Self, it must necessarily be bodiless, for if it were embodied, it would be a multiplicity. If you are not the body, what are you? If you are not the body, activity, inactivity, and bodily attributes and states do not pertain to you. What, then, are you?

The one Self alone exists. It exists; it is Existence, bodiless, birthless, imperishable, undivided, undifferentiated Existence. This is eternally so. It is to be realized within. Within signifies nonobjective vision. It is within you, yet it is without you, in the sense of being devoid of an embodied individuality. (Silence). That which actually exists exists always. That which does not exist always, does not actually exist at all. What is it that exists eternally? The eternal abides as the eternal. The transitory cannot possibly do so. The Reality comprehends itself, for it exists; it is Existence. The unreality, being utterly nonexistent, cannot possibly do so.

So, when we are told to look within, within what? It is not meant that the Self is contained within another self. If there is the idea of another self, yourself in addition to the one Self that alone exists eternally, find out, "Who am I?" If there is an "I," there is also a "this," an individual and an objectified sphere of experience, regarded as an external world.



Is there an "I"? Who has ever seen the "I"? If it is assumed to exist and to be one's identity, for whom is this assumption? Like this, one should profoundly inquire and thus identify entirely with the one Self which alone exists eternally.

Is there any thought that is eternal? Then, none of them can be you. Is there any such thing as a nonobjective thought? Then, none of them can be you. The very idea that a thought exists: for whom is such a supposition? Duality or differentiation is a product of imagination. What is the source of imagination? If you deeply inquire to know yourself, you will find the source of imagination, the seed from which it springs, to be missing.

The one Self alone exists eternally. If this is known, you yourself are that which is known and, in this, is found blissful immortality.

Questioner: You said that the seed of imagination, the seed from which imagination springs, is missing. Yet, imagination must come from somewhere. Is the Self missing?

N.: How could the Self, which is ever unmodified Existence, perfectly full of pure Knowledge, the undivided Consciousness, give rise to imagination? Can that which is Knowledge itself become ignorant?

Q.: I understand that, but where does it come from?

N.: Find out if it does come. The assumption in your question is that imagination is somehow real.

Q.: That is true, and that is why I am talking to you about this now. I give power to it. The power comes from me because I give it. I create that.

N.: Are you a creator? Are you a giver of power? What, in truth, are you?

Q.: I am not a conscious creator or a conscious giver of power. The appearances are imagination superimposed on the Self?

N.: Yes. This does not mean that the superimposition is real. The Self exists. The idea that there is another, something else, gross or subtle, the individual, the mind, the body, the senses, the world and so forth, is merely a superimposition. It is imagination superimposed upon the Reality, but, being imagination, it is of no substance.

Q.: Anything that comes from the senses is imagined, and the senses are imagined?

N.: It is a product of imagination, occurring only in the waking state of mind. Enter deep sleep, and it is gone.

Q.: The whole waking state is not real.

N.: All of its content is only the waking state of mind. The waking state of mind constitutes all the content, just as your dreaming state of mind constitutes the dream with its things, the events, the people, etc. Neither the waking state and its content nor the dreaming state and its content are you. If they were you, they would always be so. If they actually existed, they would always be so. You exist always, through waking, dreaming, and

deep sleep. You exist. That existence is not a creator or giver of anything.

Q.: You say, "As long as something appears, keep inquiring for whom does it appear." The whole waking state is an appearance to someone. There is still appearance, and I know you are going to say, "To whom does it appear?"

N.: There is no need for me to say it, for you have already said it. (laughter)

Q.: In Self-Realization, there is no waking state?

N.: Nor dream, nor deep sleep, nor the fourth.

Q.: Gosh, that is really big.

N.: Self-Realization must necessarily be of the very same nature as the Self that is realized. The Self is not a state; likewise is Realization. The Self is not encapsulated or contained within a state; likewise is the Realization.

Q.: Deeper inquiry is very humbling. It has been scary to see how much this is not real.

N.: Know yourself and thus, free of dualism, be free of fear forever.

Q.: That means never putting your attention on the waking state.

N.: It means the absence of a conception of an individual "I," which is at the root of all duality. What is the Self and what do you regard as the self? Is there a difference there? If it appears so, you know where to inquire.

Q.: What do I regard as the Self?

N.: What is really the Self, and what do you consider to be yourself? If there is distinction, then discern deeply, examine thoroughly.

Q.: This is the one who is having these experiences of fear or noticing the unreality of the conversations of people. That is all from the individual. That is conception.

N.: All of that is conception, which is creation. Find out the nature of the conceiver.

Q.: What scares me is that I will not have anybody to talk to anymore.

N.: First realize. Then, you may decide if it is scary or not.

Q.: There are no relationships there.

N.: Because of the absence of division in That. Being is itself supreme, indivisible love.

Another Q.: If the waking state does not exist for the Self-realized one, how would one explain Sri Bhagavan's day to day interactions with all of the ashramites and visitors and objects and animals at Ramanasramam?

N.: From what perspective are these thought of?

Q.: From what perspective are these thoughts?

N.: Are these thought of. You say there is Sri Bhagavan, the day to day activities, the animals, and the people; from what position do you perceive these things?

Q.: The documented accounts in the books.

N.: It is from the position of sensory perception.

Q.: Sure.

N.: But he is beyond the senses entirely. From the position of the senses, you can see interactions with others. From beyond the senses, beyond the notion of "I," there are no others. From the position of the body, you distinguish the animals, the people, etc. In bodiless Existence, there are no such differences, which was graciously and compassionately manifested by him in his equal treatment of all people and animals.

You speak of a realized being, but who is he actually? We say, "Bhagavan," but who, in truth, is Bhagavan?

Q.: Mmm, the one abiding Presence?

N.: The jnani has no idea that he is a jnani. There is for him neither "I" nor "this." The one who is ignorant should get rid of the idea of the "I" that is ignorant. That is itself mukti. (silence)

Another Q.: Thank you. I wanted to ask further about how to appreciate an inspiring anecdote like, let us say a scene at Ramanasramam when Sri Bhagavan was said to have been there. You have used the term Knowledge-essence. Even if it is just a dream in the mind, there can be a direct pointing to a transcendence that is exhibited in the so-called action of the jnani that goes well beyond the scene.

N.: Yes.

Q.: It is of great value.

N.: Yes, that is part of his grace.

Q.: And it does not have to establish a literal reality of the story, but the heart of it is entirely true.

N.: Exactly so. The Knowledge-essence is that which should always be grasped. Indeed, without the Knowledge-essence, there would not be much inspiration, would there? Likewise, without the Knowledge-essence, what practice or sadhana could work or accomplish? Every kind of practice works because of the Knowledge-essence in its core. The Knowledge-essence is egoless by nature. It is ego-dissolving. So, when you read or hear of some anecdote of Sri Ramana, you are lifted beyond the ego. Therein lies the inspiration. Therein the Knowledge-essence shines. (silence)

(Then followed a recitation in Sanskrit and English of verses of Prasna Upanishad.)

(Silence)

Om Shanti Shanti Shanti Om

(Then followed a recitation in Tamil from chapter 30 of the Song of Ribhu.) ॐ

Who Am I?

July 13, 2014

Om Om Om
(Silence)

Nome: Only that in which there exists no "I"-notion is the Reality, one's true Being. The jiva is only Siva. If you inquire into the presently seemingly individualized existence, individuality, being entirely false, will vanish, and the reality of undifferentiated Being will alone remain. The inquiry is entirely nonobjective in nature. It pertains to the Knowledge of the Self, not of a "this," not of something objective, but of the Self, the Self's own Knowledge of itself. Who is there to be ignorant of it?

To realize the Self, Sri Bhagavan advises to inquire, "Who am I?" Inquiring, "Who am I?" you must actually inquire, "Who am I?" What is actually your identity, your existence? Be free of mistaking the body for the Self. Then, what are you? Birth and death pertain to the body; likewise do qualities and activities. Free of the misidentification with the body, you are innately eternal and infinite. That which one seeks to realize is what one is. It does not belong to the individual. Individuality is an illusion that does not pertain to That. (silence)

Existence has no ego. In Consciousness, there is no ego. Bliss is characterized by the absence of the ego. Inquire to see if there is such a thing as an ego, as yourself, distinct from the Self, of the nature of Saccidananda (Sat-Cit-Ananda), Being-Consciousness-Bliss. Remain free of mistaking thought for the Self. The Inconceivable alone is what you are, realized by nonobjective inquiry. You are not a thought, any thought. What are you? If there is the idea of "I," the barest assumption of such, more will follow. Only that is real in which there is no such notion, in which there is neither the cause nor its effects, neither "I" nor "this," neither the ego nor the world. Inquire into the present seemingly individualized existence and find the forever undifferentiated, undivided Existence, the birth-less, the imperishable, the location-less, the timeless, the boundary-less, and the bondage-less. It is the Reality. It is you, and there really is no other kind of you. Inquire.

Questioner: I feel disoriented this morning. When I inquire, I cannot get back to where I used to get.

N.: What is the nature of the one who cannot?

Q.: It is something that cannot get back.

N.: You need not worry about getting back to something.

The Self is there always. You exist. If you search for the existence as if it were an object, it apparently recedes from you and seems to be elusive and ungraspable. If you make your vision nonobjective, pour your entire focus upon your actual existence, you will find that you are missing nothing.

Q.: I still thought there is going to be some kind of an "I."

N.: The "I" is the seed of misery.

Q.: It is not an object of some sort?

N.: However grand an object is, it cannot compare to that which is not an object. No matter what attribute the individual seems to be endowed with, it cannot compare to the non-individualized absolute Existence, which is infinite Consciousness and perfectly full.

Q.: I thought it was going to be some new "I."

N.: You need not worry about a new "I," just eliminate the old notion of an "I." The individual that you have thought yourself to be is not you. What, in truth, you are is supremely wonderful. The thought of mere nothingness should not be mistaken for it.

Q.: But location-less?

N.: Yes, location-less, but there is nowhere where it is not.

Another Q: In Saddarsanam, you mentioned the supreme power that accomplishes all. What I

understand that to be is Brahman, not Brahma. I want to know more about that, because that is what I think we are talking about. Is that true?

N.: In relation to all, there is one power that is responsible for all: God. Where there is no question of all, but just the absolute, undifferentiated Existence, that same God is referred to as Brahman.

Q.: In Ramana Maharshi's teachings, I read that Brahman is not a doer.

N.: That is correct.

Q.: So, what is the difference between accomplishing and doing?

N.: In Brahman, as Brahman is, there can be no talk of accomplishment or its opposite. If there is all, it is responsible for all; it indeed is the all. But is there all? Who is the perceiver thereof? We can look at it this way. Let God do all, since God's doing all anyway. Stay out of the picture. Remain free of misidentification with the body and thus be a non-doer. That which is bodiless cannot be a performer of action. Remain simply as Brahman, the real Self. In relation to spiritual attainment, or Self-Realization, it has been said the Self, or Brahman, accomplishes all to indicate that the illusory ego is not a second entity and has no responsibility in it. It has no power, for how could that which is not real have any power? The Knowledge is of the Brahman-Self and is by that same Self; hence, Self-Knowledge. In this way, it is said to be all-accomplishing.

Another Q.: Is the habit of believing in an ego an incomplete understanding or recognition that it is just not there and never was?

N.: Yes

Q.: There is no other habit energy.

N.: If there is no cause, there cannot possibly be an effect. If the seed or the root is missing, the rest of it is missing. The seed of the entirety of illusion is the single assumption of "I."

Q.: If I have the habit of going back, I should reinterpret that as I have not completely recognized that it just is not there, and it never was?

N.: That would be wise. Be sure the inquiry is deep and thorough. What you described does not indicate in the least, that there is any reality to the ignorance. Ignorance is only that, ignorance, made of the stuff of imagination. Persistence in imagining something does not make it even one bit real. The root of imagination is the same individual. How can one and the same thing be the imagined and the one who imagines? There is no substance to that whatsoever. That which truly is always is and is without other. There is no alternative to it. As long as ignorant habits of thought continue, just so long should inquiry be carried on, deeply and thoroughly, until ignorance becomes quite impossible.

Another Q.: (through interpreter): For the last 67 years, I have been living with my husband without understanding. Until now, I have sacrificed everything for my children, but now I am not able to live with my daughter or live with my son. Where shall I go?

N.: You should go to the place where all actually are; that is the Supreme. You will find all living in you. When you find that all are within you, there is no more grief.

Q.: She again asks, "Where should I go?"

N.: Tell her, "To God," again.

Q.: When her children were young, she used to scold, and now it has imprinted in them. She used to compare her children with other children, and she used to force them to do things.

N.: Is she different now?

Q.: She is. She is not a good mother she feels. She said she compelled her children, and she brought them up. That is not the right way, and so she is regretting.

N.: All are in God's care. To think that she is the one who did this and did that is like carrying the luggage on one's head, rather than putting it on the train which is carrying it all anyway. As long as there is the false sense of being the performer of action, there are bound to be regrets. Mistakes are made, but the burden is lifted from you the moment you understand that all are in God. Like the train, God carries all. Who are we to stand up and say, "I do this, I did that, I don't like this, I don't like that"? God alone carries all. God alone is truly important. God alone is truly real. If you feel this in your heart deeply, there is no more reason to grieve.

Q.: She may go next week back to India, she says.

N.: Wherever you go, God is there.

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

(Silence)

Om Shanti Shanti Shanti Om

(Then followed a recitation in Tamil from chapter 30 of the Song of Ribhu.) ॐ



Background Jupiter



CORRESPONDENCE with Nome



[A seeker wrote as follows:

The waking state is not real (an illusion) but we must still go through it every day. Death and whatever happens after it (transmigration and reincarnation) may also be illusory and not real but we will be expected to go through them. In the context of the teachings of Sri Ramana Maharishi, how do we deal with (a) the dying process (b) death itself (c) whatever happens after death (transmigration/reincarnation)?]

December 5, 2019

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

In the light of Sri Bhagavan's teaching, the inquiry to know the true nature of oneself answers all three of your questions. Who is the "we" in your statements? What are the definitions ascribed to him? If you assume that you are an embodied individual, there appears to be an "it" through which you go. If you are the Self, Brahman, that alone is the sole-existent Reality.

Likewise is it with all of the states of mind and their content.

Sri Bhagavan says, "What is death if scrutinized?" Existence never becomes nonexistent, at any time.

For that which is born, death is certain, and for that which has death, birth is certain. The unborn is the imperishable. Without beginning and without end, ever-existent is the Self, the only self there is. To conclusively realize the truth of the Self, deeply inquire, and, in the abidance in nonobjective Self-Knowledge, you find blissful immortality.

Om Namah Sivaya
Evers in Truth,
Nome

[To a seeker whose mother was severely ill but improving:]

December 11, 2019

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. We are glad to know about the improvement in the condition of your mother's health. The absence of major side effects must be providing her with much relief. Taking her to Kashi and Arunachala is beneficial. Turn-

Background Grand Canyon

ing the mind inward to meditate on the eternal is the most important. Grace immeasurably vast is always present. The one Self, which is the Existence of all, is changeless and free of all differences, and those who know it realize peace that is forever.

**Om Namah Sivaya
Ever yours in Truth,
Nome**

[The same seeker who asked about death, etc., asked the same question again. Here is the response.]

December 7, 2019

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. You may find it beneficial to re-read the previous response to your question for the answer is found therein.

Self-Realization is transcendent of the three states of mind. One who knows the Self does not wake, dream or sleep. Similarly, he does not live, die, transmigrate or take birth.

To better understand what is meant by illusion and Reality, you may find it also beneficial to read the Quintessence of True Being, Self-Knowledge, and Ribhu Gita.

**Om Namah Sivaya
Ever Yours in Truth
Nome**

[A seeker in the UK asked about how to deal with her bickering, squabbling, elderly parents. Here is the reply.]

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. As people caught in a dream may talk in their sleep and say what is nonsensical to those who are awake, so it is with those who are caught in the dream of samsara voicing their opinions and arguing in all sorts of ways. Be nonattached and do not obscure your own peace. Detachment is born of discrimination. Remaining in such a way, you will discern the divine true Self in all, including your elderly parents.

**Om Namah Sivaya
Ever yours in Truth,
Nome**

[The reply to a seeker whose questions can be inferred from the reply:]

February 6, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

True silence is all-transcendent and cannot be interrupted. The form of thought is according to the misidentification involved. Thought does not declare its reality. It is you that suppose it to be real. Who are you? How can something that is unreal have a purpose? I do not know about other groups, teachers, and such. If the tendency to expect something external to the Self to deliver to you that which, in truth, is innate, is abandoned, meditation will be fruitful, and Knowledge will dawn.

Om Namah Sivaya
Ever yours in Truth,
Nome

[Here is the reply to a seeker who was feeling diffident about changing her diet to a vegetarian one.]

February 23, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Yes, Sri Bhagavan clearly extols the benefit of sattvic, vegetarian diet in *Who am I?* and elsewhere. Many others have similarly spoken of the value of vegetarian and vegan diets. The reasons for such are also mentioned in *Ever Yours in Truth*. The Self is unaffected by the diet consumed, for it is not a body or a mind. If such is not completely your experience, it is wise to engage in that which is favorable for your spiritual practice, sattva, because of the reasons alluded to above. In your case, extra effort may need to be applied to learn what nutrients need to be emphasized and what vegetarian foods contain them. You can approach this as an exploration, indeed a tasty one, rather than some onerous duty or restriction.

May you eat the prasadam of grace and imbibe the nectar of immortality so that you fully swallow the spiritual instruction and, consuming it by being consumed, abide happily in Self-Knowledge.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker in Germany wrote:]

January 24, 2020

Namaste dear Nome,

I am following your very helpful advice you have given me in recent months. In my inquiry, a question arose about the proper understanding of devotion and of relating to sages like Ramana Maharshi, or you for that matter. There are often feelings of deep appreciation and gratitude and, sometimes, also there is a feeling of being "less than" a fully realized sage. I have come to the conclusion that this may be a tamasic element in devotion, since I don't assume that a sage could see me as "less than". This comes back to the question of proper confidence and humility. How can I recognize if confidence in being the Self is not tainted with arrogance, and how can I recognize that humility is not self-defeating? Is there a right way for a seeker to relate to sages?

January 24, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Jnanis see all as jnanis; even more so, they see all as jnana (Knowledge). They see all as only the Self.

As the jnani is the ineffable, indivisible Self alone, the ideas of approaching and relating do not truly apply.

Yet, in those who are sincere in their purpose, earnest in their inner quest for Self-Realization, who are filled with gratitude for the spiritual instruction they receive and its source, who are in awe at the infinite depth and immeasurable extent of the real, eternal Being of the jnani, overwhelmed by the divine love and grace, the ego dissolved in humility, devotion shines naturally, and, with it, so does the proper approach.

There is no harm if, considering the magnitude of a jnani, a seeker feels "less" than that. The jnani wisely reveals the Reality, and the illusions of difference and separation disappear.

You need not worry about confidence. In your humility lies great strength. In Self-Knowledge there is certainty.

**Om Namah Sivaya
Ever yours in Truth,
Nome**

[A seeker who is a young member of a family of seekers wrote requesting advice. Here is the response.]

December 23, 2019

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. That you chose to be honest, rather than to lie or engage in deceit, is commendable. Honesty is an invaluable virtue, and, in spiritual practice, promotes inner strength and contributes to spiritual freedom.

That you decided to be honest even when urged by your friends to act otherwise is, also, praiseworthy. To think for yourself inclines you toward freedom, wisdom and is a necessity for the elimination of ignorance.

Consider your father's motivation. It is the care for your protection and not random restriction, though it may feel like the latter to you. If you recognize this motivation, the frustration will subside, which will not only make you happier but also will yield the clarity of mind necessary to present your view to him in a very reasonable, cogent manner.

The answer is found within. Your freedom is within and does not depend on external circumstances. The security that he desires is found within in the realization of the eternal Self.

Contemplate what is mentioned above and then approach your father again with the request that this entire matter be reconsidered in the light of your age, your maturity, and your trustworthiness.

You may feel free to show this message to your parents, though you are not obligated to do so.

Om Namah Sivaya
Ever yours in Truth,
Nome



Kolam by Anandhi

The Ribhu Gita

Chapter 2, Verses 39-44
With Commentary by Nome from a
Boundless Wisdom Event held on
July 9, 2010
at the SAT Temple

the Ribhu-Nidagha Dialogue

Om Om Om
Om Namah Sivaya

39. There are no such things as the past and the future anywhere. Indeed, there is no such thing as the present anywhere. There being only Brahman, all these are unreal – indeed, ever unreal.

The Reality is the Self, of the nature of absolute Being. It is timeless. The past and the future are nonexistent, and the present is utterly unreal. Consider your experience in a dream. Is the past in a dream real at all? Is the future in a dream real at all? How about the present, which seems to be the most vivid and the most real, even in a dream state? Is it real at all? Is not the entirety of the experience – past, present, and future – made up of the dream mind? It is just the dreaming state of mind appearing as those three – past, present and future – and everything that is apparently experienced within that context. The same is so with the present waking state. If the past, the present, and the future are not real and, consequently, all that appears in them is not real, what actually exists? There is not nothing. There is existence; what actually is the existence?

There being only Brahman, all these are unreal – indeed, ever unreal. Brahman exists. Timeless, space-less, it is the infinite, it is the eternal. The past, the present, and the future are for an individualized experiencer. In Brahman, the real Self, there is no such thing. There not being “I,” there is not “this,” whether this be regarded as an object, as time, or as anything else. What exists is Brahman, and, if you realize that as your Self, with no false identification of any kind, you will understand what is meant by “All this is ever unreal; Brahman alone is.” If the past is unreal, you have never been born. If the future is unreal, you will never perish. If the present is unreal, the “I” and the world do not exist. The unborn, formless, indestructible Existence, which is utterly absolute and is not in relation

to anything else, is real. It is not partially real; it is real. What is negated as unreal is not partially unreal; it is unreal. Of the unreal, there is not a trace of existence; of the Real, there is no destruction ever. Know your Self as That.

40. The words indicating the Ganga (a holy river), Gaya (a holy center) and, likewise, for Sethu (land's end in the south of India), or anything else do not exist. There being only Brahman, these are unreal – indeed, ever unreal.

The words imply the idea. The words and the ideas of such are not true. They are unreal. What is real? The holiness of Ganga and such is not negated; the idea of such is negated. The name and the form are negated; the Existence-Consciousness-Bliss, which is the real nature, is not negated. Where is Ganga and the rest? If Ganga is said to flow from the heavens, where truly are those heavens? If Ganga is said to wander through the locks of the head of Lord Siva, what is the nature of the head of Lord Siva? Likewise is it for the other places mentioned. What is the holiness in a holy place? What makes it holy? It cannot be merely the physical location in this illusory world. From where does the holiness derive? What shines there? That which is perceived as shining there should be realized as immediately Existent – the real Self, Brahman, which is not bound to location and to time. **Or anything else do not exist.** If the names and ideas of holy places and holy things are not the reality, how much so is this the case for anything else? The words and ideas are not the Truth. Truth is found within; within is the Self. The Self, being bodiless, is omnipresent and ever existent.

There being only Brahman; where will you go to find your Self? Where is your true abode? For you, who do not have a body; where is your abode?

41. There is no earth, no water, no fire, no air, no space anywhere. There being only Brahman, these are unreal – indeed, ever unreal.

The entire phenomenal world is indicated by the naming of the elements or states of matter. **No earth, no water, no fire, no air, no space anywhere.** The world is merely imagined. The objectified imagination is dependent on the one who dreams it. Who is he? Sri Ramana Maharshi said in his “Who am I?” that as long as the world is mistaken to be real, there will not be Self-realization; that is, one will not know the Truth – the Reality, which is the Self. Conversely, when the world is known to be unreal, there will be Self-realization. What is the belief in a world, other than mistaking as an object that which is not an object? You, the Self, are never an object; Being is not a thing. Consciousness cannot be the known but is ever the knower. The very idea that there is a thing should be questioned. Who knows it and how? If they are like things seen in a dream, who is the perceiver thereof? If the elements do not exist; that is, if there is no world, where are you? You, the bodiless Existence, where are you?

If the world is not real, like an imagined snake superimposed on a rope, what exists? **There being only Brahman** – the rope in the analogy – everything else is unreal, ever unreal. Just as there is no snake but only a rope, so there is nothing objective, from an “I” to the forms of the world. Only Brahman ever exists. Just as the snake is a misperception of the rope, so all of this is but a misperception of the real Self. When you inquire for whom is this misperception and who is the perceiver of it, the misperception vanishes. Ignorance is destroyed, and Brahman remains in the Knowledge of itself. Reality comprehends Reality.

42. There are, indeed, no gods, no guardians of the directions, no father and no guru at any time. There being only Brahman, these are all unreal – indeed, ever unreal.

No gods, no guardians of the directions, no father, no guru at any time. In the case of any of these, when any of these are revered or worshipped, what actually is worshipped or revered? That which is worshipped lies in the heart of the worshipper. In their real nature, these are only Brahman, and the names and forms attributed to such are only a product of the mind

If you have no father, have you been born?

What is the nature of the guru? Can the one who reveals bodiless Being be thought of in terms of a body? Can the one who reveals the truth of no ego be thought of as an individual? One could think of him in those ways, but it would not be a definition of him. The truth of him is far beyond that. He is Brahman completely, through and through, without a trace of misidentification, without a trace of division, without a trace of difference, which is what makes him so wondrous. He is the one without whose grace we would not have this book that reveals the teachings of Ribhu – who is the very same one. When, though, the “I,” or individuality, vanishes, and the disciple is gone, then the guru is no longer a guru – just Brahman is. That is all. Similarly, the gods are no longer gods and the same with the rest.

43. There is nothing far or near, no end, no middle, nor is there any other state at any time. There is no “nonduality,” no duality, no “truth,” no untruth, nor is there anything to be pointed out as “this.”

While the opening phrase of the verse could be interpreted as a negation of physical phenomena, the rest of the verse makes it quite clear that it refers to spiritual matters. **Nor is there anything to be pointed out as “this.”** “This” may be anything, from the subtlest to the apparently gross. There is nothing such as “this.” Abandon the objective outlook. If the objective outlook is abandoned, the Self is known; Reality knows itself. **There is nothing far or near.** Is Liberation, or Self-Realization, near or far? Are you close to the Self or at a distance from the Self, and how do you measure? Is God near? Is God far? The distance is only imagined in the mind, and the measurement, also, is just in the mind, the mind measuring itself.

Even the mind is just another “this.” How can you speak of near or far in relation to your own Existence? If there were two of you, you could speak of distance or closeness. If Self-Realization, or Liberation, were an event – an occurrence—a state or a condition—you could think in terms of how close and how far are you from it, but, for that which is undivided and stateless, how could such conceptions apply? When you listen to spiritual instruction or read spiritual instruction about the nature of the Self, or Self-Realization, and you suppose some distinction between your experience and That—between yourself and the Self—what makes up the distance? What is imagined to be the distance? Self-inquiry destroys that imagination.

No end, no middle; no beginning is implied. When did your Existence begin? If Existence is that which is sacred, which is spiritual, when did you become spir-

itual? There is no end to Existence; Existence will not cease to be at any time. The finality lies in Existence, which is absolute Brahman, and not at a point in time. There is no middle. It is generally accepted by all that, in the beginning, there was just That, and, in the end, there will be only That. In the middle, there is supposedly something else, unless you inquire, 'Who am I?' in which case, there is nothing else. That being absolute, it is forever without modification; immutability is its very nature. It is beginningless. It ever is as it is. So, That has never changed into anything else, nor does anything else come back to That in the end. That which was before all and after all is alone existing, now and always.

Nor is there any other state at any time. Self-Realization is composed of the Self and is not actually a state. It is pure Being, pure Consciousness, and it is stateless. Considered from within a state, it is regarded as a state. What would be another state? Waking, dreaming, or deep dreamless sleep? With those changeful states, Consciousness remains ever the same. It is in its own state, always. One may consider the states of living and dead. Eternal Being is its own state. There is no other state – living, dead, waking, dreaming, sleeping, etc. States are for some thing; they are a "this" – something objective. Who knows a state? When awake, when dreaming, in deep dreamless sleep, in which there is no thought, who knows? If you trace the knowing to its source, it is stateless. Neither does it pass through states nor do states occur in it. It is ever the same and self-luminous. There is no other state at any time. The Real never mixes with the unreal; the unreal does not mix with the Real. The Real ever is; the unreal never comes to be. Inquire within yourself, observing your mind, and consider what you regard as your state, however it is conceived. If you then remove the "this" aspect, all that is objective, from that state, what remains?

There is no "nonduality," no duality, no "truth," no untruth. Advaita, or nonduality, indicates the nature of Reality. Reality is forever nonobjective, unborn, uncreated, and the true nature of the "I." If you were to treat it as an object of study, like a topic, such would just be an idea. That is not the original intention behind the words of wise sages who say that it is nondual. Nonduality is indicative not only of freedom from the pairs of opposites, but, also, of no alternative, that Reality is One without anything else whatsoever. There is no different state and no admixture of any kind. If that which has no second, no alternative, is treated as if it were objective, it is reduced to a concept, such as, "I know nonduality," without knowledge "I," and it is this that is dismissed by **there is no "nonduality."**

There is no duality. If the concept of nonduality misses the mark, how much more so is the case with the concept of duality, for duality is a product of imagination due to lack of inquiry. The nondual Truth is not objective. Make your vision nonobjective, inquire, and realize it conclusively. The Truth is not dual. Your Existence is invariably singular, and there is no distinction between you and That. There is no other you but That, and That is not a "this," but you. That which is untruth is obviously unreal; it is false through and through. The Truth is not a thing, as if it were removed from you. If you are earnest in the desire to know the Truth, know the nature of the "I." Who am I? As long as the truth is a "this," it will appear to be elusive, and you will be measuring how near or far from it you are. When you know your Self, Truth is self-revealed.

The spiritual essence, the holiness, comes from beyond the mind. The ideas of "I" and "this" are entirely in the mind, and, between those two ideas, all dual-

ism spreads out. If you examine what state are you in, you find that which is stateless. As long as you regard yourself as if you were in a state, Self-Realization will be regarded as another state, a higher, loftier, or the deepest state. The sense of loftiness, height, depth etc. are correct, but the idea of a state misses the realization. If we want to eliminate the idea of a state superimposed on the Self-realization, all we that we need do is free ourselves of the misidentification with the "us" for whom the state would be. If you want to realize That, Tat, realize the meaning of tvam, you. Thus, you are That, Tat tvam asi.

If this is conclusive, you have found your repose. If this is not conclusive Knowledge for you, what makes up the other state, whether it be of tenuous knowledge, not knowing, or any combination of such? How else to constantly abide as the Self, except by profoundly, constantly inquiring, "Who am I?" Existence is innately constant; there is no interval in Being. If there is an interruption, for whom is the interruption? The interruption cannot be for absolute Being; is there another? Like this should be the inquiry. Constant inquiry reveals its own nature as constant Knowledge. The nature of this Knowledge is pure Consciousness. Consciousness is identical with Existence. For one who, having constantly inquired and has known himself, his Knowledge can no more be interrupted than his Existence can be. If difference, even the least degree, is possible, inquire.

What makes the difference? Obviously, your Existence remains the same throughout. It does not diminish and does not become more at any time. What makes the difference? Misidentifications constitute the different states, or different modes and the different kinds of experience. By the cessation of such misidentification, you come to the conclusion that there is no other state. It is easily and directly attained by the inquiry, "For whom is this?" The question indicates the return of the sense of identity and reality to their rightful place. The return of happiness to its source is already assumed, for that makes a spiritual being. One then sees that even the very idea of "this," to the subtlest degree, is utterly dependent on "I." There never appears at any time for anyone, a "this" independent of "I." That which has merely a dependent existence does not have any actual existence at all, but is only the thing upon which it depends. Therefore, there is no "this;" all of "this" is only "I." Then, inquire, "Who am I?" Discern the real nature of "I." The way is entirely nonobjective in nature. The mixing up of "I" and "this" – the Self with an object – is the characteristic of delusion. If, from Consciousness, even if you would regard such as a mind, you remove the object portion in recognition of what has just been stated, what remains? Where there is not a trace of "this," the Truth is self-evident.

44. There is no "liberation," and there is no bondage. Indeed, there is no word nor time, at any time, in the least. There is no "reality" and no unreality, nor is there a [state of] "happiness."

If we are bound, then our own nature is conceived of as Liberation. It runs contrary to our nature to be bound. As soon as you feel you are bound, you yearn to be free. As soon as you suffer, you yearn to be happy. It is an intuition of your real nature. But are you bound? Inquiring as to who it is that is bound and finding no bondage whatsoever is the Liberation. All that was said about Self-Realization not being a state, but being the very nature of the Self, is true about Liberation.

You are always free, and bondage is merely imagined. If you imagine yourself bound, you then conceive of Liberation. Taking steps to attain Liberation, you find that it lies within, in the Self. Inquiring and realizing the Self, you find that it never was bound, and then you can blissfully say, "There is no bondage and no liberation."

No word: by the term "word," the idea should be understood, too. There is no idea, **no time, at any time.** If ideas are not real, time is not real. What is real? Find it by knowing yourself.

There is no "reality" and no unreality. Reality is not a thing. A thing, a state, is the illusion. Illusion is that which is not. When wise sages have given the instruction, "This is unreal," it is not meant that one should build up the concept that this is a real "unreal." The unreal is completely unreal. Absorption of the spiritual instruction and inquiry mean finding out how true the Truth is and how unreal the unreal actually is. Then, all confusion is gone. Happiness ceases to be regarded as a state, as if it were to be obtained or the effect of a cause, but Bliss is found to be identical with Being-Consciousness. Thus, there is saccidananda (sat-cit-ananda). This is the nature of the Self. Inquire and know yourself.

Om Namah Sivaya.

(Silence)

Om Shanti Shanti Shanti Om ॐ



The Essence of Yoga Vasishtha

trans. by Samvid,
compiled by Sri Jnanananda Bharati, 1982,
Samata Books

Sri Rama: Revered sage! Of
what nature is attachment? Of
what sort is it that causes the
bondage of men? Of what sort
is it that causes liberation? And,
how is this cured? 11-12



Sri Vasishtha: Liberation
(or final emancipation
from transmigratory exis-
tence) is not on the other
side of the sky, nor in the
nether world nor on the
surface of the earth. The
destruction of the (think-
ing) mind on the termina-
tion of all desires is
regarded as liberation.
29-30



Vasishtha and Rama by Anandhi. Background Horsehead Nebula

Sri Rama: Revered sage! Of what nature is attachment? Of what sort is it that causes the bondage of men? Of what sort is it that causes liberation? And, how is this cured? 11-12

Sri Vasishtha: By the sole repudiation of the division between the body and the embodied (or the soul) on account of supposition (or conception), the faith in (or reliance on) the mere body is called attachment deserving of bondage. 12-13

All this is indeed the Self only. What do I take? What do I give up? Know such a state of non-attachment as the lofty nature of the liberated while living. 13-14

One who does not rejoice in inactivity, nor is bound to actions, who is thoroughly even (in his outlook) and who gives up (the desire for) the fruits (of action), he is regarded as unattached. 14-15

By non-attachment, all actions manifested in various ways become cured (of their binding influence) and produce good. 15-16

Infinite number of beings repeatedly spring up and vanish as waves on the

sea; such a thing is displayed on account of close attachment. 16-17

Attachment is said to be of two kinds, Raghava! The barren (or useless) and the commendable. The barren one is of the foolish everywhere, and the commendable one is innate to knowers of Truth (or Reality). 17-18

Bereft of the knowledge of the true nature of the Self and caused by objects like the body, that firm and very great attachment to worldly life is declared as barren. 18-19

That attachment is indeed declared as commendable which is born of the discrimination between the Truth (or Reality) and the world (made of the five elements) on account of the knowledge of the true nature of the Self; it is destitute of the course of worldly life again. 19-20

Brahma (the creator) and others and the guardians of the world are regarded as endowed with attachment which is commendable. 20

The mind ought to be made unattached to actions here, to thoughts and to objects (as well) by the

intelligent one, even though engaged in all actions, situated in all ways at all times and living with everybody. 21-22

Reposing in pure Consciousness alone, even though resorting to cognized objects to a certain extent, let the mind abide in the delight of the Self as if it were tasteless everywhere (else). 22-23

Abiding there (in the pure Consciousness), free from attachment, the individual soul (or individualized consciousness) has arrived at the state devoid of individuality. (In such a state) let it do or not do all this action (or work). (It is of no consequence). 23-24

Or else, having abandoned even that part consisting of the perceived (world of objects), and remaining as the tranquil and full Consciousness, let the individual soul (or individualized consciousness) stay thoroughly calm (or satisfied) in the Self, as a shining jewel. 24-25

Rama! This is exactly the state of profound repose. When it is fully developed (or perfected) as a result of practice, it is described as the Turiya

(or fourth state of consciousness transcending the waking, dreaming and deep sleep states), by people learned in the Truth-principle. 25-26

Having obtained the imperishable condition in that state, whoever has departed from the abode devoid of Bliss (i.e., waking, dream and sleep) on account of habituation to absolute Bliss and then transcended the parts of no-Bliss as well as Great-Bliss, that Yogin is spoken of as liberated and gone to the abode beyond Turiya. 26-28

You remain resting upon that perception which is free from unhappiness and liberated from the "seen" and the "seeing." Resort to that state of profound repose. 28-29

Liberation (or final emancipation from transmigratory existence) is not on the other side of the sky, nor in the nether world nor on the surface of the earth. The destruction of the (thinking) mind on the termination of all desires is regarded as liberation. 29-30 ॐ

SAT Retreats 2020

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 22 - May 24, 2020

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 Non-dual 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 28 - August 30, 2020

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 Non-dual 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.

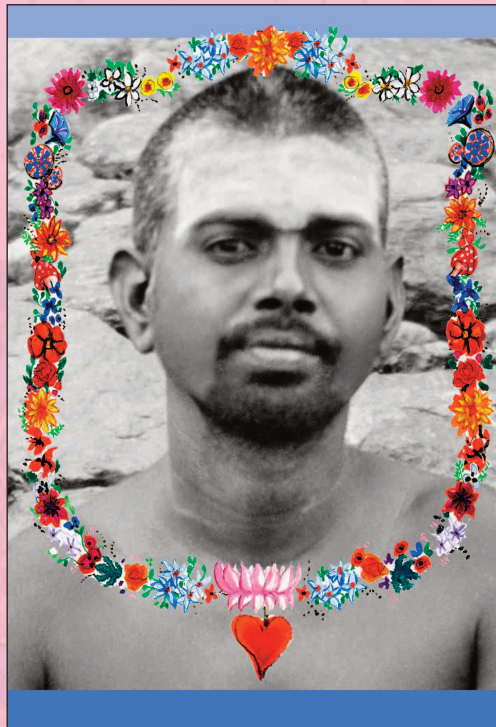
The Truth Revealed Retreat: November 6 - November 8, 2020

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 Available!

End of sign-up date is
one month prior to the commencement of each retreat.
To sign up for retreats on-line please visit the SAT website at:
satramana.org › Events › Retreats

**Images and Bhajans from special events
held at the SAT Temple may
be accessed on the SAT website at:
SATRamana.org**



Om Namo Bhagavate Sri Ramanaya
Om Namah Sivaya