

Om Namo Bhagavate Sri Ramanaya
Om Namah Sivaya



Reflections ॐ SAT Temple ॐ April . May . June 2026

"That which exists is Consciousness. Consciousness and Existence are not different. Existence is the same as Consciousness, pure Consciousness, Absolute Consciousness. You say I am conscious of the body and so on, but pure Consciousness is beyond all this. It is Absolute Consciousness. There is no question of transition from unconsciousness to supreme, pure Consciousness. Giving up these two, self-consciousness and unconsciousness, you inhere in the natural Consciousness, that is pure Consciousness."

***- Bhagavan Ramana,
Crumbs From His Table***



The Story of Lord Ekambareswarar (Siva):

Beneath the sacred shade of a mango tree, Devi Parvati sat absorbed in deep devotion. With gentle hands and a heart full of love, she molded a Shiva Lingam from the earth itself. Seeing in that simple form the living presence of her beloved Lord Shiva, she worshipped, day and night, and in complete surrender, her mind, breath, and soul, centered on Him alone. But soon, her devotion was put to the test.

The nearby river Vega-vati began to swell and rage, its waters rising fiercely as if to wash away the fragile Lingam. In that critical moment, Parvati did not hesitate. She did not see mere sand before her—she saw Shiva Himself. With boundless love and courage, she rushed forward and embraced the Lingam, shielding it with her own body, ready to sacrifice her life but not her devotion.

Touched by such pure and selfless surrender, Lord Shiva could no longer remain unseen. He manifested before her, calmed the raging river, and with deep compassion accepted Parvati as His eternal consort.

Their divine union stands as a timeless truth: Devotion is unwavering love, surrender, and the strength to hold onto the Divine—even when everything else trembles.



Painting by Anandhi
as it appears in the
SAT Temple Lotus
Room



Contents

Letters From Sri
Ramanasramam: page 5

Satsang with Nome:
page 8

Meditations with Nome:
page 27

The Ribhu Gita: page 32

Tripartite Tractate:
page 41

nirvāṇaprakaraṇa
pūrvārtham: page 42

Self-Realization Retreat
2025: page 48

The Quintessence of
True Being: page 59

Siva's Cosmic Dance
(108 Karanas): page 60

Retreats at SAT in 2026:
page 62

Publisher: Society of Abidance in Truth (SAT Temple), Editor: Sasvati Nome.
Contributors: Grant Summerville, transcription of Ribhu Gita events; Sangeeta Raman, transcription of Satsang events; Raman Muthukrishnan, transcript of Satsangs and retreats; Ganesh Sadasivan, nirvāṇaprakaraṇa pūrvārtham chapter 11; Anandhi Muthukumarasamy & Janane Sivakumar, 108 Karanas

1834 Ocean St., Santa Cruz, CA 95060 USA
Ph: 831.425.7287 email: sat@satramana.org
www.SATRamana.org
REFLECTIONS
April, May, June 2026
Copyright 2026



The Boundless Wisdom of Sri Ramana Maharshi

from Letters From Sri Ramanasramam (1970 ed.)



Visit of the Head of Puri Mutt

January 9, 1949

About a week or ten days ago, the Puri Sankaracharya came here. His meeting with Bhagavan was something unique. As the arrival of the Acharya was known beforehand, the Sarvadhikari made all the required arrangements for the occasion. As you know, Bhagavan has

been staying only in the Jubilee Hall during daytime. On the day of the arrival of the Acharya, devotees spread a tiger skin on Bhagavan's couch and decorated it in a fitting manner. By the side of the couch, a suitable seat was arranged for the Acharya also. After Bhagavan had been out for his afternoon walk at 3 p.m. and had returned and resumed his seat on the couch, the devotees as usual prostrated before him and sat down. The Acharya arrived at the Ashram at the appointed hour, went to his lodging in the Veda Patasala (School for Scriptures), made his ablutions and then, accompanied by his disciples, came to Bhagavan's presence.

At the time of his coming, Bhagavan sat cross-legged in his usual padmasana pose and with his characteristic silence. The Acharya came to Bhagavan with his Danda (the staff of an ascetic) and saluted him. Bhagavan nodded his head in acceptance of the salutations and with great regard requested him by signs to sit on the seat arranged for him. He did not, however, sit there but sat down nearby on a deerskin and began looking at Bhagavan with a fixed stare. Bhagavan too looked at him with an unwavering and compassionate look. Neither spoke. The audience also kept perfect silence like the still waters of a great lake. For about half an hour, both of them remained absolutely still like

that, exemplifying the relationship between devotion and compassion. At that time, Bhagavan's face shone like the illumination of a crore of sun gods. Because of that brilliance, the faces of the people who came to witness this scene also blossomed like lotus flowers. A glorious voice saying, "What a splendour on Bhagavan's face!" appeared to ring in the hearts of all the people there. One amongst them spontaneously said, "It will be very good indeed if someone takes a photo now." As though the silence were disturbed by those words, the Acharya got up, respectfully asked for permission to leave, and went away to his lodging.

Seeing all this, I was reminded of Sri Dakshinamurthy who came to the earth to initiate Sanaka, Sanandana and others. "Vriddah Sishya Gurur yuva" (The disciples are old and the Guru is young). Similarly, the Acharya is a very old man and in contrast Bhagavan appeared to be a young man. The place also appeared at the time to be similar. The flower garden to the right was like Nandanam; the Arunachala Hill at the back like Mount Kailas; the almond tree to the left, with its several branches, like a banyan tree; and the open space in front with a sea of human faces which had blossomed as if they were lotus flowers, like the great lake Manasarovar. Like the saying, "Gurosthu Mouna Vyakhyanam Sishyasthu Chhinnasamsayah" (The

Guru's sermon was 'Silence' and the doubts of the disciples were cleared). The Acharya did not ask any questions that day. It seems that before he came here, he had written regarding his doubts as to the sentence in the Agama Sastra beginning with "Haragowri Samyoge. . Avachhaya Yogah." The Ashram authorities did not reply to him giving Bhagavan's views as they felt that the matter could be explained when the Acharya came here. Hence when the next day the Acharya asked Bhagavan about it, Bhagavan replied saying, "What is there? It is a well known thing. 'Avachhaya Yogam' means, when the force that is engaged in doing things, i.e., mano vritti (action of the mind) becomes pure and

merges in Hara (Lord Siva), and when the shadow of the Self (Atma) falls on that force, it is called 'Avachhaya Yogam'." The Acharya said he did not understand it. Bhagavan thereupon spread his benign look over him for about half an hour. The Acharya's eyes got closed involuntarily. After experiencing indescribable bliss and with tears of joy and with hands folded on his head, he said, "Bhagavan, I have now understood it," and assuring us that he would be back by the time the Kumbhabhishekam (consecration ceremony) is performed, he left on pilgrimage to the south accompanied by his disciples.





Satsangs with Nome

The Existence of Brahman

March 23, 2025

Om Om Om
(Silence)

The Self is of the nature of Being-Consciousness-Bliss. What can be said about your existence? Existence exists; nonexistence does not exist. Your existence, the Self, is bodiless and is not a particularized, individual, ego-entity. Being formless, it is changeless. The changeless is undifferentiated. It is without location, and it is timeless. It does not begin or end; rather, being unborn, it is imperishable. It has no parts. Indivisibility is its very nature, and it never undergoes any modification.

You exist. Never do you not exist. You cannot actually conceive of nonexistence. That Existence, measureless and without difference, is Brahman. You are Brahman and not anything else.

Otherness does not exist. To discern how this is so, abandon the tendency to misidentify with the body, with an assumed individuality.

How do you know that you exist? Consciousness knows itself; it is self-luminous. Who is it that does not know the Self? Does such a one actually exist? If you inquire to discern who is ignorant, the ignorance itself vanishes. What vanishes is not real. What is real is changeless. In you, what is changeless, without beginning or end? What is the nature of your existence? Are you the body with its coming and going? Are you anything perceptible to the senses or conceivable in thought? If, making your vision nonobjective, you cease to misidentify and know yourself, what is that? Inquire to know yourself as you are, so that the sense of identity, reality, as well as happiness, return to their origin. Of the nature of Being-Consciousness-Bliss you are, and you never cease to be.

Questioner: How do you become happy?

Nome: By eliminating all the causes of unhappiness. Happiness is not something we obtain as if it were from some other place. Happiness is what you are. If you find out who you are, yours is a happiness that never comes to an end.

Another Q: What is the meaning of meditation? What does it mean in life?

Nome: Meditation is finding out the nature of the meditator. To know yourself is the best thing in life.

Another Q: Thank you for the inspiring discourse. The shortest path to Truth and Self-realization is being described. Reflecting on what is that which is changeless in me, it is the

sense of existence. Everything else changes; thought changes, body changes, the world, everything is changeful; but the sense of existence seems to be that which is not changing. That sense of existence is superimposed on that which is always changing, and that is ignorance. For that to be realized, thought must cease to exist, or thought must cease. Thought doesn't have an existence. The thought must cease, as is described in Timeless Presence. Thought seems to be driven by a combination of these vasanas and gunas which were described in Friday's discourse. The knowledge of oneself without misidentification, without the superimposition of one's Self on the others, seems to be tied to the destruction of vasanas, of these tendencies. There is also a lack of clarity on these gunas. The practice advises sattvic approach; but all these mixtures of gunas are embedded in everything that is there. The strength of inquiry is prevented by the strength of these vasanas, and it is I myself that is giving the reality to these gunas or vasanas which are not really existing. There seems to be confusion on how to address these deep-rooted tendencies, which I myself have given reality to.

Nome: Determine which misidentification gives rise to the vasanas or tendencies.

Q: It's the division of an apparent individual. Where there is no division, there is a differentiation that is being brought in by this notion of me being an individual, seeking and seeing something that is not me outside.

N: What knows thought? Thoughts do not know themselves, nor do they know one another.

Q: Consciousness lights them up.

N: And does consciousness have tendencies?

Q: It cannot, because it's not a thought, and tendencies are made up of only thought.

N: Thought does not say it is, rather you suppose.

Q: That supposition is very binding in nature. It seems to be very strong in its bondage, in its ability; it's so tight.

N: Where does the power come from?

Q: From me.

N: What is his nature?

Q: Unbounded freedom and as described, Being, Consciousness, and Bliss. The ceasing of the thought at some point must take place to realize this in the way that is being described.

N: Do thoughts exist?

Q: It has been taught that thought has not even occurred, and there's no reality, no substance to thought.

N: Can you be a thought, or a collection of thoughts? Or don't you always remain as the knower of thought, unconceived by thought?

Q: There is this sadness, that what is being taught is so precious, so wonderful, so beautiful, and so divine that the comprehension of it seems to be limited. The experiential knowledge of it is not taking place, and this results in this sadness.

N: The idea "I cannot realize" makes for sadness. What then is the source of happiness?

Q: The idea that I cannot realize is an idea, a thought, and you have clearly dispelled that no-

tion. There must be a certainty, a conviction, of this truth at all times and the breaking of this bond.

N: To do that, inquire, "Who am I?" Discern misidentification as misidentification. It is only ignorance that makes for the sadness you mentioned. Who is ignorant? Is the Self ignorant? That is impossible. Is there a second self? Your existence is always only one. What you are attempting to realize is always real. What is it that is always real, whether there are thoughts present or not? Being bound, being incomplete, is just ignorance, and ignorance is only misidentification, superimposing what is not the Self upon the Self, which is an act of imagination. Put an end to the imagined bondage by inquiring what your nature is. Since the inquiry is intrinsically thought-transcendent, you will find it goes on continuously.

Q: Thank you.

Another Q: I asked you a question, which was: how to do your work with enjoyment? Your response was, "Do not think you are the doer." How do I do that?

Nome: Enjoyment is natural. You bring the joy to the work. The work does not give you the joy. The joy is something you carry within you. It was said, remove the idea of doership, that you are the performer of action. God does all the work. God does everything. The idea that you do something is borrowing something from God, which is absurd. God already does all. Have faith in that, know that deeply, and the limited idea that you are a particular doer will dissolve. You can also recognize that it is the body alone that engages in all kinds of action. The truth is, we are not bodies. So, how can we do anything, even while all kinds of doing are going on?

Another Q: Namaste Nome. My question is

also about doing. When I do some action, there is worry about what others might think about it, and that creates an obstruction and turmoil about whether I should do something one way or another. How should I deal with this worry?

Nome: You say you are obstructed by worrying about what others think of whatever you are doing. What does it matter to you whether they think one way or another? Do they think that way or do you think that is what they think? Be detached from what others may think. Be detached from your own opinions. If you do not care about your own opinions, getting beyond the worry of the opinions of others will be easy.

(Then followed a recitation in Sanskrit and English from the Jivanmuktanandalahari and in Tamil from the Song of Ribhu.)

(Silence)

Om Shanti Shanti Shanti

No Beginning or End

March 30, 2025

Om Om Om

(Silence)

You do not have a beginning, and you do not have an end. There has never been a time when you ceased to exist. There never will be a time when you cease to exist. Bodiless, your existence is of the nature of consciousness. You are eternal.

Similarly, the Self is infinite. It has no boundary or limitation. The eternal is also changeless. What you are, what you truly are, is forever and always the same.

You are not a body, not a mind, and not the ego. Not being the mind, not the body, not the ego, what are you? You are not an individual en-

tity or a personality. In attaining Self-knowledge, reaching Self-realization, you do not fit the truth into the confines of a personal ego-entity; rather you abandon all misidentification and abide as that which is of the nature of Being-Consciousness-Bliss. That is Brahman. You do not attempt to absorb the infinite into the finite, rather you abandon the notion of the finite, and your real nature, infinite and eternal, shines forth for itself.

The Self is Purnam, the perfect fullness. It is stainless, indivisible, without parts, and without the notion "I."

Listen, reflect, and deeply meditate, inquiring to know your true nature. You are bodiless, and what pertains to the body, its qualities, its activities, and such, is not yours. Comprehend how you are not a thought; you are not a mind. Inquiring to know the Self, realize individuality is illusory, a false assumption. By whom is it assumed? You do not have a beginning; you do not have an end.

Questioner: How do I inquire?

Nome: You become very curious about what you truly are. Being curious about what you truly are, you attempt to know what the knower is.

Another Questioner: Namaste Nome. I was inquiring into the source of thought. It seems to me that thought comes when I give my attention to something. But your instruction was, "Attention is something that comes and goes, and that is not you." If I consider myself an individual and an object separate from me, then there are thoughts. But if I see all as myself, there will be no more thoughts.

Nome: When you say a "thought comes", who is it that knows that? When you say you notice your attention has gone from one place to another, who knows that? The attention is just as objective as the thought. Your nature though is

nonobjective. Who is it that assumes “I”, the individuality? The Self does not have that assumption. Thoughts do not produce that assumption. They come after the rise of “I.” They cannot be the cause of it. The assumption cannot assume itself. So, where is the basis for the belief in a separate individuality?

Q: Right now, I am only sensing this body. I am thinking of it as the individual self.

N: The senses produce sensations. They do not produce an “I.” They do not produce individuality. Likewise, the body does not produce it. What gives rise to the notion of a separate “I”? If you would say to that, “you do,” what is the nature of that “you”?

Q: I am very curious now.

N: Become very curious regarding what your true nature is. It has often been described as Being-Consciousness-Bliss. What does that mean? Become very curious to know yourself.

(Then followed a recitation in Sanskrit and English from the Svarup-anusandhan-ashtakam and in Tamil from the Song of Ribhu.)

(Silence)

Om Shanti Shanti Shanti

Who is Unrealized?

April 6, 2025

Om Om Om

(Silence)

The Self is Brahman alone. It is self-existent and self-luminous. It knows itself with a knowledge that is innate. That is nonobjective knowledge. For the Self, yourself, can never be a

known or unknown object. It is transcendent of all that is perceptible and conceivable. It is without change or modification, qualityless, bodiless, and egoless. Is there anyone who does not know the Self?

Abandon the tendency to misidentify with the body and question thoroughly what appears as an assumed individuality. There are not two selves that one cannot know another. If you inquire to know what is the nature of the one who is ignorant, the ignorance vanishes, being unreal. The same is true of individuality. The individual appears to be real only so long as it is not inquired into. Upon such inquiry to know its nature, the individuality, being false, vanishes.

Your nature is Existence-Consciousness-Bliss and not another. Know yourself with the same depth of knowledge that you know that you exist. That knowledge is not a thought form. It is that in which the knower and the known are identical, one thing.

What is your Existence and how do you know it? Existence is Consciousness, and Consciousness itself is the knowledge spoken of. As Existence is always existent, and as Consciousness has no parts but is undifferentiated, is there anyone here who is not realized?

One Self alone exists eternally. Realize that to be you without an alternative, without duality.

Questioner: Namaste Nome. When you asked, “Is there anyone here who is not realized?”, I was reminded of watching the waves in the ocean appearing and slowly disappearing. There was joy in watching that. My question is, how can I see a thought with the same joy when it appears and disappears? I can see a tendency to hate a rising thought.

Nome: When thought disappears, joy shines forth. How can you make thought disappear? By discerning its nature.

The joy that shines forth, the happiness that shines, at any time, belongs to the Self. It is Sat-Chit-Ananda, Being-Consciousness-Bliss or happiness. You are That.

Are you a thought? Can you be a group of thoughts? When thought appears or rises and disappears, or subsides, what is it that knows such? That cannot be a thought. If you cease to misidentify with thought, both as content and as an occurrence, you will find that there is no such thing as a thought. It does not exist. How do you know thought?

Q: Because I am calling it a thought.

N: What is it that you are calling thought? Have you ever experienced a thought apart from the Consciousness which knows it? That which subsides will also arise anew. Your Existence does not change or subside at any time. Realizing its utter unreality is the subsidence or destruction; that is without end. You see that it never arises to begin with, so how can it subside? Do you understand?

Q: Yes Nome. Thank you.

Another Q: Namaste Nome. The other day, in one of the readings, I heard of Guru's initiation. I wanted to know what exactly is Guru's initiation, who is eligible, and how does it happen?

Nome: The Guru's initiation is silent. The initiation is one of Knowledge, in which you abide as that itself. Only the inner Self is eligible. The Self alone knows the Self. The Guru is the Self, and the disciple is the same Self. The Self is only one, and one who has an utterly unchangeable conviction in this is said to be initiated.

Q: But people initially come as individuals without Self-knowledge. In that case, how can that conviction grow?

N: Conviction will grow as inquiry deepens.

Q: To deepen the inquiry, knowledge is required.

N: The inquiry itself is knowledge in the form of inquiry. The end is the means. The eligible seeker is one who has intense desire for liberation from all of the imagined bondage, is one that has sincerity of purpose, is one who is detached from things in the world, having ascertained the source and nature of happiness, and who questions thoroughly his identity. What in truth are you?

Q: I'm actually the Self but covered up with individuality.

N: Who imagines otherwise?

Q: It is false imagination.

N: False imagination alone constitutes the samsara, the cycle of birth, death, and illusion. If it is only false imagination that constitutes ignorance and the consequent bondage, there should not be any difficulty with getting over it. After all, it is false. How much substance can it have? There is no obstruction. Inquire and cease to imagine.

Q: Thank you Nome.

Another Q: How do you realize God?

Nome: One realizes God by the disappearance of the ego. One realizes God by knowing one's own nature. One realizes God by deep humility and by selflessness.

Another Q: When you ask the question, "Are you a thought?", I have nowhere to hide but to see that I am the awareness behind the thought.

But what next?

Nome: If you are the awareness only and not a thought of any kind, then what is left to define you? What will confine you? Just as you are not an individual thought, likewise is it with the states of mind, waking, dreaming, and deep dreamless sleep. You are not anything that appears in those states. Not being a thought, you cannot be a mode of mind.

Q: Does this awareness grow deeper and deeper as I progress in the journey?

N: The awareness itself does not grow; it is not small to begin with. The misidentifications, attachments, etc., that are built on thought diminish until there is not a trace of left. The awareness or consciousness is always. Nothing else is so. What is not always is actually never. Identify yourself with that which is always. The sense of reality and the sense of identity should return to their origin. You may speak of progress on a journey, but really you are not going someplace else. It is like journeying into the satsang hall. You are already in the satsang hall. So, how will you get there?

Q: I'm already there.

N: By knowledge, however, you come to know that you have never been elsewhere.

Q: Thank you, Nome.

Another Q: I am trying to understand the profound meaning of the statement, "One self alone exists and that there is no one that's not realized". It seems that realization is perpetual, and there is actually no one, which means that the creation has not occurred. There is no individual that is being realized. But with this loving in-

struction of the Guru, why doesn't an understanding of this result in uninterrupted peace? The imagination of the world still appears again and again, and the samsara continues again and again, even after listening to this amazing, wonderful truth.

N: For the unborn, there has been no creation.

(Then followed a recitation in Sanskrit and English from the Brahma-jnana-vali-mala and in Tamil from the Song of Ribhu.)

(Silence)

Om Shanti Shanti Shanti Om

Self-Knowledge and Existence-Consciousness

April 13, 2025

Om Om Om

(Silence)

You exist without beginning and without end. How do you know it? How do you know that you exist? It is because existence is of the nature of Consciousness. As you always are, similarly, you always know. Your body is not always. It has a beginning and an end. Your existence, though, does not commence with its birth, nor does it end with its perishing. For what exists always must be changeless and of a formless nature. What is formless is undifferentiated. You have no parts. Of an indivisible nature is your existence. It is bodiless. It is imperceptible. It is of an inconceivable nature. Unlimited, boundaryless, undivided, self-luminous, knowing itself by its own light, one without anything other, it is known as Brahman. Such is the Self. You are not a body, nor are you a mind. The individual, or ego, is not

you. You are of a mind-transcendent, egoless nature.

Abidance in the knowledge of what is truly the Self is of a perfectly full nature of happiness. Not knowing the Self as it is, but misidentifying oneself with a body, a mind, an ego, etc. is ignorance. It deludes one into thinking what he is not. To be free of ignorance, and its consequent bondage and suffering, inquire. Discern what the Self really is, what you really are. Discern what the Self truly is and is always, and you find that which is of the nature of Existence-Consciousness-Bliss. It is Existence without beginning or end. It is Consciousness, but no form of thought. It is happiness which, also, does not come to an end.

Questioner: Thank you for the very inspiring instruction. The knowledge of the Self, of one's existence that was described is beyond conception and is not perceptible. It's difficult to grasp how that is to be experienced from the instruction. It can only be experienced by itself since the Self knows itself. The experience is only by abiding in that knowledge, in that Self-realization, which is always. Still, the attempt is made to understand, to grasp what is taught, as the feeling is that Self-knowledge is not there and has to be gained in some form. It is also mentioned that the means and the end are the same. That leads to a notion that it can only be when there is samadhi or when there is a transcendence from the body, from the mind, a complete detachment from the misidentification. Only then there is clear abidance. Until then, how can one adopt the end as a means, the means being limited in some form?

Nome: You have answered your own question. You attain the experience by knowing yourself. You must inquire at a depth that is equal to the innate knowledge of existence, so that you know that you are, and you know what you are,

which can never be anything objective. The end is knowledge. So, the means must be of the nature of knowledge. It manifests as the discerning inquiry.

How to gain the experience of existence? It is not an experience happening to someone. How do you acquire the knowledge of Existence? It is not something to be added to you or gained anew, for it is the beginningless and the endless. Who wishes to experience this Knowledge? What is his nature? The Existence is itself the Realization. If now you think your experience is limited, for whom is the limitation? If you inquire to find him who supposedly does not know, he will vanish, because he is unreal. The Reality alone can know itself; the Self alone knows the Self. Another cannot do so, for another does not exist. You can dissolve misidentification, and the sense of identity and reality return to their origin.

Q: In the process of inquiring, as described, can one feel the fullness, the Purnatvam, as it's described, the happiness?

N: Where existence is, there is your happiness. There is no doubt about it. Your search for happiness is actually the search for your Being, your Existence. Existence indeed, is happiness. It is perfectly full.

Another Q: You just said the intensity of the inquiry has to match the infinite. Can you expand it? Did I understand it correctly?

Nome: How much do you desire to be happy? How much do you desire to be free of what is perishing, what is mortal? With just such desire, turn inward and inquire, discriminating what is your nature and what is not. What is real and what is unreal? What is the Self and what is not the Self? This ought to be known at the same depth that you now know you exist. You know

that you exist without thinking about it. Similarly, you know you exist regardless of the senses. How do you know you exist? You never doubt it.

Q: Staying in it is the challenge. All these doubts flood me, like fear of death. I know Advaita is meant for a very small percentage of souls based on what my Guru has told me. I would really appreciate your guidance in regard to that.

N: Is there anyone who is not the Self? You never doubt your existence; even if you would mentally conjure up a doubt regarding it, you would still assume yourself to be there to entertain the doubt. So, who is the doubter?

Q: An evaporating thing.

Another Q: Namaste Nome. When I inquire, I get to a state where the mind is calm or emotionally stable and the body is relaxed. That happens when I stay with myself and don't give attention to the sensations in the body, or the thoughts. I understand that this experience of calmness is actually just a reflection of the Self. Is my understanding correct?

Nome: Relaxation or calmness of the body is not a permanent state. Look deeper. The mind becomes calm, you say. Who is the one that knows that? What knows the mind? To attribute qualities that belong to the body or to the mind, to superimpose them on the Self, is mistaken. What does not come and go? Only that you are. The entire world is a superimposition upon the Self. The nature of superimposition is imagination. That is the only substance in ignorance. There is nothing else to it but imagination. Free yourself of the merely imagined.

Q: I need to get to a state beyond the sense of calmness to a sense of silence.

N: Silence is that in which no superimposition occurs. Silence is that in which no "I"-notion appears. Abide in that, as that, and thereby, you find peace that is never destroyed.

Another Q: The discourse helps me to meditate on myself. Listening to the questions and answers, I realize that I take worldly tasks to be real, I take this little thing to be real, and somehow I give up. I don't know why I give up. I have to focus differently.

Nome: What do you mean by "give up"?

Q: If I gave up ignorance, that would be good. In this case, I was giving up on Self-inquiry, knowing myself, unfortunately.

N: Sri Bhagavan said that, if you give up on self-inquiry, world inquiry begins. You can inquire into the world or into yourself. The results differ significantly. Why do you think you do anything? That a body engages in activity is commonplace. How do you become involved so that you have the assumption that you are doing? Who is the performer of action?

Q: It is really just thinking.

N: Your nature can never change. What changes is not your actual nature. Thoughts are changeful. There is no such thing as an absolutely changeless thought. So, what is constituted of thought is not you. The thought, "I am the doer of action," does not make you so.

Q: That is amazing; I try to reflect on just that. Otherwise, I accrue too much karma. Just coming here, this is where karma is destroyed, or seen to be non-existent. That is so important. But I forget and think I'm the inquirer. I think I am a thought, and Self-inquiry is a thought. It can't be a thought. How can that be?

N: Is the inquiry a thought? If it were, it would have no power to liberate. But the inquiry is of the same nature, Consciousness, as what you are trying to attain. Whose is the karma? Realizing its non-existence is its destruction, which is not a destruction of any real thing. So, what is real? Is the to-do list the reality?

Q: No. That's a figment of my imagination. I try to meditate on not being the senses or connecting the senses to myself.

N: The senses are as unreal and as objective as the sensed objects. The sensed and the sensing are of the same character. The Self is not defined by such.

Q: Thank you.

(Then followed a recitation in Sanskrit and English from the Brahma-jnana-vali-mala and in Tamil from the Song of Ribhu.)

(Silence)

Om Shanti Shanti Shanti

Always

April 20, 2025

Om Om Om

(Silence)

What you are, of the nature of Being-Consciousness-Bliss, you always are. Only that which you always are is truly who you are. What you always are has no beginning or end. Changeless, it is birthless and deathless. What you are, the Self, is never modified. It is infinite and eternal. It is Brahman, and only Brahman is what you are. Bodiless and imperceptible to the senses, and inconceivable by thought, you are. What you are not always is never you.

What is reality is always. The unreal is never. So, the real always is, and the unreal never comes to be.

The Self always is, and a limited, embodied ego entity is just assumed individuality and never comes to be. What you are, you are always.

Mistaking yourself to be something other does not produce another. It is just ignorance, of the nature of imagination. The ignorant one is not always, so it cannot be you. Only that which you always are should be regarded as yourself. What are you always?

An Upanishad declares, Satyam-Jnanam-Anantam, the true, the knowledge, the infinite. Such is your nature. That is Brahman, and Brahman alone is your Self. The Self is the truth, and the Self is the knowledge of itself. It is infinite. Being infinite, there is no scope left for another. Just that which is one without a second is the reality.

Who am I? Inquire into this deeply, tracing your existence to its true nature. The bound individual, being unreal, disappears upon such inquiry. To be real, Self-realization must be always. Your existence is itself the realization. It is, therefore, not a state or a condition but is transcendent of all states of mind—waking, dreaming, and sleeping. What is real is always. Liberation from all the imagined bondage is likewise always. Knowing this, you do not suffer anymore. At ease with the happiness that is innate, you abide in the knowledge of just existence. Just Brahman alone is. Who could ever conceive otherwise?

Questioner: Om Namō Bhagavate Sri Rāmanaya. Namaste, Nome. In the last few months, there has been more suffering in the society due to various things happening, politics, and this is especially severe for immigrants and foreign students living in the country. Our daughter is studying in a college. She's a citizen, but she's surrounded, seeing the turmoil and stress her

friends are going through, and she wants to do something about it. As a father, as parents, we are torn, because we also want to keep her safe. At the same time, I don't feel good about limiting her compassion to her fellow students. How to tackle such a situation, how to guide her, what is the right thing to do?

Nome: Guide her in such a way that she gets beyond turmoil. The turmoil is due to one's own mind. The circumstances do not actually produce the turmoil. The turmoil is just in the mind. One should learn to get beyond the mind to destroy this turmoil. The turmoil in the mind is due to misidentification. One thinks of oneself as an embodied being, and then views others as others, as embodied beings. But that is not the truth regarding her, nor is it the truth regarding the others who are caught up in this. Is it necessary for her to abandon happiness for this? Her being unhappy about it does not make it any better. You can teach her by example, not to fall into the ignorant turmoil. If you can show her by example, as well as explanation, the way not to suffer, but to be inwardly at peace, then as a parent you will have given your child something that will last for a lifetime. Stand beyond the world. Do not become an immigrant into it. The world is in you; you are not in it.

Q: Thank you, Nome Guru. I will convey this to her and also set an example by living it, as you said. Thank you.

Another Q: Namaste. In talk 314, Sri Ramana says that the essence of all scripture is to render the mind quiescent. And then, once one gets that, there's no point in reading anymore. So, what's with all the reading that we're doing?

Nome: Are you a reader?

Q: No.

N: Then the question doesn't arise.

Q: Right. Because at one level reading goes against that very teaching because it stimulates the mind.

N: If you read about the Truth, meditating upon it accordingly, you destroy the mind.

Q: So, use any reading to go beyond it and sit in the vibration of it, rather than trying to intellectually capture it?

N: To read or not to read (laughter). That's a question only as long as you're caught up in action. What is the actual experience when you read? If it's beyond action, there's no problem.

Q: Yeah, good. Thank you.

Another Q: You've given the instruction to make your vision nonobjective, and that's been difficult for me to understand. I want to read a couple sentences from Five Flowers of Self-Knowledge and then talk about what does it actually mean to make your vision nonobjective. "Make your vision nonobjective and lift it from the reflective medium—the mind, the senses, and the body—to the source, which is all light, pure Consciousness." What I think it means is it hinges on identity. When one is misidentified as an individual, as an object, one sees objects. Everything becomes differentiated. When I turn inward and correct that error through inquiry, it is not any kind of seeing; it is knowing. It is a matter of knowledge, and all you see then is just yourself, and the multiplicity is gone. Is that the correct understanding of what that instruction is?

Nome: Give up the objectifying outlook. This Sri Bhagavan has said. You must cease to regard yourself in objectified terms. You are not some

kind of thing. You are not an object. Whether the object be gross or subtle, it is not you. Cease to regard the world as real, and the reality will thus comprehend itself. Such is nonobjective vision. If you abandon the objectifying tendency, ignorance will have no place to stand. Being and knowing are one and the same. What you know is what you are. It is quite beyond the triad of knower, knowing, and known. It is transcendence over the world, the body, the mind, and the ego. Remain as the attributeless one.

Q: You said to abandon the objectifying tendency. I see that as the very heart of where I become something. Somehow, I mix myself up as a thing. When I dive deep into my existence, it has no thingness about it. That habit or tendency is what I've not broken.

N: You are aware of it now, so you can break it.

Q: What I need to break is that kind of thinking.

N: Reality, identity, and happiness are within. Within is not an object. The nonobjective knowledge is true knowledge; knowledge of the truth by the truth.

Q: I am treating the habit as something that has some power over me, but it is something I'm actually repeating. It doesn't repeat itself. If I'm not involved, there's no habit.

N: A tendency has no power of its own, save that which you give it. Ignorance has no substance.

Q: Thank you.

(Then followed a recitation in Sanskrit and English from Aparokshanubhuti and in Tamil from the Song of Ribhu.)

(Silence)

Om Shanti Shanti Shanti

Your True Nature

April 27, 2025

If the true nature of that which, in ignorance, is assumed to be an embodied individual is known, what is found is Being-Consciousness-Bliss, without beginning and without end.

Your existence is bodiless and thus eternal and infinite. It is partless and contains nothing that is not itself. It is consciousness and not defined by any thought. When you do not misidentify with any thought, any product of thinking, what are you?

The Self is never modified. It cannot become other than what it is. Changeless, continuous existence is the Self and not an individual. It is beginningless and more ancient than time itself. It is timeless and without location. It is not an object of perception. It transcends the senses. It is not an object of conception. It transcends all thought. It is called the Self because it is what you are. It is referred to as Brahman for it is the reality, one without anything other. If you know yourself there is peace without end.

Who is it that imagines the individuality? The Self does not imagine it. For the Self, there is no ignorance. The individual cannot imagine it. That would be redundant. For whom is the idea of being an embodied individual? If you inquire in this manner, individuality will not survive. When the individual or ego entity thus subsides, what remains is pure Being-Consciousness-Bliss. That which so remains is truly your Self.

Questioner: When I try to find out who the one is that has the tendency or misidentifies, I can't find anything. I can certainly think it. I can certainly believe it, but it doesn't change my actual nature.

Nome: A repetitive illusion is referred to as a tendency. It does not mean that it actually exists.

Q: Seeing its non-existence, the abandonment of it, is quite simple. You've said many times that the disillusion, or the abandonment of the ego, is the knowledge that it is not actually existent. It is not something. And the idea that you could actually misidentify with an illusion is illusory.

N: Illusion tends to repeat itself. Such are tendencies. They do not happen on their own power, though. You must conjure them up in order for them to appear to be.

Q: It's clear that I'm the author of my own delusions. If I try to find where the conjuring is happening, what that's actually made out of, where it occurs, especially for whom the conjuring is actually occurring, then it subsides. It is kind of obvious, but the most valuable and precious experience that I get when I come and I'm in your physical presence is the silence.

N: In silence, tendencies do not exist, nor the tendency holder.

Q: I get washed free again by that silence.

N: Yes, a good scrubbing will do. (laughter)

Q: The silent scrubbing. I like that. Thank you very much.

Another Q: How do I function in the world that is a constant box of identity? I have to be endless things with this presence that is so free.

Nome: Are you in the world? If you are a body, it appears that you are in the world; but are we bodies? If you realize you are not the body, then you will find that you are not in the world.

Q: I'm very deeply identified with it, even if I have these moments of freedom from it.

N: The freedom that you feel occurs at certain moments you can have all the time.

Q: Is it possible without full renunciation?

N: Why not renounce fully? Renounce the false identity as a body, as a mind, as something in the world. See what remains. That which remains then is now also. As certainly as you exist, you're capable of this.

Q: Thank you.

Another Q (a child): How do I control my mind when bad thoughts come in?

Nome: You give up the bad thoughts. They do not think themselves. You have to think them in order that they appear. Without the bad thoughts, you are naturally good. Siva means that which is good. Think what is good; your own mind will become Siva.

Another Q: I have one class in which the teacher is very strict, so I grow anxious as the class nears. My dad tells me to inquire, but my question is how do I inquire? How does it help?

Nome: If you inquire, you will no longer feel anxious, no matter what the teacher is doing.

Q: But how do I inquire?

N: Wonder. Wonder about who you are. It will also help if you listen to the teachings frequently, reflect upon them, and deeply meditate upon them. The best way to learn how to inquire is to simply inquire. It is not something that you do; it is something that you know; it is a way of knowing. So, try, and you will know.

(Then followed a recitation in Sanskrit and English from Aparokshanubhuti and in Tamil from the Song of Ribhu.)

(Silence)

Om Shanti Shanti Shanti

Knowledge of Existence

May 4, 2025

Om Om Om

(Silence)

What is the nature of your existence, and how do you know that you exist? If you abandon the supposition that you are an embodied ego entity, a separated individuality, you find that your true nature is indivisible Being-Consciousness-Bliss. That has no limitation. That has no birth or death, being bodiless. That is innately eternal and infinite. That is known as Brahman, and that alone is what you are.

Existence knows itself. Nothing else and no one else can do so. The individual does not know existence, the Self. It has no capacity for such, but you are not the individual, not that assumption.

Ignorance regarding the Self does not belong to you. The ignorance belongs to the falsely assumed individual. Knowledge of the Self belongs to the Self, and there are not two of you—an ignorant one, and one who knows. Ignorance belongs to the non-existent. If you inquire to determine for whom is the ignorance, ignorance vanishes because of its unreal nature.

You know that you exist. Indeed, you never doubt it. What in you knows the existence? It cannot be anything other than the existence itself. Existence is changeless and is ever-existent. Regard only the changeless as yourself. A body is

changeable and cannot possibly be what you are. Your changeless existence—what is it? The attributes of a body do not belong to you. Whatever is perceived by your senses and whatever is conceived in the mind, such are not you.

Questioner: Namaste Nome. An old friend used to tell me, “Ignorance is bliss,” but, after having tasted knowledge, it doesn’t make sense. Knowledge is bliss. In this path of going from ignorance to knowledge, every time ignorance is removed it feels like a thorn has been taken out. But it needs perseverance and endurance, which is more than I am capable of. You have said that the means is the end. If the end is blissful, how can I make the means also blissful?

Nome: You say that you are not capable; such is not true. As surely as you exist, you have the capacity to realize. Realization is Self-knowledge. The nature of the knowledge is unalloyed, unmixed consciousness. It is existence, it is consciousness, and it is bliss.

There is no happiness in ignorance. Ignorance alone veils the innate nature. Ignorance takes the form of misidentification and such misidentification, or ignorance, alone is bondage. Without ignorance, there is nothing obstructing the realization of yourself.

The end itself is the means. Consciousness is itself the knowledge sought. Being-Consciousness is one thing. It is neither many nor is it divisible, but rather it is undifferentiated.

As long as you assume yourself to be an individual, the innate happiness will seem to elude you as if you cannot catch it. Cease to regard yourself as the individual, and happiness shines forth to itself, by itself. Happiness itself is the cause of one’s yearning. Such yearning turns inward, and, in the knowledge that thus remains, there is happiness.

You are taught to discriminate what is real and what is not real, what is changeable and what

is changeless. The changeless is the very root of peace, and only if you are at peace are you happy.

Now, you do not require somebody else to tell you that you are happy. You know it with an interior knowledge. Happiness knows itself. It does not come to you. Rather it is you. You yourself are the happiness. Can you discern this?

Q: Yes Nome.

N: Then it is a very happy thing.

Another Q: The only thing that I can be certain of is that I exist. As you said, the senses cannot be trusted. Maybe nobody in this room actually exists. This makes me feel very lonely. Maybe I am the only one that actually exists in the whole universe, and everything is just imagination. Is that the right thinking, or should we take it that we are all existing and collectively dreaming that the universe exists? Probably the former is the truth, but it makes me feel very lonely.

Nome: The loneliness is due to misidentification as a body. As a body, there are the questions or doubts—are there one or many in the room? All of that is conceived within the context of, “I am the body.” That should be eliminated. If that is eliminated, the one Existence, which is all-pervading, will alone remain as your identity, and you will never feel lonely again. The wise who have realized the Self, realized Brahman, are never lonely. From another perspective, you are never alone. There is one who is always with you. Dissolve your sense of separation in That.

Q: If I’m not the body, what am I?

N: That is just the inquiry that should be pursued. You do exist, but not as a body; nor is exist-

tence an attribute belonging to you, as if to someone. You are Existence. Such is qualitless, attributeless, impersonal, non-ego, unborn, and imperishable.

Another Q: I want to find out if I’m practicing this correctly. Every time I sit down for Self-inquiry, I always seem to land in a steady state where there are three of us. You often ask, are there two of you, one ignorant and one knowledgeable. In my mind, the voice says, no, there are actually three of us. The three entities so to speak are: there is a distinct ego that rises and sets, there is me in the middle who is watching that ego rise and set, and there is an indescribable, beautiful, quiet source of peace. I read in the text that I should focus on the observer as the person in the middle. I find the inquiry process to be very cumbersome, because you keep asking the same question over and over, and there is nobody to answer that question although it keeps rising, and I keep asking.

N: You say that there are three of you; is there a fourth one who knows about the previous three?

Q: No, that is the person in the middle.

N: The Self is without number. Many-ness does not pertain to it. In Self-inquiry, it is not necessary to repeat the question, “Who am I? Who am I?”, on and on like that. What is needed is the introspective discernment of what in truth you are.

What you truly are is one, without a second, without anything other. Such discernment is beyond thought. In thought alone do you cognize or conceive of many. Without thought, as in deep dreamless sleep, there is no such thing as many, or three, or two. So, focus the inquiry on that which is beyond thought.

There is no ignorant one. Nor is there one

who strives, practices, nor is there one liberated. This is the highest truth as declared in Mandukya Upanishad Karika of Gaudapada. The exact same thing is reiterated by Sri Sankara in his Vivekacudamani. The Atma Upanishad also has the same statement: no one bound, no one striving, no one liberated, just the Reality by itself. There is thus no scope and knowledge for the idea of three of you, an ego you, or a personal you. That which shines, even in the midst of such as peace, is you. Is it clear how to proceed?

Q: All these descriptions of there is no one striving, no one practicing, and this presence of an Existence-Consciousness-Bliss—all of them are descriptions of the end state. I don't want to confuse the means with the end. I'm taking a very transactional approach to this. I should find time to sit down and practice the right thing and not the wrong thing. So, if I focus on the thoughtless one, I should know what is that thoughtless one, because most certainly I am the thoughtful one. Too much thought.

N: Focus on the one who focuses. Meditate on the nature of the meditator. The end itself manifests as the means. Who are you? Keep the focus, the meditation, the inquiry, on your identity, what you are.

Another Q: Depth and silence in relation to inquiry. Can you say something about those?

N: What do you want to know? Do you want something to be said about silence?

Q: Depth is silence.

N: That is correct. Depth is I-less, and silence is that in which no "I" appears.

Q: Thank you.

(Then followed a recitation in Sanskrit and English from the Aparokshanubhuti and in Tamil from the Song of Ribhu.)

(Silence)

Om Shanti Shanti Shanti

Your True Nature

May 11, 2025

What is your true nature? It is self-evident that the Self is of the nature of Sat-Chit-Ananda, Being-Consciousness-Bliss. It is self-evident if you abandon the tendency to conceive of yourself as an embodied individual. Being bodiless and egoless, what you are is changeless. Only that which is immutable is actually yourself. Existence is changeless, without beginning and without end. What has a beginning and an end is not truly you. Being changeless, what you are is formless. Being formless, it is without modification at any time. Your existence is uncaused, unconditioned, timeless, and locationless. Abandon the misidentification with the body, and you will see it as so. Your existence is partless. It is indivisible. Your existence is Brahman, nothing else. None of the attributes of the body pertain to you. You have no birth. You are imperishable. The Upanisads declare it to be Satyam-Jnanam-Anantam, the Truth, the Reality (Knowledge) which is of the nature of pure consciousness, and Infinite.

What knows existence? Only existence itself. Existence is consciousness. Your existence knows itself. How is it known? It is not dependent on the senses, the mind, or modes of thought. Existence is consciousness. Consciousness is self-luminous. How do you know that you exist? Look into this deeply. The Self alone has the capacity to know itself, and you are the Self. There is no other. Inquire deeply as to "Who am I?" and the truth regarding your nature

will be self-evident. In such Self-knowledge, you find peace that does not come to an end.

Questioner: Om Namō Bhagavate Sri Ramanaya! Namaste, Nome Guru. Happy Mother's Day to you, Sasvati Amma, and all the mothers. I heard somebody quoting Paramahansa Yogananda yesterday that when asked, "Who is the Divine Mother?", he said, "Divine Mother is the unconditional loving aspect of Brahman." That is absolutely what we have always experienced here. When you are here and we are in your presence, the Divine Mother is here as that unconditional love from you and Sasvati Amma.

So, my question is, in addition to the "Who am I?" inquiry, which is very effective, I sometimes ask two other questions. The first one is that I ask, "Am I aware?", not aware of an object. The second one is, "Am I existing?". Both of them, before I answer yes, take me to that stillness where I know I am aware without using senses, and I know that I exist without looking at the body. They may not leave me with the same knowledge about my identity, but they do take me to that calm state. So, I just wanted to put that in front of you to see what role they play, or how and whether I should use those questions as well.

Nome: Your question contains its own answer. As long as the focus is upon your identity, what in truth you really are, it will be fine. You are aware. You are awareness itself. Without such awareness, could there be any idea of awareness? Likewise, you are Existence. If there were not Existence, could you have any idea of existing? The form of a question is not that significant. What is to be grasped is the introspective inquiry that consists of nonobjective knowledge and abidance in that, as that. You always exist. Never do you not exist. Always you know that. Never is there a time when you cease to know. Thoughts may cease. They come

and go, but real knowledge is not thought. The one who knows is what needs to be known. What is his nature?

Another Q: Namaste. As I sit with the question, "Who am I?", something about it always comes in from the mind because it implies a person, and I know there is no person. Then it goes to "What am I?" Then, something else comes in and a different direction that says that implies an object, and I know there's no object. That dropped me into silence. I just wanted to share that.

Nome: It is only imagination that considers the implication of the person, of the object, and so on. Nothing of the sort is actually implied in the inquiry. Therefore, without thinking of an object and without thinking of a person, who are you?

Q: The implication function is still trying to make meaning of something there.

N: Silence is indicative of the absence of the ego. Remain as that.

Another Q: Namaste, Nome. When inquiring I see that the body is not there, but it is a part of me.

Nome: Do you have parts? Do you ever become the body? Are its attributes yours? Do its actions belong to you? The body and the entire world are only you, yet you are not a body.

Another Q: The Maharshi has said, "Turning the mind inward is renunciation." If I focus my curiosity completely on that, I am turned inward. Soon I find myself thinking about objects, and then I have to bring my focus back. If I recognize that the entire world is a dream, then the renunciation is there. This renunciation is not com-

plete. My mind is not always turned inward, though I make repeated attempts. I am holding on to something. In the book, Four Requisites for Realization, it is mentioned that renunciation is the non-dependence of the mind on anything external. I have all the words, but that has not translated into deep experience or abidance.

Nome: To which thoughts are you attached?

Q: The world seems real.

N: Where does the sense of reality derive from? Does the sense of being real come from the world, or does it come from your thoughts? Or is not the source of that something much deeper? Are you attached now to the things and thoughts you saw in your dream? Always you yearn for happiness. Always you're looking for yourself. Always you wish to know reality. Happiness, identity, reality are all your nature. Let there be clarity of knowledge regarding identity, reality, and the source of happiness, and then see if any further renunciation is needed.

Another Q: You mentioned to find out where I know that I exist. Obviously I can't think my way there.

Nome: No, but you are quite certain that you exist. It is impossible for you to doubt it without assuming that you are there as the doubter.

Q: It feels like I have to eliminate everything I think myself to be.

N: Was there some thought you were hoping to retain?

Q: My mom is not doing well, and she is as stubborn as anything. It is a tricky situation. There is concern stemming from taking myself to be a body, and that there is a mother of the

body, and trying to convince her to take care of herself, or get the doctors to take some measures to take care of her.

N: Imagine that! someone stubbornly holding on to some idea. (laughter)

Q: It definitely helps to reflect on this teaching and get a perspective on what is really important.

N: What you know as being very important, you don't lose track of.

Q: I wish I never lost track of it. It seems like I lose track, but I can't forget it. I can finish all the projects at work. Unfortunately, they give you more and maybe even say, you finished that quickly, so let's give you even more. It is never-ending.

N: Are you the performer of action?

Q: I believe that. It is in thinking that somehow I'm going to be happy at the end of this. Somehow it is not ever clear.

N: Coming and going. Who knows this? Something that does not come and go.

Q: In completing all these tasks, that is what I'm striving for, the quiescence or silence of the mind indirectly, but it doesn't seem to work.

N: What works?

Q: Questioning.

N: If you question it, the perplexity or confusion will vanish. Who is it that becomes perplexed? It cannot be the real Self. The real Self is only Brahman, the vast absolute. It is never bound at any time and does not come and go

anywhere. Can there be another for whom it is? If you think so, are there two of you? The Self is only one and has no ignorance. Indeed, it is knowledge itself.

Q: The belief in the ego is assumed.

N: Who assumes? Can it assume itself? That would imply its pre-existence. Q: It does seem like it's circular thinking. What is the thought based on? There was some reality in that thought.

N: Who knows the thoughts? Can a thought know itself? Can another thought know the pre-

vious thought? Who are you? That will answer everything.

Q: Thank you.

(Then followed a recitation in Sanskrit and English from the Aparokshanubhuti and in Tamil from the Song of Ribhu.)

(Silence)

Om Shanti Shanti Shanti



Meditations *with* Name



@Divine_Raag

March 7, 2025

Om Om Om
(Silence)

Nome: Meditate inquiring to know your existence as it is. Meditate inquiring, “Who am I?”, discerning your real nature, which is bodiless, indestructible, indivisible, and eternal. Trace the sense of identity of “I” inward to its real nature. Trace the discernment of reality inward to the actual existence. Existence knowing itself as it is, is knowledge. Your effort to discern or understand such knowledge, suffusing the whole of you, is meditation. Meditate, “Who am I?”.

(Silence)

Questioner: When tracing the sense of identity inward, though it is not a doing, the tracing seems to be thought-driven. The instruction is to try and trace it at the sense of the knowledge of existence of oneself, but it ends up being driven by thought, and truly tracing the sense of identity inward is leaving the thought outside.

Nome: How can the knowledge of existence be driven by thought? Don't you exist whether there is thought or not?

Q: I meant the instruction earlier has always been that the sense of existence is there without thought, and the inquiry should happen at that level of knowledge of existence. Similarly, the tracing of the sense of identity has to be done without thought. I was finding it difficult to follow that instruction while meditating. What

actually is meant by tracing the sense of identity within?

N: What is within? Is within a thought, or is within more subjective than thought? What is within should not be misidentified with thought. You should not confuse thought with your existence. Existence is the identity, what you are. With or without thought, it is the same and unbounded. Your existence, the Self, does not depend on thought in order to exist, or to know itself, for existence is the source of its own knowledge of itself. Who are you? Find it deeper than thought.

Om Shanti Shanti Shanti Om

March 28, 2025

Om Om Om
(Silence)

Nome: Making your vision nonobjective, meditate upon the nature of the meditator. That one is the unknown knower of all that is known. That is Consciousness, just Consciousness alone. Meditate by absorption of your identity in this Consciousness. Bodiless, Consciousness is self-luminous. Formless, it is without boundary. What is the nature of the meditator? This inquiry or discernment is meditation. Inquire “Who am I?” and abide in that as that itself.

(Silence)

Questioner: You mentioned discernment. The discernment isn't something I do, but I have to remember this teaching. Whatever is imagined I try to question, where

does the reality come from? It is very helpful to wonder, am I two? Could I ever be a second? So, this teaching is so important in unlocking the concepts in my mind.

Nome: You are not a concept in the mind. Who are you? It is wise to recognize the value of the teaching of Self-knowledge. It is important because your bliss and your immortality depend on it.

Q: I need to discriminate and take down vasanas. That is the goal. Everything that is objective is suffering, and it can't be myself. It is a hallucination. I can't live my life in a hallucination. That is not satisfactory.

N: What is real? Is reality a concept of vasana, or tendency, an hallucination, an illusion? What is real? You yourself are the reality, but that "yourself" has no individuality, no limitation or bondage, has no other or duality, has no confusion or bewilderment, and ever is just as it is. Practice, meditate, so that you realize this conclusively, and he who realizes it is himself what is realized.

Om Shanti Shanti Shanti Om

May 9, 2025

Om Om Om
(Silence)

Nome: For Self-knowledge, upon what should you meditate? You should meditate upon the true nature of the meditator, the Self. The Self can never be an object to itself. So, you should meditate in a nonob-

jective manner, transcendent of all that is perceived and conceived. You should meditate in a manner of absorption of your identity. Remaining as the existence of the Self, bodiless and transcendent of all thought, beyond objective definition, in just such a way should you meditate in the Self, by the Self. Meditate, inquiring to know your true nature. In this way, your meditation is of a self-luminous nature. Inquire, "Who am I?". Meditate upon the meditator.

Questioner: I was meditating on the meditator. I tried to eliminate anything perceived and conceived, as you said, and tried to pursue that meditator.

Nome: Well without the misidentification with the conceived or the perceived, what remains of the meditator? Beyond the senses and beyond the mind, what are you?

Q: I have to keep pursuing to eliminate the objective, but it feels more formless sometimes when I do that.

N: What form do you have?

Q: In this case, it was just thought.

N: All forms are only just thought. Who knows the thoughts? He cannot be a thought. You can eliminate the conceivable by not identifying yourself with it, but the unconceived is never negated. It is your very existence. It can never cease to exist.

Q: I try to absorb this instruction, this night, and your meditation.

N: You absorb yourself in it, and you yourself become absorbed.

Another Q: Thank you for the meditation instructions. When I meditated on the nature of the meditator and asked, “Who is meditating? Who am I?”, I found that I immediately went inward to that feeling of “I exist,” and it happened with very little effort. It is kind of a smooth inward turning in a single motion, and that’s almost like a habit now, but a good habit. How did that develop so that I can develop it further?

Nome: By noticing the goodness of the good habit, it strengthens and remains. The good is recognized as good.

Q: It feels good. It feels right. It feels natural. You have mentioned abandoning the objectifying tendency. Can one achieve that by just continuing to turn inward and absorb oneself in one’s existence? Is that the best way to break that tendency?

N: All efforts should be towards turning within. What is the significance of within?

Q: It’s the reality. Within is the truth. It’s the true, good, and beautiful. It’s the heart. It’s love. Everything that we all want is within. I think what really helped bring that about was intense reading, reflecting and meditating on the first invocatory verse in Saddarshanam on “What is existence?” I just did that for weeks or months, and the more I did it, the more I wanted to do it. At some point, it really dawned on me that this is what “I” is. It is not an individual. It is not any kind of thing. That is what I feel when I feel exis-

tence. That could not have possibly happened without Bhagavan’s grace, without your grace, without being in this temple, without being with Ramana’s devotees. It doesn’t really seem like there was really an individual involved in that effort.

May 23, 2025

Nome: Meditate by absorbing your sense of identity in Consciousness. Consciousness is objectless and is self-luminous. For all that is known, who knows? Not affected or changed by the various states and modes of the mind, Consciousness shines invariably. Consciousness is the Self and is not another. You are that Consciousness. Formless and still, you do not move. You are only Consciousness. Meditation could be regarded as concentration without an object. Of what is such made? Only Consciousness. Regard only that as yourself and, abiding as that, meditate. Objectless, transcendent consciousness.

Questioner: Namaste, Nome. When I am happy, I want to express myself. But then I felt that there is no need to express happiness and that it will express itself.

Nome: Yes. Happiness expresses itself. It does so even in silence. Happiness knows itself. It does not require anything else but itself to know itself. You, the Self, are self-known.

Another Q: In trying to follow your instruction to meditate by absorbing your identity in Consciousness The way I proceed with that is to turn inward to my existence. That feels innate, it feels infinitely familiar. But if I try to identify as Con-

sciousness, it feels unfamiliar. Yet I wouldn't know any of that without Consciousness. So, it is intrinsic to identifying as existence, but it has some deep solidity to it. The knowing part of it seems to be very ephemeral. I don't grab on to that as my identity. It sounds like I'm talking about grabbing some kind of object, it doesn't feel that way because, when I identify as existence, I'm not grabbing something. It just feels like that's who I am. Some guidance on how does one identify as Consciousness?

Nome: Only by consciousness itself. It itself is the knowledge, which is Being. Meditating upon it, knowing it, is very familiar yet not preconceived.

Q: So then it's not like remembering something, which would be some preconception that I return to.

N: That which knows memory but is itself not an object to be remembered is true.

Q: It feels like it is what is there before anything else is there. I am trying to express what consciousness is, but that would be some kind of concept because I wouldn't be able to find words for it.

N: That for which there is no word is your own Self.

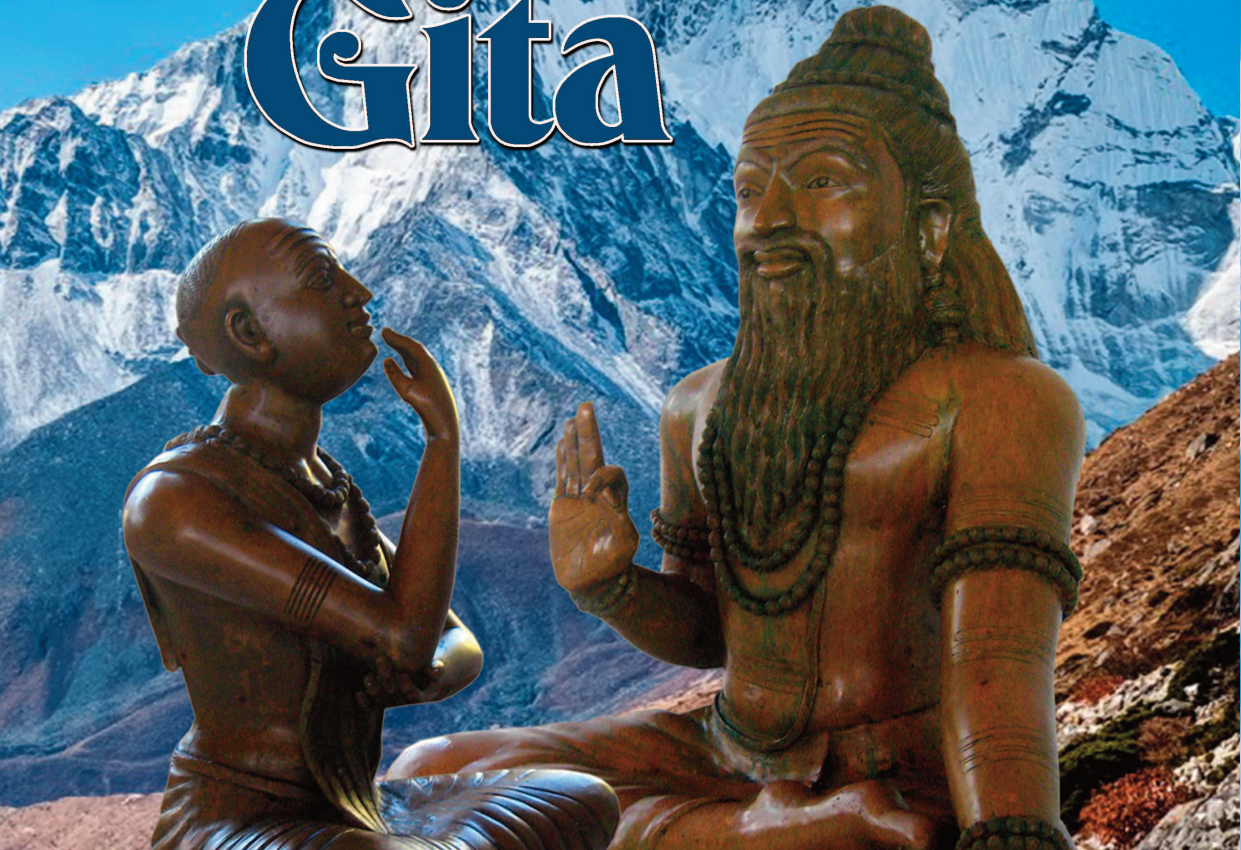
Another Q: When it is said, "Consciousness is self-luminous, it shines", one understands that as a sense of knowing or that which knows all that which is known. When this "self-luminous" is used, the actual experience of Consciousness is something that is hard to grasp. You had instructed that everything that is experi-

enced is only Consciousness, and everything that is known is only Consciousness. This self-luminous shining of Consciousness, the objectless concentration, is it the state of samadhi in which one experiences this? Because, otherwise, the grasping is at a superficial level. It is not deep enough.

Nome: Let that be regarded as samadhi that has no object sensed or conceptual; in which one merges with that which remains. That which remains transcends every state. It is neither concentrated nor diffused. It transcends samadhi, for it is without mode and without state. How can one grasp Consciousness itself? You cannot be apart from it that you could grasp it. One should know that Consciousness alone is. The one who knows is also just Consciousness. All of the known is only the knowing; that knowing is composed only of Consciousness. All of the knowing is for the knower. The nature of the knower is only Consciousness. Can it grasp itself? It only knows itself, and therefore is itself. Inquire so you regard this only as yourself, and this alone as real. All shines by the light of that one only.



Ribhu Gita



Chapter 5, Verses 22-27 Commentary by Nome Boundless Wisdom, August 10, 2012 Ribhu-Nidagha Dialogue

Om Om Om
Nome: Om Namah Sivaya.

22. Whatever manifests as an existence, whatever manifests as an object with an essence, and whatever is imagined in the mind are all like the horns of a hare.

There are three ways in which one may view objectified experience, or the manifested world. One may view it as an existence, as something existing. One may view

it as manifest as an object with an essence. One may view it as imagined in the mind, that is, you may think things, objects, exist. Higher than this, your view may be that objects exist, but there is an essence within them, an unmanifested essence that is the core of them. Higher than that, one can see that all ideas of objects are just imagined in the mind. Such are the three views, all of which entail the belief in objectified experience. The last one is more subtle than the previous two. Beyond these views is ajata, no creation, which is the truth that may be inferred from the verse, but which is not stated explicitly. If you think there really is, indeed, a manifested world, that these things exist, Ribhu declares them to be “like the horns of a hare”. The horns of a hare are entirely an illusion. Such do not exist.

“Whatever manifests as an existence”: Whatever seems to be there is only an illusion and is entirely unreal, like the horns of a hare. Objects are not to be regarded as existent.

If you feel they are not existent on their own, but there is some subtle essence in them which is real, Ribhu says the objects with a subtle essence are also an illusion; they are entirely unreal.

If you think objects themselves do not exist, and objects encompass a subtle essence at their core, it is not the truth for all these things are imagined in your mind. Even that is like the horns of a hare – unreal, for the mind and its imagining, the objects and their manifesting, do not actually exist.

If objects do not exist, if objects with a subtle essence do not exist, and if even the imaginings in the mind do not exist – all these being like the horns of a hare – what, indeed, exists? Absolute Existence is not imagined in the mind. It does not become encompassed within an object as some subtle essence. It does not become objects. What is Existence absolute? It is revealed in spiritual Knowledge that is devoid of the objectifying tendency entirely.

Whatever manifests as an existence, whatever manifests as an object with an essence, and whatever is imagined in the mind are all like the horns of a hare. What, then, is real? The possibility of objectivity, however subtle or gross, has already been negated. Free of the conception of objects, what exists? Since it is nonobjective, who are you? That the absolute Existence, which is your real Being, manifests as objects is merely a delusive conception. That it is the essence of manifested objects in a subtle way is just a delusive conception. That it is imagined in the mind to be various things is similarly just a delusive conception. Reality is absolute. If you make your vision nonobjective, the Reality is self-evident, and you are That.

The inquiry “Who am I?” reveals the utterly nondual Reality. Truly, in nonduality, none of the three views negated here exists. The views of dualism, qualified dualism, and qualified non-dualism are negated in these three phrases. It is within the conception of duality as being an existent reality that one thinks of things manifesting as an existence. If it is qualified duality, these things manifest, but there is some subtle essence, which is the divine, of which they partake. If it is imagined in the mind, this is qualified nonduality; there is the nondual truth, but there is also some kind of imagination arising. In nondual Truth, utter unqualified nonduality, there is no such conception, even to the degree of imagination, of anything other, of anything objectively existing whatsoever. Since the idea of “this” – something objective – is always concomitant with the conception of “I,” it is only through the inquiry “Who am I?” that the clarity of utter nondual Truth becomes evident.

The belief in objective things is dependent on one’s own stance, one’s own definition. If an experiencer is, there will be things to experience. If the self is a body, there is a world. What is the true definition of yourself?

23. Whatever is determined as the Self, whatever words are (considered to be) eternal, and whatever is inquired into in the mind are all like the horns of a hare.

Whatever is conceived or determined to be yourself is not the Self at all. It is not your Self; it does not partake of your identity. Whatever is so conceived of yourself is unreal. The Self is entirely

real, but what is conceived as a definition for it is not real at all. Bondage consists in considering the Self to be what is actually not the Self at all. Liberation consists in the negation of such misidentification. If we treat the Self as if it were something apart from one's own self, without actually deeply inquiring to realize the Self as it is, you determine by a process of thinking or conception that the Self is such and such, that you have learned it, that you have studied it, and the Self is such and such, this is like the horns of a hare. Though well intentioned, it is still an illusion. The Self transcends all such definition, all such conception. It is part of Its wondrousness.

“Whatever words are (considered to be) eternal”: the words that describe the Self are considered eternal. The passages in the Vedas that deal with such wisdom are considered to be eternal, immortal words. In the final analysis, though what they reveal is indeed eternal and real, the words themselves are not real; they are like the horns of a hare. The absolute Brahman, in eternal silence is and is beyond all expression.

“And whatever is inquired into in the mind are all like the horns of a hare”. How would it be possible to find the mind-transcendent Reality within the context of the mind? After all, what is thought of is merely thought. The Reality is beyond that. Your Self truly is beyond that. Just as what you think cannot be what you are, whatever you think cannot be the Reality, the Existence that is absolute. Whatever you consider yourself to be and the words used to express the truth about yourself, and whatever you think about investigating in the context of the mind, all of that is not real at all. If that is not real, what is real? If what you mentally consider yourself to be is not what you are at all, what in Truth are you? Such thought-negating, mind-transcendent inquiry yields the realization that is desired. If whatever is inquired into in the mind is “like the horns of a hare”, in what should you inquire? Though we may loosely speak of inquiry turning the mind inward and destroying the outward-going tendencies, in truth, the inquiry is of the very nature of Consciousness. It is self-luminous Knowledge.

If you do not consider inquiry as occurring within the mind, where does it occur and what is it? If it is not occurring within the mind, it is not a kind of mental function. What is it to really inquire?

Whatever is determined as the Self in the mind is illusion; such is delusion. True Knowledge does not consist in merely thinking in a different way, substituting one mental definition for another mental definition. It would be limited. It would not be the Reality as It is. What we seek is Knowledge of Reality as It is, the Self as It is. This Knowledge shines, not in the mind but in Consciousness, as the Consciousness.

To the degree Knowledge shines in it, the spiritual practice bears fruit, but the fruit is not of the forms of the mind. The earnestness, the intensity of application, and such in practice are all worthwhile. Just let such practice be directed towards realizing the truth of one's own Being, the Self as It is.

From where does the certainty in conviction derive? If all this, however conceived, is just “like the horns of a hare”, the certainty lies in the Reality itself. Existence innately is endowed with the certainty regarding itself. By inquiring deeply, you gain conviction, and this certainty becomes obvious. Where there is only one Reality, without any possibility of anything else manifesting or appearing in any other way, where there is just this one Truth, there is certainty and there is conviction. If you mistake rabbit horns to be real, some doubt will creep in. If you let rabbit horns be rabbit horns, it is doubtless.

Just you, yourself, can understand Reality, and you, yourself, are Reality. The Reality comprehends Itself. If you imagine yourself to be something else that is really not the Self and you mistakenly consider that it is you, this inert, unreal definition is not going to realize anything; such is not you. You, in your true nature, are perfectly capable; how can you not realize the Self?

24. Siva ever destroys, Vishnu protects the triad of worlds, and Brahma creates the worlds – all these concepts are like the horns of a hare.

God, considered within the context that there is something manifested, something created, appears as that from which it is created and the power of creation. Such appears as that which sustains and supports all this and that from which all this comes forth and that which dissolves all this into itself. However vast such a conception of God is, here stated in terms of Trimurti, the threefold creation, sustaining, and destroying – the view is still within the context that there is something else, not just God. God is just God; God does not create, sustain, or destroy anything. The idea that there is something created and thus a creator, something sustained and thus a sustainer, something existing being destroyed and therefore a destroyer, is a human conception from the standpoint of the individual with the belief in an existent objective sphere of experience or a world. That is not God as God is, just as thoughts in the mind about the Self, are not the Self as the Self is. The destroyer and the destroyed, the protector and the protected, the creator and the created---if none of these are actually real and are,, indeed, concepts like the horns of a hare, what is the Supreme viewed as devoid of concepts? If you try to stand apart from That to know it, you will bring forth only a concept about it, and it will not be That itself. The Supreme is truly beyond all such concepts. How, then, to know it? It is only by having your identity thoroughly absorbed in and as it? Then, God knows God. God cannot possibly be ignorant of God. Upon inquiry, the Self knows the Self and cannot possibly be ignorant of its own Existence.

Satsang means association with Being, association with Truth. Maybe there is a need for satsang always, but the association with other things is not needed. To associate yourself with Sat – Truth is wise. To associate yourself with anything else, such as things in the world, a body, and the thoughts in the mind is mistaken. It is a belief in rabbit horns. What can you do? You can thoroughly, deeply, and consistently question what you regard as yourself. Everything hinges on what you regard as your identity. All of this pertains to “I;” the definition of “I” determines all this. This a mirror-like reflection of “I.” Even the idea that there is something called “this” is based on the notion of “I.”

Even if everything would become extinct, you would still be there to know it. There is no extinction for the Self. The limitations of individuality – the ego – vanish by true Knowledge, by deep inquiry, but your Existence remains unmodified.

If you truly want to renounce all, renounce the “I” and the mind. Self-Realization is the extinction of ignorance, of delusion. It is the revelation of Reality and the destruction of ignorance. By it, you find the very nature of all this universe. You do not alter the universe; you find its nature. That nature is none other than the Self. You do not alter the Self; you find out the nature of your Self, and, with the destruction of ignorant views pertaining to you, pertaining to what exists, suffering, bondage, and delusion are no more. You have nothing to fear by turning within. Fear is a product of turning without. Fear is a product of duality, not nonduality. It is born of the notion of a separated individual, not his dissolution. If you examine your experience, you will find a hundred per cent verification of what is being stated now. Just as, when you fall asleep at night, you lose your form and your thoughts, and such, but you do not experience fear upon falling asleep, and you enjoy the peace of it, Likewise, in any transcendent experience, there is no fear. Fear is only within the context of the bound state; freedom is not fearful.

25. What is said to be the soul (jīva), whatever words are spoken, what the word transmigration (samsara) signifies – all are like the horns of a hare.

What is said to be the jīva – the soul? It is the idea of individuality applied to the spiritual essence, the Essence that is, in truth, not particularized at all. It is through delusion only, you particularize that which is undifferentiated, homogeneous, and infinite, you conceive of an individual soul – a jīva, a subtle individuality existing in life, existing after death. However this jīva or soul is defined, Ribhu says, that is not the truth of the Self at all. That is a superimposition of some limited definition

upon the infinite, eternal reality of the Self. With such superimposition, one then regards a spiritual soul as being the eternal, as being what one is. This, though, is not the identity, and such individuality or soul-hood is not what is eternal. The eternal is the undifferentiated, absolute Reality, or Brahman, and that is what one's true nature is, and not the distinct individual.

"Whatever words are spoken" are similarly like the horns of a hare. There is one Thing that can never be uttered. Do you know what that is? This entire book explains it, but the words themselves are not the actual message. The message, or spiritual instruction, is ineffable by any word, just as it is inconceivable by any thought. Know it firmly and clearly by deeply inquiring "Who am I?"

"What the word samsara signifies is like the horns of a hare." Samsara, transmigration, means the cycle of birth and death. It is the cycle of illusion. In the truth of the Self, one finds there is no individual jiva and no place called samsara through which the jiva transmigrates; they are not now, not in the past, and not in the future. The idea that you are an individual experiencing this illusory realm of samsara and all the other things that are spoken of in words is like the horns of a hare. It is not the Reality. If it is not the Reality, where are you, and what are you?

Truly understanding the Knowledge of Reality comes always by applying it directly to yourself. If you are trying to understand how no ego ever occurs, the one who is trying to understand this is the very thing questioned. By questioning in such a manner, only the egoless real Self is found to shine forth, and that has no difficulty understanding.

26. Whatever is in the Purana-s, whatever is defined in the Veda-s, the stand of all the Upanishad-s - all are like the horns of a hare.

27. This explanation - "like the horns of a hare" - has been told to you. Whoever hears this secret becomes himself Brahman.

If even what is contained in the Upanishads, which are the crest of the Vedas, and if what is contained within the Puranas is like the horns of a hare, how could one's own ignorance and delusive ideas stand up? If even such time-honored scripture is ultimately like the horns of a hare and not the Reality, what can you make of the content of your own mind?

"Whoever hears this secret becomes himself Brahman" It is a secret because it may not be well known to many people. It is also secret in this sense. Brahman comes to know Brahman. No one else is able to do so. Ribhu has been discoursing on "the horns of a hare", revealing the nature of Reality by describing the nature of what is unreal as unreal. Will the unreal be able to comprehend its own unreality? The unreal cannot comprehend its own unreality, for the unreal does not have any knowledge whatsoever. It does not even exist; it is like the horns of a hare. How can it know? For the Reality itself, there is no unreality whatsoever, and it knows itself exclusively. In this way we can call it a secret. Yet, Sri Bhagavan said that it is an open secret.

Om Namah Sivaya

(Silence)

Om Shanti Shanti Shanti Om

Chapter 5, Verses 28-34

September 14, 2012

Om Om Om

28. Hear further, Nidagha! It is certain that all is Brahman, good soul! This (Knowledge) is rare to come by for men and even for gods.

“It is certain that all is Brahman”. This instruction follows the negation of even the very idea of “all.” This teaching is not intended for one to revert to the previous ignorance of thinking that there is some object existing. What is meant is there is one utterly undifferentiated Existence, and nothing else whatsoever exists that is the least bit distinct from it. It is certain that all is Brahman. What is the certainty? It is the certainty of Existence itself. Of Existence, no one has any doubt at any time. Existence is Brahman, and Existence is all that there is for all, in all, at all times. If all is Brahman, where is the scope for an individual “I”? If all is Brahman, where is the scope for differentiated experience? If all is Brahman, there are no differences, no doubts, no doubter, nothing but Brahman, which is perfection.

“This” refers to Knowledge, for “this” cannot refer to Brahman in the sentence, “This is rare to come by,” for Brahman is all. Therefore, how can it be rare? “This Knowledge is rare to come by.” What Knowledge? The Knowledge indicated in the statement, “All is Brahman.” It is the Knowledge that Brahman alone exists.” “This is rare to come by,” he says, “for men and even for gods.” This Knowledge is rare for people to realize. If you accept that there are gods, it is rare for gods to realize this. If you interpret “gods” as people of elevated states of mind, it is rare for them to realize this. If you interpret “gods” as cosmic forces imbued with cosmic intelligence, it is rare for such to realize this. Why is it rare? It is rare because of the adherence to ignorance. Ignorance starts with the notion of a differentiated “I,” and this assumes the form of delusion expressed in the statement, “I am this body.” The Knowledge appears as if rare, even though Brahman is everywhere and is everyone. Indeed, Brahman is all, yet the Knowledge of it seems rare due only to ignorance.

“It is certain that all is Brahman, great soul! This (Knowledge) is rare to come by for men and even for gods”. What is to be realized is that “all is Brahman.” This “all” must include you. Therefore, the best place to start, in order to realize all is Brahman, is with yourself. If you can realize your Identity as being Brahman and Brahman alone, how all is Brahman will naturally follow.

29. Whatever form is called “this,” whatever, again, is “I,” and what is seen as “this” – all is Brahman alone.

The truth is that all is Brahman alone.” Brahman alone exists, and nothing is added to it at any time. What about all of this? “Whatever form is called ‘this’ – all is Brahman alone.” Where one in delusion supposes he experiences some form – something objective – there is the solitary Existence of Brahman. “Whatever form is called ‘this,’” it is only Brahman. Do you see it as distinct from Brahman? If so, why? The very Existence of any form of this-- including the entirety of the objective sphere of experience, from subtle to gross – the very Existence of that “this” is only Brahman. Existence is unqualified; it is attributeless. If you

think you know something, if you think you perceive something, if you think you experience something, what is the Existence of the form of this something? The Existence should not be confounded with the form but should be known for what it is, and that is only Brahman, Existence without beginning and without end, without edge or center, without attribute, and without definition. Whatever form is called "this," all is Brahman alone." What are the forms that you think you experience, both external and internal, perceived and conceived? Where all of this is merely imagined, there is, in reality, only Brahman.

Whatever, again, is "I," all is Brahman alone. What is regarded as "I," and what is truly "I"? If this is inquired into, Brahman reveals itself to itself. Search your sense of identity. What do you regard as "I"? Search your sense of identity. What really deserves to be called "I," and what is it that is merely a form of "this"? Whatever is truly "I" is utterly nonobjective. All that is objective should be regarded as merely this and not I. Everything you think about yourself then, being objective, is this and not truly I. Whatever is truly I is only Brahman, the indivisible Existence. Realized as being the indivisible Existence, there is no such thing as an "I" apart from it. Being the indivisible Existence, everything that is discarded as not I, is only "this" which is also only the same Existence.

You see something as "I" and you see something as "this." The "I" and the "this" are merely imagined superimpositions, the false attribution of definitions to something that is attributeless and without definition. Search within yourself to determine what that is.

The very idea of, "I am doing and experiencing all sorts of things" has implicitly in it the "I am the body" conception. "I am the body, I do, I experience;" all of such are empty superimpositions upon one undivided Existence. This timeless Existence that is Brahman is utterly transcendent. It has no ignorance, and it is of the nature of pure Knowledge. From the standpoint of ignorance, the Knowledge seems as if rare. From the position of adherence to ignorance, trying to get over the ignorance is a slow process at best. Turning within, making one's vision truly nonobjective, the basic premises of ignorance are inquired into and are questioned. Who is the ignorant one? What is it that is regarded as I? What truly is I? "All is Brahman alone." If all is Brahman alone, there is no scope for anything else, such as an "I," a mind, a body, a world, a state of ignorance, etc. There is no alternative to Reality; this is the significance of nonduality, One without a second. If you seem to experience something different, even so much as a particle's worth, it is mere imagination. The imagination, the ignorance, also does not have a separate existence. The all-existent nature of Brahman is complete. To realize That as it is, is the doubtless state. It is certain that all is Brahman.

30. The sankalpa that I am the body - that itself is said to be fear. In all the triad of time, it is not so. All is Brahman alone.

"The sankalpa that I am the body": sankalpa means a concept, a fixed idea. It can also mean volition, but that meaning is inappropriate for the text at this point. "The sankalpa that I am the body": the idea, the fixed belief, the hardened supposition "I am the body" is said to be fear. When is there fear? The Upanishad says, "Where there is a second, as it were, there is fear"; where there is duality, where there is an "I" other than Brahman, an existence other than Existence, there is fear. "The sankalpa that I am the body - that itself is said to be fear". You are afraid of something when you think that thing signifies the end of your existence and you intuit the end of your happiness. If something does not represent the end of your happiness or the end of your existence, which cannot really be separated from each other--- you are not afraid of it. The concept "I am the body" imposes through imagination only, a termination point for existence and a limitation upon the happiness of that existence. What is this "I am the body" experience? It is not actually an experience at all, it is just a sankalpa - a fixed idea, a rigid supposition, a mere concept.

"In all the triad of time, it is not so"; You have never been a body in the past, you are not the body now, and you will never become a body in the future. All the time in the past when you imagined you were a body, it was not so. It was merely the dreamlike ignorance that conceived of your-

self as being a body, or being embodied, but actually it was never so. You have never become a body. Thus, you have never been born. You are not now a body either. If you can perceive that you are not now a body and you never have been a body, undoubtedly you will be free of the “I am the body” conception in the future. The Self that you are, which is Brahman, will never become a body, neither this body nor another incarnation. “I am the body” is merely a misconception. Give your belief to it, and it will cause fear; the concept itself is fear. It will cause all kinds of illusions; the concept itself is an illusion. Even when that occurs, it is not true. Turn within, inquiring, “Who am I?” and realize that you are not the body; fear dissipates, the illusion evaporates. What remains is “all is Brahman alone.”

The purpose of the question is to prompt the discrimination that discerns that bodiless being is not an experience, but is the eternal nature of your immortal Existence. Bodiless Being is not something that happens to an embodied individual such as a gross body, a subtle body, a mental body, or any other kind of body. Immortal Existence is one’s very nature. If this is conclusively realized by a deep inquiry, it endures forever. The idea of slipping from it vanishes, because it is not distinct from you, but is your nature; it is the innate.

When the realization is that “All is Brahman alone,” which is contingent on realizing that I am not the body, when it is realized that all is Brahman alone,” how any longer could there be the ideas of attaining or not, going in or going out, appearance or disappearance? The very notions of a beginning and an end of Existence are to be seen as absurd, and, in perpetual Existence, fear is gone.

31. The sankalpa that I am the body – that is said to be the inner senses (the antahkarana - mind, egoity, and such). In all the triad of time, it is not so. All is Brahman alone.

What is this so-called experience of “I am the body”? It is just a sankalpa, just a concept. That concept, “I am a body” – some kind of body---that itself is, “the inner senses.” This refers to the mind. It is considered in a fourfold way: manas, the mind, buddhi the intellect, intellect, chitta memory, that which connects past thoughts with present thoughts, and ahamkara the form of “I” or ego. Without the “I am the body” misconception, what happens to your individualized mind? How much of the particularization of your mind or intellect or ego is dependent on having a form of a body? This is primarily what is regarded as the physical body, but it can be a subtle body or mental body, as well. Without a body, what is the nature of the experiencer? “I am a body,” or “I am in a body, existing as an inner mind inside a body, this is the common misconception.

“In all the triad of time,” past, present ,and future, “it is not so.” This is not what you are, not your Existence. What is the nature of your Existence? “All is Brahman alone” Consider how much of your thinking, both present thoughts and memory, how much of the intellect and its decisions and thinking, how much of the mind and its cognitions and how much this notion of “I” rest upon the misidentification with the body. Liberated from the “I am the body” misconception, what would remain of these? If they were not there, what would be there? You do not cease to exist. The one undivided Existence fills all entirely so much so that all is Brahman alone.

32. The sankalpa that I am the body – that is said to be the samsara (cycle of birth and death). In all the triad of time, it is not so. All is Brahman alone.

If you are a body, you were born, and for that which has birth, death is certain. Are you the body? Was the birth of the body the beginning of your Existence? If you entertain and adhere to the sankalpa, the concept, of “I am the body,” you will think that your Existence began with the birth of the body. “In all the triad of time, the past, the present and the future, “it is not so”. It never was so, and it never will be so. For that which has birth, death is inevitable. With the cessation of this body, do you cease?

The difference between the knowledge of the Self transcendent of the body and misidentification with the body is the difference between samsara and nirvana. It is the difference between bondage and Liberation. It is the difference between falsehood and truth. It is the difference between not understanding even when hearing the truth directly and actually comprehending. Indeed, the realization that one is not the body may be regarded as the cornerstone for all deeper spiritual experience. If the “I am the body” misidentification is intact in an experience, whatever the form of the experience is, it is not truly deep. Realizing you are not a body, the depth opens.

The sankalpa that I am the body is said to be the cycle of birth and death. This one concept is the cause of such. Are you a body? One should realize how free of the body his Self really is.

You are not a body, and you never have been. Wake up from this dream. You are not a body, and you will not become a body. Your birthless, deathless, illusion-free Existence has been bodiless always, and it will remain so. The Realization of this is Knowledge. Being oblivious to this and continuing with the sankalpa is absence of Knowledge or ignorance. Ignorance is bondage and suffering. Knowledge is Liberation and Bliss.

33. The sankalpa that I am the body – that is said, here, to be bondage. In all the triad of time, it is not so. All is Brahman alone.

The limitations of the body are not your limitations, but if you conceive of yourself in a way that misidentifies you with a body, you appear to be bound. The bondage feels as if real, just as the “I am the body” conception seems as if so, but “it is not so” and throughout all time it is not so. You are not bound now, you were not bound in the past and you will not be bound in the future. How much of one’s bondage is dependent on the “I am the body” misconception? Without the misidentification of “I am a body,” what bondage do you have? Free of the “I am the body” misconception, birth does not touch you, death does not touch you, and likewise pleasure, pain, possessing, and being dispossessed of something. All such notions, all such experiences, fall far below you. Free of the “I am the body” misconception, you are without limitation in space and in time. Free of the “I am the body” misconception, you are action-less, and you are not inactive either. Free of the “I am the body” misidentification, where is bondage? You are not bound to the body. You are not bound in the world.

34. The false understanding) that “I am the body”- that is said to be hell. In all the triad of time, it is not so. All is Brahman alone.

That misunderstanding that conceives of yourself in bodily terms is suffering. That is hell that is the state of being tormented by one’s own suffering. It is not necessary. It is not true. In all the triad of time, it is not so. If you think you are a body, you are mistaking your Self, which is infinite, to be something very small, and that is suffering. You are mistaking something eternal to be something transitory. That is foolish, needless, and not true. You are mistaking something that is innately perfect to be blemished, subject to decay, and imperfect. It is not true, and it is not necessary.

What, therefore, is so? All is Brahman alone? All most certainly includes you. Your very Existence, bodiless Existence, is Brahman, the infinite, the eternal, the perfect. One thing is real – Brahman, which is the Self. One thing is needed – the Knowledge of Brahman, the Knowledge of the Self. Seek to know yourself. Find the answer within you to the question, ‘Who am I?’

Om Namah Sivaya

(Silence)

Om Shanti Shanti Shanti Om



THE ENTIRE SYSTEM OF THE AEONS HAS A LOVE AND A LONGING FOR THE PERFECT, COMPLETE DISCOVERY OF THE FATHER, AND THIS IS THEIR UNIMPEDED UNION. THOUGH THE FATHER REVEALS HIMSELF ETERNALLY, HE DID NOT WISH THAT THEY CONCEIVE OF HIM, SINCE HE GRANTS THAT HE BE KNOWN IN SUCH A WAY AS TO BE TRULY SOUGHT, WHILE KEEPING TO HIMSELF, AND REMAINING IN, HIS UNSEARCHABLE, PRIMORDIAL BEING.

- TRIPARTITE TRACTATE

E.J. Brill, 1977, Nag Hammadi Library



निर्वाणप्रकरण पूर्वार्थम्
अध्याय ११
nirvāṇaprakaraṇa pūrvārtham
chapter 11

(continued from previous issue)

यो देहो या च कलना यद्दृश्यं यौ क्षयाक्षयौ ।
या भावरचना योऽर्थस्तया तद्ब्रह्म ब्रह्मणि ॥ ४१ ॥

yo deho yā ca kalanā yaddrśyaṃ yau kṣayākṣayau ।
yā bhāva-racanā yo'rthas-tayā tad-brahma brahmaṇi ॥ 41 ॥

41 By which is whatever body, whatever the cause, whatever is the seen, whatever is the perishable and imperishable, whatever is fabricated by imagination, and whatever is the purpose, [all] that is Brahman in Brahman.

संस्थानरचना चित्रा ब्रह्मणःकनकादिव ।
नान्यरूपा विमूढानां मृषैव द्वित्वभावना ॥ ४२ ॥

saṁsthāna-racanā citrā brahmaṇaḥ kanakādiva ।
nānya-rūpā vimūḍhānāṃ mṛṣaiva dvitva-bhāvanā ॥ 42 ॥

42 The picture of the appearance of the production of Brahman is like [the appearance of ornaments] of gold. The imagining of duality by the foolish is false. There is no other form, indeed.

मनो बुद्धिरहंकारस्तन्मात्राणीन्द्रियाणि च ।
ब्रह्मैव सर्वं नानात्म सुखं दुःखं न विद्यते ॥ ४३ ॥

mano buddhir-ahaṁkāras-tanmātrāṇīndriyāṇi ca ।
brahmaiva sarvaṃ nānātma sukhaṃ duḥkhaṃ na vidyate ॥ 43 ॥

43 Mind, intellect, ego, rudimentary, subtle elements, and senses, all are Brahman alone. There is no non-Self. Happiness and sorrow do not exist.

अयं सोऽहमिदं चित्तमित्याद्यर्थोत्थया गिरा ।
शब्दप्रतिश्रवेणाद्राविवात्मात्मनि जृम्भते ॥ ४४ ॥

ayaṃ so'hamidaṃ cittam-ityādyarthothayā girā ।
śabda-pratiśraveṇādrā-vivātmātmani jṛmbhate ॥ 44 ॥

44 This "That am I", "this is the mind"; by the echo of the uttered phrases like these rising out for the purpose, the Self in the Self opens like new.

ब्रह्मैवाज्ञातमज्ञत्वमभ्यागतमिव स्थितम् ।
तथा हि दृश्यते स्वप्ने चेतसात्मात्मनात्मनः ॥ ४५ ॥

brahmai-vājñātam-ajñatvam-abhyāgatam-iva sthitam ।
tathā hi drśyate svapne cetasa-ātmātman-ātmanaḥ ॥ 45 ॥

45 Brahman, is the unknown; indeed. It exists as though ignorance has come, just as, in a dream, by the individual mind, the self sees itself as different from itself.

अभावितं ब्रह्ममया ब्रह्माज्ञानमलं भवेत् ।
अभावितं हेमतया यथा हेम च मृद्भवेत् ॥ ४६ ॥

abhāvitaṃ brahma-mayā brahmājñānamalaṃ bhavet ।
abhāvitaṃ hematayā yathā hema ca mṛd-bhavet ॥ 46 ॥

46 When Brahman is not known as all-pervading, Brahman becomes the blemish of ignorance, as when gold-ness is not recognized, gold also becomes (is conceived as) a lump of earth.

स्वयं प्रभुर्महात्मैव ब्रह्म ब्रह्मविदो विदुः ।
अपरिज्ञातमज्ञानमज्ञानामिति कथ्यते ॥ ४७ ॥

svayaṃ prabhur-mahātmaiva brahma brahmavidō viduḥ ।
apariñātam-ajñānam-ajñānām-iti kathyate ॥ 47 ॥

47 The wise one, the knower of Brahman, knows Brahman is the Lord Himself, the great Self, indeed. The lack of discernment of the unwise is called illusion or ignorance.

ज्ञातं ब्रह्मतया ब्रह्म ब्रह्मैव भवति क्षणात् ।
ज्ञातं हेमतया हेम हेमैव भवति क्षणात् ॥ ४८ ॥

jñātaṃ brahmatayā brahma brahmaiva bhavati kṣaṇāt ।
jñātaṃ hematayā hema hemaiva bhavati kṣaṇāt ॥ 48 ॥

48 Knowing Brahman-hood, Brahman becomes Brahman alone immediately.
Knowing gold-hood, gold becomes gold alone immediately.

ब्रह्मात्मा सर्वशक्तिर्हि तद्यथा भावयत्यलम् ।
निर्हेतुकःस्वयं शक्त्या तत्तथाशु प्रपश्यति ॥ ४९ ॥

brahmātmā sarva-śaktirhi tadyathā bhāvayat-yalam ।
nirhetukaḥ svayaṃ śaktyā tattathāśu prapaśyati ॥ 49 ॥

49 As that Brahman-Self is, indeed, the all powerful, just by thought, the causeless, by its own power, quickly beholds that.

अकर्मकर्तृकरणमकारणमनामयम् ।
स्वयं प्रभुं महात्मानं ब्रह्म ब्रह्मविदो विदुः ॥ ५० ॥

akarma-kartr-karaṇam-akāraṇam-anāmayam ।
svayaṃ prabhuṃ mahātmānaṃ brahma brahmavido viduḥ ॥ 50 ॥

50 The knowers of Brahman, know Brahman as non-action, non-doer, non-acting, causeless, defectless, the Great Lord Self-existent, the Great Self.

अपरिज्ञातमज्ञानमज्ञानामिति कथ्यते ।
परिज्ञातं भवेज्ज्ञानमज्ञानपरिनाशनम् ॥ ५१ ॥

aparijñātam-ajñānam-ajñānām-iti kathyate ।
parijñātaṃ bhavedjñanam-ajñāna-parināśanam ॥ 51 ॥

51 The lack of discernment of the unwise is called ignorance, illusion. Thorough discernment becomes Knowledge and leads to the complete destruction of ignorance.

बन्धुरेवापरिज्ञातो ह्यबन्धुरिति कथ्यते ।
परिज्ञातो भवेद्वन्धुरबन्धुभ्रमनाशनात् ॥ ५२ ॥

bandhur-evāparijñāto hyabandhuriti kathyate ।
parijñāto bhaved-bandhur-abandhu-bhrama-nāśanāt ॥ 52 ॥

52 The lack of ascertainment of the association alone is called disassociation. By the destruction of the confusion of disassociation, the one who is certain becomes the association.

इदं त्वयुक्तमित्यन्तर्ज्ञति सोदेति भावना ।
यस्मादयुक्ताद्वैरस्याद्यया किल विरज्यते ॥ ५३ ॥

idaṃ tvayuktam-ityantar-jñāte sodeti bhāvanā ।
yasmād-ayuktād-vairasyād-yayā kila virajyate ॥ 53 ॥

"This is, indeed, not suitable"; if known inside thus, that ascertainment (bhavana) arises. From that bad taste of the inappropriate, one loses interest, indeed, and is free from passion and ignorance.

द्वैतं त्वसत्यमित्यन्तर्ज्ञति सोदेति भावना ।
तस्माद्द्वैताच्च वैरस्याद्यया किल विरज्यते ॥ ५४ ॥

dvaitaṃ tvasatyam-ityantar-jñāte sodeti bhāvanā ।
tasmād-dvaitācca vairasyād-yayā kila virajyate ॥ 54 ॥

Duality, is, indeed, false; known inside thus, that ascertainment (bhavana) arises. From that bad taste of duality, also, one loses interest, indeed, and is free from passion and ignorance.

अयं नाहमिति ज्ञाते स्फुटे सोदेति भावना ।
मिथ्याहंकारता तस्माद्यया नूनं विरज्यते ॥ ५५ ॥

ayaṃ nāham-iti jñāte sphuṭe sodeti bhāvanā ।
mithyāhaṃkāratā tasmād-yayā nūnaṃ virajyate ॥ 55 ॥

When it is clearly known "This is not I", that ascertainment (bhavana) arises. From that [ascertainment], one loses his interest in the false egoism instantly, surely.

ब्रह्मैवाहमिति ज्ञाने सत्ये सोदेति भावना ।
तस्मिन् सत्ये निजे रूपे यथान्तःपरिलीयते ॥ ५६ ॥

brahmaivāham-iti jñāne satye sodeti bhāvanā ।
tasmin satye nije rūpe yathāntaḥ parilīyate ॥ 56 ॥

In the truth of the Knowledge "I am Brahman alone", that ascertainment (bhavana) arises. In that truth of the innate nature, [the individual] dissolves as if it is the end, final dissolution.

सति विस्तारजे तस्मिन्ब्रह्मेदमिति वेद्म्यहम् ।
त्वमहंत्वादिबाधे तत्सदित्यादि जगद्गतम् ॥ ५७ ॥

sati vistāraje tasmin-brahmedamiti vedmy-aham ।
tvam-aham-tvādi-bādhe tat-sadityādi jagadgatam ॥ 57 ॥

In that expanse, you, I, and such seem to be in contradiction or in opposition. "This Brahman is", I know this. That Truth permeates the universe.

सत्यं सर्वप्रकाराढ्यं ब्रह्मेदमिति वेद्म्यहम् ।
न मे दुःखं न कर्माणि न मे मोहो न वाञ्छितम् ॥ ५८ ॥

satyaṃ sarva-prakārāḍhyaṃ brahmedam-iti vedmy-aham ।
na me duḥkhaṃ na karmāṇi na me moho na vāñchitam ॥ 58 ॥

Truthfully, by all the extensive different ways I know that "This is Brahman". Not for me are sorrow, karma, delusion, and desire.

समःस्वस्थो विशोकोऽस्मि ब्रह्माहमिति सत्यता ।
कलाकलङ्कमुक्तोऽस्मि सर्वमस्मि निरामयः ॥ ५९ ॥

samaḥ svastho viśoko'smi brahmāham-iti satyatā ।
kalā-kalaṅka-mukto'smi sarvam-asmi nirāmayāḥ ॥ 59 ॥

I am equanimity, Self-abiding, free from sorrow, I am Brahman, the Reality, I am liberated from variety and blemish, I am all, the untainted/pure.

न त्यजामि न वाञ्छामि ब्रह्माहमिति सत्यता ।
अहं रक्तमहं मांसमहमस्थीन्यहं वपुः ॥ ६० ॥

na tyajāmi na vāñchāmi brahmāham-iti satyatā ।
aham raktam-aham māṃsam-aham-asthīn-yahaṃ vapuḥ ॥ 60 ॥

I do not relinquish or desire. I am Brahman, the Reality. I am the blood, I am the flesh, I am the bones, I am the body.

- by Ganesh Sadasivan



*The
Self-Realization
Retreat
August 22-24,
2025*

(continued from previous issue)

Day 2

Session 1 of 3:

Om Om Om
Om Namo Bhagavate Sri Ramanaya

Bhagavan says:

On diving deep upon the quest
“Who am I and from where
(whence)?” thoughts disappear,
And Consciousness of the Self then
flashes forth
As the “I-I” within the cavity
Of every seeker’s Heart. And this is
Heaven,
This is that Stillness, the abode of
Bliss.

You who are diving deep into
your own nature, who are you? From
where does the sense of your identity
come? Tracing the sense of identity,
tracing the sense of reality, to its
source, to what it actually is, who you
actually are, thoughts about oneself,
about reality, subside. What remains?
The Consciousness of the Self. Con-
sciousness is the Self and is itself the
knowledge of itself. It “flashes forth.”
For whom does it flash forth? Con-
sciousness is self-luminous, known by
itself. You are not otherwise. It
“flashes forth as the ‘I-I,’” meaning,
“I am I.” “I am I.” Who knows it? The
same “I”— Being and Knowledge are
one. It is within the space of the heart

Who Am I?

that it flashes forth. Understand heart to signify your quintessential existence. “This is heaven.” Heaven is the place of God. Who is God? If you know yourself, with thought-transcendent knowledge, God knows God. “This is that stillness.” It is the significance of silence. What is it that is immovable? What is it that does not move when the mind appears to move? The immovable is the immutable. Your existence does not move. It does not change when the mind changes. It does not move in and out of the world. It does not move when states of mind change. Abide changelessly as the changeless. That which is Being, which is Consciousness, is Bliss. Know yourself. There is Existence, there is Consciousness, which knows, and you, yourself, are the happiness which does not move.

Sri Bhagavan says,

What is the use of knowing everything
Except the Self? What else is there to know
For anyone when the Self, itself, is known?

On realizing in oneself the Self,
Which is the only self-effulgent One
In myriads of selves, the Light of the Self
Will clearly shine within. This is, indeed,
The true display of Grace, the ego’s death,
And the unfolding of the Bliss supreme.

“What is the use of knowing everything except the self?” If you search to know reality, and neglect to inquire to know the nature of the Self, what use is it? If you seek to know the Self but ignore yourself, what is the good of it? The knowledge of the Self is the knowledge of Existence. Existence is of the nature of Being-Consciousness-Bliss. If you have a thought about the name and form of things, but do not know what their actual existence is, what do you really know? If you know the Existence as it is, transcendent of name and form, transcendent of the perceptible and the conceivable, what else is there to know?

“What else is there to know for anyone when the Self itself is known?” Knowing the Self, the Self alone is found to exist. Existence alone exists. You are that Existence. Existence is boundless, limitless, and without an other, One without a second. Existence is one, without the least trace of multiplicity or parts. It is indivisi-

ble. It is infinite. This is your Self; you are not an other.

On realizing in oneself the Self,
Which is the only self-effulgent One
In myriads of selves, the Light of the Self
Will clearly shine within.

“Realizing in oneself the Self.” What is realizing? What does it mean to realize? Upon realizing in oneself the Self, it is the knowledge of Being by Being. Existence itself is the Realization. It is Knowledge. “The Self, which is the only self-effulgent One in myriads of selves,”—there is not a multiplicity of Consciousnesses. Consciousness is only one, not split, and not many. It is self-effulgent, thus it is true knowledge. Consciousness is self-effulgent. Nothing else is needed for it to know itself. If the “I am the body” misconception is superimposed upon Consciousness, then it appears to be many, myriads of selves. If the Self is known as it is, free of superimposition, there is only one knower, and it knows itself.

Questioner: Namaste, Nome. You are speaking of the nature of what realization is. Sometimes, in Vedantic literature that is traditional, we hear about something called Brahmakaravritti, some cognition, Brahmakaravrittiti, as the culmination of realization or as the evidence of realization. Is that the same that Bhagavan is talking about, or is it something else?

N: That which is of the nature of Brahman, that alone is the Self. That alone is Existence, and that alone constitutes Realization. Are there many kinds of realization? If we assume it is a mental state, a mode of the mind, there will appear to be diversity in it. Is it really diverse? Many sages, jnanis, have used different terms to explain for the benefit of those seeking the truth. Though many terms are used, the meaning is not many, but one and the same. It is without duality. It is not something made or produced. What are you?

Q: Definitely not a vritti, not a cognition. That is very clear.

N: "The only self-effulgent One in myriads of selves." Are there really myriads of selves? Or does it just appear that way when the misidentification with the body is superimposed on it? "The Light of the Self will clearly shine within." What knows in all knowledge? What is it that knows? It is not a form of thought, and it is not created.

Questioner: This morning, as I was getting into the shower, I asked myself am I taking a shower? As the body started to become wet, it was clear that I was not in the body, nor was I getting wet. I could feel myself just being silent and motionless as the body washed itself. It was quite profound to see that I am never in the body, nor am I ever moving when the body moves. It left me with a question. I had the idea to take a shower, but I am not very sure about that is how that activity comes about. If I am directing the body's activities, I am doing something, but do I actually do? Am I in charge of the body's activities? I am not sure if I am or if that goes on entirely by God's will and I don't have anything to do with it.

N: There is no place for the ego in it. If there is no place for the ego in it to say God does all for all at all times, or I am all—these two are the same. You are not the performer of action. You are that which is the material and the efficient cause of everything. By material cause is meant the substance of all. By the efficient cause is meant that which propels all movement.

Q: Is there actually an effect?

N: It is same as the cause.

Q: It seem there is just cause and no effect.

N: So, what is the nature of the cause, since the effect is only the cause in that form?

Q: Then, there is no cause, and there is no effect. Those are some concepts.

N: You are better off without them.

Q: That is so great. That is very freeing.

Session 2:

Nome: On realizing in oneself the Self,
Which is the only self-effulgent One
In myriads of selves, the Light of the Self
Will clearly shine within. This is, indeed,
The true display of Grace, the ego's death,
And the unfolding of the Bliss supreme.

"The only self-effulgent one." The mind has no light of its own. Neither do the senses have their own light. They have no way of knowing for themselves. They shine by reflected light at best. That which is self-luminous, the Self alone can know itself and is the knowing in all kinds of knowledge. That this Light—that is to say, Consciousness—should shine without obscuration is itself the profound display of Grace. The Grace is always there. To reveal it, all that is necessary is the ego's death. The falsely assumed "I"-notion should subside. There is no such thing as the individual. You are not an individual entity. You are only Being-Consciousness, Brahman, alone. Realizing this with certitude is the display of Grace. By what power will one realize the Self? It must transcend the individual. The ego's death comes about as soon as you realize it does not exist. If the false supposition of being a limited individual vanishes by the light of inquiry into its nature, there is no more veil covering the innate happiness of the Self. The innate happiness, uncovered for what it is, is the supreme Bliss. It is your natural state.

Sri Bhagavan said:

In order that the bonds of destiny
And all its kindred may at last be loosed,
And so that one may also be released
From the dread cycle of both birth and death,
This path than others is far easier;
Therefore, be still and keep a silent hold
On tongue and mind and body. That which is
The self-effulgent will arise within.
This is the Supreme Experience. Fear will cease.
This is the boundless sea of perfect Bliss.

To be bound is not your natural state. To be

bound is to suffer. To be free of suffering, set yourself free from bondage. To set yourself free of bondage, inquire to know what your true nature is. To be free of destiny or karma, you must abandon the ignorance regarding the Self. Whose destiny is it? If you are the individual, or ego, it appears you have prarabdha karma and destiny. But is it so? Are you the body? Are you an ego? That which eliminates the illusion of the ego is good for the destruction of all kinds of bondage.

If you are an embodied individual, there is the cycle of birth and death. As the Gita says, for that which has birth, death is certain, and for that which has death, birth is certain. For those who inquire and know their Self with certainty, there is neither birth nor death, because your Existence does not have a beginning. What is without beginning is without end, the Eternal. Abandon the notion of existing as a limited, embodied being. For attaining that blissful immortality—the state of eternal Being—this path, Self-Knowledge, than others is far easier. Without inquiring to know with certainty the nature of the Self, how would you be free? Without such knowledge, how could your happiness be full? By abiding in Self-knowledge, how could you suffer? Self-knowledge yields perfect Bliss.

Questioner: Namaste. The inquiry helps keep the path very straight, but this ego has to be completely destroyed. I find that when I inquire, it works, but there are so many times that this ego jumps. If I am not vigilant, it stays. How can this be made deeper and more continuous? It needs to be totally dead so that it does not come up again.

N: Yes, the ego must disappear totally. To kill it, you must first find out what it is. Can you actually grasp the ego?

Q: I know Bhagavan says it a ghost that is never there.

N: The ghost is not real. How to destroy something that does not exist? Simply by finding out that it does not exist. For whom does it arise? Be vigilant, be focused, yet focused on what? Vigilant for what?

Q: It is the misidentification that makes me stumble.

N: It is misidentification. To whom does that occur? Whose misidentification is it? In this way, it swallows itself. When it swallows itself, it does not leave behind any tail.

Q: That is the inquiry.

N: If the inquiry is beyond thought—deep within, but beyond thought, it is continuous. There is nothing to interrupt it. If it is continuous, it is Self-Knowledge. It is eternal, and its knowledge is eternal. If it seems to jump, inquire then and there. Pursue the deep knowledge of "Who am I?" It seems to jump only when it finds another form. Do you recognize Bhagavan's analogy? Give no scope for the individual ego or its attributes. Focus thoroughly on your identity, what, in truth, you are.

Q: Yes, the fort has to be conquered, as Bhagavan says.

N: The only way, the best way, to conquer it is to find its nonexistence.

Q: The Bhagavad Gita talks in the second chapter about how the objects lose their rasa, their taste, once what is Real is tasted. So, it is just the same: once something is unreal, how can it have a taste?

N: The Gita says that one loses clinging to objects but not the taste for them; the wise lose even the taste for them. When you discern that no object is your happiness, you lose the taste for them. The questions are remarkably simple: "Where is happiness?" "Who am I?" Therein lie their profundity.

Q: Thank you.

N: Continue inquiring.

Another Q: With everything, think this is Consciousness individualized somehow.

N: Do you know that?

Q: No, that is just a theory. It is not based on fact.

N: Something must be illuminating the theory. Something knows. If we say the mind knows, then what knows the mind? This is Self-knowledge.

Another Q: This Self-knowledge, this knowing, is not called "Eric Knowledge. They call it Self-Knowledge. I think of it as "Eric knowledge," I knew something.

N: How do you know Eric?

Q: Total theory again. That guy disappears. It is just a conglomeration of ideas.

N: Are any of the ideas self-knowing? There is only one self-luminous One in myriads of souls or selves.

Q: I hear this teaching, you read Ribhu Gita—the absoluteness of the teaching. I try to absorb it, but I feel I must strive to eliminate all these things I cling to.

N: Why do you cling to them?

Q: I keep going back to where I think there is reality, happiness, safety, peace.

N: Does it deliver?

Q: Thoughts cannot deliver.

N: You recognize the value of the teaching. It is no less than blissful immortality and the knowledge of Reality. What is the teaching itself? Is it a set of ideas or something more subtle? Is it the known, the objective part, or is it the knowingness itself realized as identical with the knower? What is the teaching? Is it something to be newly obtained or is it your Existence? The Existence itself is the teaching. It is purely experienced. You yourself are the teaching. So, how could you ever be without it?

This path than others is far easier. It is far easier because it actually works, and it works because it is about who you are. It is nonobjective in nature.

“Therefore, be still and keep a silent hold on tongue and mind and body.” Be still. Do not move from what you are. It is not stillness of the body that is referred to here. It could be said that it means stillness of the mind, but the stillness is beyond thought where the mind is not. Be still—that is, do not go in and out of the Self. Discern how that is impossible, and the stillness is there. Discern your nature as the Self—as Being-Consciousness-Bliss—and do not move away from that. Do not pursue imagination. To suppose you are something other than the Self, other than Brahman, is imagination. Do not imagine such for yourself.

“Be still and keep a silent hold on tongue and mind and body.” To keep a silent hold means to abide as that which is egoless. With body, speech, and mind, all kinds of activities are engaged in. In the midst of all that, you should keep a silent hold. That is, remain in the egoless state. . . . “be still and keep a silent hold On tongue and mind and body. That which is The self-effulgent will arise within.”

What is the self-effulgent? It is only Consciousness. It will be revealed in its full nature as the very center of your Being.

Session 3:

“Therefore, be still and keep a silent hold on tongue and mind and body.” Let your guide for the use of body, speech, and mind be guided by egoless wisdom.

“That which is the self-effulgent will arise within.” With the dissolution of the ego-notion, the Reality shines forth without a moment's delay. What is self-effulgent? Consciousness knows and knows itself without the aid of anything else. Can there be anything similar to that? The experience of the world, the objectified sphere of experience, is not self-luminous; it is not self-effulgent. The senses, by which one sees objects, do not illumine themselves. Something else illumines; something else knows. The mind does not illumine itself. Something knows it.

That which is truly self-effulgent, self-known, shines forth the very moment the ego-notion is abandoned. This is the supreme experience. It is Existence absolute, Consciousness which is self-known, and Bliss without condition. Realizing it, there is nothing else to desire, not anything else to be accomplished, not anything else to be known.

“Fear will cease.” Where there is duality, as it were, there is fear. This is plainly stated in the Upanishad. Where there is not another—not an ego—there is no fear. There is no fear of the loss of happiness, no fear of going out of existence. This is the supreme experience. It does not have a start or an end, and it has no trace of the ego. “Fear will cease,” because there is no duality.

“This is the boundless sea of perfect Bliss.” The sea of unlimited happiness does not come to anyone, rather it wells up within them as them. Everyone has this within. Just inquire, and you will see how it is so.

Bhagavan says:

Annamalai, the Transcendental One,
That is the Eye behind the eye of the mind,
Which eye and other senses cognizes,
Which in their turn illuminate the sky (space)
And all the other elements as well,
That is again the Spirit-sky (space) in which
The mind-sky (space) does appear;
That shines within
The Heart which is of every thought quite free
And with gaze fixed within remains fixed
as That;
Annamalai (Arunachala),
the self-effulgent, shines.
But Grace is needed most. So, faithful be
Unto the Self and Bliss will then result.

What is the meaning of Arunachala? What is its significance? He says, “the transcendental One;” the one that is beyond all, unmeasured by any; the one that is the Absolute. This Transcendental one, where is this one to be found? “That is the Eye behind the eye of the mind.” It is what knows your mind. What is that? “That is the Eye behind the eye of the mind,” which means it transcends all thought. What is not thought?

Trace knowing to its core. It is behind the mind. Trace knowing, knowledge, to its core. It is beyond the senses. It is beyond objects, and matter, or states of matter.

“That is again the Spirit-sky (space) in which the mind-sky (mind-space) does appear.” All things appear in your mind. According to the state of the mind then prevalent, the things illumined by the mind are of that form. The world appears in the mind. Where does the mind appear? All things are in the senses, the senses are in the mind, and the mind is where? The mind is only in the space of the Self. That One in which all are, which is limited to none, is the transcendental One. That shines within the Heart, which is of every thought quite free. How to be free of thought?

Questioner: If I want to tell what vasanas are at play, I need to look at the content of my mind. It is obvious that the content of the mind is obvious. It is never hidden; it is right there. The content of the mind is primarily body-misidentification.. If one just looks at the content of the mind, one can find the vasanas. If one were to do that, would that be a good way to find and dissolve the vasanas? Just look at my thoughts; they will tell me.

N: They are never really hidden from you.

Q: The idea that they could be hidden from the one making them up is funny.

N: Ignorance becomes humorous at points.

Q: The idea is that something could hide from Consciousness, some hidden zone that stuff goes into that I cannot know about.

N: It is not like that at all.

Q: It is in front of my face all the time. I cannot miss it.

N: Withdraw the sense of reality or truthfulness. These tendencies are composed of certain thoughts, all of which are based on misidentification. Is what is regarded as “true,” true? Is it real? Is it you?

Q: No. I was treating vasanas as if they are a real thing that I have to get rid of, but they are just thoughts. It is thinking and thinking those concepts are me.

N: And that they are valid.

Q: It is odd to think that thinking something makes it true, and it is even more of a delusion to think it defines me.

N: If you eliminate the "this is true" concept and the "this is me" concept, you will not have to do anything extra to destroy the tendency. Perceiving the content does not make the content last longer; it actually reduces it.

Q: When you say perceiving the content, do you mean examining it for what it is?

N: Bringing that thought to light.

Q: When it is brought to light, it is a thought instead of "that is true," and "that is me."

N: You would do well without it.

Q: You have said thought occurs, it appears to be real, then fades, and then another thought occurs, and it appears to be real, and fades. You said the part that is real is actually you, and the objective thing that comes and goes is completely unreal. I do not ever diminish. That knowledge of the thoughts and the reality of it is continuous. It does not diminish at all. It is steady. When I focus on that, the thoughts become inconsequential.

N: If you persevere with the destruction of tendencies motivated by the desire for liberation, you will tear down the foolishness of these vasanas, these various manifestations of the ego. The forms of the tendencies are explicit; the misidentification—especially the "I am the body" conception—is implicit. Destroy both.

Q: The form is explicit because I can see what the form is?

N: Your particular desire, fear, and such.

Q: The misidentification is not explicit; it is implied. It is added to that form. Am I understanding it correctly?

N: What is implicit and explicit always go together.

Q: That is the structure of the vasanas then.

N: Hence, the advice to be thorough.

Another Q: Namaste. When Self-knowledge is revealed, you mentioned that veiling is destroyed. Does the veiling reappear? Does Self-realization take time to stabilize?

N: What would need to be stabilized? Existence is already stable. Ignorance is said to take two forms or have two aspects: veiling and projection. Self-inquiry destroys both.

Q: Can you explain more on projection and veiling?

N: Veiling is that ignorance that seems to obscure the nature of the Self. Based on that veil or obscuration, there is the projection of the unreal, the multiplicity.

Q: How can I get confidence that my Self-inquiry is destroying both veiling and projection?

N: You can gain confidence in Self-inquiry by inquiring.

Q: I have been doing that for many years.

N: What do you think obscures you or prevents you?

Q: I still see multiplicity. I also feel bliss in Self-inquiry. I feel so much joy, unbroken love, but there is multiplicity. There is still the triad of knower, known, and knowledge. Maybe my Self-inquiry brought me to you. That is the fruit of my Self-inquiry.

N: What binds you?

Q: Both veiling and projection are binding.

N: Ignorance veils your Self to yourself. All the apparent multiplicity, including the idea that there is an existent world, is illusory. If you give up the objectifying tendency and thoroughly inquire, there will be no veiling. Who would be hidden from whom?

Q: How can that be achieved while dealing in the world of relationships?

N: Inquire into the one who supposedly deals with the world. Are you in the world, or is the world in you?

Q: The world is in me.

N: What is the nature of that "me"?

Q: Self.

N: Know it for certain with an unbroken conviction in which Reality knows itself.

Q: One more question: In the book of Robert Adams, who was the follower of Sri Rama Maharshi, he mentions some "expansion." What is that expansion?

N: Speak to him.

Q: You know all, Nome. My answers will be only from you. In Advaita, we say the Self is fullness, while the Buddha mentioned the Self as nothingness. I do believe Buddha was also enlightened. How do you correlate Advaita's fullness versus the Buddha's nothingness or void? Why did he say existence is void?

N: The Buddha has spoken for himself. Again, you should ask him. Where there is nonduality, correlation does not matter.

Q: Thank you

"With gaze fixed within remains fixed as

That; Annamalai (Arunachala), the self-effulgent, shines." What does it mean to have the gaze fixed within? It is not of the eyes. Discerning the Reality of the Self as it is is the significance of a gaze fixed within. Indeed, it is of the within-ness itself that there is Knowledge. Knowledge shines. In that self-effulgent one, in that is found the significance of Arunachala.

But "Grace is needed most." Grace is also ever perfectly full. If the ego subsides, and that is by Knowledge, grace is found to be in abundance, always present, and omnipresent. What do you do with grace? You are faithful to it. Grace is of the Self. If your faith in grace is the same as faith in the Self. With such faith, there shines forth the nondual conviction in the Self. Unbroken is your Existence. Unbroken is your Bliss. Unbroken is the Knowledge.

Sri Bhagavan said:

"He who is forgetful of the Self, mistaking the physical body for it, and goes through innumerable births, is like one who wanders all over the world in a dream. Thus, realizing the Self would only be like waking up from the dream wanderings. "

To misidentify with a body is just plainly a mistake. Forgetfulness of the Self is due to misidentification only. How do you remember the Self if the Self is not a thought? Rememberance of the Self is not a thought.

"He who is forgetful of the Self, mistaking the physical body for it, and goes through innumerable births": Birth is followed by death; death is followed by birth. As long as one is misidentified as an embodied "I," that repetitious illusion will appear to continue. All of the manifested life, birth and death, lifetime after lifetime, "is like one who wanders all over the world in a dream." No matter where you wander in a dream, have you gone anywhere?

Realizing the Self would only be like waking up from the dream. As long as one regards the body as the Self and this dreaming world as a reality, delusion will go on. If you abandon the misidentification with the body and withdraw the sense of reality now attributed to the world back

into yourself, you will find yourself as one when wakes up from a dream. The dream characters are not the reality. The dream objects are not real.

What do you do to wake up? You abandon the tendency of assuming to be real that which is not real; the dream world is not real, and the dream character, who experiences all that, is likewise abandoned. With the subject and the object gone, you are left awake. Wake up and know yourself. When you wake up, you find just what has been the entire time though unseen in a dream.

So, Sri Bhagavan also said:

One who asks himself "Who am I? and where am I?" though existing all the while as the Self, is like a drunken man who inquires about his own identity and whereabouts.

"Who am I? Where am I?" What has been true always? You are the Self. Can you not know the Self? Where you are is transcendent of the world. Can you be lost? Nevertheless, it is the one who asks, "Who am I?" that understands all the rest of this. Know yourself.

Om Shanti Shanti Shanti Om

Day 3, Session 1 of 1:

Om Om Om

Nome: Who are you? Where are you? You are not a body, and you are not in a body. Where is your Existence? It is not an object, so it has no location. You are not a body, not in a body, and you do not possess a body. It is not your attribute. You are Existence, and that is everywhere. You are Existence and not particularized. Your Existence has no boundary, and it exists forever.

Sri Bhagavan said,

"While in fact the body is in the Self, he who thinks that the Self is within the insentient body is like one who considers the cloth of the screen, which supports a cinema picture, to be contained within the picture."

You are not in the body, except as that Existence which is everywhere. In the case of a cinema picture, to think that the screen is part of the image projected would be absurd. Equally absurd is it to think you are a body, are located in such, or that its attributes are yours. If you are not a body, you have no birth or death. If you are not a body, you do not have activity. If you are not a body, you cannot be the performer of action. If you are not a body, you are not in space and time. If you are not a body, you are attributeless.

Bhagavan says,

"Does an ornament exist apart from the gold of which it is made? Where is the body apart from the Self? He who considers the body to be himself is an ignorant man. He who regards himself as the Self is the enlightened one who has realized the Self. "

Gold appears in a shape, but does the gold itself have that shape? "Does an ornament exist apart from the gold of which it is made?" Like the gold is your Existence. Existence is everywhere. Where you think there is a universe, there is really just Existence, which has no name or form.

You are not a body, yet the body can be nothing but you. "Where is the body apart from the Self?" As all the ornaments are only gold, so everything everywhere is only Existence. Just as the gold does not really become an ornament, likewise, your Existence never becomes a body.

"Where is the body apart from the Self? He who considers the body to be himself is an ignorant man." The body is nothing but the Existence, yet Existence is bodiless.

"He who regards himself as the Self is the enlightened one who has realized the Self." What do you consider your identity to be? Regard yourself as the Self and only the Self. Do not think the body is your definition.

Sri Bhagavan said,

"The one Self, the sole Reality, alone exists eternally. When even the ancient teacher, (Adi

Guru), Dakshinamurti, revealed it through speechless eloquence, who else could convey it by speech?"

Bodiless, formless, the Self can only be one. It is partless and homogeneous. There is never a multiplicity of selves. "The One Self, the sole Reality." It is Existence with nothing second to it. By inquiry, realize yourself to be only one, unmodified, and invariable. There is neither the world nor the body, neither the mind nor the ego.

"The One Self alone exists eternally. It is the sole Reality." For all eternity, there is just the one Reality. As it is who you are, it is called the Self. As it is the only thing that exists, it is called the Reality. Consider deeply what this means, that it alone exists eternally, it is the sole Reality, the One Self. It is eternal, and it alone is forever. That is who you are, and not an imaginary "I," not a body, and not anything else.

Dakshinamurti is said to have revealed the Truth in silence, and if my voice keeps going, it probably will be silent (laughter). What did his silence reveal? "When even the Adi Guru, the ancient teacher, Dakshinamurti, revealed it through speechless eloquence, who else could convey it by speech?" It is inconceivable and ineffable. What is it?

Dakshinamurti is said to have four disciples. What did they come to understand, realize, by that silence?

In silent spiritual instruction, the Truth is revealed. All the errors of ignorance are corrected. The ever-present nature of the Self is shown. That which is inconceivable is made self-evident. The Existence which is the realization is revealed.

In Silence, there is no scope for the ego. In his Silence, nothing was created. In Silence, there is complete absorption. In Silence, all doubts are at an end. In Silence, there is no birth, no creation, and not anything "other." That Silence is always. Realize it.

Questioner: It is stated in one of the wonderful poems in Self-Knowledge that a scripture has no human author, as the one who writes it is identified with God. The destruction of the "I am the body" concept is key to realizing the shining One. All the experiences are nothing but

a hallucination. There is no substance to these ideas, this phenomena, but in order to truly understand this, there must be a way to experientially know that the "I am the body" idea is just imagination. The notion that happiness is found in relationships, happiness is found in desire, fulfillment, happiness is found in the world, is based on this. But experientially it seems far away.

N: Are you the body? The spiritual instruction of the scripture is of the same nature as the Silence. What are you when you do not bring in this imagination? Question it consistently with perseverance. How could you be a body? Where is the ego when sought? It does not disappear just in Self-Realization; it was never there to begin with.

Inquire, again and again, to know what your Existence is. The answer to the question, "Who am I?", will not come in the form of thought.

There is the change, if we can call it such, of your identity, from the assumed individuality, which brings with it all of maya, to absolute Being. You are not "this" or "that," only Being.

The sacred books have for their purpose the revelation of Knowledge, Knowledge that is not accessible to the senses and not accessible to one's usual modes of mind. The purpose of instruction is that absolute Being, the sole-existent Reality, remains self-revealed.

Any interpretation of the sacred books must be in accord with that. Otherwise, it is reduced to knowledge in the usual sense of the term, having certain ideas, certain sensations, etc. Self-Knowledge, Self-Realization, is different from that. Keep your focus on the Knowledge of identity, the Reality, and inquire. Inquire unceasingly and continually. Gaps in the continuity of self-inquiry will be resolved in the timeless revelation of what in Truth you are. Do you understand?

Q: Thank you.

In the Supplement to the Forty Verses, Sri Bhagavan concluded it by including a verse of Adi Shankaracharya. The verse is:

"I will proclaim truly the essence of the conclusion arrived at by all the Vedantic texts. It

is that, if the ego dies and the "I" becomes That, Brahman, that "I," which is of the form of Consciousness, alone remains. "

"I will proclaim." His proclamation is born of direct experience. The direct experience is Brahman's Knowledge of Brahman.

What does he proclaim? "The essence of the conclusion." When everything has been explained, all doubts answered, and there remains nothing further to be said, that is the conclusion. The Knowledge itself is the conclusion. It is arrived at within yourself by understanding the Knowledge that constitutes the Vedantic texts.

"Texts" has a twofold meaning. It refers to the various holy books that proclaim Vedanta or the final Knowledge. "Vedantic texts" also is used to refer to the Mahavakyas, such as "Thou art That," "Supreme Consciousness is Brahman," "I am Brahman," "This Self is Brahman." The significance of those four Mahavakyas is the utmost and utter identity or sameness of "That" and "thou".

"It is that if the ego dies, and the 'I' becomes That." So, ego-death is essential. It is not the death of a real thing, yet when it dies, the "I," your very Existence or identity, becomes That. The knower of Brahman becomes Brahman. The knower of Brahman is Brahman.

That "I," the One that is Brahman alone, is of the nature of Consciousness. Consequently, the knower, the knowing, and the known, in realization, are without any differentiation. That Brahman, that "I," which is of the nature of Consciousness, alone remains. There is no duality, no one caught in ignorance, no manifest world, no concept of any kind. The Consciousness, the Self, alone remains, for in Knowledge is found it alone is. Knowledge is Brahman, and Brahman alone is. The Reality comprehends itself. Meditate upon this.

(silence)

Om Shanti Shanti Shanti Om



The Quintessence

If the mind is the known, and if the jiva is the knower of the mind, such jiva is transcendent of the mind and undefined by the known. That which is the unknown knower of all that is known is solely the infinite Consciousness of Brahman. Thus, the jiva is only Brahman and not another.

If the mind is considered to be a second knowing entity and that entity is conceived as the jiva, this results in the conception of the Being-Consciousness of Brahman, which is the Self, as an object to that mind or jiva. Thereby, the nonobjective would be considered an object, and the objective would be considered otherwise and as one's identity. Then, the one Existence would seem as if divided, the nonexistent would be considered true, Consciousness would be imagined as if it were inert, and the known would be conceived as being the knower. Such inversion is the characteristic of delusion. Duality and multiplicity appear only in thought and cannot apply to the knower of thought. Thus, Consciousness is only one and cannot be two. Likewise, the Existence of the Self is only one and cannot be two. So, the jiva can be either the objectified, illusory mind of the form of thoughts or the real Self. If the former, there would need to be another jiva to experience that, and what would be the nature of that supposed jiva? If the latter, the nature of the jiva is only the homogeneous, indivisible, absolute Self, which is Brahman, and the individuality of such a jiva does not exist. It cannot be both, for in truth there can be no mixture of Existence and nonexistence, of the true and the false, of the reality and the unreal.

Of True Being



CONTINUED FROM PREVIOUS REFLECTIONS

The 108 karanas, as described in the fourth chapter of the Natya Shastra (a Hindu treatise on the performing arts), are synchronized dance movements with each posture displaying a particular mood. They are performed to spiritually enlighten the spectators. The Natya Shastra states that one who performs well the karanas created by Mahesvara will be freed of sin and go to Mahesvara. A few Hindu temples exhibit the karanas in the gopuram, the entrance tower to the temple. Lord Siva or Parvati are depicted displaying the karanas.

A number of interpretations are written regarding the karanas, however, there is no universally accepted analysis, leaving each person free to interpret the karanas in a manner that most inspires him or her. Here, we introduce an interpretation by Janane Sivakumar to accompany the production of the 108 paintings of the karanas as painted by her mother, Anandhi Muthukumarasamy, and adorn the walls in the Lotus room of the SAT Temple. Her interpretation is garnered from the descriptions of the movements as found in the 3 volume set of “Karanas, Common Dance Codes of India and Indonesia,” by Dr. Padma Subrahmanyam, M.A., Ph.D. Each painting is numbered and titled.

Anandhi uses quartz crystals, 24k gold foil, and metallic paints to adorn each painting, yet, due to the limitations in the medium of photography, the images presented here are not able to capture the sparkling characteristic of each painting, which give them a stunning quality. (Continued in subsequent Reflections.)



83. Hariṇaplutaṃ

By the piercing arrow of inquiry, the deer of maya flees in fear.

98. Ūrūdvṛttaṃ

In realizing one's true source of happiness, one abides fully liberated from the endless cycle of jealousy and anger, resulting from comparison.





SAT Retreats 2026

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. Retreats provide much time for silent meditation in addition to the instruction. 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 Sri Sankara (Adi Sankara), such as those contained in ***Svatmanirupanam*** and ***Advaita Prakarana Manjari, Avadhuta Gita, Ashtavakra Gita***,

Saddarshanam and an Inquiry into the Revelation of Truth and Oneself, The Essence of Spiritual Instruction, and The Quintessence of True Being. Familiarizing yourself with or studying these books will enable you to obtain even more from the retreats, which are an experiential immersion in the essence of Advaita Vedanta.

Vegan meals are provided during the 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 22-24, 2026

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. It is this Self-Inquiry that yields Self-Knowledge.

The Self-Realization Retreat: August 28-30, 2026

This retreat focuses on Sri Ramana 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 13-15, 2026

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.

REGISTER ONLINE

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

**End of sign-up date is
one month prior to commencement of each retreat.**