



Om Namo Bhagavate Sri Ramanaya



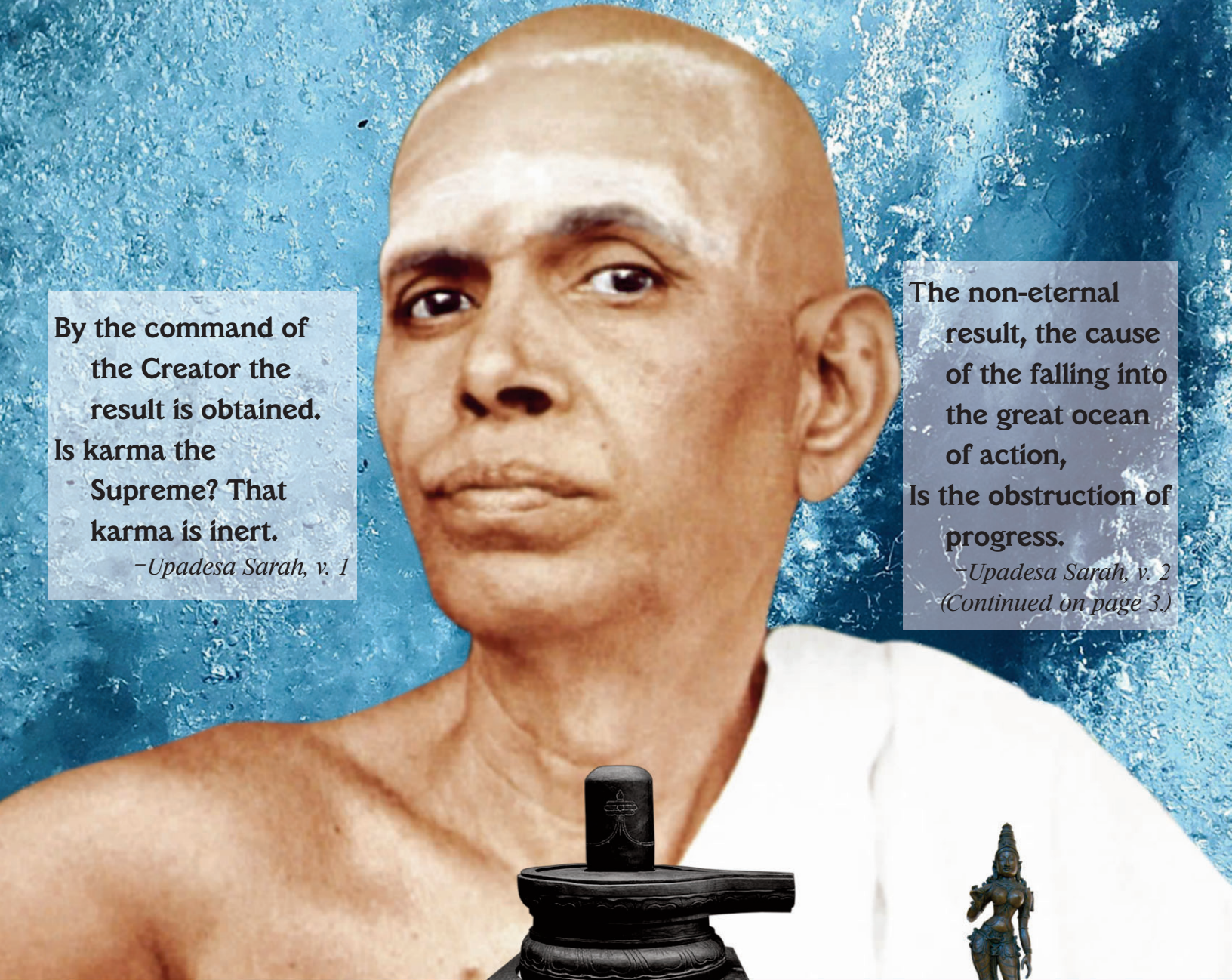
Om Namah Sivaya

By the command of
the Creator the
result is obtained.
Is karma the
Supreme? That
karma is inert.

-Upadesa Sarah, v. 1

The non-eternal
result, the cause
of the falling into
the great ocean
of action,
Is the obstruction of
progress.

-Upadesa Sarah, v. 2
(Continued on page 3.)



Reflections



SAT Temple

January . February . March 2018



Contents



From
Upadesa Sarah,
verses 1 & 2:
pages 1 & 3-4



Events at
SAT: 5

Letters from Sri
Ramanasramam:
7



Satsang with
Nome: 9



From the Ribhu
Gita: 15

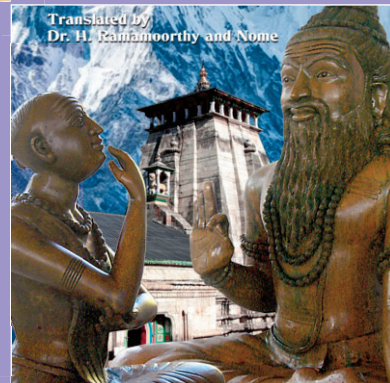


Ever Yours in
Truth: 23

Tukaram: 27



Ribhu Gita,
2nd ed.:
a new SAT
publication:
31



Pledge: 32



Upcoming
Events: 33

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Continued from page 1—Elucidation by Nome on verse 1 and 2 of the

Upadesa Sarah

by Bhagavan Sri Ramana Maharshi

(This text is also known as “The Essence of the Spiritual Instruction,” translated by Nome and published by the SAT Temple.)

Verse 1

Note: “by the command” can be translated as from the command.

“By the command of the Creator” can be translated as by the direction of the doer. “Doer” can be translated as maker. “karma” means action.

Thus:

1. The means and the end are of the same nature.
2. Action cannot yield Self-Realization, which is the self revelation of Para, the Absolute, the Supreme.
3. The Supreme Self’s Knowledge of itself is Realization.
4. Knowledge is of the very nature of Consciousness.



5. Consciousness, Knowledge, can never be inert. Action is ever inert. Knowledge alone is the means to itself and is transcendent of the instruments of activity, which are the body, speech, and mind.
6. Destiny, the result of previous karma, is within the power of God perceived as a Creator and appears so long as the performer of action, or an individual to whom karma and destiny apply, is conceived.
7. Just as the individual performer of action does not exist as such, Creator-ship also is merely a conception, and their directions or commands are likewise. The Supreme Self is not inert, not affected by the inert, and possesses no qualities of the inert.
8. If one recognizes the inert nature of all action, he will remain unattached to all and will remain free of the superimposition of the inert upon himself.
9. The cause and the effect, the karma and the result, are the same and pertain to the inert. The Supreme is transcendent of causality.
10. The Supreme is real, revealed in divine, nonobjective Knowledge, which is the Knowledge of itself. The inert is non-Self and unreal. The unreal can neither produce nor determine the Real. The Realization of the Absolute Self can neither be produced by any activity, gross or subtle, nor be determined by such.

Verse 2

Note: “non-eternal” can be translated as transient. “progress” can be translated as motion.

Thus:

1. Activity of any kind is transient, and the result of the non-eternal is only non-eternal and never otherwise.
2. The Self is eternal and is realized by the beginningless, endless light of innate Knowledge.
3. The eternal is Real, which ever is, and the non-eternal is unreal, which truly never is.
4. Non-eternality is indicative of the unreal but is not its definition.
5. A miniscule drop of illusion, assumed to be real, appears as an ocean into which the individual, who is the source of that drop and for whom it appears, misidentified as the experiencer and the performer of action, falls, just as one falls into a dream. Therein, one is buffeted by and submerged in karma.
6. Imagining the Self to be that which it is not, the Real to be unreal and the unreal to be real, is the obstruction to spiritual progress, which is Liberation from the imagined bondage.
7. The result of the misidentification implicit in action performed in delusion and in the desire for the fruits of action is the same misidentification.
8. That result, with its cause and its further effects, is not eternal. One's own nature is eternal. Therefore, one is saved from drowning in samsara (illusory cycle of birth and death) and can proceed by true Self-Knowledge to realize the Ever-existent as such and as the Sole-existent.
9. Truly, the non-eternal is eternally not, and that goal to which the seeker of Liberation aspires is ever the case. Thus, progress is like awakening from a dream, in which one was drowning, to find repose in the place he ever actually was.
10. What is said of the Self, which is Being-Consciousness-Bliss, also pertains to Grace. By the Grace of Sri Bhagavan, we rise from the inert, as the living from the dead, the ocean of samsara completely evaporates, all obstructions vanish, and we abide in the eternal, as the eternal, by the light of His essential spiritual instruction.



Special Events at SAT



Images, readings, and bhajans from these events can be viewed by following these links:
<https://satramana.org/web/gallery/> and <https://www.facebook.com/SATTemple>



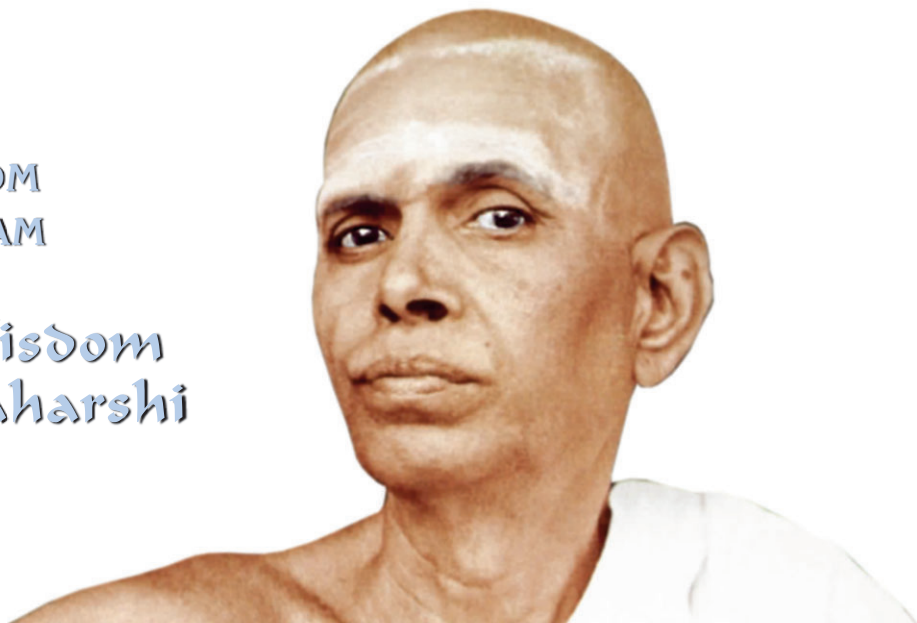
Karthikai Deepam
December 1, 2017



Sri Ramana
Jayanti,
December 29, 2017

from LETTERS FROM
SRI RAMANASRAMAM

The Boundless Wisdom of Sri Ramana Maharshi



Beyond the Three States

September 6, 1947

Last month, during my sister-in-law's stay here, the proofs of the Telugu version of the Vichara Mani Mala (Self-enquiry) were received. In the afternoon, Bhagavan corrected them and passed them on to me. On reading them, my sister-in-law asked me the meaning of swapnatyanta nivrutti. I tried to explain, but as I was not sure myself, I could not satisfy her fully. On noticing this, Bhagavan asked, "What is the matter? Is there a mistake?"

I replied, "No. She is asking the meaning of swapnatyanta nivrutti."

Bhagavan said kindly, "It means absolute, dreamless sleep."

I asked, "Would it be true to say that a jnani has no dreams?"

Bhagavan: "He has no dream-state."

My sister-in-law was still not satisfied, but as people began to talk about other things, we had to leave the matter there. Only at night she said, "In the Vasishtam, it is stated that a realized soul appears to perform actions, but they do not affect him at all. We ought to have asked Bhagavan the real meaning of this."

On going to the Asramam next morning, it so happened that Bhagavan was just then explaining the very point to Sundaresa Iyer. Eagerly availing

herself of the opportunity, my sister-in-law again asked. "Bhagavan has stated that swapnatyanta nivrutti means absolute, dreamless sleep. Does it mean that a jnani does not have dreams at all?"

Bhagavan: "It is not only the dream-state, but all three states are unreal to the jnani. The real state of the jnani is where none of these three states exists."

I asked, "Is not the waking state also equivalent to a dream?"

Bhagavan: "Yes, whereas a dream lasts for a short time, the waking state lasts longer. That is the only difference."

I: "Then, deep sleep is also a dream?"

Bhagavan: "No, deep sleep is an actuality. How can it be a dream when there is no mental activity? However, since it is a state of mental vacuity, it is nescience (avidya) and must therefore be rejected."

I persisted, "But is not deep sleep also said to be a dream state?"

Bhagavan: "Some may have said so for the sake of terminology, but really there is nothing separate. Short or long duration applies only to the dream and waking states. Someone may say, 'We have lived so long and these houses and belongings are so clearly evident to us that it surely can't be all a dream?' But we have to remember that even dreams seem long while they last. It is only when you wake up that you realize that



they only lasted a short time. In the same way, when one attains realization (jnana), this life is seen to be momentary. Dreamless sleep means nescience; therefore, it is to be rejected in favor of the state of pure Awareness."

My sister-in-law then interposed, "It is said that the bliss that occurs in deep sleep is experienced in the state of Samadhi as well, but how is that to be reconciled with the statement that deep sleep is a state of nescience?"

Bhagavan: "That is why deep sleep has also to be rejected. It is true that there is bliss in deep sleep, but one is not aware of it. One only knows about it afterwards when one wakes up and says that one has slept well. Samadhi means experiencing this bliss while remaining awake."

I: "So it means waking, or conscious, sleep?"

Bhagavan: "Yes, that's it."

My sister-in-law then brought up the other cognate question that had worried her, "It is said by Vasishtha that a realized soul seems to others to be engaged in various activities, but he is not affected by them at all. Is it because of their different outlook that it seems so to others, or is he really unaffected?"

Bhagavan: "He is really unaffected."

My sister-in-law: "People speak of favorable visions both in dream and while awake; what are they?"

Bhagavan: "To a realized soul they all seem the same."

However she persisted, "It is stated in Bhagavan's biography that Ganapati Muni had a vision of Bhagavan when he was at Tiruvottiyur and Bhagavan was at Tiruvannamalai, and that, at the very same time, Bhagavan had a feeling of accepting homage. How can such things be explained?"

Bhagavan answered cryptically: "I have already stated that such things are what are known as divine visions." He was then silent, indicating that he was not willing to continue to talk any further. ॐ



Satsang with Nome



Silence

Satsang, April 28, 2013
Om Om Om
(Silence)

Nome: What does Sri Bhagavan reveal in his absolute Silence? What does Dakshinamurti reveal in his primordial Silence? How, in words or thoughts, is the sole-existent Reality, just Being, to be explained or described? How is the infinite Consciousness, the only Knower in all the apparent knowers, the Knowledge-Essence, to be described in words or thought? How is immeasurable, uncaused Bliss to be described? Though it is ineffable and inconceivable, this you can realize by knowing what, in truth, you are.

Since the Truth of the Self is nonobjective in nature, if you cease to misidentify with what is not the Self, it will shine by its own Light, for itself, by itself, in itself. What is not to be equated with your Self? How should you not define yourself? As a body, as any of the qualities, attributes, or activities of the body; as any state or condition of the body. How should you not define yourself in order to know your Self truly? As the senses, either singularly or altogether, not as a sensing entity, and not as the prana. Of what other definitions should you be free? You should remain free of the tendency to misidentify with the mind, with anything conceived in thought, and as if being in any state or condition of the mind.

All of those erroneous definitions rest upon one supposition. It is that of the assumption of your identity as an individual entity, "I." To remain free from "I," without the least trace of individuality or ego, is Silence. That in which there is neither "I" nor "this" is Silence. In this Silence, Truth is realized. It comprehends itself, and that is your Self. This absolute Being-Consciousness-Bliss, in relation to the universe, appears as God. Considered in relation to all thought, it is the immovable Witness. Considered in itself, just by itself, it is the Self without any imagination of birth or creation.

The Maharshi reveals the entirety of Truth, even in Silence. The words with which he has expressed the teaching are fully saturated with this same Silence. You should follow his instruction, so graciously given, and one-pointedly inquire, "Who am I?" In this way, you will know the Inexpressible, the solitary Existence, the Reality, of the nature of infinite Consciousness and boundless Joy.

Questioner: It is an invitation to take in so much more than just more words could encircle.

N.: Words may be used to describe something objective. How could they describe your Self?

Q.: It is no longer a riddle; it is more of an invitation.

N.: Is the self-evident a riddle? Where there is One without a second, who is to be invited? The



opening phrase of the Dakshinamurti Dhyanam is, "Through eloquent Silence, or silent speech, revealing the Truth of the Supreme Brahman." So, what is the Supreme Brahman?

Q.: In one simple phrase, one could say, "All that there is."

N.: If it is that which is all that there is, so not one trace of anything is other than That, is there anyone to be ignorant of it? For the mind, it is an inscrutable riddle. For the devoted heart, it is an invitation. In reality, it is the self-illumination or self-revelation of the Supreme Brahman. I suppose you could ask Dakshinamurti directly, but he is probably going to keep quiet.

Another Q.: There appears to be some value in just being ok with that riddle, without insisting on figuring it out, which just perpetuates the sense of a separate self that has that job to do and either succeeds or fails; of course, it always fails, and cannot possibly succeed with that particular job.

N.: The attempt through the mind to know it not succeeding urges one to seek nonobjective Knowledge and leave the mind behind.

Another Q.: You've pointed out many times the questioning approach and how much more effective it is than the knowing approach. Whenever I think that I'm going to stop meditating, I question what is it that I'm going to do with my time and my effort that could be more valuable than attempting to follow the Maharshi's instructions. That usually stops the tendency to start misidentifying with something that's going to do something.

N.: If Self-Realization is rightly regarded as the supreme goal, the supreme aim in life, whatever lends itself to that Realization, whatever makes up the substance of your spiritual practice, is the highest priority. Waking, sleeping, dreaming: where are you in all this?

Q.: I'm not actually in the states. I can see the states going by, but if I ask myself "What is that that's not going by? What is it that is remaining still? Is that who I am?" the answer is obvious, because I can't be something that's coming and going.

N.: So waking, you do not wake; dreaming, you do not dream; sleeping, you do not sleep. You are not in any of those states. Expediently, we may say those states appear in you. That which reveals directly the Self, which is transcendent of all states, should alone be regarded as meditation. Can such inquiry be regarded as being contained within a state of mind?

Q.: No, if it were, it would not be meditation.

N.: It would not lead beyond itself.

Q.: No.

N.: But Self-inquiry truly is of the Knowledge-Essence, which already stands beyond every state of mind. To abide beyond the state of mind, implies complete freedom from all of the content of the mind, the content of that state. Just as you would not misidentify now with what appeared in last night's dream and you would not regard the content of it as real or become attached to it, likewise it should be in the present waking state.

Q.: If those states appear, do they indicate some degree of misidentification?

N.: For whom do they appear?

Q.: Are they actually appearing? Are those states even real?

N.: An ascertainment of what the states are within the context of the states, what good is it?

Q.: It's like trying to analyze what kind of water is in a mirage; is it drinkable or not, is it salt water, how did it get there, who put it there, what's it for? It's endless. It is based on the assumption that there's actually water there; which would be the assumption, "I'm actually in a state."

N.: Is that so?

Q.: Who would I actually be in the state? Would I be a body in the state? Would I be the mind that appears in that state? The core is the idea that I'm somebody, that I'm somehow some subtle form.

N.: In his Karika on the Mandukya Upanishad, Gaudapada reveals that for the waking state there is a waking state experiencer, for the dream state there is a dreamer, for the sleep state there is a sleeper, and the Atman, or the Self, is none of those. It alone appears as all of them, but it is none of them. If you deeply and thoroughly inquire for the Knowledge of the Self, this Knowledge endures throughout all the states, because It is not of any state. If you think of knowledge in terms of thought, this is incomprehensible, for, in deep dreamless sleep, there is an absence of thought. It is readily comprehensible with thought-transcendent Knowledge that is of the Self. If you can perceive that your nature is beyond the three states, it is incongruous to retain attachments or false definitions that pertain to any of the states or appear as if contained in those states. If you realize that this waking state is no different than a dream, just as you would not misidentify now with the dream body and dream activities or become attached thereto, so should it be with the waking state.

Q.: Thank you. The instruction is very clear.

Another Q.: By just not trying to figure out the answer to the question, just resting in silence to that question, and not allowing the mind to fill in the blank with a nice answer is the way?

N.: Even if the mind fills in the blank, it will not be satisfactory. One's own nature then leads one onward, because you won't be satisfied with anything less than your real Self.

Q.: It involves losing faith in the story of a separate self, losing faith in the mind being able to provide all the answers.

N.: There's a dissolution of all suppositions.

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

(Silence)

Om Shanti Shanti Shanti Om

(Then followed a recitation in Tamil from Chapter 2 of the Song of Ribhu.)

Nothing Like It

Satsang, October 18, 2015

Om Om Om

(Silence)

Nome: The Self is bodiless and constant. To misidentify with a body of any kind, or with something inconstant, is merely delusion and not at all the reality, the Self. The Self is innately devoid of the notions of "I" and "my." To conceive of an "I," to conceive of something as "my," is just misunderstanding the nature of your Being, Consciousness. There is nothing similar to the Self and there is nothing different from the Self. Ideas such as, "like this" and "not like this," are mere fabrications of the mind and are dependent on form such as the body. In the Self, there are no such things. Indeed, there is nothing other, whether similar or dissimilar. Undifferentiated Being-Consciousness-Bliss is our true nature.

What do you regard as "I," and what do you refer to in terms of "my," such as my experience, my world, my body, my mind, and so forth and so on? What is all of that? It is not the Existence, but it cannot be different from the Existence, for Existence is One without a second. Nonduality, therefore, is not merely the evenness between two concepts, but indicates that Absolute Being alone is and there is nothing else. Such Absolute Being is Brahman, and Brahman is your Self, apart from which there is no other self.

That which is real is constant. If something truly exists, it never ceases to exist, even for a moment, as Existence cannot become nonexistence. What is constant? You do not need to create such anew, for such new attainment would not be constant. It must be ever-existent. Is anything referred to as "my," constant? Is what you regard as "I," the Self, yourself constant? If not, such is not your Self. The inquiry to know one's Self ought to be as constant as one expects the Knowledge of the Self to be. Spiritual practice must be constant, as constant as the Realization sought.

What does the spiritual practice of Self-inquiry accomplish? It accomplishes the removal of the wrong conceptions, which are the ideas of "I" and "my." It removes the insubstantial misidentification, which alone constitutes ignorance and gives rise

to the false sense of limitation and its consequent suffering. Without such delusion, the innate Bliss shines forth for itself. There is nothing like it, and there is no one who stands apart or different from it. Without misidentification, Consciousness, being naturally self-luminous, knows itself in a manner that is perfectly full. There is nothing like it, and there is nothing other than it. Free of misidentification, Being is Brahman, the Self is God. There is nothing like That or to see anything different from that. Seek the constant within you. Find that for which there is nothing similar or dissimilar. "Who am I?"

Questioner: The waking and dream states are clearly not constant. During a dream, it appears that a dream character experiences the contents of the dream. After the dream, I find that it was all in the mind, and the dream character was just as unreal as the other contents. It seems that it's the dreamer that's experiencing the dream.

N.: Who is the dreamer? The apparent dream subject cannot be the dreamer, because he is in the dream and is a product of it, just as the objects are.

Q.: The dreamer is nowhere?

N.: He cannot be the waking one, because he pertains to the waking state. So, who is the dreamer?

Q.: The dream character is unreal, so it's not the dream character that misidentifies. It's the dreamer that happens to misidentify.

N.: Yet, what is the dreamer? If examined closely, the dreamer cannot be in the dream, because then he would be just a product of it. Nor can he be outside the dream, for then he would be utterly beyond it and have no dream at all. The Self never dreams, does not wake, and does not sleep. It is quite beyond all the states of mind. Even if you were to arrive at a conception of who the dreamer is, it would be only the present waking state thought, which is a different kind of dream. What you can discern, though, is that your Existence, or pure Consciousness, is transcendent over all the states of mind, is not in any state, and is not a product of a state of mind. In reality, there is no dreamer

and no dream, and there is no ignorant one and no ignorance. Therefore, by pursuing the Maharishi's inquiry, "For whom is the ignorance; who am I?" both the individual, the the subject, and the object entirely vanish. If you arrive at an objective, conceptual answer as to what the cause of ignorance, or illusion, is, is not that of the same degree of illusion as what you are attempting to describe? Because the cause of imagination, or illusion, is missing, it is regarded as beginningless. Realizing that it is without beginning is its end. You perceive the waking state and its disappearance. You still exist during the dreaming state and during its disappearance. Even in deep, dreamless sleep you are still there, but the state is not for you. You, the Self, are quite stateless. If you say that it is the mind that has these states, you must know what the nature of the mind is. Inquiring to know the nature of the mind, as Sri Bhagavan has said, it is revealed that there is no such thing as a mind, and only unalloyed Consciousness remains.

Q.: Just from the mere fact that the dream state occurs, or the waking state-dream state, indicates misidentification.

N.: Do they occur? If there is a mind, the three states will revolve in that mind. Is there the mind?

Q.: That would be the same question as, "Is there a dreamer?"

N.: Yes. Just as your bodiless nature is not revealed by any change in the body, similarly with the states of mind and the realization of the truth that there is no mind. The proof of your nature does not lie in the mind, just as it does not lie in the body. So, do not seek so much the disappearance of the dreams, but seek the nature of who you are. One does not seek the disappearance, at a sensory level, of pleasures and pains, but one seeks the transcendent nature of the bodiless Self in pure Knowledge. Similar is it with the mind. In his Karika on the Mandukya Upanishad, Gaudapada has discussed how the Self is not the waker, the dreamer, or the sleeper, regarding those three as distinct entities, each one with its corresponding, apparently objectified state of experience. He shows how the Self is without definition by any of the three. That is the truth.

Another Q.: I have two opposite experiences. When I'm in the woods, I experience a spiritual presence. At other times, I am caught up in how do I make more money, how do I have security. The mind says, "How can you say you don't have a body, when it's right here and it needs food and you need money to get food?" I'd like to spend more time in the bliss.

N.: Examine closely what you identify with in each experience. The more limited or confining the definition, the more limited the experience. The less limited the definition, the vaster and more blissful the experience is. If you inquire into the nature of the experiencer, the experience naturally follows.

Q.: How do I do that? Should I say to myself, "Think what you're identifying with, such as a limited, financial balance sheet, my profit and loss statement"?

N.: That is a fairly small definition of your existence: a financial being, limited to a momentary body that is transient, whose happiness seems to be dependent on material things. It is a small definition. The experience is, therefore, not a happy one. The peace and happiness of your nature are actually present all of the time; they do not come and go, but you have to turn within in order to see them. To turn within means to know yourself. What is required to know yourself is to wonder and question, examining what your actual existence is. You are not the small, limited, embodied being that, at times you imagine yourself to be. That is not the truth of you. If you examine in such a manner, turning your mind inward, you will find that all of the limitation, or bondage, in life and all of its consequent suffering, is dependent on ignorance; it is made up of ignorance. The ignorance is itself made up of assumptions about who you are. So, if you are a body, you are cooped up in a small thing. Inwardly question deeply, at the level at which you know you exist. Are you a body? If you are not a body, then what do you experience? That which is highest is actually natural for us. Bondage is an artificial state born out of imagination, the kind of imagination we call ignorance. You can get beyond that.

Another Q.: Ancient teachers, such as Krishna and Buddha, and so many more contemporary teachers have emphasized that desire is an obstacle to genuine awakening, genuine Self-Realization. Regardless of whether the desire is for mundane things, worldly material things, or for different kinds of spiritual feelings or experiences, the common denominator is the "I," which you wonderfully said inquire into the one who is, who is the desirer, the one who wants to remain in the blissful state.

N.: All desire to arrive at desireless state?

Q.: That's right.

N.: Which is that which is "I"-less.

Q.: Yes. (laughter) Certainly.

N.: If one actually realizes what he desires in all his desires and seeks the nature of the desirer, everything is fulfilled.

Q.: Yes.

Another Q.: This is actually taking away the one to have that state or to have the body. It is very appreciated. I go through the delusion all the time.

N.: The definitions of the deluded one are the delusion in which he seems to wander. Maya is not a separate power or force, nor is there a realm waiting for you to drop into it. Maya is only the one who has it. So, inquire, "For whom is it?" Does thought determine what you are?

Q.: I believe that.

N.: From where does the belief come?

Q.: The belief in the reality of it?

N.: You said you believed it.

Q.: Yes.

N.: So, where does the belief come from?

Q.: That.

N.: It cannot be the “it.” The “it” is that to which you are attributing belief. From where does the belief itself come?

Q.: Maybe that goes back to what you were discussing in your discourse.

N.: Everything does.

Q.: You said that there’s nothing like it and there’s everything like it. The belief in it is from the depth of my Self.

N.: Is the depth of your Self a thought? If it is not one thought, can it be many thoughts? Much unreality does not make for reality. All thought is objective, both in content and in the actual experience of thought. How can what is objective be your Self? How can it determine your Self? So, if there is thought about goings-on at work, what does that have to do with you? When you suppose it does have something to do with you, what are you at-

tributing to your identity? What is the definition of the one to whom those thoughts pertain? Always, first and foremost, inquire as to your identity.

Q.: Without that Knowledge, I am guided by just wandering thought or whatever the belief in the “I” is at the time. It is clear from from this discussion.

N.: Free of misidentification, belief returns to its origin – source, and the Reality shines for itself. In That, for That, there is no such thing as thought; nor is there the world. What is real? Know this by realizing your Self.

(Then followed a recitation in Sanskrit and English of verses of Amrta-bindu Upanishad.)

(Silence)

Om Shanti Shanti Shanti Om

(Then followed a recitation in Tamil from Chapter 16 of the Song of Ribhu.) ॐ



The Ribhu Gita

Chapter 1, Verses 17-26

With Commentary by Nome at a
Boundless Wisdom Event held on
July 16, 2009 at the SAT Temple

Om Om Om
Om Namah Sivaya

the Ribhu-Nidagha Dialogue

(verse 17 continued)

17. There is no dharma (righteous conduct), no purity, no [concept of] truth, no fear. There being only Brahman alone, be of the certitude that there is no non-Self.

(Nome): The instruction is given to Nidagha, who is full of the spirit of and adherence to dharma, purity, and truth. Ribhu tells him that there is no dharma. “Dharma” means teaching, truth, object, tradition, and righteous conduct. Righteous conduct is the suitable definition for this verse. Ribhu declares that there is no such thing. Why does he say so? If there is adharma, unrighteousness, there is righteousness, or dharma.

Ribhu says, “There is no dharma,” because the nature of that which he is reveals is nonobjective. Consider the entirety of Sanatana Dharma, the eternal Truth, the ancient teaching. What is this tradition? What is the substance or essence of it? It surpasses every objective appearance. In order for there to be conduct of any kind, including righteousness conduct, there must be a body, a performer of action and a world in which this appears. In Brahman, the Supreme Self, there are no such entities. There is neither the individual nor his body. There is neither an actor nor the action performed. There is just the space-like Being-Consciousness-Bliss, which is the real nature of the Self.

He says that there is no purity. We can conceive of purity if we conceive of an alloyed or mixed state. Brahman, the real Self, can be defined neither in terms of purity nor impurity, because of its utterly nonobjective nature. There is no [concept of] truth. A concept of truth requires a conceiver. In Brahman, the real Self, there is no conceiver to have a concept of truth or any other concept. If even the highest concept is missing in That, what can we say of any lower concept? No fear is explained in the next sentence. There being only Brahman alone, be of the certitude that there is no non-Self. Brahman is non-

dual. This means that it is that alone which exists; there is nothing else existing to be thought of as “I” or to be thought of as “this”. Where there is something else, where there is a second, as the Upanishad says, there is fear. Ribhu says there is no fear. The state in which there is no fear, because of the utter absence of duality is the only real state there is. It is actually the nature of Reality and not a state at all. It is not to be objectified at all, there being only Brahman alone and no one in it, no one out of it, no one ignorant of it, no one to know it---just Brahman. It has its own innate Knowledge of itself.

Be of the certitude that there is no non-Self. In the instruction, Brahman and the Self are equated. They are One and the same thing, two terms for the same Truth. The only Self there is is Brahman, and Brahman, not being an object but being utterly nonobjective, is the Self. Upon inquiry to know the true nature of yourself, with individuality gone, there is nothing other possible at any time. There is neither “I” nor “this,” neither a subject nor an object, no conceiver or experiencer for these and, consequently, none of these, from dharma to fear.

18. Because there is no decay, there is no movement. Because there is no decay, there is no insentience. There being only Brahman alone, be of the certitude that there is no non-Self.

For all things objective, there is a beginning and an end, a growth and a decay. They are considered to be the moving, the changeful. Your nature is otherwise. Not having a beginning, it has no growth, decay, or end. Because there is no decay, there is no movement. If you inquire into the nature of your very Existence, you will find it to be utterly still, or silent. It never moves; it never changes. Not having become anything, it does not decay. Because there is no decay, there is no insentience. The nature of this unchanging Being is Consciousness. It is never insentient, but always shines in its own Light. There being only Brahman alone, be of the certitude that there is no non-Self. This is the certainty of Knowledge that must be realized vividly within you. You can do so by inquiring deeply to determine the nature of your very Existence, which is the very same as Consciousness. If Brahman alone is, who are you? If you are another, there is decay, movement, the sentient and the insentient. Who are you? If you stand apart, in your imagination, and conceive of Brahman as different, such is illusion. One who knows Brahman is entirely swallowed up in Brahman. There remains in him nothing of any kind of individual identity. If the individual is not, there is nothing other; there is not a trace of duality. Therefore, to comprehend Ribhu’s instruction, inquire into the very nature of your Existence and perceive the absence of a separate individuality, or ego. Then, with no one to be ignorant of Brahman, you yourself are Brahman and the Knowledge of Brahman.

19. The Guru, indeed, does not exist; truly, there is no disciple. There being only Brahman alone, be of the certitude that there is no non-Self.

What is the nature of the Guru? For Nidagha, the Guru was Ribhu. For us, the Sadguru is Sri Ramana Maharshi. They are same One. What is the nature of the Guru? If we conceive of the Guru as an embodied individual, we do not perceive him correctly at all. If we would truly perceive the Guru as the Guru is, there is only Brahman, only the Self, which admits of nothing else whatsoever. So, then, even the designation in objective terms as a Guru misses the mark in the description of One who abides as That, the Supreme. There is no disciple. Where the disciple vanishes, that is, where the assumed individual existence of the disciple dissolves, there the real nature of the Guru is revealed, and there the very definitions of Guru and disciple no longer apply. One can say this, that there is no Guru and no disciple, only from the egoless state; otherwise, it would be quite meaningless. When individuality is known to be utterly unreal, in which there is only the Self and no non-Self, then, there is no more any differentiation to be designated as Guru and disciple. Similar is it with every other concept of differentiation. There being only Brahman alone, be of the certitude that there is no non-Self. If "I" arises, everything else seems to be. If the "I" subsides, nothing else is. Only one thing remains, which is pure Existence-Consciousness-Bliss. That alone is the nature of the Self and not individuality or any form or any difference. If you inquire deeply to know your nature and abide as That in a state of Self Knowledge, you understand Ribhu.

20. There being nothing that is the first, there is nothing that is the second; there being no second, there is nothing as the first. If there is the concept of truth, something as non-truth will also arise.

Ostensibly, Ribhu is presenting, in mutual contrast, various pairs of opposites. It is not incorrect to interpret the verse in that way, but there is more to it. Obviously, the idea of first is in contrast to something else to be second, and the idea of something second is in contrast to something to be first. There being nothing that is the first; Usually, it would be said that the very first is the Absolute; the Self is first of all. If you conceive of the Self in that way, it is based on the supposition that something else has followed, something else has been born, or something else has been created. There being nothing that is first, there is nothing that is the second; this may be understood to mean there is no "I" that first arises and so there is no object that follows - the "I" and the object being dependent on each other. There being no second, there is nothing that is the first; there is no "I", there is no "this." There is nothing objective, and, consequently, no "I." If you inquire and abandon the objective outlook, the "I" dissolves. If you inquire into the nature of the "I," the notion of there being something objective existing other than I also dissolves. If you consider the Absolute Self as the first, as the beginning, everything else follows. If you know the Self as it really is, it is not the first among other things. Rather, it alone is, and the very idea of something being first and something coming afterward is obliterated. If there is the concept of truth, something as non-truth will also arise. If there is the Truth, nothing else arises. If you have the idea of truth, if your experience is limited to an idea of truth, you will have an idea or an apparent experience of something else as well.

21. If there be any concept of non-truth, a concept of truth will also arise, with it. If there is inauspiciousness, know that there is a notion of auspiciousness. Likewise, if there is auspiciousness, there will be inauspiciousness.

As long as one holds a concept of anything else as existing, the idea of truth will also just remain as an idea. If you abandon the notion of anything of the untruth existing, what will happen to your idea of truth?

If there is the inauspicious, that which makes for unhappiness, there is a notion of auspiciousness. The notion derives from some deep source, but it is still just a notion. The nature of Brahman, the nature of your Self, is beyond the ideas of auspicious and inauspicious. If there is a mode that can be called "auspicious" in your mind, there is a corresponding mode of the opposite. Is your nature a mode of mind? Is your nature a kind of experience? This should be determined by deep inquiry.

If you think in terms of duality, it is not the Truth. As long as you stand in the position of an "I," experience will appear to be dualistic. Who has the auspiciousness? Who has the inauspiciousness? Who has the idea of truth, and who has the idea of its opposite? Who has the idea of a first and a second? If you inquire in this manner, both sides of duality dissolve.

In what does your experience waver? Between what and what does it waver? If it seems to waver between Knowledge of Truth and the conception of ignorance, or untruth, this is precisely what Ribhu is addressing. If there is the idea that something else exists other than the one Self, there is some untruth that exists, Truth will also be treated objectively, and you will seem to shuttle back and forth between untruth and truth, between the inauspicious and the auspicious. If you know the "I," both objective notions dissolve. In what do they dissolve? They dissolve in the ever-changeless pure Consciousness, which is your real Being.

If you have belief in a mind, you have a belief in its opposite, as well. What knows both sides or both states? Does the unknown Knower, who shines continuously, have a state or a mode? Does the concept of truth apply to him? If a concept of truth does not apply to him, could any concept of untruth apply to him?

Where does the potential for ignorance lie? Be of the certainty that there is no non-Self. That is the Knowledge in which there is no potential for ignorance. The Self is One without a second, in which Brahman alone is. Brahman is never ignorant. Brahman does not have the potential for ignorance.

Can you abide in any other way? Be certain that there is no non-Self, that only Brahman alone is all of the time. If you view this in objective terms from a pseudo-individual position, it will seem sometimes Brahman alone is, and sometimes something else is. That is not true. It is just this kind of doubt or differentiation that Ribhu addresses. If you say that the potential for ignorance

lies in its very root, the “I,” the “I” itself is ignorance. Can the potential for ignorance lay in ignorance itself? An illusion cannot be self-existent. If all of the ignorance, or all of the potential duality, has its root in the notion “I,” who can be a thinker, an experiencer, and a conceiver of all these dualities, all that is necessary is to inquire into the very nature of the “I.” The individuality, being unreal, vanishes. All that remains, all that is actually there the entire time, is Brahman, the Self, the solitary Existence. In That, there is no question of potential.

The confused mind is nothing more than misidentification. The approach matters supremely. If you listen to an exposition of Truth, such as contained in this scripture, and do so without questioning the conceptions that make the perspective from which you listen, what will you gain? Truth does not fit inside the preconceptions; if it did, it would do no good. When you listen, read, meditate upon it, etc. do not look for the teaching to confirm your existing conceptions. Always instead, dissolve the existing conceptions, so the Truth that is uttered or is printed stands as Self-evident. Ribhu’s teaching is the voice of your true Self, and, for those who have the eye to see, what he says makes more sense than any conception.

When you listen to instruction, what actually happens? The Truth is always the same; the Self is ever the same. Knowledge of it is ever the same, and the means of revelation, which is actually self-revelation, is always the same. How you realize is exactly how Nidagha or Ribhu realized. Ages from now, someone will realize the same way. It is never different.

Self-Knowledge is not a mental mode and does not correspond to any mental mode. Whatever is needed at any time for anyone who is in earnest for Liberation, grace manifests and in such a way that he comes to understand. It may appear as someone who helps, a book, a symbol or otherwise. Grace manifests the necessary, indeed more than what is necessary. The existence of the grace is actually of the nature of the Self. Although one may say that it surrounds one and wells up from within, really the ideas of inside and outside dissolve. Indeed, as soon as one relinquishes the “I am the body” misconception, there are no such divisions.

22. If you think of fearlessness, fear is postulated; fear is concomitant with fearlessness. There being only Brahman alone, be of the certitude that there is no non-Self.

If you think of fearlessness as a state, there is the corresponding state, within duality, of fear. If you think of fear, you consider fearlessness as a state to be attained. The Self, though, is ever fearless, and it is One without anything else whatsoever. One can only be afraid of another. It is not possible to be afraid of oneself. Even if a person is afraid of his own thoughts, he is not afraid of himself. Likewise is it with any object or any condition of the body. Fear is always of another, never of oneself. Once you consider another, there is fear and a natural yearning for fearlessness, which is also but conceived as some-

thing other. If the Self be known and is found to be the only existent Reality, neither fear nor fearlessness apply. Supreme fearlessness is realized as innate. You exist; you never go out of existence. Existence is bliss.

One fears another; another can be something subtle or gross. You are never afraid of your Self. You are never afraid of your own Existence. One who knows that Existence is identical with happiness and knows the nature of Existence, which is unborn and imperishable, is quite beyond the considerations of fear and its opposite. What he knows, he is.

23. If there is bondage, there is liberation; in the absence of bondage, there is no liberation. If there is death, there is birth; in the absence of birth, there is no death either.

If there is bondage, there is liberation. If you feel bound in any way whatsoever, you should know that there is Liberation. Indeed, as soon as you are bound, the desire for the happiness of being really free arises. If you inquire into the nature of the one who is bound, you find your own nature is Liberation. From a state of bondage, one conceives of the Self as Liberation. Upon being liberated from the imaginary bondage through Self-Knowledge, one finds that he was never bound, and Liberation is not a distinct state.

From the position of a limited identity the Reality of Brahman, which the wise sages declare alone exists and is omnipresent, seems as if it is removed from you. Then, you may say that you can intellectually appreciate it but do not actually experience it. As good as the intellectual understanding may be, Liberation, or Self-Realization, is entirely direct experience. The Knowledge is not a concept but something far deeper inside. If you find it, immortal bliss is yours. The search for a cause for something that is an illusion is itself illusory. How could there be a real cause for something that does not exist? In your experience, the apparent cause is the "I;" your life, your experience, your understanding, and your failure to understand - everything centers on "I." The "I" not being known, being veiled, there is the projection of endless multiplicity, and then reasons can be conceived or sought for why there is all this multiplicity or difference. The question though is, is there this difference, is there this multiplicity? Who am I? If you are an "I," there is "this." Then, what the wise have declared to be true is not realized. They have declared these teachings, so that you can directly experience the truth. If it were otherwise, they would not even mention it. You are definitely capable of realizing it. What must be done is to discern the real nature of "I." If the "I" is unknown, it seems as if individualized. If the very existence you call your own be deeply examined or inquired into with thought transcendent meditation, actual inquiry, only an "I"-less, infinite, true "I" remains. That is Brahman, and, for That, nothing has ever happened. It is unborn, and for the unborn there is no creation. It is from this deep wisdom that the entirety of the text of Ríbhú Gíta is expounded. If there is bondage, there is liberation. Are you bound? If you are bound, do, indeed, seek Liberation. You will tend to seek it as if it were a state. In order to complete the aspiration to realize that state, you will have to turn in a nonob-

jective direction and inquire "Who am I?" "Who am I that appear to be bound?" The bound one not existing, the liberated one also obviously does not exist. Just one Existence remains, which was previously called Liberation. There is no bondage in it. There is no suffering in it. In the absence of bondage, there is no liberation. What, then, exists? Just perpetual Being-Consciousness, without form, without limit, without phase, condition, mode, or a state. It just is as it is for all eternity. Upon Self-Realization, one is enlightened in all three times---past, present, and future--- because Liberation is the very nature of Reality.

If there is death, there is birth; in the absence of birth, there is no death either. Only a thing that is born can die. Your body has birth, and it is destined to die. Thought has birth, and it dies. Similarly, the senses have birth, and they die. Likewise is it with prana and everything else. If it is born, it dies. If it appears, it disappears. Seek that within yourself which is non-appearing. The true Self that you are has never been born. In the realization of that, lies your deathless, immortal bliss. Consider your existence. Can you recall a time when you were not? Did your existence begin? It is beginningless. Can you even conceive of a time when you are not? You cannot imagine your own nonexistence. It is not possible.

Why would you connect the Self and the body at the time of death, when obviously the body would be quite inert? It is inert now, but it would be very obvious then. The severance entirely of the misidentification with the body removes the fear of transiency. Decay, illness, old age, and death hold fear or trouble only for those who are misidentified with the body. Can you be the body? Can you even be embodied? If you are a body, you will be disembodied. If you are disembodied, you must have been embodied. Does either definition apply to your nature? Are you in the body now that you will be out of the body later?

From the "I am the body" perspective or mental attitude, most, if not all, that Ribhu declares is incomprehensible. Most spiritual teaching, especially that of Advaita Vedanta, makes very little sense from body identified misconception. Free from that conception, it is self-evident truth.

The knot of the heart is not a real knot. It is only ignorance, which is severed by Knowledge. The connection between the illusory appearance and the Truth is like that of the snake and the rope. Is there a real connection between the snake and the rope?

24. If there is "you," there is "I;" if there is no "you," there is no "I." If there is "this," there is "that;" in the absence of "that," there is no "this" either.

The object is dependent on the subject. Know the subject. Abandon the objective outlook in order to know Reality. That alone is true in which there is no "I," no "you," no "this," no "that," and no differentiation. Inquire into your nature and perceive the Consciousness before which all these ideas, such as "you" and "I," "this" and "that," fall away, unable to grasp.

25. "If it is there" implies something not being there; "it is not there" implies something being there. If there is an effect, there is some cause; in the absence of effect, there is no cause.

If one has the idea, "if it is there, it is there," it implies the nonexistence of that thing, as well. If one has the idea that something is absent, the concept of it as existent still remains. Inquire into the nature of Consciousness and determine if any of these ideas apply. When all else is there, Consciousness alone is there. When nothing else is there, it is still there. What is the meaning of "there"? What is really meant is that it exists. What is the significance of "exists"? This ought to be known by Self-Knowledge. If there is an effect, there is some cause; in the absence of effect, there is no cause. Consider the effect, the world, which is the entire objective sphere of experience. Consider the cause as "I," whether regarded as the individual or the Supreme Self in relation to a creation. In the absence of the effect, if not a single objective thing has ever come to be, the "I" is also not, and the Supreme Self alone exists, yet not as a cause and not as an effect. It just is as it is; changeless.

26. If there is duality, there is (a concept of) nonduality; in the absence of duality, there is no (concept of) nonduality either. If there is something to be "seen," a seer is also there; in the absence of anything to see, there is no seer at all either.

The idea of nonduality is as far removed from the Truth, which is described as nondual, as the idea of duality is. Your Existence is indivisible, one, and alone is. It is the nondual Truth. It has no alternative. Advaita, or nonduality, has no relation to the ideas and verbiage that may sometimes be associated with it. Nonduality, or the nondual Truth, is realized when Knowledge and Being are identical. It is not an idea or a topic to be studied, just as you are not an idea, and you are not a topic to be studied. If there is something to be seen, a seer is also there. Find out the nature of the seer. Consume the seen in the seer. Find out the nature of the seer. If there is nothing seen, not anything to see, there is no seer at all. Consume the "this" in the "I;" consume the "I" by inquiry, and your real nature alone remains. It alone exists.

**Om Namah Shivaya
(Silence)**

Om Shanti Shanti Shanti Om ॐ

Ever Yours in Truth

Correspondence between Nome and seekers.

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

[A seeker asked questions regarding a passage in Timeless Presence that speaks of the vow for Liberation. Here is Nome's reply.]

October 25, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

The vow referred to in the phrase cited by you is entirely inner, just as Self-Knowledge alone is liberation from all of the imaginary bondage.

"Demand" here does not refer to a particular phenomenal incident, anecdote, or quotation, but, just as it can be said that a deep, important question asked in earnest "demands" an answer, so the approach to the teachings of Sri Bhagavan requires the recognition of the supreme importance of, and one's consecration to, Self-Realization, or Liberation. Considered in this light, all of the instruction about Self-Knowledge, Self-inquiry, vairagya, perseverance in sadhana, devotion, discrimination, satsang, happiness, peace, dissolution of the mind, destruction of the ego, etc. tacitly, implicitly demands such, for, without the irreversible, intense desire for Liberation, to what would this invaluable wisdom graciously revealed by Sri Bhagavan pertain? As for his timeless Silence, the self-revelation of the ever-existent, undifferentiated Reality, it is ineffable and inconceivable.

Pratijna may mean acknowledgement, proposition, assertion, consent, promise, agreement, and vow. Whether or not that word serves to clarify the meaning of the vow mentioned in Timeless Presence is left up for you to decide.

May you ever abide in the Self, as the Self, the immutable and immortal, of the nature of Being-Consciousness-Bliss, and thus dwell in happiness and peace always.

Om Namah Sivaya
Ever yours in Truth,
Nome

[The same seeker raised a few more questions. Here is the response.]

October 26, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. As Knowledge alone is liberation and as the means and the end must be of an identical nature, the inner vow or intense, steady, sincere yearning for liberation, mumukshutva, cannot be an action. That which is egoless by nature and is characterized by ego-dissolution in practice cannot be a possession or attribute of a jiva. That which is desired is actually innate.

It is good to question so that you comprehend. To know yourself is blissful immortality.

Om Namah Sivaya
Ever yours in Truth,
Nome

[In response to questions from a seeker in UK about reading Ribhu Gita:]

October 28, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. There is the often-repeated reference attributed to Sri Bhagavan having made mention of chapter 26, but what he actually said does not appear to have been recorded. What is recorded is that during the earlier years, Sri Ramana and the devotees read the Tamil Ribhu Gita (it seems that the Sanskrit Ribhu Gita was not available to them) aloud as a group. Devotees also read it silently individually. From the mention of various verses by Bhagavan, it seems conclusive that they read the entire book and not just one chapter.

Yes, it is best to read these books slowly, meditating on the meaning of the verses or lines as you proceed. You will probably benefit by reading these books more than once.

Om Namah Sivaya
Ever yours in Truth,
Nome

[The same seeker asked some questions regarding her spiritual practice and ended saying, "There is so much gratitude for the profound books you have made available, I truly treasure them." Here is the reply.]

November 4, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Increasing peace is indicative of being on the right path. You can also examine the thoughts as they arise to determine which misidentifications are their basis and then inquire (Who am I?) to discern the falseness of those misidentifications and thereby know the remaining Self as the Self truly is. The words "Who am I?" are not so important, but the introspective inquiry indicated by them is supremely significant.

We are glad to know that you find the books beneficial.

Om Namah Sivaya
Ever yours in Truth,
Nome

[The same seeker in the UK wrote:]

November 08, 2017

Dear Nome

I hope this isn't a silly question!! Each week, I treat myself to one piece of chocolate cake, which I look forward to and enjoy. If Self-Realisation is the goal (this I feel more deeply each day as I immerse myself in this precious teaching), would it be beneficial to renounce this desire/attachment?

I appreciate your guidance so much.

Warmest wishes,

[This is Nome's reply.]

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. It is evident that the action of eating a piece of chocolate cake, with its attendant sweet taste sensations and subsequent effect on neurotransmitters, is not the equivalent of spiritual bliss. It does not result in Self-Realization. It is also evident that a piece of chocolate cake is not inherently binding, for if it were, the ancient wise rishis would have destroyed all the ingredients for such out of compassion for living beings to keep them from bondage.

Attachment consists of confusion regarding the source of happiness. If the knowledge of happiness is clarified, you will not depend on external objects and circumstances to give you what is innately yours, and absence of the objects, etc., will not yield suffering. So, to eat or not to eat is not the question. Profound renunciation is abandonment, or absence, of that confusion.

Is this clearer for you now? If not, please feel free to ask again.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker raised a few questions relating to various topics. Here is the response.]

November 11, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. You have answered your own question, although truly there is no need to lengthen the silence or space. Making your vision nonobjective, realize that which is ever-existent. For this, Self-inquiry is the means. The ever-existent is alone real and is always complete and perfectly full.

Yes, the Vedas and other ancient Hindu scriptures (smṛti) describe yugas, kalpas, etc. of many millions and billions of years, with creations and dissolutions on a very vast scale. The purpose of such is the revelation of the eternal, which is the Self.

As we just read during a recent Ramana Darshanam event Sri Bhagavan's explanation of discoveries, inventions, and advancements, there is no necessity to comment here on the views mentioned by you. The history is merely the view of the historian.

Om Namah Sivaya
Ever yours in Truth,
Nome

[Further advice to the same UK seeker:]
November 13, 2017

Dear ,

Om Namo Bhagavate Sri Ramana

Namaste. Self-inquiry destroys all suffering. Self-Knowledge is bliss. Fiery intensity in perseverance in spiritual practice yields steadiness of peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A reply to a different seeker:]

November 24, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. As the Self is not defined by the body, so you should remain free from the supposition that the state, condition, or attribute of the body is a measurement of your spiritual experience. Such freedom from misidentification is of the nature of Knowledge. In that, you are at peace; indeed, you are the peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[Another response to the same seeker:]

November 26, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Full of Grace, known with interior, nonobjective knowledge, the Self shines in all, as all, without all, and transcendent of all.

There is no power or reality intrinsic to thought. For whom are the thoughts? Inquiring thus, with clarity regarding identity, realize the nonexistence of thought, as power and the sense of reality return to their origin. The same is the case with maya. The peace of the Self remains.

Om Namah Sivaya
Ever yours in Truth,
Nome

[Another reply to questions from the same seeker:]

November 28, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for both of your emails.

The mind is only imaginary and, in reality, does not exist. The only apparent power in thought is one's adherence to, or belief in, it. Clear Knowledge of your identity, the Self, is complete freedom and perfectly full peace.

Innately transcendent of all thoughts is your Existence. Self-Knowledge, by its very nature, is without an ego or individuality. Herein is found its uninterrupted, unveiled, eternal Bliss. The indivisibility of Absolute Being, the Self, is supreme love.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker in Brazil had previously written and now wrote again two times describing his understanding and experience in light of the teachings. This is the reply to the first.]

November 16, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. You are Consciousness and that alone, for That alone is.

Rejoicing with you in the Bliss of the Self,
Om Namah Sivaya.

Ever yours in Truth,
Nome

[This is the response to the second.]

November 29, 2017

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

To what you have written here—yes. The one Self eternally alone exists. The Reality has no alternative. Such is Knowledge, which is Being. Yes, neither ignorance nor an ignorant individual exists, and thus the wise have shown that Knowledge is not a state, mode, etc. but is of the nature of Consciousness. Yes, the same is true of bondage and the bound one, for the Self, itself, is Liberation.

Wisdom and love have the same root and nature, the indivisibility of the Self.

Continuing to rejoice with you,

Om Namah Sivaya
Ever yours in Truth,
Nome ॐ



tukaram, saint of maharashtra

Trans. by Chandravati Rajwade,
Pub. by Radha Soami Satsang Beas,
2nd ed., 1981



the true ship (gatha, 4444)
pray, whose refuge can i take except thine,
in loving surrender, o beloved lord?
who else but thou canst come to my aid?
thou knowest it well, o lord of mine.

thou art an ocean of mercy,
thou art the friend of the humble and the poor,
the liberator of the world art thou, o lord.
thou art indeed the true ship, says tuka,
that will carry me across the ocean deep.

dying while living (gatha, 2669)
i have experienced my own death,
a festive occasion beyond compare.
my joy fills the three worlds over;
i rejoice in my soul pervading all.
i was confined to this world alone;
the ego was my barrier, separating me from the lord.
now it is vanquished and i am fulfilled;
gone forever is the mire of birth and death.
i have cast off my coverings
and am in a blissful state of union.
his grace it is that he came to live in me,
and i, in my love, abide now in him.
what i have experienced within, o tuka,
i now reveal unto the world.

the drop becomes the ocean (gatha, 993)
says tuka, i am ever smaller than the atom,
but i've expanded to the outer limits of space.
i have swallowed my ego,
and i am freed from the bonds of body.
i have discarded the three coverings,
and the flame of truth shines within me.
what is left of tuka is only
for the benefit of others.

a puppet (gatha, 2947)

my ego is dead and my body i have surrendered to thee,
how and whom can i now serve, my lord?

this puppet dances to the tune of the invisible;
he manipulates the strings in this marionette show.

i utter only what the lord makes me say;

this is the truth i've come to realize.

he alone knows if my deeds are good or bad;

i am not in the least concerned with either.

i exist in the physical form, says tuka,

but i live beyond the bonds of body.

the devotee becomes god (gatha, 4161)

can one be entangled in the mire of illusion

when the name of the lord is constantly on his lips?

one who ceaselessly meditates on him,

while walking, talking, eating or sleeping,

while engaged in wordly duties,

the lord is with him at all times.

repeat constantly the name of the lord,

and know that devotion is indispensable for deliverance.

thus the devotee becomes the lord himself,

and thus has the lord become tuka.

the lord's abode (gatha, 1515)

an intense longing for thee ever resided in my heart;

the vision of thy beauty lingered in my eyes,

and every moment i was reminded of thee.

my relations with the world had come to naught,

my attention was ceaselessly fixed on thy path.

when tuka was magnetically drawn to thee,

lo and behold, thou made thy abode within him.

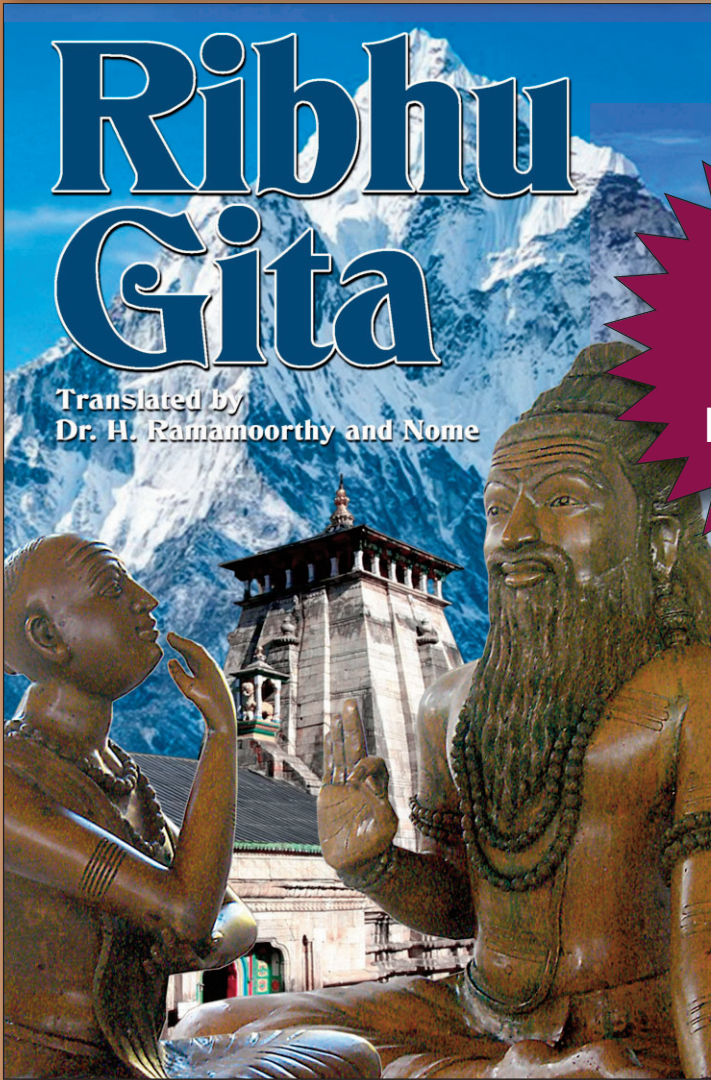
master's blessing (gatha, 4336)
my satguru has blessed me and my heart overflows with
joy;
he knew all that my heart longed for.
he spoke to me fondly, with much cheer and gladness;
my satguru spoke to me in his infinite mercy, o tuka,
and my mind and heart are filled with happiness.

in the world but not of it (gatha, 537)
i speak and yet i am silent;
i have died, but am alive;
i live among people,
though in truth, i do not;
i appear to enjoy,
but in fact have renounced;
i am in the world,
and yet out of it;
i have broken free of all bounds.
i am not what i appear to be, o tuka.
you want to know?
ask the lord what i really am.

the primordial lord (ghhandbadh gatha, 71)
when the earth and the firmament existed not,
then was the lord without attributes.
when ocean, light and fire existed not,
then was the lord, in his pure brilliance.
when the wind, the sun and the moon existed not,
then was the supreme being in his perfection.
says tuka, my master has showered his grace on me,
he has merged the flame of my soul into him.

Ribhu Gita, 2nd Edition

Translated by
Dr. H. Ramamoorthy
and Nome



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Bookstore, on the SAT website at:
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Pledge

By inquiring into the nature of the Self in the manner revealed by the perfect guru, the Maharshi, one realizes the ever self-luminous Self and, abiding as that changeless, unmoving, uncaused Consciousness, awakens from all three states and, free of the ego, abides in infinite Wisdom and Bliss. -Nirama, Essence of Inquiry

OM NAMO BHAGAVATE SRI RAMANAYA ॐ OM NAMAH SIVAYA

Namaste dear devotee,

The SAT temple is a place to dissolve the mind, transcend the world, and discover divine Knowledge within oneself. The Temple exists solely for the purpose of Self-Realization. Devotees at SAT who recognize the immense blessing to have such a place as the SAT Temple have been instrumental in sustaining SAT throughout the years through selfless service and donations.

Once a year, the SAT board of directors sends a pledge letter to those who have benefited from the sacred events at the SAT Temple to extend the opportunity to express gratitude in the form of a pledge donation. The pledge donations, the membership donations, and the donations from devotees who come to the temple for satsangs, special events, and retreats are a significant portion of the support that helps the temple make available the glorious Light of Sri Bhagavan's teachings.

Pledges contribute to the general maintenance costs for upkeep of the temple and also for other special repairs, upgrades and projects. Because of the natural expression of their appreciation for the SAT Temple, devotees made it possible through donations given during the 2017 pledge drive for us to be able to renovate the temple kitchen, which is used to prepare prasadam for SAT events.

The next project in the queue is resurfacing the parking lot used by devotees to park their vehicles during events at SAT, which has considerable wear and in some places may need to have the actual blacktop replaced, thus assuring the use of a good place to park for years to come. Also needed are repair and renovation of some of SAT's residential property. This property is used to provide guests rooms to SAT members during events at SAT. A sizable portion of this property also provides rents, which are a substantial share of funds to the SAT yearly budget. With your donation and by the Grace of Lord Siva and Sri Bhagavan, we can accomplish these improvements.

We invite you to reflect on the magnificent blessing of the opportunity of participating in the SAT Temple, which supports and illumines your spiritual life and to offer a pledge for 2018.

With heartfelt appreciation and in service to Sri Bhagavan,
The SAT Board of Directors

Upcoming Special Events at the SAT Temple

Arudra Darshanam: Monday, January 1, 2018, 6:00 p.m.
Mahasivaratri: Wednesday, February 14, 2018, 6:00 p.m.
Nondual Self-Inquiry Retreat:
Friday-Sunday, March 16-18, 2018



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



Many satsangs and special events are available to
view on YouTube at: **satramana**



Om Namo Bhagavate Sri Ramanaya
Om Namah Sivaya

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SAT Retreat for 2018

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

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

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

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

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

The Nondual Self-inquiry Retreat

March 16 - March 18, Friday morning through Sunday afternoon

This retreat is based upon the teachings of Sri Ramana Maharshi as presented in his books, Self-inquiry and Who am I? The spiritual instruction focuses on the nature of the Self, the natural state of Self-Realization, the introspective inquiry that results in this Realization, the nature of happiness, the nature of Being, the nature of Consciousness, and transcendence of the body, mind, and ego. The retreat provides much time for silent meditation in addition to the instruction.

The Self-Knowledge Retreat

May 25 - May 27, Friday morning through Sunday afternoon

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

Sri Ramana Maharshi Self-Realization Retreat

August 17 – August 19, Friday morning through Sunday afternoon

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

The Truth Revealed Retreat

November 16 - November 18, Friday morning through Sunday afternoon

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

Online Retreat Registration Available!

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

Please visit the link below to register for retreats at the SAT Temple:
<https://satramana.org/web/events/retreats/retreat-application-form/>
Or, visit the SAT website at: satramana.org > Events > Retreats

