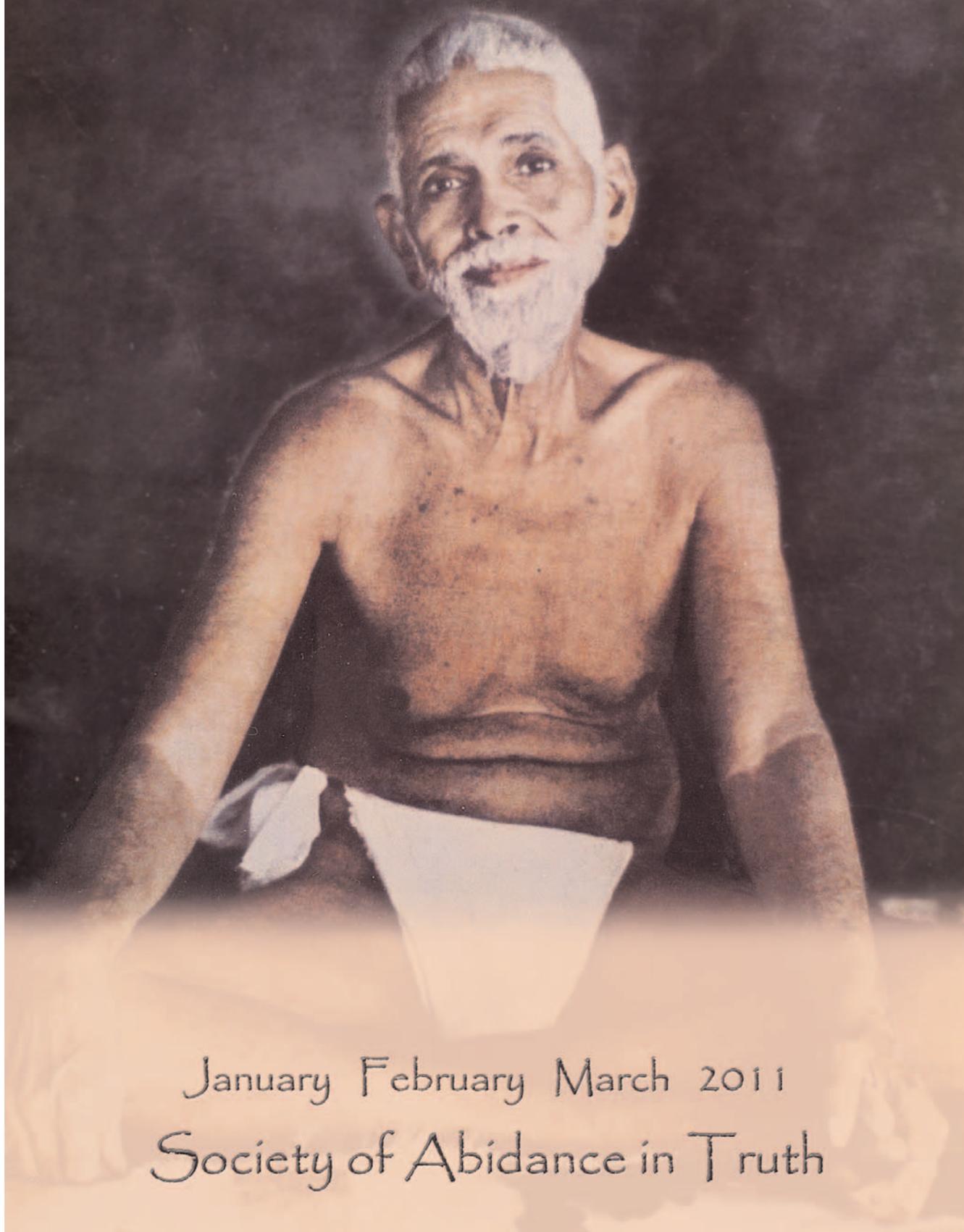


# Reflections



January February March 2011  
Society of Abidance in Truth



## Invocation

*Long Live the Self-Luminous One!*

*May the Self-luminous one shine forever and ever!*

*May the power of Pure Consciousness pervade all  
around us!*

*May the bliss of liberation in life surge up in the whole  
universe!*

*May everything flourish as the God who is our very  
heart!*

*May the ego-mind decay and perish!*

*May there be the shower of the Milk of Being,  
Consciousness and Bliss!*

*May the Truth of limitless, eternal life triumph!*

*May the Supreme Consciousness flourish and shine in  
the Self!*

*May the eight directions echo the joyous cry, □ So-ham,  
I am that! □*

*May the Truth that all is Brahman reign supreme!*

~ Arati Hymn, Parayana, Ramanasramam

## *Contents*

Boundless Wisdom of Sri Ramana Maharshi From <i>Letters from Sri Ramanasramam</i> .....	1
<i>Self-existent, Self-luminous</i> Satsang, May 2, 2010 .....	4
<i>Meditation</i> April 30, 2010 .....	12
From <i>Yoga Vasishtha</i> .....	16
Temple Archives .....	17
Announcements .....	39
Upcoming Special Events .....	41

Reflections, January, February, March 2011

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# *The Boundless Wisdom of Sri Ramana Maharshi*

(From *Letters from Sri Ramanasramam*)

January 8, 1946

Moksha

A few days ago, a lady, a recent arrival, came into the hall at about 3 PM and sat down. All the time she was there, she was trying to get up and ask something of Sri Bhagavan. As Bhagavan appeared not to have noticed her, and was reading a book, she waited for a while. As soon as Bhagavan put the book aside, she got up, approached the sofa and said without any fear or hesitation, “Swami, I have only one desire. May I tell you what it is?” “Yes,” said Bhagavan, “what do you want?” “I want moksha,” she said. “Oh, is that so?” remarked Bhagavan. “Yes, Swamiji, I do not want anything else. It is enough if you give me moksha,” said she. Suppressing a smile that had almost escaped his lips, Bhagavan said, “Yes, yes, that is all right; that is good.” “It will not do if you say that you will give it some time later. You must give it to me here and now,” she said. “It is all right,” said Bhagavan. “Will you give it now? I must be going,” said she. Bhagavan nodded.

As soon as she left the hall, Bhagavan burst out laughing and said, turning toward us, “She says that it is enough if only moksha is given to her. She does not want anything else.” Subbalakshamma, who was seated by my side, took up the thread of the conversation and quietly said, “We have come and are staying here for the same purpose. We do not want anything more. It is enough if you give us moksha.” “If you renounce, and give up everything, what remains is only moksha. What is there for others to give you? It is there always. That is,” said Bhagavan. “We do not know all that. Bhagavan himself must give us moksha,” so saying, she left the hall. Looking at the attendants who were by his side, Bhagavan remarked, “I should give them

moksha, they say. It is enough if moksha alone is given to them. Is not that itself a desire? If you give up all the desires that you have what remains is only moksha. And you require sadhana to get rid of all those desires.”

The same bhava (idea) is found in Maharatnamala:

Vaasanaataanavam brahma moksha ityabhidhiyate

“it is said that the complete destruction of vasanas is Brahman and moksha.”

January 20, 1946

Some time ago, a young man set up an establishment about a mile from the Asramam, on the road around the hill, saying he would cure diseases by giving vibhuti. People get mad over such things, don't they? People who were diseased, possessed and the like started going in crowds to see that Vibhuti Swami, and on their way, they used to come to our Asramam also. What is there at this Asramam? No vibhuti! No magic lockets! They used to have Darshan and then go away. On such occasions, if any attendants happen to be massaging his legs with medicated oil, Bhagavan used to say in a lighter vein, “Excellent, this is also good in a way. When these people see me thus, they would say, ‘This Swami himself is suffering from pains in the legs is getting massaged by others. What can he do for us?’ and go away without coming anywhere near me. So far, so good.”

January 22., 1946

Brahmasthram (Divine Weapon)

Yesterday or the day before, a boy of about 18 years of age came here on a cycle from someplace. After sitting in the hall for a quarter of an hour, he went to Bhagavan and asked, “After crossing Omkara, where to merge?” With a smile, Bhagavan said, “Oh, is that so? Wherefrom did you come now? Where will you go? What is it you want to know? Who really are you? If you tell me who you are, you can then question me about Omkar.” “I do not know that even,” said the boy. Then Bhagavan said, “You

know for certain that you are existent. How are you existent? Where really were you before? What exactly is your body? First find that out. When you know all that, you can ask me questions if you still have any doubts. Why should we worry where Omkara merges and after it merges why worry about what comes next, when it ceased to exist? Where do you merge ultimately? How do you come back? If you first find out your state and your movements, we can think of the rest.” When Bhagavan said all this, the boy could not give any reply, and so went away after bowing before Bhagavan. What other Brahmasthram (divine weapon) is there against a questioner? If only that weapon were used, the questioner is silenced.

You may ask, “Who gave the name of ‘Brahmasthram’ to the stock reply of Bhagavan, “Find out who you are?” Two or three years back, when a sannyasi boasted about having read all books on religious matters and began asking Bhagavan all sorts of questions, he repeatedly gave the same answer, “Find out who you are.” When the sannyasi persisted in his meaningless questions and arguments, Bhagavan, in a firm tone, asked him, “You have been asking me so many questions and entering into so many arguments. Why don’t you reply to my questions and then argue? Who are you? First answer my question. Then, I will give you a suitable reply. Tell me first who it is that is arguing.” He could not reply and so went away.

Sometime later, I developed this idea and wrote five verses on *Divya Asthram*, and showed them to Bhagavan, when he said, “Long ago, when Nayana (Ganapati Muni) was here, Kapali also used to be here. If they want to ask me anything, they would fold their hands first and say, “Swami, Swami, if you will promise not to brandish your Brahmasthram, I will ask a question.” If, during the conversation, the words “Who are you?” escaped my lips, he used to say, “So, you have fired your Brahmasthram. What more can I say?” They called it Brahmasthram, and you are calling it *Divya Asthram*. After that, I, too, started using the word “Brahmasthram.” Really, who was not humbled by that *asthram*?



## *Self-existent, Self-Luminous*

Satsang  
May 2, 2010

(Silence)

Om Om Om

(Silence)

The Self-Existent is the self-luminous. It is eternal. It reveals itself to itself in all of its undifferentiated Existence, as soon as misidentification, even the least trace of such, in the form of “I,” the assumed individual, vanishes. For this Realization of the Truth, by the Truth, which is utterly nondual and absolute, inquire. Inquire so as to cease to misidentify with the body and with any thought-any thought. In this, all is accomplished. The self-luminous is the self-existent. The truth of the Self remains ever a mystery for the ego and ever self-evident for that which alone is capable of knowing itself. Know yourself.

If you have a question, please feel free to ask. If you wish to relate your own experience, please feel free to speak about it.

Questioner: When you say don't misidentify with the body and don't misidentify with any thought, and when that is accomplished all is accomplished, it is almost not quite an instruction. It is more of a description of Reality.

Nome: That is because it is instruction in Knowledge, which transcends activity of the body, speech, and mind.

Q.: It is Self instruction. It is the Self instructing itself about itself.

N.: That is true. No one else is allowed here. (laughter)

Q.: There has been something happening several times in dialogues we have had recently and it happens when I read *Ribhu Gita*. The experience is like this: the description of the Self becomes very clear. When I read *Ribhu Gita*, especially when I

read the beginning of the chapter where Ribhu is speaking to Nidagha, I can tell the difference between the teacher and the student, and, it goes on a little bit further and often states “I am...,” and then there will be this glorious description of the Self. So, after reading it for a while, I think that it is Ribhu describing Ribhu. As I keep reading along further, I realize that this is not a description of somebody to somebody else. This is a description of myself. But I cannot even claim that it is myself as though it is a portion of the Self. That is where I find my practice teeters. It is on that very fine misidentification where I say, “I can’t believe I am the Self. That just cannot really be my nature.”

N.: So, the practice is directed toward an inquiry into that very “I.” The Guru, in this case, is Ribhu. The Guru’s ability to reveal the Truth is precisely in the fact that he does not conceive of another—another self—a teacher and the one who is taught. He sees no such difference. The disciple who also sees no such difference, by destroying the sense of his separate “I”-ness, realizes what the teaching is. Moreover, if such holy texts were simply about the experience of someone else they would have some value, but not supreme value. In that they are about you and your real nature lies their supreme value. Ribhu’s description, whether given in the first or second person in the verses, or even in the third person, is more about you than any thought you have ever had.

Q.: Following what you said, thoughts have so little value compared to one’s direct experience. For anything other than that, I would have to ask, “Who is paying attention to that thought?”

N.: If he who pays attention to or entangles himself with that thought is just another thought, is one thought binding another? Thoughts never show anything about the Reality, but they can not possibly stand apart from the Reality. Thoughts have no existence apart from you, but you are most certainly not a thought. In truth, there is no such existent thing as a thought.

Q.: What you just said reminded me of Friday night when you said that any reality that may be experienced in any form or thought, whether gross or subtle, that existence in the thought is

your Existence. Since Friday night, that has been a fairly steady experience. Wherever something appears to be something that is real, even though it is a thought, the thing in that which I think is real, that is myself, not to be confused with the thought. In fact, when I see that in everything that I think is real, the forms become less valuable, because they do not tell me anything about myself. They are not very interesting. I am most interested in myself, because that is where freedom lies.

N.: Since the Self is not particularized or individualized and most certainly not a form, your interest lies in Existence. Existence is infinite and eternal.

Q.: It is no small wonder that that is what I am interested in. It is really the only thing that I am interested in.

N.: To abide as the infinite and the eternal is to be blissful, which is in accord with your natural state. The Existence that is everywhere at all times is you. It is without difference. No duality and no form apply to it. You are that Existence. There is not a second existence or another existence. Difference is unreal. The thought of difference is also unreal. The Existence that appears as that thought and the difference is only the undifferentiated Existence, which is real. Similarly, the knowing in all knowing is of one kind only. It is Consciousness. Consciousness is the undifferentiated Existence. To think, "I am like this, I am like that," is only imagination. To think, "I know this," is only imagination. There is only one Existence, one Consciousness, even in the imagination. To abide in it, as it, free from imagination, is what is true.

Another Q.: Thank you Master. One thing that always intrigues me, from the earliest teachings of the Maharshi and thereafter, is the simplicity of not identifying with the body put forth by him as a major stepping stone into deeper inquiry and Realization of Truth. An evolution has occurred in my understanding. First, my emphasis was on enduring the suffering of the body, not being attached to the pleasures of the body, pride in the body, change in the body, and all that kind of thing. But aside from all of that, it seems that it is the limited, anchoring point upon which the sense of individuality attempts to hold. It is the only stake in the ground, so to speak, that the ego seems

to have, and, without that identification, none of the rest is even complicated. It just explodes. It just does not hold together, such as object versus subject, etc. So, it is not just the gross qualities of body identification, but also the reference of it. If that reference is gone, there is no place to hold on to something limited. I think the earlier impressions were partly carried over from a religious training to some degree, because there is some suspicion that the body is there and mostly it is there in those other terms, but it never, in my earlier education, got to the point where I was asked to let go of individuality and to see what it can hold on to if there is no imagination of the body.

N.: So, if you are bodiless and, of course, then, unaffected by birth and death, pain and pleasure, activity and inactivity, and so forth and so on, what remains of you?

Q.: A sense of existing as a knower, and the vision of that knower expands through the Grace of the Guru from what it was when it was anchored to individuality. It naturally expands and is to be celebrated and hastened and surrendered to.

N.: Is that the present experience?

Q.: I feel the direction is right. I would aspire to expansion without limits.

N.: Is the “I” who wishes to aspire an embodied individual?

Q.: Sporadically.

N.: If, at times, he is and, sometimes, he is not, he cannot be your nature. Whatever is actually your nature—your Existence—must always be without interruption and without modification. Of course, a body is subject to modification and, obviously, is objective to you, so it cannot be you. Likewise, is this supposition of an individual. So, who are you? The inquiry is into the very nature of the inquirer. If you know that what you seek to realize is bodiless and egoless, why continue to set it apart as an objective thing, whether as a goal or something to study? Making your vision nonobjective, determine who you really are.

Another Q.: Often, I feel that thought claims numbers that it can not really deliver. There is an anxiety when there is a mass of thoughts dammed up behind a dam, and I do the counter-

intuitive thing, saying to myself, "I'll allow all those thoughts in at once." I am perpetually disappointed when I do that. It has got to be a high-wire act. Thoughts demand attention from me, but if they were actually in my presence, it would not work. I try to pay no attention to the man behind the curtain.

N.: How can you say that thoughts demand your attention, when, obviously, you conjure them up, and they have no separate existence? Whether you regard some thoughts as somehow retained inside you or as expressed, still, all the thoughts are in your mind. Indeed, apart from the thoughts, what mind do you have? What was stated earlier is that, if you cease to misidentify with any thought, what remains is of the nature of Being-Consciousness. In this lies freedom-absolute freedom.

The character who seems to be entangled in his own thoughts is just another thought. That is not you. You can easily look behind thought because you are already there. The one who knows all the thoughts is himself not a thought. What is his nature? It cannot be conceived, but it is realizable. The realization consists of true Knowledge. True Knowledge or Self-Knowledge is not a thought form.

Everyone already has a sense of this. You exist, and you know that you exist. This knowledge of Existence is regardless of thought. When you have ever so many thoughts, still, there is the Existence, and you know that you exist. When you have few thoughts, still, you exist, and you know that you exist. When there is no thought, for example, when there is the state of deep, dreamless sleep, still, you exist, and there is the knowledge of Existence, but not a thought-form. Starting with this Existence, attempt to inquire to know it as it is.

All of your thoughts are fleeting, even the repetitious ones. You do not move. The apparently unknown knower of all the thoughts that are known does not move. He does not become one thought and then another thought and then another thought. He is not on one side of thoughts and then on the other side of thoughts. He is not in the thoughts at all. If you would find him out, the experience would be comparable to waking up from a dream.

In addition, you will find that your thinking is determined by what you regard as your definition. With whatever you misiden-

tify, thus is determined the way you think. Become very curious about why you think the way you think. Trace your ideas to the identifications that are their basis, such as the “I am the body” conception. When you discern the identifications merely as misidentifications, the very cause of those previous thought-forms is absent, and the forms of those ideas constituting the bondage and the anxiety, etc., also subside. In the end, you find all the misidentifications have their root in one. The Maharshi referred to it as the “T”-thought or “T”-notion, which is “ahamvriti,” or “T”-mode. If one enquires into that “I,” only one “T”-less true “I”-the absolute Self-is realized to exist, and you find that all of your anxiety, all the suffering of samsara, was needless. You must, though, actually practice and inquire to experience this for yourself.

Another Q.: It seems like what I call my mind has been modified, or maybe it is not my mind, but it is prana. I did a lot of physical activity yesterday, and maybe I did not get enough sleep. It seems that something has been modified, and I call that myself. It is weird when I assume something is myself, and it has been modified. I think that I have to go back to that state before I can do some meditation.

N.: Back to which state?

Q.: A clearer state.

N.: Has that which knows the modification been modified?

Q.: No.

N.: Since that is the knower, that is certainly of your nature, while the mind the body the prana and so forth cannot be you.

Q.: Yes. Meditation frees one of all the changes in prana, etc.

N.: The inquiry that liberates you from such is not dependant on such.

Q.: It does not depend on anything.

N.: Yes. So, just as it would be absurd to say that the body must be in such and such a condition in order to realize that you are not the body, similarly it is ridiculous to say the prana must be in such and such a state in order to transcend it.

Similarly, it would be absurd to think that the mind must have a certain arrangement of thought in order for you to realize that you are never a thought but the pure Consciousness.

Q.: O.k.

N.: Reality, which is only the absolute Self-pure Being-Consciousness-Bliss-does not depend on anything else. It is self-existent and self-luminous. It does not depend on anything else to know itself. The real ever is; the unreal never is. The real cannot possibly depend on the unreal.

Q.: There is a certain freedom in the real that gives a detachment from the unreal. That detachment seems to make it totally independent of the unreal. I don't feel I know it that way, so I feel that I am bound by those things.

N.: By what are you bound? To what are you attached?

Q.: To all these objective things that I think myself to be.

N.: In what way do these things bind you?

Q.: Getting older, dying, change, etc.

N.: All of that refers to the body. Are you a body? When you think or say, "I take myself to be the body," is that "I" the body?

Q.: No.

N.: If you want to say the sense of reality and belief come entirely from him, agreed. Then, what is his nature? How can you lend reality to ever so many thoughts and experiences? When they fade away, he remains, immutable and not depleted at all?

Q.: That is amazing. Yes, it cannot be touched at all. There is not even an iota of depletion.

N.: It is not touched because it is entirely transcendent. It is not touched because it is the solitary Existence-one without a second. So, your so-called attachment is only figurative; it is not real.

Q.: Yes. That is really important. I give credence to it, a reality to that belief that I have taken to be real.

N.: Then, the unreal appears as if real. It is merely further proof, if such were needed, of how omnipotent Reality is. Even an infinitesimal speck of it, as it were, can make the entire unreality appear as if real and the non-Self appear as if the Self. It is a testimony to the Existence, not to the delusion.

Q.: Yes. That is extremely helpful. Thank you.

N.: No matter what the change of state-body, mind, senses, prana, etc.-you exist. The Existence is simultaneously Consciousness. It does not ever change. It does not rely on changes in that which is not the Self in order to reveal itself. Self-Knowledge shows this.

Q.: I think it comes down to some attachment to a sattvic state of mind.

N.: Yes, but sattva derives its sattvic quality from Sat, itself. Sat is Being, Truth. Therefore, the sattvic state of mind depends on you, but you not on it. At any point, you can inquire, no matter what the state of the body or mind may appear as. When you inquire, you see that your freedom is absolute, that you are the Self and not the mind. The form that the mind was taking before is also destroyed. If the mind does not exist and if the one who is entangled in the mind does not exist, but only pure Sat exists, certainly any mode or condition of the mind does not exist. With no arising of "I," there is no arising of mind. With no arising of mind, there is no arising of modes within the mind.

(Then followed a recitation in Sanskrit and English of selected verses of Brihadaranyaka Upanishad and silent meditation.)

Om Shanti Shanti Shanti Om



## *Meditation*

April 30, 2010

Om Om Om

Nome: One absolute Being forever is. It manifests itself as the Existence of all things and of all beings. It manifests itself as the Consciousness that knows in all beings. It manifests as the perfect, omnipresent Grace that shines as happiness in the hearts of all beings. To know oneself as completely this absolute Being is the purpose, the essence, and the very substance of meditation.

Meditate in a manner of dissolution so that there remains the Grace that is present everywhere, yet no recipient of it. Meditate in a manner of dissolution so that the mind is absorbed in the real Knowledge, which is Consciousness, like a piece of salt dissolves in water. Meditate in a manner of dissolution of the false individuality so that the identity, once imagined to be located in the reflection in the mirror, returns to the original Existence, which is this absolute Being.

Dissolve. Be absorbed. True Knowledge is the way to accomplish this completely. With the dissolution of the false identity, absorption of the “I” in the Self, all perplexity disappears, all confusions are resolved, and all bondage vanishes. For this true Knowledge of your own Being, the Self of all, inquire, “Who am I?” Inquire and thus dissolve and be absorbed.

The ever-shining Existence, the perpetually-existing Consciousness, and the perfection of Grace are what remain. (Silence)

All right. Please feel free to speak about your meditation experience, if you would like to do so.

Questioner: I tried meditating as intensely as I usually do at the end from the start. Usually, my approach is to listen to the instructions and afterward meditate. This time, I meditated

along with the instructions. They are a description of what meditation is. Whatever presented itself as an apparent object I just saw it for what it is, and it dissolved. It is so unreal in comparison to the experience of really meditating. It did not last. At other points, I thought that it must appear for someone. It is not a random appearance. Asking, "For whom is this?" dissolved it. There is no one for whom it connects. It does not go anywhere. It is not a real thing. I spent much of the time with just, "Who am I?"

Is there an "I" that I am claiming as I? Who is this? Is there somebody? Is there really just that which remains when I actually ask that question? It is always so funny when I try to find words for that which remains.

N.: If you truly ask the question, "Who am I?" there is no particularized thing called "I," yet all that there is is thoroughly I. There is nothing other than the one Self. This is why dissolution, or absorption, is only in Knowledge. In truth, there is no distinct, separate thing, with its own form, to dissolve, but the Knowledge that recognizes this is called "dissolution."

Yes, nothing prevents you from meditating from the beginning with the same intensity to which you are accustomed at the end. The ability and the source are there all the time.

Q.: When you say that it is there all the time, I must ask myself what it is that is other than that. I must make up something, but I really can't make up something that veils it.

N.: Even if something were to be made up that appeared as a veil, still, it would not depart from being within the Consciousness that knows it.

Q.: The Consciousness knows it, but it does not see it. The viewpoint of Reality dissolves the idea that it was outside. It also dissolves the idea that it was inside, too. It is dissolved.

N.: (Silence)

Another Q.: In the meditation, I was wondering if I could be the ideas that I take myself to be. I felt that I could not be something objective. Then, "Who am I?" A daydream about some occurrence earlier in the day arose. The belief in a world and a body and such crystallized into something that seemed real. I

was wondering what made it appear real. It is really just a dream. In it, it seems as if totally real.

N.: Then, the next set of perceptions or ideas arises, and they seem as if totally real. The reality is equal thought after thought, experience after experience, and state of mind after state of mind. The reality does not diminish. It is constant. That which is constant is you.

All of the forms that are illumined or taken to be real are not constant. Not only does the sense of reality derive from you, but the reality and the sense of just existing, just the existence, is you. So, if there is a thought, the existence in that thought is you, though you are not a thought. If there is a daydream, or if the daydream appears as if solidified or crystallized, the existence of all that is you. There is no state in which the Existence ever becomes other than what it is. It cannot go out of itself. The thought and the crystallized daydream, all of it, never depart from being within that. The Existence, itself, though, is entirely without differentiation.

Q.: That seems clear when the illusion is not taken to be real. The mind loses its power, but I return power to it, in the form of whatever I give importance to.

N.: The very existence to illusion is your own Existence. Once illusion is imagined, it is your reality that is lent to it. When you lend reality to illusion, Reality as it is is not seen. So, dissolve illusion. Since illusion consists entirely of imagination and your belief in it, there is no difficulty in its destruction, or Liberation from it.

Q.: I wonder about my belief in it. I think that there is something real or my happiness there. It is so merged that I become confused. I do not see it that way; rather, I see it as something objective.

N.: When in illusion, the Reality is still so close that the illusion cannot be separated from the Reality, that proves the immediacy of the Reality and its homogeneous nature. Even though it appears as such, you can still easily discern what is true and what is not, what is reality and what is only a mere illusion. Discern what is self-existent and what is entirely dependent on your belief in it.

Q.: I do not understand the difference. Is it a matter of extracting my belief? For example, considering friendship, I am connecting my happiness with the world. I should notice from where that comes.

N.: If you profoundly notice from where that comes, you remain peacefully detached from all of the illusion. You, yourself, are identified as the undivided Oneness that pervades all forms, but you are not attached to any of them.

Q.: The attachment is weird. It is just a mistake. It is just confusion regarding happiness. Happiness should be known to be nonobjective.

N.: That is clear.

Q.: The thought is that it will make it more real, but it doesn't. It makes it less real.

N.: The thought makes That seem less real and veils it. Knowing the source of happiness yields detachment from all of the unreal appearances. You remain as their undivided Existence but unentangled with the appearances.

Q.: That is the way it should be. I get glimpses of that, but I need to make a firm.

N.: There is a great unmatched fullness in this.

(silence)

Om Shanti Shanti Shanti Om



## *From Yoga Vasishtha*

*(Continued from previous issues)*

Literal translation with alternatives:

(Continued from previous issues)

3:101:16 (summary translation)

There, one was thoroughly dried up, indeed, and two had not even a little water, indeed. They were found to be flowing like the seeing of the eyes of the blind.

In that strong, thoroughly dried up one, they were dripping as they zealously, carefully bathed, as it were, like the heated perspiration in the Ganga of Brahma, Vishnu, and Hara.

Having played in the water for a long time and having drunk the excellent milk [of the water that] resembled milk and consumed the milk-strength, the princes were exceedingly pleased with themselves in their minds.

Then, they continued, covered by clouds until sunset at [the end of] the day, when they reached a future, new creation of a city that resembled a mountain.

Flags of lotuses covered the reservoir of the blue space, and the distant resounding of the multitude going from the town was heard. (or: Flags of lotuses filled the blue space in the lake, and the distant resounding coming from the area surrounding the town was heard).

There, they saw three delightful, good, palaces (mansions), which were houses of gems and gold peaks (turrets) like those of a great mountain.

Two of the houses were miraculously not made, and one had no wall there, indeed. The three men entered the beautiful palace without walls.

Having entered together and sat down, they roamed about with lovely faces (lit., as a lovely faced woman) and there obtained three mounds of dry earth that appeared as [pots of] refined gold. (or: and there obtained three mounds of dry earth that composed imaginary pots of refined gold.)

Therein, two of the pots vanished, and one turned to powder. They, with their far-seeing (lofty) intellects, formed a mound of dry earth created from the powder they took up.

There in that place, those who eat much (the princes) were gratified with the ninety-nine large quantities of small particles in them, by that excellent large quantity, without a hundred large quantities (i.e. minus a hundred).



## *From the Temple Archives*

*[From a SAT member, who had also sent another message pertaining to a study of language and the mind. Nome's response follows.]*

September 20, 2010

Hi Nome,

Om Namō Bhagavate Sri Ramanaya.

Namaste.

It was another great satsang as usual, yesterday. I was back this morning for another meditation and watching a satsang DVD. Listening to our past dialogs is especially helpful. To listen, reflect, and meditate on the dialogs again helps me to understand even more deeply.

It's quite wondrous how just a bit more effort at practice returns so much. Bookending the day with meditation, it's becoming easier and easier to recognize misidentifications and stop them before they gain any momentum. It's changing daily life into the "continuous meditative cruise."

Namaste.

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thanks for your messages and the link to the article about language. Of course, interesting and observant as it is, the article presents just a bit concerning speech and the mind, not touching upon other aspects, such as how the quality or state of mind affects language certainly as much or more than language affects the mind, the physical sound and subtle vibration and their effects on the mind as discerned by those yogis who are knowledgeable about mantras, etc., the levels or stages of “speech” usually classified into four ranging from the spoken word to Para (absolute, beyond) as described by some yogis and bhaktas, and the “language of Vedanta” that communicates that which is neither worldly nor bodily, neither tangible nor abstract, that is timeless and without location, and which is without an ego or an object. That aside, the article presents interesting points and perspectives in a readily comprehensible and sometimes humorous manner. It is a pleasant surprise to see such erudition in a newspaper article. Perhaps that is due to it being an adaptation derived from a book.

Yes, meditation at the beginning and at the end causes the middle to be free from deviation, too. Continue to inquire so that you destroy misidentifications earlier and earlier, indeed, so that they are destroyed before they begin.

As with the books, so with the recordings: each time you read or listen, in light of deeper practice, you hear what was not heard before, and you see what was not seen before. Thereby, you know that which, though apparently unknown, is truly best known and realize the ever-real.

Ever yours in Truth,

Nome

*[From a seeker who had written and received responses several times before. Nome’s response follows.]*

September 23, 2010

Please shed light on where the solar sun plays into Advaita

Vedanta. From the light comes the creation, eventually the consciousness arises, so how is this sun that will last another 4.5 billion years negated? At the pralaya, the consciousness is still as it is?

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Consider your dream state. In a dream, a sun, world, senses, bodies, etc., appear. In dream time, the dream sun is billions of years in duration, and your dream body is of a much briefer duration. The dream time is as illusory as the rest of what appears in the dream. The same is so with the illusory, individualized, sense-connected, “awareness” of the dream character. The only thing that is real in the dream is Consciousness, which illumines (knows) and is its only substance, but that never appears as any of the forms, gross or subtle, in the dream. Upon awakening, Consciousness alone remains. Similar is the case with the waking state, the great dissolution (mahapralaya), etc. Consciousness is the Self and alone truly exists. It ever is as it is. If the misidentification with the body and as the ego is abandoned, the timeless Being of the Self will be clearly self-evident.

May you ever abide in the Self, as the Self, from which this universe is, by which it is, for which it is, in which it is, which it actually is, and in the Light of the Truth of which there is no universe at all.

Ever yours in Truth,

Nome

*[This is a message from a seeker. Nome's response follows.]*

September 24, 2010

Pranams,

I would like to take this opportunity to request your advice on the following spiritual question:

About a year ago, with Bhagavan Ramana Maharishi's grace, I had the glimpse of the Truth that I am not the body and mind. Everything disappeared before me, and I came to know the real "I"—the inner stillness, inner being, Self, etc. After that, I saw my own thoughts as a mirage before me. Then, I saw that the same consciousness (formless being) present in my body is present in all the forms that I see. A month later, I had a similar experience. This really has broken the shackles of the mind. I experienced such an inner peace and bliss for several months.

The inner peace lasted for several months. Now, I experience the inner peace, but there is some intermittent loss of peace. I completely understand, there is nothing to gain in this material world and live in the present most of the times and do the necessary activities as they are presented to me. But unable to abide in the Self at all times. I have the following question:

How could I sustain this inner peace for a longer period of time to make it as a permanent experience?

Please guide me. Appreciate your seva.

Namaskarams,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. We are glad to know of your experience of Sri Bhagavan's Grace.

If there is inquiry into the nature of the assumed "I" that conceives of the two states or experiences of peaceful abidance and absence of the same, the eternally-existent, indivisible Self will be found to be the sole-existent Reality. Who is it that does not abide? The Self is only one and cannot be otherwise or different from itself. The Self is never a known or unknown object.

An experience appears and disappears; what is born perishes. The Innate is unborn, indestructible, immutable, and inseparable from oneself. Your Being does not come or go. Inquiring into the nature of the experiencer in the quest to know yourself, realize with nonobjective Knowledge who you truly are.

By discerning misidentification to be only such and not the Self, even the supposition of being an individual, who can then

be defined as an experiencer, a non-abider, etc., is abandoned. That which remains is absolute peace, and That which is realized you are.

I hope that you find the above helpful. Being within the Maharshi's Grace and following His spiritual instruction, you are certainly blessed. May you ever abide in the Self, as the Self, full of Bliss, the One without a second.

Ever yours in Sri Bhagavan,

Nome

*[Here are two messages from a SAT member concerning fasting and pranayama with Nome's responses.]*

September 24, 2010

Om Namō Bhagavate Sri Ramanaya

Master Nome:

Please offer guidance on fasting and pranayama.

In Devotion,

Om Namō Bhagavate Sri Ramanaya

September 24, 2010

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. What do you wish to know about fasting and pranayama?

Ever yours in Truth,

Nome

September 24, 2010

Dear Master Nome:

Om Namō Bhagavate Sri Ramanaya

I would like to fast and wanted to know how to go about it. Do I simply stop eating for a period of time? How is pranayama done? Is the breath held for as long as possible?

In devotion,

Om Namō Bhagavate Sri Ramanaya

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Regarding these practices: they may have some health benefit, they may be useful for inducing some yogic experiences, they may be of some use in temporarily effecting certain modes of mind and for some control of the mind, and they are unrelated to Self-Realization, which is of the nature of Self-Knowledge.

Engagement in these practices requires care, an understanding of what one is doing, a suitable environment, self-discipline, observance of certain precautions, patience, etc. Though I do not offer instruction about these two particular practices, if you wish, sometime after a satsang, we can speak a bit about them.

Fasting from attachments and misidentifications, and the pranayama of exhalation of ignorance and the misidentification with the body, inhalation of the inquiry “Who am I?”, and retention of identity as the Self, can be practiced by all, everywhere and always.

Ever yours in Truth,

Nome

*[This is a message from a seeker who has been attending Satsang. As it is fairly lengthy, it has been edited for the sake of brevity. Nome's response follows. The seeker addresses Nome as Guruji, at points, though Nome does not refer to himself in such a manner.]*

September 25, 2010

Aum Namō Bhagavate Sri Ramanaya

The humblest prostrations to my beloved Gurudeva

Namaste Guruji

I have been thrown into the darkest pits of my own mind, desires, passions, attachments, fears, all kinds of things that I, at one point, thought no longer had any hold on me. ...I cried many times because I did not understand what was happening and because I thought I was backsliding down into the pits of worldliness. After the week before, I could not understand how my mind would become so dense and intense and my practice would fade so much, specially after your sweet graceful guidance in my enquiry. Not the effort of practice but the depth, which I have come to see is only your Grace and nothing that has to do with me at all.

Though all this was happening, ... it seemed as if you were trying to teach me something throughout it all and that was always in the back of my head, but I couldn't grasp it fully. I saw all the darkness of my mind and what it truly offers. So much so that when a brief moment came of thinking of Bhagavan and chanting his sweet name in my mind, the tears and love I felt were sweeter than anything I ever could remember... So much so that it made me despise the ways of mind more than ever before and yearn for such a love for Bhagavan more and more. I've become disgusted with myself Guruji, I can't stand my ways any longer.

... preparing to come to satsang with much anticipation to see you/Bhagavan, a few things have dawned on me and I pray you guide my faulted vision in the right direction. I've seen how my mind tends to turn everything into a concept, claim ownership of that concept,...and think it has conquered something. .... It turns a simple practical experience, where the mind does not seem to exist, into an effort based concept and thinks it can find the experience in that concept. Then, after doing this, it shapeshifts into the very concept which it thinks is supposed to transcend it, essentially keeping me locked in the mind the whole time by chasing a concept through effort of mind. ... It hit me that the mind can take something as "effortless" and then still itself to the point to where it portrays itself as false appearance of that concept and trick one into believing practically they are headed correctly, but in reality they are stuck in the mind

and its effort to be effortless. I don't know if I make sense, but I am becoming sickened with my mind guruji.

How to get past this twisted trap? How to get past the ways of ownership, effort, and all these sick ways of mind? What is it that I should take from all this and that you were teaching me? Am I doing something wrong Guruji and just falling backward? I am sorry, for ever bringing such ignorance before you, please forgive me.

I just want Bhagavan, Guruji, why must I continue to dangle like this.

Aum

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

The vasanas (tendencies) of the mind appear only to be destroyed. Be certain to inquire sufficiently deeply so that the misidentifications that are the root of those binding patterns of thought are dissolved. Without a cause, there is no effect.

In your heart, you know something that can never be imitated or afflicted by the mind. That is your true Being. Holding That as the dearest of the dear, inquire to know your true Being unveiled by the misidentifications. The delusive vasanas will vanish. The peace of the blissful Self will alone remain.

Bhagavan's Grace is always there.

Ever yours in Truth,

Nome

*[This is a message from a seeker who had not contacted SAT previously. Nome's response follows.]*

October 9, 2010

hello

I know you don't know me in person, but I wanted to ask

you some questions that are really important to me in this time and place.

I am really curious to know how spiritual practice and a romantic relationship can exist with and aid each other. If one person is very serious about their practice and wants to put the focus nowhere else, it seems somewhat impossible to have a marriage beside this somehow because of all the attachment

How is this for you, if I may ask?

love

Dear ,

Om Namoh Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Love is identity in Being, the undivided true nature of the Self. It is delusive to equate that with attachment, which is based on confusion regarding the source of happiness.

The essential spiritual practice that yields Self-Knowledge is the inquiry to know oneself. Action pertains to the body, and the Self is not the body. Married or otherwise, for Realization of the undifferentiated Self, which is perfectly full Bliss, you must know yourself.

I hope that you find the above helpful. May you ever abide in the Knowledge of the Self, of the nature of Being-Consciousness-Bliss, the One without a second, so that you are always happy and at peace.

Ever yours in Truth,

Nome

*[Here are two messages from a seeker who resides in Bangalore, India. Nome's responses follow each message.]*

October 13, 2010

Dear Nome,

My humble respects, from [name omitted], Bangalore India.

I have a peculiar mix of demoniac thoughts but a powerful pull and push towards the Self (Divine).

I had a vision of Shiva while I was 6 years old along with one girl called Andaal. Can you please look into and tell me the detailed background of that event? Why I have to get the vision?

I also suffer from a thick dark vital formation of a man who gives constant demoniac and kama desires to me.

I have found my Guru Mathru Sri Saradha, but Mother right now ignores me.

Hence I humbly pray to you to get rid of that formation, to get physical darshan of Mother Saradha and the past life history for the sudden Vision of Shiva from you.

Humbly,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

If one has found his Guru, he has all that he needs. Absence of seeming outward attention does not mean absence of Grace, which is impossible.

Whether visions appear or not, if one inquires into the nature of the seer who knows the seen and the unseen, true Knowledge of the Self shines. That is Siva, eternal and real.

The inquiry to know the Self, of the nature of Being-Consciousness-Bliss and the very source of all that is true, good, and beautiful, as revealed by Bhagavan Sri Ramana Maharshi unfailingly destroys the darkness of ignorance and the delusive forms such takes.

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

Ever yours in Truth,

Nome

October 13, 2010

Dear Nome,

Humble respects for your reply, kindly considering me this ego-mind.

Even though the highest level of explanation has been given by you, I suppose you are that Divine (Self) itself in the form of Sri Nome externally. Sri Nome's illusionary 'I' thought was long back extinguished in the fire of Divine (Self). Hence can I humbly request you to meditate upon this ego-mind [name omitted] and find out my past life details—the background behind the Shiva vision and the demoniac thoughts? Am I asking beyond my limits and the same thing again?

I very humbly request kindly consider the above and also about immersing me in Nirvikalpa Samadhi the moment you read this mail. I know I can only do it for myself but also it is equally true that a jnani can influence upon a mind beyond time and space.

Even though all these are momentary and relative knowledge, nevertheless I have this notion that I can better go only from the unknown to less known and finally to fully known.

Humbly,

October 14, 2010

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Yes, as you surmised, the present question is the same as the previous one.

It would appear that the memories of the present life are already burdensome to your mind, so why ask for those of other lives that will only add to the burden? One cannot ask one who sees the truth of non-ego, that the Self alone is, to think of an ego, mind, etc. Find the source of the thoughts, and you will be free of bondage. If you deeply determine that the source of happiness is within, the tendencies and attachments that now plague your mind will dissolve.

If you inquire to know the truth of the Self, you will find the Reality of Siva, which transcends time and space. Thereby, one is absorbed (samadhi) in that which is without differentiation (nirvikalpa) and without imagination (nirvikalpa). That in which one remains absorbed, without the least trace of ego (“me”) is innate (sahaja). That is the true nature of the Self.

Grace is fully present. Apply your best efforts. No spiritual effort is ever in vain. Practice according to the instruction of the Guru.

May you steadily abide in the Knowledge of the Self, as revealed by Sri Bhagavan, and thus remain absorbed in profound peace.

Ever yours in Truth,

Nome

*[A seeker had written describing how he felt shaken at the possibility of death not being far off after obtaining “a Vedic reading” (perhaps astrological). This is Nome’s response.]*

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Whether the body lasts for a long time or a short time, true Being is forever. Compared with the stars and galaxies, even a long life of the body is for a miniscule duration. Yet even this universe is momentary, while the Self, Brahman, endures eternally.

The true, profound purpose of the Vedas is the revelation of the Knowledge of that eternal Self.

One who knows the Self abides as the Self, and he is at peace, without fear, at ease in his own bliss always.

Ever yours in truth,

Nome

*[This message was sent in response to a seeker who expressed his growing detachment from worldly life and his*

*confusion regarding engagement in business activities and perplexity regarding the lack of approval from others regarding the spiritual direction of this life.]*

October 26, 2010

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Whatever be the activities in which the body engages, detachment is necessary. Detachment is rooted in the knowledge of the source of happiness and the purpose of life.

Whether active or inactive, Self-inquiry should continue, as it is not determined by the conditions of the body, senses, etc.

To pursue the quest for Self-Knowledge is the greatest good for all. It is also the most loving; indeed, it is to abide as love, itself. To unreservedly give yourself to this quest is to fulfill the purpose of life and to find the supreme bliss. The Gita teaches that one ought to dedicate his activities and the fruits of those activities to the Supreme. One should know himself and be free of the ideas of being a performer of action, an enjoyer (experimenter) of their fruits, and such.

Attachment born of ignorance gives rise to fear. Nonattachment and inquiry yield fearless serenity.

Ever yours in Truth,

Nome

*[This response was sent to a seeker who expressed the feeling insecure and anxiety over the ill health of a loved one.]*

October 27, 2010

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Security cannot truly be found in the things of the world, body, etc. Lasting peace and perfection lie in the Self. Self-

inquiry, resulting in the Knowledge of the Self, reveals your identity as That, and thus you abide in lasting peace, as lasting peace.

Bodies are inherently transient. The Self alone is eternal. If you cease to misidentify with the body, you will grieve for neither the living nor the dead, and, being free from anxious thought, you will know this eternal Self to be the one Self of all.

Ever yours in Truth,

Nome

*[This message is from the same seeker who had written twice previously concerning visions and past lives. Nome's response follows.]*

October 27, 2010

Dear Nome,

Sometime back I was persistent in asking few questions about this ego [name omitted] but you took great affection and love in replying them.

I am writing this mail with a sort of frustration I would say.

Is it very tough for you to read my past life and give a glimpse of my past history please?

One side the kama desire is just winning over me every night and the whole day's efforts go waste.

On other end, my Guru Sharadhamma the Guru I have chosen is leading a reclusive life and I am not lucky enough to get a reply from them. Even as I write this letter to you I strongly feel it is not proper to address my problems to you when I have already chosen Sharadhamma as Guru.

In this circumstance, cannot you kindly consider to look into this individual ego [name omitted] past life? Or else can I humbly beg you a taste of what it would look like when the mind subsides? Do you need any focus at your form from my part to achieve any of this?

I feel if you will to look into my history you can or rather if it is in my script to learn my past life from you I will.

Thanking you,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

By the Guru's grace, all the illusory problems are overcome, but the disciple, for his part, must follow completely the instructions of the Guru.

For whom is the past life? For whom is the present life? For whom is the future? Self-inquiry to know the true nature of the Self is the means to realize the perfect fullness of Brahman. That alone constitutes full peace and happiness.

To desire to know the details of a past life is like craving to know the adventures of a man who was never born. What is truly desirable is freedom from the ego, and not more thoughts about the illusory adventures of the ego. Freedom from the ego includes the abandonment of erroneous ways of attempting to find the happiness that is, in truth, innate.

If one earnestly practices in the manner prescribed by Sri Ramana Maharshi, he finds within himself freedom from the ego, desires, and fears. It is wise not to waste one's time with that which is frivolous. Search for true wisdom within yourself, for it is in the Knowledge of the Self that one realizes immortal Bliss.

Ever yours in Sri Bhagavan,

Nome

*[Here is a message from another seeker, followed by the response from Nome.]*

October 26, 2010

Namaste,

Although this separation that is being perceived never existed, that is still not fully known to me, or I have not had full experience of it. When did this forgetting or un-knowing of truth occur? When I was first born did I have this knowledge and eventually forget and create illusion? Is that the purpose of this physical illusory life to realize its own true nature?

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

When you say that the truth of non-separation is still not fully known by you, who is it that does not know?

The idea that illusion has a start is as illusory as the illusion, itself. The one Self alone exists eternally. The idea of another, of an “I,” is entirely a false assumption. If one inquires for whom this assumption could be, imagination, being unreal, ceases.

Self-Realization is undoubtedly the supreme purpose of life. Therefore, one should earnestly and with utmost intensity strive for this Realization. In that, one finds that the individual was never born; this is spoken of as its “destruction.”

It is hoped that you find the above to be of some help for you. May your inquiry be deep so that you abide steadily in the Knowledge of the Self and thus dwell always in lasting peace and happiness.

Ever yours in Truth,

Nome

*[This is a message from a seeker describing her practice and giving expression to some devotional sentiments. Nome's response follows. As usual, it places no emphasis on himself and does not ascribe to himself position of being a guru, but directs the seeker to inquire to know the Self.]*

October 30, 2010

Dear Nome,

Om Namo Bhagavate Sri Ramamaya

Namaste. Thank you for your message. I was deeply touch by your quick response. It made me feel your Presence so clearly. At first I felt drawn to be there for the Retreat. I searched my mind for possible ways to make that happen. Since then it seems important to go deeply inward, work at that level, have the Retreat in my heart as I had previously planned. When I turn my mind inward, I feel the difference. I need to constantly stay

aware when my mind goes out, as you and Maharshi say, that is ego and the world.

You are a wonderful Guru, you seem to be Maharshi. I am so blessed to have ever even recognized you, not everyone is Graced to really see you. I love you with all my heart. My life is only happy since I met you and when I feel you are with me.

Thank you again.

All my love to you and Sasvati,

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Observing the outward tendencies of the mind, determine their root. Having determined the root, examine those misidentifications. Like darkness exposed to the light, such ignorance vanishes in inquiry. The ego proves to be unreal, and the Self alone remains. This Self is the very source of happiness; indeed, it is happiness itself.

Grace is ever present. One need only be keenly aware it.

Ever yours in Truth,

Nome

*[This message is from the same seeker who had written on October 26, 2010. Nome's response follows.]*

November 1, 2010

Recently I have been reading about Brahman, Paramatma, and Bhagavan as the three stages of realization. What is Bhagavan realization? (ie. relationship to krishna) And what is that relation to what is taught by Ramana Maharshi?

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. As Sri Ramana Maharshi revealed, the Self is undifferentiated, indivisible, and free of the least trace of duali-

ty. The nature of Self-Realization must necessarily be identical with the Self. The original meaning of the terms mentioned by you should be inwardly realized. The differences, stages, etc. are conceived within the mind, yet the Self and its Realization are transcendent of the mind, thought, and all conception. Inquire within to directly know That which is to be realized, yet is beyond the perceivable and the conceivable.

May you ever abide in that Absolute Self, as that Absolute Self, which is the indivisible Brahman and the very nature of Bhagavan.

Ever yours in Truth,

Nome

*[The same seeker who had previously expressed feeling shaken about the possibility of death wrote again expressing some confusion upon reading and listening to the various spiritual views and practices of others. He concluded his message by stating that his "mind was running a million miles an hour." This is Nome's response.]*

November 1, 2010

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

There may be many ideas about the Truth, that is, the Self, yet the Self, itself, is quite beyond all of them. If you discern and understand that the aim, Self-Realization, is eternal and of the nature of infinite Being-Consciousness-Bliss, transcendent of all thought, the path to that Realization will become clear for you.

Your mind may run, yet the one knows it is unmoving. Inquire within yourself to know who he is.

Ever yours in Truth,

Nome

*[In response to another message from the same seeker who had expressed devotional sentiments previously, this response was sent.]*

November 8, 2010

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Thank you for your message. Examination in the light of Truth is always beneficial. Trace the moods or modes of mind to the thoughts composing them. Trace the particular thoughts to the false definitions, or misidentifications, that are their basis. Dissolving the misidentifications, inquire into their very root, which is the ego assumption. Inquiring into the ego, it will be found to be nonexistent, and the Self alone will remain. This Self is the Heart, and devoted abidance in that is, indeed, bliss.

Ever yours in Truth,

Nome

*[Here is a message from a SAT member, followed by Nome's response.]*

November 9, 2010

Om Namō Bhagavate Sri Ramanya

Dear Master Nome:

Always pointing to the truth of direct inquiry reveals that there is no question unless there is a mind and if such is the case, Who am I? is the first, middle, last and only true question.

In deep devotion,

Om Namō Bhagavate Sri Ramanaya

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Thank you for your message. Yes, “Who am I?” is the essential question, and one’s own Being is alone the silent answer.

Ever yours in Truth,

Nome

*[A seeker wrote to inform about the sickness of another seeker. This message was written in response.]*

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. Please convey my best regards to [names omitted].

It is quite evident that the body is subject to decay, disease, and death. Yet, the Self is truly not the body. It remains as perpetual, formless Being, and birthless and undying Consciousness, the perfection of which is immutable Bliss. One who knows the Self as such is herself that Self and remains at peace with or without the body.

Thus, Sri Bhagavan has revealed the spiritual remedy for any kind of suffering associated with the body and its conditions. By abidance in this Truth, you will be at peace, and that peace, in which you abide, you, yourself, are. Inquire within to verify how this is so.

Ever yours in Truth,

Nome

*[This is a message from the same seeker who wrote twice previously above. Nome’s response follows.]*

November 21, 2010

I have begun practicing japa which has been helping me to turn inwards and meditate. I have heard that it is very beneficial to receive mantras from a self realized guru. Would you happen to have any to prescribe? Also I remember reading somewhere, but I may be mistaken, that Ramana said japa will lead you to

the same place as bhakti and meditating with the intent of turning inward and knowing “who am I?”, is this true?

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

No spiritual effort ever goes in vain. With the inward strength that you gain from your practice of japa, turn even more deeply inward to find the source of all mantras, which is Brahman, the true Self. Such turning entirely inward, so that the ego disappears and the divine, real Self remains self-revealed, is bhakti and jnana.

Ever yours in Truth,

Nome

*[This message is from the same seeker who had written on September 24, 2010. The response from Nome follows.]*

November 25, 2010

Pranams Nomeji. Something came to me and I produce before you. The title is “Liquid and the Container”

Liquid takes the shape of the container. Mind is a liquid, hold by the container called ego. The liquid can be memory of the past or imagination of the future. Strangely enough, only the container determines the condition of the liquid. When the container possess the memory, resentment, guilty, complaint and sadness results. Anxiety, fear, stress and unease are given birth when the container holds the future. The container is an imaginary wall with ingredients of concepts, labels and judgment. Surprise! These ingredients are derived from the liquid itself. By isolating and holding on to a small portion of the liquid this imaginary wall is formed. The container assuming the role of the slayer cannot break itself. Refrain from identifying and associating with those ingredients. Then the imaginary container would disappear leading to the glimpse of the freedom Glimpse expe-

rienced even once can identify and demolish the construction of new wall right at very early stages. Then with the absence of the imaginary wall the liquid (river) will enjoy the freedom continue its journey in its course until it merges with the sea. At that point, the liquid (river) no longer exists.

Namaskarams

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message with the verse.

As you have observed, the real Being of the Self is entirely formless, just as a liquid intrinsically has no shape of its own but only seemingly appears in the shape of its container. By the inquiry revealed by the Maharshi, no container is found to exist, and the Reality of the Self shines as absolute, One without a second.

Just as there are no individual drops in the ocean, and just as there are no corners in boundless space, so there is no individual in Reality. As you have said, the ego is an imaginary wall. Such is also the case for all of its concomitant bondage For whom is this imagination? By such Self-inquiry, as graciously taught by Sri Bhagavan, the imagination, both as the assumed cause and the supposed effect, vanishes, being unreal, and the blissful Self alone remains. It is, as he has said, “like a river when it joins the ocean.”

May you ever abide in the Knowledge of the Self, fully absorbed in That, as That, and thus dwell in lasting peace and happiness.

Ever yours in Truth,

Nome

*[Here is a message from a SAT member accompanied by Nome's response.]*

November 29, 2010

Om Namō Bhagavate Sri Ramanaya

Dear Master Nome:

You are ever with me. In LOVE, there is no you and no me, simply the truth of LOVE. As events unfold, the teaching of Bhagavan which you make so clear, which you are, is ever present. There is no way to offer thanks. It is Grace. There are no words, just LOVE, LOVE, LOVE.

In devotion,

Om Namō Bhagavate Sri Ramanaya

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

The truth of love is ineffable. It is the indivisibility of Being. Blissful it is to know this by abiding absorbed in it.

May you ever happily abide in That, as That, the secret of love, the Knowledge of Truth. In this manner, the teachings of Sri Bhagavan shine in you.

Ever yours in Truth,

Nome



## *Announcements*

### ***Thank You...***

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

Bob Haber: keeping the bathrooms clean, watering plants, sweeping the walkways & parking lot, cleanup after events, cleaning the temple, set-up for events; Ryan Shaw: maintaining the temple grounds gardens; Tim Frank: vacuuming & cleaning

the temple, cleanup after pujas and retreats, providing meals at retreats; Myra Taylor: vacuuming & cleaning the temple, providing prasad after satsang & atmotsava, cleanup after pujas and retreats, providing meals at retreats; Raman Muthukrishnan: running the bookstore including mail order service, maintaining the SAT website, providing prasad after satsang; Sangeeta Muthukrishnan: helping with the bookstore mail order, organizing things around the temple, providing meals at retreats, providing prasad after satsang & atmotsava; Wimala Brown: providing meals at retreats and prasad after satsang & atmotsava; Dhanya Nambirajan: singing during special events, providing meals at retreats, providing prasad after satsang, cleanup after pujas; Ganesh Sadasivan: organizing special events including singing, recitation, and chanting; Eric Ruetz: editing and mastering all recordings of satsangs and special events, providing meals at retreats, securing the temple; Jim Clark: securing and maintaining safety at the temple, lighting candles at meditation events, flower aranging; Richard Clarke: providing incense for the temple and helping with book orders from India; Nome: temple grounds maintenance, writing books, administrative stuff, general help wherever needed including spiritual guidance; Sasvati: preparing books & Reflections for publishing, maintaining residential rentals, overseeing property repairs, flower arangments, maintaining temple gardens; Scott Fraundorf: dusting in the temple; Advait Sadasivan: providing play time at any time for anyone who wishes to play.

## *Upcoming Special Events*

*Mahasivaratri:* March 2-3, 2011.

*The Nondual Self-Inquiry Retreat:* March 11-13, 2011