



Om Namo Bhagavate Sri Ramanaya



Om Namah Sivaya

Disciple: How is one to know that in the heart the Self itself shines as Brahman?

The Maharshi:
Just as the elemental ether within the flame of a lamp is known to fill without any difference and without any limit both the inside and the outside of the flame, so also the knowledge-ether that is within the Self-light in the heart fills without any difference and without any limit both the inside and the outside of that Self-light. This is what is referred to as Brahman.

- Vicharasangraham,
Essence of Inquiry,
verse 17
(See page 3 and 4 for
commentary by
Nome.)

Reflections



SAT Temple

January . February . March 2019





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Commentary by Nome:

Om Namō Bhagavate Sri Ramanaya

Sri Bhagavan has declared that the Self that shines in the heart is Brahman. It is the declaration of Brahman itself, as the guru is none other than Brahman. He is the indweller of the Heart, the inner Lord, and the Self itself. He is beyond all doubt, just as Brahman, or the Self, is beyond all doubt. There can be no discussion or contention regarding the truth of his instruction. The disciple's only concern is how to realize how true the Truth revealed is. For those who seek the Realization of the Supreme Truth, it is imperative that they not attempt to delusively interpret the Maharshi's teachings in a limited manner that would correlate to the imagination within their own minds, but rather to relinquish such limitations of the mind and, abandoning delusion, comprehend the sacred, liberating instructions in the manner of direct experience. Hence the question, "How is one to know that in the heart the Self itself shines as Brahman?"



The Maharshi immediately reveals the utter absence of difference between Brahman and the Self. The Self is of the nature of pure Consciousness. Because it illumines, or knows, all, it is referred to in terms of light. Within the heart, which is one's innermost Being, it abides and shines. If any individuality, even so much as a "knower," is attributed to it, realize that it is the all-pervading, space-like Brahman that is within and without that knower. As space has no limit, so it is with Brahman. As there are really no divisions in space, so it is with Brahman.

The Knowledge-space is the space of Consciousness. This space of Consciousness pervades the known and the unknown. It pervades the subject and the object. It is both within and without the "flame" of awareness, which owes its light to that same space of Consciousness. The space of Consciousness is utterly undifferentiated.

The differenceless Reality is revealed by the wondrous guru. Whoever comprehends this essential Knowledge finds il-limitable Bliss, for the undivided is Bliss itself. Whoever, by his grace, realizes the undivided nature of Brahman and realizes that Brahman is the Self, which alone is, is liberated from all differences and limits, and, shining as Brahman itself, abides in infinite Wisdom and Bliss.

Om Sri Ramanarpanamastu
Om May this be an offering to
Sri Ramana

The Boundless Wisdom of Sri Ramana Maharshi

Manifestation of the Self

September 12, 1947

A devotee who came here some time back and had been listening to the various discussions in Bhagavan's presence approached Bhagavan this afternoon and respectfully asked, "Swami, it is said that Iswara, who is the reflection of the soul and appears as the thinking mind, has become jiva the personal soul which is the reflection of the thinking faculty. What is the meaning of this?"

Bhagavan answered, "The reflected consciousness of the Self (Atman) is called Iswara, and Iswara reflected through the thinking faculty is called the jiva. That is all."

The devotee: "That is all right, Swami, but what then is chidabhasa?"

Bhagavan: "Chidabhasa is the feeling of the Self which appears as the shining of the mind. The one becomes three, the three becomes five, and the five becomes many; that is, the pure Self (sattva), which appears to be one, becomes, through contact, three (sattva, rajas and tamas), and, with those three, the five elements come into existence, and, with those five, the whole universe. It is this which creates the illusion that the body is the Self. In terms of the sky (akasa), it is explained as being divided into three categories as reflected in the soul; the boundless world of pure consciousness, the boundless world of mental consciousness and the boundless world of matter (chidakasa, chittakasa and bhutakasa). When mind (chitta), is divided into its three aspects, namely mind, intuition and maker of the "I" (manas, buddhi and ahankara), it is called the inner instrument, or antahkarana. Karanam means upakaranam. Legs, hands and other organs of the body are called bahyakarana, or outer instruments, while the senses (indriyas)



which work inside the body are antahkaranas or inner instruments. That feeling of the Self, or shining mind, which works with these inner instruments, is said to be the personal soul, or jiva. When the mental consciousness, which is a reflection of the tangible aspect of pure consciousness, sees the world of matter, it is called mental world (mano akasa), but when it sees the tangible aspect of pure consciousness, it is called total consciousness (chinmaya). That is why it is said, 'The mind is the cause of both bondage and liberation for man (mana eva manushyanam karanam bandha mokshayoh). That mind creates many illusions.'

The questioner: "How will that illusion disappear?"

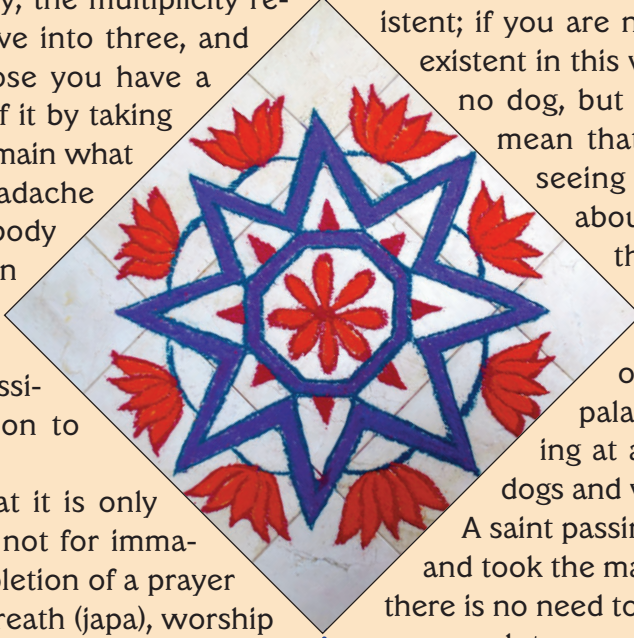
Bhagavan: "If the secret truth mentioned above is ascertained by Self-inquiry, the multiplicity resolves itself into five, the five into three, and the three into one. Suppose you have a headache and you get rid of it by taking some medicine, you then remain what you were originally; the headache is like the illusion that the body is the Self; it disappears when the medicine called Self-inquiry is administered."

The questioner: "Is it possible for all people to hold on to that path of Self-inquiry?"

Bhagavan: "It is true that it is only possible for mature minds, not for immature ones. For the latter, repletion of a prayer or holy name under one's breath (japa), worship of images, breath-control (pranayama) visualizing a pillar of light (jyotishtoma) and similar yogic and spiritual and religious practices have been prescribed. By those practices, people become mature and will then realize the Self through the path of Self-inquiry. To remove the illusion of immature minds in regard to this world, they have to be told that they are different from the body. It is enough if you say you are everything, all-pervading. The ancients say that those with immature minds should be told that they must know the transcendent Seer through inquiry into the five elements and reject them by the process of repeating, 'Not this, not this (neti, neti).' After saying this, they point out that just as gold ornaments are not dif-

ferent from gold, so the elements are your own Self. Hence, it must be said that this world is real. People note the differences between the various types of ornaments, but does the goldsmith recognize the difference? He looks only into the fitness of the gold. In the same way, for the realized soul, the jnani, everything appears to be his own Self. Sankara's method was also the same. Without understanding this, some people call him a nihilist (mithyavadi), that is, one who argues that the world is unreal. It is all meaningless talk. Just as when you see a stone carved into the form of a dog and you realize that it is only a stone, there is no dog for you; so also, if you see it only as a dog without realizing that it is a stone, there is no stone for you. If you are existent, everything is existent; if you are non-existent, there is nothing existent in this world. If it is said that there is no dog, but there is a stone, it does not mean that the dog ran away on your seeing the stone. There is a story about this. A man wanted to see the king's palace; so started out. Now, there were two dogs carved out of stone, one on either side of the palace gateway. The man standing at a distance took them for real dogs and was afraid of going near them.

A saint passing along that way noticed this and took the man along with him, saying, 'Sir, there is no need to be afraid.' When the man got near enough to see clearly he saw that there were no dogs, and what he had thought to be dogs, were just stone carvings. In the same way, if you see the world, the Self will not be visible; if you see the Self, the world will not be visible. A good teacher (guru) is like that saint. A realized soul who knows the truth is aware of the fact that he is not the body. But, there is one thing more; unless one looks upon death as a thing that is very near and might happen at any moment, one will not be aware of the Self. This means that the ego must die, must vanish, along with the inherent vasanas. If the ego vanishes thus, the Self will shine as the luminous Self. Such people will be on a high spiritual plane, free from births and deaths." With that Bhagavan stopped his discourse. ॐ



Satsang with Nome



Eternal and Real

Satsang May 20, 2018

Om Om Om
(Silence)

Nome: That which is real is eternal. Aspire to realize the eternal. What is eternal? Whatever appears, disappears, and is between those two points in time is actually completely unreal. If it has a beginning and if it has an end, it does not truly exist in the middle.

What is eternal? It must be changeless, for we perceive that all changeful things come to an end. What is changeless and eternal? Discern, discriminate, and regard only the eternal as real and, consequently, only the eternal as yourself.

The eternal Self cannot possibly be a body, and the realization of the eternal Self does not depend on anything bodily. It has no bodily characteristics. It has no bodily location. Regard only the unchanging eternal as yourself and not the body.

What is eternal? Is there a thought that is eternal? Inasmuch as thought always pertains to what is objective, it cannot be eternal. So, in aspiring to realize the eternal, do not depend on thought or any mode of mind.

The ever-existent is the eternal, without beginning, interruption, or end. What is ever existent? Existence, itself, never ceases to exist. It is nameless, formless, imperceptible, and inconceivable.

Strive to realize the eternal. Know that only the eternal is yourself. If you regard only the eternal as the Self, as the Reality, you will abide free of all attachment and misidentification. What is eternal is ever-existent, so the Self is not something to be attained anew. It is not something waiting to be produced, and it does not require a transformation of any kind; it already is.

The unreal has no existence; the Reality ever is. As for the apparent individual who does not realize this, that is not you. It is most certainly not eternal. It is a momentary hallucination, a transient figment of imagination. Only the eternal is you; only the eternal is real.

If, in this manner, you discern the eternal, real Self, your happiness endures forever. As the eternal, you are quite free. As the eternal, your very nature is Liberation. As the eternal, your peace is unending and perfectly full.

Questioner: Is it necessary, or a requirement, to follow, practice, and succeed in the teachings of Bhagavan for realization of the Self; is saranagati, surrender, necessary?

N.: What do you think? Is it necessary to practice the teachings?

Q.: To follow and practice the teachings of Bhagavan, only when the surrender comes do we get something like that?

N.: Sadhana means verifying, We call such practice or means, "sadhana." It means verifying the truth within you. Such inward verification is a matter of Knowledge; not conceptual knowledge, but experiential Knowledge, direct experience. Unless one puts such into practice, how can one really know what was taught?

Q.: Thank you. We always talk about only the surrender, saranagati. Then only we can achieve something. Is it for the purpose of achievement that we practice the teachings of Bhagavan?

N.: We can call it achievement, but it is really not the attainment of anything new, because the teachings of Bhagavan are the clearest revelation of Reality as it is. Surrender should really mean dissolution of the ego-notion. Taking refuge in him means abandoning all else. Is this not practice? If he says to inquire, should we not then inquire? How could one say that one follows a guru but does not practice his teachings? Such would be absurd.

Q.: We talk about the grace of Arunachala. Where is the grace of Arunachala not? So, what is this we are talking about the grace of Arunachala?

N.: Grace and practice are of the same nature. It is by grace that one has the opportunity and the inspiration to actually practice. To be absorbed in grace is to be absorbed in perpetual Silence, the Silence of absolute Existence.

Another Q.: The sadhana is a process, and, if one is to achieve something, what I s achieved is the disidentification, or dissolution of the ego. But that does not happen, at least in my case it does not. The egg was broken, but the cleanup is taking some time.

N.: Is it a matter of time, or is it a matter of your intensity and consistency?

Q.: I am looking for that permanent dissolution, in which it does not come back and assert itself.

N.: One speaks of ignorance returning, as if it were an independent power of its own, when, actually, it is self-conjured up, and you must adhere to it in order for it to have any effect. If you are not satisfied, increase the depth and thoroughness of your practice of inquiry.

Another Q.: I am coming to realize how important it is to control the mind. Vasishtha says that one needs to give up attachment to everything else and be fascinated with the Self. Only if one has that fascination for the Self will one lose the fascination for all else; otherwise, one will look for happiness everywhere. The desire has to be so strong. The "fascination for the Self" says everything that needs to be done, how one-pointed we have to be in order to control the mind or to go beyond the mind. I, I do not have that fascination. The desire is not permanent; it comes and goes. I still misidentify and think, that a situation working out a certain way will bring me peace. These texts and your words give us a hint as to where to look, but why is it that I do not do it all the time? I keep looking in the wrong places.

N.: You are answering your own question. Searching for happiness elsewhere, the fascination is not strong to turn inward. If you become completely certain of the one source and nature of happiness, that such is the Self, you become utterly and irreversibly fascinated with realizing it. The desire for happiness is already there, perhaps spread out among many things, but the desire

itself is only one. It comes from deep within as an intuition of your natural state. If you determine within yourself that happiness is completely within, you will lose all interest in all else and be detached from all else and thus be endowed with equanimity. The gem is already there; it is in your hand. Why become preoccupied with shiny pebbles? The happiness you search for is within. Why look outside for that which you lost track of within? The nature of the Self is supreme happiness, so vast and intense that we call it Bliss, perpetual Bliss. Who would want anything else?

Q.: Right now, there is a clarity I do not want anything else, but the clarity does not stay all the time. Vasishtha says that a wise man constantly watches the movement of the mind. I think that is what is needed. Every time I become distracted, I need to bring it back.

N.: If every time you fall into ignorance you rectify the situation by discerning what the truth is, how long will ignorance last? It is only your interest in it, your adherence to it, that seems to give it life. Actually, It is entirely in your hands. Do you understand that you have never suffered for a good reason?

Q.: I want to reach that understanding.

N.: How intensely, how fervently, do you wish for it?

Q.: Right now, I have the faith that the answer lies there and all peace lies there.

N.: All the happiness, all the peace, and all the freedom that you ever desired are there in the Self. Comprehend this, and you will be utterly fascinated. Without Self-Realization, one appears to live and die in an unreal dream. You must wake up from this.

Another Q.: Can I can start from what I already know? When I am in deep meditation, my discrimination is mostly accurate. Would it be better to start from there, than be on the outside looking in?

N.: No matter what the position is, or perspective from which you start, inquire. If you would just thoroughly un-realize the unreal, that would suffice.

Another Q.: Discrimination or Knowledge is essential.

N.: You are right. The desire for happiness, plus the discernment of the nature or source of happiness, results in the desire for Liberation. The desire for Liberation is the fuel for successful spiritual practice. Practice consists of Knowledge, for Knowledge alone destroys ignorance. In the destruction of ignorance, nothing real is actually lost, and, since what you are striving for is the eternal, it is not a matter of a new attainment.

Q.: It is I who hold on to my entanglements and not the other way around?

N.: Yes, ignorance does not come with grippers on it. You must imagine it; you give it its continuance. If you cease to believe in it, what will happen to it? It will vanish.

Q.: I should discriminate what do I fundamentally believe I am right now? Does that line up to the highest Truth?

N.: Where it stands the same as highest Truth is known by direct experience. Where it conflicts with highest Truth, examine, examine the belief and why you believe in it. The discrimination is always a matter of interior Knowledge, or interior experience; it is never mere thinking about these things. Sat-chit-ananda, Being-Consciousness-Bliss; Being is ever-existent, Consciousness always knows, and Bliss is always there in its fullness. This nature of sacciidananda is yourself. Happiness itself has gone in quest of Happiness. Where do you think it will be found? The Reality itself, Existence itself, seeks Reality. Where is it found? The ever-present Knower, of the nature of pure Consciousness, seeks to know, seeks Knowledge. What kind of knowledge is it that is sought? Continue to discern what is true, to discriminate the Real from the unreal, the eternal from the non-eternal, and the Self from what is not the Self. The happiness you will find thereby is without comparison and without end, leaving nothing else to be desired. Nothing in life or death can take this away from you. Just find out who you are.

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

(Silence)
Om Shanti Shanti Shanti Om

Consider and Know

Satsang June 10, 2018

Om Om Om
(Silence)



Nome: What is your true Being? Only Brahman. It is of the nature of unborn and imperishable Existence. It is of the nature of undifferentiated, indivisible Consciousness, and it is of the nature of causeless Bliss. Eternal, infinite, indivisible, forever unmodified is your nature, just as it is. It is not individualized, and it forever is just as it is.

What is the Self, and what do you consider yourself to be? The Self's nature is unchanging; immutability is of its very nature, and it is only ignorance that causes one to imagine otherwise. Who is ignorant? Such an inquiry destroys all ignorance.

Who are you, and what do you consider yourself to be? Discriminate, discern. You are not a body. Do you consider yourself as such or as if embodied? The body and its qualities, attributes, activities, and conditions do not pertain to you. If you consider yourself to be a body, a limited embodied individual, what is being indicated now seems incomprehensible. If, by profound inquiry, you discern your bodiless nature, what is indicated now is self-evident.

Who are you, and what do you imagine yourself to be? Ignorance is upheld only by your belief in it. Such false belief lasts only so long as one does not discriminate. Between what should you discriminate? Between the Real and the unreal, between the Self and what is not the Self. Who are you, and what do you consider yourself to be? You cannot be a thought or a collection of

thoughts. One thought is not you; more of what is not you, more thoughts, is still not you. All that is unreal amounts to nothing.

Who are you? What is it that actually exists; or rather, what is Existence itself? You exist always, and you know that you exist always. There is no break in the Existence, no gap in the Knowledge, the endless, uninterrupted, faultless, perfect Being-Consciousness.

And what do you consider yourself to be? Ignorance must be for someone; who is that someone? If it is supposed that it is a bound individual, who imagines so? Who conceives so? Can ignorance imagine itself? The real Self has no ignorance. Brahman is always free of ignorance, and that Brahman, One without a second, alone is what you are. For steady abidance in That, as That, all that is required is for you to discern ignorance as just ignorance. When ignorance is recognized as such, it ceases to exist, and you no longer adhere to it. What do you consider yourself to be, and who, in reality, are you? There is only one Self; you cannot be both. So, who would be ignorant of what?

Questioner: How can discrimination be more than intellectual at this point? I understand the concepts. Those are more or less concepts in the mind. If somebody hits me, or if a thorn gets into my heel, I feel. If you ask me, "Who is it that feels?" it is I, as the embodied ego. It is easy to follow the logic, how one not being the body, not being the modifications of the mind, but when it comes to the daily experiences, they are actually real, because emotion is real, I feel pain, I feel suffering.

N.: The discrimination should be of a depth that happiness, the sense of identity and the sense of reality all return to their origin. Their origin cannot be a mere concept. Their origin need not be proved by logic.

Q.: The means I have are only words. Is there anything more that I can do, when you say discrimination, or discern? Is there a process that I am missing?

N.: From which position can you discriminate that you are not thought? Can you do so from a mental level?

Q.: No. I can look at it from that thought. The activity is taking place in the mind ...

N.: What activity is involved in knowing that you exist? Does it require sensation?

Q.: No.

N.: Does it require mental conception?

Q.: No. Deep sleep may be one.

N.: Even now, in the absence of deep sleep, you have the knowledge of your Existence. How do you know that? You do not think it. There is no need to think it. How do you know that?

Q.: It is self-evident.

N.: At that self-evident depth, the inquiry occurs. It is at that depth that you discriminate. Now, you are imagining all these various things.

Q.: The mind is so much full of various thoughts.

N.: You know the mind; it does not know you. So, where is the difficulty?

Q.: Quietness of mind is so difficult these days.

N.: Your Being, which is mind-transcendent, is eternally silent; it is ever inconceivable. Who is it that is obstructed?

Q.: The jiva, the feeling that I am an individual limited by the body and mind.

N.: With or without the mind's activity, you exist, and you know that you exist. That much is fine and quite natural. What is being added to it is only imagination. Part of the imagination is the idea that you stand apart from the Self and do not know it. If you inquire as to who the individual is, his individuality, with all its attendant notions, vanishes, because it is unreal.

Q.: Should such a discrimination not resolve the pain that is caused by these emotions, because they are equally unreal? I find that emotion stays on, still gripping, even though there is a little bit of understanding.

N.: Emotion is just so many ideas. Who is the knower of them? If the tendencies of the mind remain unchanged by the inquiry, it is a call for greater depth. What is the nature of the one who raises these questions and sees all these things?

Q.: Certainly, a confused nature.

N.: Not really.

Q.: There is the one who discriminates and says that the person who is asking the question, feeling these emotions, is unreal. The emotions of this pain and suffering need to be resolved. Since most of it is intellectual, that does not help.

N.: Suffering is based on bondage. When you are bound in some experience, you seem to suffer. Bondage is only ignorance, and the ignorance is only misidentification. When you cease to misidentify, the suffering ceases, as well, and all the bondage disappears. All of that is based on a single dot, the vaguest of assumptions: "you." Inquire into that "you;" that is, inquire, "Who am I?" If your discrimination is at a mental level, suffering will not cease. If it is deeper, if it is mind-transcendent, your very Being is your happiness; and as Existence never ceases to exist, likewise, happiness is always perfectly full, and there is no more scope for ignorance and its consequent suffering. All of the suffering depends on the definitions attributed to the sufferer. Making your vision nonobjective, inquire into his nature. If you are an embodied individual, you will suffer; but are you that? Know this with interior certainty, in the same way that you know that you exist, in the same way that you know that when you are happy, without needing to verify it with anyone else.

Q.: What is the way for one who is struggling to transcend the mental level and get into the real discrimination? I do not seem to be able to break through to that.

N.: Who is breaking through, and what is he breaking through? Let your inquiry be of a questioning nature, wondering about your real nature. Rather than "This is so," "Is this so?" is better.

Another Q.: The Maharshi said, " You should surrender because you admit your inability and also require a higher power to help you." I know that that is the path of surrender and the Maharshi advocated that. I would like to hear more of how to practice it.

N.: Do you recognize the existence of a higher power?

Q.: In moments of clarity, yes.

N.: What do you do to gain such clarity?

Q.: Lately, I just repeat this phrase to myself, I admit my inability, I require the help of a higher power, and then become humble, and then there is a sense of a higher power and presence.

N.: All right, humility is always good. If you surrender, you will lose everything that is yours. Even the very idea of "my" will disappear.

Q.: There is another one: "The other way is to completely surrender to the Lord by realizing one's helplessness." That makes sense to me, and so does the one I just read to you earlier about admitting one's inability and requiring a higher power to help.

N.: If you lose all sense of "my," what will remain for you? Only God.

Q.: That sounds nice. (laughter) That sounds very good.

N.: If you surrender, you are relieved of all burden. If you surrender is no longer in question, if you are surrendering.

Q.: I don't know how to surrender, and I don't know how to give up the sense of "my," but this idea of realizing my helplessness, or admitting my inability, I can do that.

N.: If you are truly helpless and give all to the higher power, all sense of "my" disappears, including "my helplessness." You can claim nothing as your own; indeed, nothing really is your own. Ideas such as, "my thoughts, my experiences, my world, my life, my choice," etc. are all given up. God alone exists. God alone is real. There is not even scope for "you" at all. So, "my separation, my individuality," and such also vanish. Everything goes; One remains--- only God.

Another Q.: My misidentifications with the mind are too strong. I go into a more tamasic state, when I am too tired or for whatever reason. I feel this should not happen. This conviction in the depth of my Self should not go away.

N.: Is there something that does not go away at any time? Start with that. The start is, also, where you end. From where does thought get its strength?

Q.: From my belief in it.

N.: And what is the source of belief?

Q.: I do not know.

N.: The source is infinite. Whether we call the source the Self or God, it is always and invariable. Are you ever too tired to exist?

Q.: Tiredness would not apply to that.

N.: So, which are you? You cannot be both a tiresome thought and a thought-transcendent, pure Consciousness. There is no scope for both God and an ego.

Q.: It due just to a lack of inquiry. It just means more inquiry needs to be done into this ignorance or into my belief in.

N.: Unquestioned assumptions concerning "I" and "my" form the ignorance. Such unexamined ideas are illusory in character. Depth of inquiry is what is required.

Q.: All these things I call myself are imagined.

N.: If you know imagination as merely imagination, will the imagination continue?

Q.: I am giving some sort of reality to those concepts.

N.: What is the source of the feeling of reality? Does it come from the concepts themselves? Then, from where?

Q.: It is always deeper.

N.: If you trace the source of identity, of reality, that in itself will suffice.

(Then followed a recitation in Sanskrit and English of verses from the Katha Upanishad and in Tamil from the Song of Ribhu)

Om Shanti Shanti Shanti Om ॐ



The Ribhu Gita

Chapter 2, Verses 1-9

With Commentary by Nome at two
Boundless Wisdom Events held on
December 4, 2009 and January 8, 2010
at the SAT Temple

the Ribhu-Nidagha Dialogue

Om Om Om
Om Namah Sivaya

Chapter 2 of the Ribhu Gita is entitled “Description of Siva’s Teaching to Kumara” because, in the latter part of the chapter, Ribhu relates the instruction that Kumara received from Siva, after first giving his own instruction to Nidagha.

Nidagha:

1. Revered Ribhu, in this state of affairs, who qualifies for Brahman-hood? Please tell me especially that knowledge which has come out of the words of Sankara.

In this state of affairs; that is, within the context of one’s experience.

Who qualifies for Brahman-hood? Usually, a question such as this would be in relation to the qualities necessary for a spiritual aspirant to realize Brahman? This, though, is Ribhu Gita, so the topic is what actually is the realization of Brahman and who, that is, what in you, realizes it?

Please tell me especially that knowledge which has come out of the words of Sankara. Sankara is Siva. What is the Knowledge directly from Siva? Siva is the Auspicious, the Good, the Absolute, and, esoterically, signifies the infinite Consciousness, inherent in which is the capacity to destroy all delusion and illusion and which remains as immovable Being.

Ribhu:

2. You, indeed, are Brahman. You, indeed, are the supreme Guru. You, indeed, are of the nature of space. You are Brahman; there is no doubt of this.

He begins his instruction with the statement of absolute Truth, **You, indeed, are Brahman.** How is this an answer to the question posed? The question is who, or what in you, is capable of realizing the Knowledge of Brahman? Ribhu's response is, "You are Brahman." Can there be any question of Brahman's capacity to realize Brahman? Can there be any question about anything else realizing Brahman? Brahman alone realizes Brahman. Absolute Consciousness, absolute Being is realized only by That. No other is involved in the realization, not the individual, not the mind, nothing subtle, and nothing gross. "You, indeed, are Brahman" sums up the realization, the Knowledge, and the means of Knowledge. If you, indeed, are Brahman, the absolute Self, who is to realize what? How could that which is the Self, or Brahman, be in any way unqualified to realize that itself? Where there is no duality, there is no question of another to attain or to be lacking in attainment. Ribhu's response both answers the question and transcends the basis of the question simultaneously.

You, indeed, are the supreme Guru. The Guru is considered the source of the spiritual direction, the spiritual instruction. What is the nature of the source? What is the nature of the Guru? Can the Guru be an embodied individual? Can you be an embodied individual? The Guru is the one who is said to bestow Knowledge. What is the source of Knowledge? The source of Knowledge can be only the unborn, imperishable Consciousness, the individual-less Consciousness, the bodiless Consciousness. It is the source of the instruction, and it alone comprehends its own nature. The Guru is Brahman; Brahman is the Guru. Brahman is you; you are only Brahman, not another. As Brahman, which has not the least trace of individuality, ignorance, or bondage, you are the supreme Guru.

You, indeed, are of the nature of space. The sentence has a twofold meaning. The primary is; your nature is like space – transparent, boundary-less, formless, all-pervading, not an object of perception, indivisible, and unmoving. The secondary meaning is that you are space. Whatever is considered to be space and what is perceived as space is only your Self. It is not that your Self is physical space, but that which is perceived as space, mistaken to be space, as it might be mistaken to be time, is only your Self. If space is that in which all this appears, you are that in which space appears. So, you are the space of space.

You are Brahman; there is no doubt of this. How can he say that there is no doubt of this? It is because Brahman alone exists and is one without a second. This is the significance of non-duality. It is pure Existence, or absolute Being without an alternative and without a modification. If a doubt arises for you regarding the experience, continuous and profound, that you are Brahman, inquire "For whom is the doubt?" and inquire as to the nature of yourself, "Who am I?" Abandon the misidentification with the body, with or as a mind, as an individual. What remains, which alone exists, which alone is what you truly are, is Brahman. That is Atman, the Self. That is the immutable Being-Consciousness-Bliss.

3. You, indeed, are of all manner of being. You, indeed, are the meaning of all this. You are changeless. You are devoid of all. You are the witness. You are ever without a witness.

You, indeed, are of all manner of being. Though you are formless, wherever there is a form, subtle or gross, it is only you that appears as that. There is only

Being, and non-being is impossible. When something appears, you are the appearance, though really there is no appearance for you. When something disappears, you are the disappearance, though really there is no disappearance of your Existence. In whatever manner, however and for whomever, anything is experienced at any time, it is you, as the infinite Consciousness, that is all that. There is nothing else. All this is only Brahman, and you are Brahman; this is the significance.

You, indeed, are the meaning of all this. All this may refer all of this spiritual instruction as contained in the Ribhu Gita and elsewhere, or to the entire universe. What is the meaning? Your essential Existence is. What is the meaning of the instruction given by the great rishis since ancient times? Your Self, pure Being, eternal and infinite, is the significance. It is proper to say that you, the Self, are the teaching. One usually conceives of a teaching as a set of instructions about something. In pure Jnana, or Knowledge, though, you, the Self, are the Knowledge, and the Knowledge constitutes the teaching. One should not mistake the words and thoughts associated with such teachings, to be the actual Knowledge. Self-Knowledge is the instruction, and you are the Knowledge. This Knowledge is not objective and consists of unalloyed Consciousness. To comprehend, inquire into the nature of your own Consciousness. Do so by setting aside that which is objective, sensed, conceived, and so forth and realize the pure Consciousness as it is.

You are changeless. You are devoid of all. Everything changes; the changeless is not a thing. That you exist always, without beginning or end, is self-evident. You cannot remember a time when you were not. You cannot imagine a time when you will cease to exist. Your body has a birth, and your body has a death. Your mind has a beginning, and your mind has an end. Cease to misidentify with the changeful. Do not confound the changeless with the changeful. You are the changeless. That which has form appears and disappears; it is not the changeless. Identify only with the changeless, which is pure Existence, pure Consciousness, Brahman. You are without the least objective thing. By objective is meant an object, a circumstance, a condition, or an experience. You exist, but you are devoid of all. In this lies great freedom.

You are the witness. You are ever without a witness. Of all that is objective, of all that is changeful, you are the knower, the witness. You are not what is sensed; you are the witness of all that. You are not what is ever thought; you are the witness of all that. The witness is never the witnessed. The witness is only Consciousness, without any objective attribute whatsoever. Look within and observe how the innermost Consciousness knows all; but none know it. Of all experience you are the witness, but nothing is a witness for you. Consciousness is self-knowing, self-luminous. You are the Light that shines upon all, and you enlighten yourself. You are the witness in relation to anything ever created; but you are ever without a witness, because of the absence of an individual and the truth of no-creation. If there is something, you are the witness of it, but is there something? If, inquiring, "For whom is the something?" you know the Self, for the Unborn, there is no creation. The unborn pure Consciousness cannot be referred to truthfully as a witness, when it is just One, without anything else whatsoever.

There is nothing that witnesses you. Consciousness is the knower, and, since it has no form, It has no boundary or division. Therefore, there is nothing distinct from it to know it. The knower is only one, indivisible, not individualized, pure Consciousness. Consciousness witnesses everything, knows everything, yet nothing knows it.

The verses of the Ribhu Gita are connected with each other, although not necessarily progressive in an ascending or descending order. The patterns in which they are woven are more obvious in the Tamil Ribhu Gita, with each line being connected to the next and each verse, a set of eight lines in the English translation, being connected with the next verse. Here, there are similar connections and patterns, but they are a little more difficult to discern. From the standpoint of a presentation of ideas, they may seem as if unconnected. From the standpoint of realized experience, beginning with, "You, indeed, are Brahman", the rest of it follows. That there is no differentiation is the theme of the entire text, as well as the specific verses. He presents innumerable meditations on the same Truth. While it seems to say the same thing repeatedly, it is actually non-repetitive as one continuous revelation.

The verses are in a spiritual pattern of meditation useful for realization. They are not random. The pattern is evident if you meditate and realize the significance of the text. It is an experiential pattern; we could say that it is the pattern by which one realizes.

4. You are time. You are devoid of all. You are ever without a witness. You are devoid of time. You are time. You are ever Brahman, the mass of Consciousness. You are the nature of all Truth. You are Brahman. Of this, there is no doubt.

You are time. The nature of the Self is timeless, yet conceived within the mind, it appears as time. Time seems to be the measure of everything, before everything, after everything, and with everything appearing in it. What is that? Conceived within the mind as time; what is it actually? Something is without beginning and without end.

Yet, **you are devoid of all.** That is, you are the space-less, the timeless, and the object-less.

You are ever without a witness. You are the self-luminous Consciousness. Nothing is a witness of you. Of time and all, you are the witness. If there is no time, if there is no all, what remains of the witness? It is only the quintessential Consciousness, which is not divided between a subject and an object. "I"-less and world-less is timeless Consciousness.

You are devoid of time. You are time. You, the timeless, appear as time. You, the space-less, appear as space.

You are ever Brahman, the mass of Consciousness. It is not only upon Self-realization that one is Brahman, or euphemistically, "One becomes Brahman." You are ever Brahman; the assumption of existence as an individual who is not Brahman is always false. It is not that you are an individual now and become Brahman later; rather, you are ever Brahman, and, if there is before and later, you are that time. If you are timeless, then you are always Brahman. Consciousness, said to be space-like, without any form whatsoever, is more solid than anything perceived. Consciousness is measureless, boundary-less, immutable, absolutely real, and not destroyed when false appearances are destroyed. Consciousness is no small thing; only within the context of thinking of yourself as a body, with the Consciousness within the body, can you consider It a small thing. As soon as the "I am the body" conception is relinquished, where is the boundary for Conscious-

ness? How vast is it? There is no measure for it. It is a mass of homogeneous Consciousness.

You are the nature of all Truth. Wherever Truth shines, it is you that shine. What you are is the Truth entirely. You are not a part of the Truth; the Truth is not a part, or an aspect, of you. What you are, if you know your Self in Self Knowledge, is the entirety of the Truth, illimitable Being-Consciousness.

You are Brahman; of this, there is no doubt. You can know your nature as Brahman with the same certainty that you know that you exist. As you never doubt your own existence, as you never doubt the existence of Consciousness, although you may doubt ideas about both Being and Consciousness, as you never doubt the Existence or the Consciousness itself, likewise the wise never doubt their identity with Brahman. It is mind-transcendent Knowledge and, as such, can neither be grasped nor lost by the mind.

The doubts prevail only so long as the doubter remains unquestioned. We could say that the doubts could only be in the mind, but is there the mind? The mind is utterly dependent on the knowledge of it. That Knowledge is here referred to as the witness. No one has ever experienced a mind apart from the knowing of it. In relation to the mind, you are the witness. When you dive deep into the nature of the witness, to know it as it is, it is not a witness; it is just Consciousness as it is, unborn and unformed. If you are ever Brahman, and Brahman is without modification, how could a mind come to be? How could a "you" come to be?

5. You are the Truth. You are the accomplished. You are the ancient One. You are the liberated. You are Liberation. You are ever immortal. You are God. You are peaceful. You are without afflictions. You are Brahman. You are Purnam (the perfect fullness). You exist on all sides.

You are the Truth. What is this "you" that is proclaimed to be the Truth? It cannot be the body or the collection of ideas constituting a person. To whom does he refer? What is true is so in all places and all times. What is so at all places and at all times? What is true is eternally so. What begins and ends is not real. What is real always is without exception. What is it that is you that always is, without an interruption, without an exception, without beginning and without end, and is without birth and without death? Chandogya Upanishad declares, "Tat Twam Asi" – That you are. To know That, to know the Truth, know you. Know the meaning of "you". If you know what you are, you, yourself, are the Truth. You are not a distinct knower of the Truth; nor are you one ignorant of the Truth. Being is the Knowledge of Truth.

You are the Accomplished. We could translate this also as, "You are the Established." Translated as accomplished, it means you are that which is accomplished in Realization and you are the one who actually accomplishes. However interpreted, the quintessential meaning is the same. The Self, Brahman, is your nature.

You are the Ancient One, the One that was before all. How ancient? More ancient than the mind can imagine. Before the dawn of the mind: that is ancient. The Ancient One is still the same. Whatever has been apparently added to it is not really so and is not you.

You are the Liberated. You are Liberation. From the position of being bound, one naturally and rightly conceives of a state of Liberation and strives for it. Upon freeing oneself of the various misidentifications that alone constitute ignorance and its consequent bondage, you find that what you are is the Liberation. Liberation is not a state or an event that occurs to someone, whether quickly or slowly. The nature of Liberation is actually pure Being, the Eternal. The ever-existent Self is the Liberation. What in you can become liberated? The body does not become liberated. You become liberated from the body. Loosely it is said that the mind becomes liberated, but, really, you are liberated from the mind. The individual, or ego, does not become liberated; you attain liberation from the ego, from the individual. So, who is liberated? That which is called "the Liberated" and that which is called "Liberation" are identical; it is the very Being of the Self.

You are ever immortal. You are God. That which is changeless is always so. If it is changeful at one time and supposedly changeless at another, it is not truly changeless at all, is it? The scriptures declare that one should attain immortality. How is it attained? It is not that you are a mortal being at one time and become immortal later by virtue of Self-Realization. Rather, you are ever immortal Existence. It is merely delusion to conceive of yourself as an embodied individual who has been born and will die and who is subject to pleasure, pain, changes etc. Discern, distinguish between what is mortal and immortal, and you will find your Self. When you are without the least trace of you, you are God. The distinction between God and oneself is based entirely on the "I" notion, or assumption of individuality. According to the form assumed as the individual, so does God appear. However, if God is really God, that leaves no scope for the individual existence. If God is omnipresent, there is no room for anyone else. If God is omniscient, there is no room for anyone to be ignorant. If God is omnipotent, there is no scope for anyone to stand separate therefrom, to do anything, to say anything, or to think anything. Eliminate all the notions about your Self. Then, you are God; that is to say, God is God.

You are peaceful. The changeless is the root of peace. Abide as the changeless. Abidance is Knowledge.

You are without afflictions. If you misidentify, you suffer, and you are afflicted. If you cease to misidentify, you are without suffering, and bondage has been put to an end. From the vantage point of Knowledge, examine who is it that suffers. The real Self does not suffer. The real Self is of the nature of Saccidananda (Sat-cit-ananda), Being-Consciousness-Bliss. It cannot cease to exist, it cannot be unknown, and it cannot become other than Bliss. Bliss does suffer. Who suffers? If you say, "I suffer," who is the "I"?

When you lend your sense of identity, which belongs to the Self, and when you lend your own reality, which belongs to the Self, to something that is not the Self, you suffer. Things that are not the Self are the things of the world, the body, and even your thoughts. You are not your thoughts. If you lend your Identity to thoughts, they act as an imposition, as a limitation, upon you. Your nature is unlimited. Therefore, when you take on limitations, such runs contrary to your nature, and the innate happiness seems veiled; you suffer. To put an end to suffering, trace the suffering to the root. The root is always the definitions of you. The root of all those thoughts is the idea of "I."

The innate Existence does not actually change, but it seems veiled from view. The veil starts with the single assumption, a bare thought that has hardly the form of a thought at all. It is a supposition that you exist as some kind of individual, who can be a thinker, who becomes an experiencer, who becomes embodied, and a sensor. To that notion "I," various ideas are appended. The more ideas, the more definitions you have and the more bound you seem to be. All the while, your real Self is completely beyond and without all of that. To eliminate the suffering, eliminate the bondage, the limitation. To eliminate the limitation, eliminate the misidentifications, what you take yourself to be. Inquire by tracing your sense of existence inward and discerning what is merely an idea, or objective to you, and what is actually you.

Discern your Identity. Ask yourself the question, but let it not be at a mere intellectual level. It is a matter of interior experience.

Learn to wonder, to actually inquire. It is not an action of the mind, let alone of the speech or body. It is a matter of Knowledge. Adi Sankara is very emphatic in declaring that Liberation is of the nature of Knowledge and that no action can bring about the attainment of Liberation. That means actions with the body, speech, or the mind. It is a matter of Knowledge. Can we chalk out definite steps? The path of Knowledge is very clear and precise, but it cannot be spelled out in objective steps. The Vedas declare it to be like the tracks of birds in the empty sky. There is a clear path, but it is as formless in nature as the result, the end goal, the Realization, is. We could say that it is the path of knowledge to Knowledge. In this path, the end is the means. Consciousness is the means to the Knowledge of itself. It manifests as keen discrimination and inquiry that discerns what is real and what is actually unreal, who you are and what you are not.

If you know the Self, you are beyond suffering, and you find that you are never the suffering entity. That is a ghost with no form of its own, a mere illusion. In Self-Knowledge, the sufferer and the suffering are both abolished. That which is found in Self Knowledge is the case even now.

You are Brahman. That sums up the simple Truth.

You are Purnam. Purnam means the perfect fullness. As you are Being, as you are Consciousness, so you are Bliss, the perfectly full. There is nothing lacking in you, in the least. If you are a form, from the notion "I" extending to the idea of being a body, then you have limitation and the purnam seems veiled. Strip off the misidentifications. Become as if nothing and you are the perfect fullness, the absolute Existence. Existence needs nothing, ever.

You exist on all sides. Without a body, utterly bodiless, everywhere you are. There is no place you can go, where you can be with another. You are everywhere, in all, as all, at all times. You are on all sides, in front, behind, in time before and after, and inside and outside.

Om Namah Shivaya
(Silence)

Om Shanti Shanti Shanti Om ॐ



Chapter 2, Verses 6 - 9
January 8, 2010

Om Om Om
Om Namah Sivaya

6. You are equable. You are also the Truth. You are ancient. You are set forth by the word truth and these other words. You are devoid of all limbs. You are ever firm. You are Brahman. You are full and perfect. You are the high and the low.

You are equable. To be perfectly even, seeing all with an equal eye, so that your peace cannot be disturbed, is essential. Such equanimity is among one of the requisites, or the four-fold sadhana, as expounded in Vedanta. Sankara begins his Atma Bodha by saying, "I am composing the Atma Bodha, Self-Knowledge, for those who are peaceful. It is the same equanimity to which Ribhu refers. Equanimity is essential. If the mind is full of attachment, it runs around in a flurry, in a bubble of its own making. What disturbs equanimity? Nothing external does so. The mind disturbs itself. It does so with its own attachment. What else is attachment but not knowing the real source, or real nature, of happiness? If the truth about happiness and peace is known, one remains even and sees all with an equal eye. How can you see all with an equal eye? It is by remaining fixed, abiding as that which is without disturbance ever. You, in your real nature, are peace. You, in your real nature, are immovable and unchanging. With misidentification in the mind, you seem as if changeable. Elimination of such misidentification, or attachment, in the mind reveals peace. It is revealed as your very nature. The peace that is sought is the very nature of your Existence. If you trace the mind inward, so that its form dissolves, what remains is the all-seeing Consciousness, and that is the Self. The all-seeing Consciousness is never inclined one way or another. It is not attached, and it is never disturbed by anything in life or death. Equanimity is essential in sadhana. It is the expression of that which is immovable in Realization. If your experience is uneven in any way, find out the cause, destroy it at its root, and, being nonattached, remain at peace.

You are also the Truth. By knowing the truth, one is equable; that which is known to make one even is what you are. What is Truth? What is the Reality? It cannot be known by mere sensation. It is beyond the senses. It is entirely beyond the forms of thought; it is inconceivable. Because it is imperceptible and inconceivable, wise sages, when asked "What is Truth?" have remained silent. The silence is not because they do not know. The silence is the certainty of absolute Knowledge, in which Being and Knowledge are identical. What is sought to be realized is one's very Existence and not something to be newly attained. Nor is it something that can be lost. To know the Reality, know yourself.

You are ancient. How old are you; not how old is your body, but how old are you? Can you remember a time when you were not? You may be able to remember a time when your body was not, but can you remember a time when you were not? Before anything else, before even time, you are. That which is ancient, which is immovable, and which is eternal is the Truth, and That is what you are. Become convinced of this Truth regarding your very Being, by a profound inquiry to know yourself, "Who am I?"

You are set forth by the word “truth” and these other words. The scriptures are about you. They are not about something else, as if Truth, or God, or Brahman, were objective and removed from you. They are about you, and they have an ancient source. You are the One who is most ancient. The scriptures have their source in you. They are for you, and, in a divine sense, they are by you, not as the jiva, the individual embodied being, but in the Reality of Being-Consciousness, which is without birth and death and which is eternal. The meaning of “truth” and the other words of the scriptures is that very thing, and you are that very thing, but It is not a thing. It is the Reality. When listening to spiritual instruction, or reading a holy text such as Ribhu Gita, understand it in this light; understand that it is about you. If it were about something of a different nature, it would serve no purpose. What would be the use of it if it were something unrelated to you, or something that could be realized only by others but not by you? The words of spiritual instruction have for their purpose the experiential revelation within regarding the Truth, the Absolute.

You are devoid of all limbs. You are not the body. Therefore, you are devoid of limbs. You are not the body, so the attributes of the body and the means of the activities of the body do not pertain to you and do not belong to you. Limbs may also be understood limbs as stages, as in the limbs of yoga. You are without stages. You are without supports. You are without phases of development. Similarly, you are the pure Knowledge that is free of auxiliary limbs. You are just the quintessential, real Self.

You are ever firm. You are Brahman. What is it in you that does not waver at any time? What does not move? What does not decay but remains ever firm? It cannot be the body or the limbs of the body. It cannot be your senses. They are not firm. They are not steady. It cannot be anything of this dream-like world; it is not steady. Can it be a mode of the mind? What state of mind is firm? What mode of mind endures? Don't all of them pass, increase and decrease? There is something that does not move and does not change. That alone should be known as you. The changeful is not you. The immutable is you. By knowing your identity to be That and That alone, one is said to become firm in Knowledge, firm in Self Realization.

Knowledge is perpetual. It is of the nature of Consciousness. Memory is not so. It is merely a mode of the mind. So, there can be a time when you do not remember, but you are keenly aware that you do not remember.

In order to translate the text into experience, you have only to consistently inquire into the very nature of your Existence and to do so in a manner that does not include, but actually destroys, the preconceptions that might be there at the commencement of the inquiry. For example, within the context of misidentifying with the body, there is a great difficulty in understanding the truth of the text when it declares you are eternal. If one wants to maintain the preconception that his identity or existence is the same as the body, the supposition that the Self is the body, he will require an extraordinary interpretation of the text, such as he does not really mean eternal, he means just a fairly long time, which may be a few years. If Ribhu is so wise, why could he not say just a few years? Why he said eternal and why he consistently has this problem expressing himself is not clear. The alternative is to question the identity of the Self being the body, the “I am the body,” conception and, being rid of that, not changing the text but actually realizing what was originally intended. Generally, this is true for all spiritual in-

struction. We understand it by removing the preconception, or the present point of view. To attempt to put something so vast and so deep into a small container is not beneficial and is not wise. Dissolve the container, or make the container space-like. Then, the truth of what Ribhu and other sages say is self-evident.

There are three approaches aspirants take to dealing with vasanas or tendencies. One is to go hunting for them, searching for them, and, with the power of inquiry, to destroy them from top to bottom, from the manifestation to the root. The second way that aspirants deal with a vasana is they wait for it to come around in their experience. It is actually there in the mind all of the time, but they wait for it to manifest. When it manifests, they realize that this is serious business and they resolve it. The third way is to try to do anything possible to avoid examination of oneself, actual inquiry, and destruction of the vasanas. The last one is not recommended. The tendencies are conjured up by one's own mind. They exist nowhere but in the mind. You conjure them up, and you feed them. You can go hunting for them. Agreed, it is a little bit like going hunting for darkness with a lamp, but, if you do so, the light will shine everywhere.

Examine the "your" which is at the root of your experience, your understanding, and so forth and so on. Set about examining and abandoning every part of that "your" that gives you your experience as different from his, which is purely Brahman. In a profound, devotional context, one does not become like the Sadguru; rather, one disappears. In the space that remains, he alone is, which is realized interiorly as, "I alone am." This "I" has not a trace of individuality to it, let alone the seeds, or samskaras, the vasanas, or the tendencies that would make up a personal entity.

See what you construct together in the mind to make up the experience you call daily life. The truth is that there is just the eternal Brahman, formless Being-Consciousness-Bliss. If the Bliss is not full, why not? If the Existence seems formed, why? If the Consciousness takes the form of mental concepts, what are they and why? For whom are these? Like this, begin questioning. When no trace of your daily life is left, because there is no misidentification to form it, all will be profound, and all will be silent.

You are full and perfect. To be Brahman is to be perfectly full. Being is Bliss, with no imperfection, no fall from itself, and no separation from itself. You are Brahman. Grasp the full truth of this by inquiring as to who you are. You are not the limited, embodied individual. That appearance is but an illusion. If you know the truth of your Self, you are the absolute, vast Reality known as Brahman. Brahman has no parts, has no differences, and has no different phases or conditions. It is as it is, perfectly full for all eternity. To know yourself as That is so essential.

You are the high and the low, is the concluding phrase in the verse. The unmanifested is referred to as the high; the manifested is considered to be the low. This entire universe is considered to be the lower Brahman. That which transcends all objectivity is known as the higher Brahman. You are the higher and the lower. There is only one Existence, always. That is the Self and That is what you are. Freedom from egotism reveals it; It is Self-revealed.

If the lower is all of this that is manifested and the higher is the unmanifested, a seeker for final Realization seeks that which is higher. The undifferentiated Existence, irrespective of higher and lower, manifested and unmanifested, is what is. The distinction is only so long as there is the individual. If there is the individ-

ual, there is the perception of the lower, or what is manifested. In the absence of a perceiver, what is perceived by whom?

For the seeker, to carry into his practice the play of emotions is entirely unworthy of his quest. Just knowing where the source of happiness is should be sufficient to bring all the wild swings to a state of calm and evenness. If a person does not know the source of happiness, that it is within, then, regardless of what his activities are, he has not really turned truly in a spiritual direction. When he recognizes the source of happiness is within, his detachment commences and his equanimity begins. Even-mindedness has its root in something unmoving. Only one who has even-mindedness, the tranquility of being turned inward, will realize the truth of the Self. Otherwise, he is preoccupied with his own thoughts, to which he gives too much emphasis and thinks that events, outer circumstances, things etc., are causing those feelings in him, when nothing could be further from the truth.

7. You are free from the perplexing misconception of all the phenomenal world. You arise in all the beings that ever are. You are ever without sankalpa. You are Brahman. You are fullness. You exist on all sides.

On all sides, everywhere. The verse may be understood as the inverse of the result of ignorance. **You are Brahman. You are fullness** that exist on all sides. It is that which rises, or appears **in all the beings**, as a result of limitation by **sankalpa**. Once there is sankalpa, there is the idea of a multiplicity of beings and, from there, comes the conception of an outer **phenomenal world**.

You are free from the perplexing misconception of all the phenomenal world. The idea that the world is, "this" is, is only in the mind. It occurs only when the "I," which is the root of the mind, is not known. Your Existence is not of the world and not in the world. You are not a body, so you are not in the world. You are not a body, so you are not of the world. The world does not declare its own existence. The idea, "it is," is contained entirely within you, in your mind, in the waking state. If the mind is in a dreaming state, to a dream world is credited the idea, "this is." The dream world is entirely within one's own mind, but, within the dream itself, it seems that it is. It is similar in the present waking state. The state of mind constitutes the "this," or objective portion of the experience, so that one thinks, "this is, it exists, I know this". Within that unexamined context, there is perplexity. It is the confusion that is known as ignorance. To trace the root of the feeling of what is real to its source is to discover the Self within you. For such a one, the world is not real at all. The world is unreal. The Self alone is real; such is wisdom. Even when the worldly appearance is displayed in your mind, as if before your senses, still there is something in you that is unchanged and unaffected. That should be known as It is, and you arrive at the real Existence, from which derive the ideas of reality. The objective portion changes; the phenomenal world changes. It changes dramatically from waking to dreaming. Within the waking state, the worldly phenomena change. No matter how they change, the feeling, "this is real," is consistent. Trace from where the consistent reality-feeling derives. It cannot come from the objective portion. Find out who you are.

You arise in all the beings that ever are. Within the context of misidentification with the body, there appears to be a great multiplicity of beings. If we are

not bodies, how many are we? One Being, one Self, appears in all beings. One Being, one Self, seems to rise up as the forms of all the beings everywhere. The Bhagavad Gita declares, "I am the Self that dwells in the hearts of all beings. I am the beginning, the middle and the end of all beings." What is the "I" in that statement? The same is alluded to here; you arise in all the beings that ever are. You never deal with another; you are only with your own Self all of the time. You, yourself, are the Existence, the quintessential Existence at the heart of all. If you understand in this way, how there is not multiplicity but only One is abundantly clear, and the secret of divine Love is open to you.

You are ever without sankalpa. You are Brahman. Sankalpa has a variety of meanings. It can mean volition, but that is not in keeping with this text. It can mean resolve, but that, also, does not match this context. Here, sankalpa means a fixed idea, a concept. What makes it a fixed idea is simply lack of examination of it, absence of inquiry. All of delusion, all of the illusion, is said to be composed of sankalpas, which are rigid ideas, or unexamined concepts. In practice, one destroys the sankalpas; it is the same as the destruction of vasanas, or mental tendencies. One relinquishes the fixed ideas from the idea of "I" to the form of the world. Upon doing so, what is found? Just the Existence, known as Brahman, that never has any fixed idea or concept whatsoever, but is always itself, shining, self-luminous, in its own freedom? You are ever without sankalpa. Seek that in you which no idea can define. If you cease to define your Self in terms of any idea whatsoever, any concept, the truth about Brahman and how you are only Brahman will be abundantly clear.

You are fullness. You exist on all sides. You alone are; everywhere you are. There is nothing lacking in you. You are not some sort of defective individual; you are the perfect fullness of the absolute Self, or Brahman. This is the truth about you. Find that in you which is free of any sankalpa and all of this will make perfectly good sense.

8. You are ever joyous and happily established, ever without enmity, ever without action and such. You are Brahman, full and existing on all sides.

It is in your very nature to be happy. It is true for everyone, which is why everyone searches for happiness all of the time. What is sought, though, is actually the very nature of your Being. Realizing it is a very happy thing, the happiest thing there is. Indeed, all other joys are merely expressions or reflections of this solitary, unlimited happiness of your real Being, of the Self. **You are ever joyous and happily established, ever without enmity.** Where there is one Self, there is no other, no one opposing, no one who or nothing that can steal away your own happiness. You can no more lose your happiness than you can lose your own Existence. When you see that your own Existence is the happiness and, therefore can, never be lost, where is there any kind of opposition anywhere? Whether they are pleasant or unpleasant, you view everyone as the same and the same as you. You are **ever without action and such.** If you are the mind, the senses, the prana, the body etc., you have activities. If you are not the body, the prana, the senses, and the mind and not any kind of individual, but are just Being-Consciousness-Bliss, you are forever inactive; you never do anything. Even in the midst of the busiest of events, in the busiest day, in the busiest year of your life, you are doing nothing, absolutely nothing, because your Existence is just the silent Reality.

The mind is busy with its own creations that exist only inside itself. Or, the body and the senses move among the objects. You remain silent and unmoving. Only the idea, "I am a body," leads to the idea, "I do." If you are not the body, you are space-like, expansive, yet unmoving. Even the movement of the entire universe is not too much. Eliminate the "I am the body" conception, and the entire universe appears in you. What this you is, is unmoving, timeless, and space-less. In Truth, nothing has been created, because you have not been born. The "I" to experience has not come to be in reality, and its objects have not been created. In this highest sense, you are action-less. **You are Brahman, full and existing on all sides.**

9. You are of the nature of the space of Consciousness. You are Consciousness alone. You are unfettered. You abide only in yourself. You are Brahman; there is no doubt of this.

You are of the nature of the space of Consciousness. In Yoga Vasishtha, Vasishtha has explained: the great space of this entire universe is contained in the space of the mind, and the space of the mind, chittakasa, is contained in chidakasa, the space of Consciousness. The space of Consciousness is not contained in anything. It is truly infinite, beyond any conception of the infinite. This infinite Consciousness is our real nature. As long as the conception of "I" and the connection with the body are maintained, you may feel that this Consciousness is beyond you or part of you or you are a little part within it. The more expansive the view, the better, but the truth of the matter is that you are not an individual at all. The truth of your Identity, the truth of the Self, is that the infinite, endless space of Consciousness is what you are. It is not a part of a small you, and you are not a small part of It. Rather, That alone is your identity. To realize this is to achieve Self Knowledge. As space does not move, Consciousness does not move. As space holds everything within it, it really cannot be said to be cooped up inside of anything else, because it permeates everything else; likewise is it with the Consciousness. As space has no form that can be seen, likewise the Consciousness has no form. As space has no boundary, the Consciousness has no boundary. As space has no color and no divisions in it, likewise, Consciousness is colorless and division-less, without parts. You are not some kind of thing, physical, mental, or subtle. Your nature is Consciousness. The fact that Consciousness is, is beyond doubt. You exist, and the Existence is Consciousness. What you know might be doubtful. The principle that enables knowing to occur is quite certain. Trace the knowing, which knows every thought, knows every experience, and knows even the absence of thought, or the absence of experience in deep sleep. Trace that which knows continuously without a break to its real nature. Strip away, as it were, from the Consciousness every kind of formed idea, any kind of definition based on an object. Remove the known from the knower. Cease to define the knower in terms of the known, and then say what you are. Consciousness should know itself as it is and not imagine itself as an object.

You are Consciousness alone. The emphasis is that your nature is the Consciousness alone and not what is contained, or apparently rising and falling, in the space of Consciousness. Moreover, your nature is Consciousness alone. To say you are that which contains everything is a form of expedient instruction.

The truth is that Consciousness alone exists, and That alone is what you are. So, we can interpret **You are Consciousness alone** as that is your Self in which Consciousness alone exists, One, without anything else whatsoever existing.

You are unfettered. In the absence of an ego and its attendant definitions, where is bondage? All of bondage is only ignorance, and the entirety of ignorance is just misidentification. All of the misidentifications are founded upon one root notion, "I." Inquire into the nature of the "I." In the absence of such individuality, in the absence of such an ego, you find that there is no bondage. The realization that bondage has never been real is referred to as Liberation. Thus in Who am I, the Maharshi says that Inquiring into the nature of the one who is bound is itself release, or Liberation.

You abide only in yourself. When you abide in Brahman, you abide only in your Self, not in another. You are Brahman. When you abide in Consciousness, the "you" that so abides is only Consciousness, not another. The ego does not abide in Consciousness; the ego does not abide in Brahman. The ego does not exist. Brahman is. Brahman abides in Brahman. Brahman abides as Brahman, the Self in the Self, as the Self, and That is you. You are nothing less.

You are Brahman; there is no doubt of this. How can there be no doubt of this? It is because it is One without a second. The Realization of the Self is of utmost certainty, It cannot be doubted, for there is no second one to doubt it. Where the Self is only as it is, One without any duality whatsoever, how could there be a doubt? To arrive at this Realization for the Self, start by inquiring into the one thing of which you are absolutely certain – existence. "I exist;" you know that beyond doubt. You do not rely on anything else to support that. You do not need your senses, your activities, or somebody else to inform you of it. You exist, and you know that you exist. You do not need your eyesight, your hearing, your touch, or a particular condition of the body, or such to know this. Regardless of all of that, you know you exist. Without all of that, you know you exist. You do not even need to think about it; you know that you exist. If you do think about it, you already know you exist to think about it. Start with the certainty of your own existence, and, at the same depth, inquire as to what this existence is, "Who am I?" Where there is something other to be known or that could be unknown, there is the possibility of doubt. Where there is that which is undifferentiated, always One without a trace of duality, where there is only one Self, the Truth of Existence knows itself as it is, and this is complete certainty. Inquire, so that this Certainty knows itself inside you.

Om Namah Sivaya
(Silence)

Om Shantí Shantí Shantí Om ॐ



From The Ramana Way

The following articles appear in the February 2017 issue of “The Ramana Way,” a monthly publication produced by the Ramana Maharshi Center for Learning in Bangalore, India. RMCL has been producing monthly publications entirely devoted to Sri Ramana and His teaching since the early 1980’s. Sri A.R. Natarajan dedicated his life and his family’s life to the cause of Bhagavan Ramana. Sri A.R. Natarajan was absorbed in the lotus feet of His Master in 2007. His daughter, Dr. Sarada Natarajan, continues in his legacy, keeping the Ramana Maharshi Centre for Learning and “The Ramana Way” alive for all Ramana devotees. May the devotion and wisdom from which these articles are written “jump” off the pages and into your heart. Please visit them at: www.ramanacentre.com

Is the Self something to be attained?

By Dr. Sarada

Is the Self something to be attained? If it were, indeed, something to be attained, then who is the one who is to attain it? If I must reach a goal, if I must attain something, then I must surely exist before I recognize the existence of a goal, the need to attain it, and the necessity to move towards it. I must exist in order to attain something. And if I exist, can I exist as someone or something other than myself? Is not every goal of mine “for me” and only “for me”? That being the case, it would make sense if I seek or attain something that is “not me,” but what would be the point of seeking myself as I am already in existence as myself. I can never seek my own existence, as it is the given for all other things, it is the very basis upon which anything else in relation to me can be built or reached.

Is the Self something that is unknown and needs to be known? Yet, am I not already aware that I exist? Not only is it certain that I exist, I am, it is equally certain that I know that I exist. If I did not know that I am, how could I say or feel that I exist? Existence and Knowledge of existence are inseparable, are they not? That is what Ramana tells us in the “Upadesa Saram.” Can there be a consciousness separate from existence that lights existence? Asking thus, he declares, “Existence is



Consciousness, and Consciousness is the Self.” This means that one need not seek Consciousness as it is not something that is to be attained. The Self is, ever. And it is of the nature of Consciousness, ever.

If neither the Self nor Knowledge of it are to be attained, why any practice for Self-Knowledge? In fact, Ramana wonders why people talk of Self-Realization, as the Self is ever real. At the same time, Ramana has revealed the glorious path of Self-enquiry for Self-Knowledge.

Why? Because though the Self is and it is known, it is taken to be unknown. This is the malady, the illness which we are suffering from, the dis-ease for which we seek a cure.

The question that needs to be addressed is why the Self appears to be unknown although it is known. The answer is that the condition has arisen on account of lack of attention to the Self. One may also say that it is on account of continuous attention to objects. So long as attention is on an object, it cannot be on the Self. When attention is not on the Self, though it is known, the knowledge does not shine with clarity.

It is similar to our experience of seeing physical objects with the physical eyes. When these objects are seen they are seen only on account of the presence of light. It is also a fact that the light, too, is very much visible to the eye. However, one does not pay attention to this fact at all. We think we see this or that but never acknowledge that we

are seeing the light. Even when we see a movie and know full well that it is all a mere play of light, we pay no attention to this fact and are completely lost in the images that we see.

The case is no different in the mental realm. Whenever we imagine, think of or dream of any images, what are we doing? At that time, we are seeing mental objects with our mental eye; it may be called the mind's eye. There, too, there is a light by which these objects are seen. This is not the physical light of the sun, but it is the light of Consciousness. However, we see only the mental images which we call thoughts. We pay no heed to the light by which they are seen. What could be the reason for this?

The reason is that we are deeply entrenched in the belief that happiness lies in objects. Existence is our truth, this we know. We do no doubt our existence. Consciousness we are, we know, but, that our nature is joy we doubt. For joy, we believe, we must necessarily look outside ourselves. We desire objects, and, because we desire objects, our attention is always on objects and never on the Self. This leads us to understand that, though the Self ever is and it shines always as Knowledge, it goes completely unnoticed because of attention being continuously on objects that appear to be desirable sources of happiness. When attention is no longer on objects it will naturally rest in the Self and knowledge of the Self will shine spontaneously. The purpose of all spiritual practices is, therefore, to cut the movement of attention towards objects.

What are the means of countering the movement of attention away from the Self? One way would be to understand through analysis and also through experience that the pursuit of desires never gives the desired result. How is this so? One pursues desires with a view of attaining happiness. However, such pursuit only results in sorrow. Such being the case, would it not be wisdom to discard desires? Indeed, it would. However, even though we rail to find happiness on pursuing one desire, we remain hopeful that we will attain happiness on pursuing some other desire.

Numberless failures in attaining happiness through seeking for it in objects fail to educate us on the futility of this exercise. Even the fact that people all around us are in the same pitiable plight

does not serve to enlighten us. Although it is amply clear that the pursuit of objects has not blessed even a single person with lasting happiness, this is no deterrent for us to make a fresh attempt every moment of our lives. The path of cutting away our desires is arduous and fraught with danger of multiple failures. Where does the succor lie?

The understanding that joy springs only from the Self would be a great support in our endeavor not to be tempted by temptation. Every time the mind moves towards an object, we could remind ourselves that the joy which we are seeking "out there" is actually only "in here." We could remember this not merely as a statement that we have heard but by looking at our own experiences deeply and intently whereby we clearly see what Ramana tells us. For one thing, no single object gives us happiness in a uniform manner and constantly.

However, after any and every object is attained, there is joy. Regardless of the nature of the object, the attainment gives joy. What, then, is the common factor? It is evidently not the object which is sought, rather, it is the state that is attained after any object is gained. What is that state? It is a state of non-seeking, of no mental movements. It is a state that is available without any seeking and visible only in the absence of seeking. This state is naturally experienced by us in the absence of all objective knowledge in the state of deep sleep. As Sri A.R. Natarajan writes, "By habit, we have come to develop the false notion that thinking is inescapable all the time. But this is a fallacy. We have no thoughts when soundly asleep and are none the worse for it." Knowing this, why should we waste our energies in chasing objects?

The reason is that the understanding that happiness cannot be attained by seeking objects, in fact, such a pursuit leads to the opposite, the experience of sorrow and frustration, is only mental. Only one who is steeped in what seems to be a totally insurmountable problem would be ready to face the fact that answers do not lie outside. Until then, whenever we face any small failures or disappointments, even repeatedly, we are of the firm opinion that changing the circumstance is the answer. Our efforts, therefore, continue to be outward. But, should we wait for calamity to strike in order to turn to the Self? And even if we do wait,

what is the guarantee that our mind would turn within at that juncture in search of the real source of happiness? Instead, the mind could simply seek refuge in imbalances, in numerous ego-defense mechanisms.

Wisdom lies in finding a means to cut the external movement of the mind here and now. The understanding that happiness lies within does not seem to be powerful enough to tempt us to turn our attention inwards and away from objects. Ramana says that, unless one actually tastes the bliss of the Self, the mind will not wish to relinquish its outward pursuits. Yet, this seems to be a vicious cycle, for mental movements will not cease until the Self has been tasted, but the Self cannot be tasted until mental movements cease!

With great love, Ramana says that, when one is eager for a glimpse of the Self and with devotional enquiry seeks to turn the attention on the Self, then the Self draws us into its embrace. Every time one longs to know “Who am I?” and turns inward with this intense inquiry, the mind becomes totally silent, Self-awareness shines. The tool of Self-inquiry vanquishes rising thoughts and dispenses with them as being utterly insignificant. Force of habit makes us believe that thoughts are of great importance, as they are the basis for action, and action itself gives us desired results. However, Self-inquiry shifts the attention completely away from thought on to the one for whom the thoughts arise. At the other end of the spectrum, spiritual practices emphasize that thoughts are obstructions to the goal and have to be done away with. In Self-Inquiry, one seeks to directly pay attention to the seeker or the subject.

Thus, all other thoughts are side-stepped, one takes the by-pass and doesn’t get into the thick of town traffic. If, by chance, thoughts do continue to rise, they are once again ignored. Attention is turned to the question, “For whom is the thought?” This question reminds us that the experience or the object that is being focused on is merely a thought, and hence it is of no value. Secondly, the answer, “it is my thought,” makes us remember that the thought has arisen only on account of my attention; it is otherwise powerless to impinge into my Consciousness. This gives us the confidence to tackle any experience rising as thought.

Finally, the question leads us to the more important question. If these are my thoughts, then, “Who am I?” We are reminded of the fact that we have lost touch with our true nature by focusing on object-based experience. We are also reminded of the fact that our concern is with fixing attention back on the Self. In this manner, we are not caught up in thoughts for along while. Although they may rise repeatedly, the power of any thought to hold us in its grip becomes less and less. And the pull of the heart would become stronger and stronger. Until, finally, nothing would remain to be done. Where then would there be any seeking of any object? The Self will shine forth in its natural resplendence.

The Silent Mind

By A.R. Natarajan

It seems that, in life, most people are content to be only spectators. Some do not even do that but remain on the sidelines. For them, the rough and smooth

of life are too much—a quiet backwater is what they want. However, when it comes to mind-control, to the silent mind, all have to be players, whether they like it or not. There is never a dull moment, for, thoughts keep pestering and harassing. We wake up with thoughts and have no rest from them till sleep overtakes. Some indulge in escapes, in entertainments; some succeed for a time in suppressing unwanted thoughts. But, then the chaos of the mind and the consequent restlessness have to be tackled. Unless the mind is understood, one can never be sure when the volcano of thoughts would erupt. Does not wisdom demand that one should learn about the mind, learn to manage it, and learn to harness its potential fully? None can dodge this responsibility, save at great



peril. For it is the only energy source we have, and life is made or marred by understanding the mind, by freeing oneself from its waywardness and weaknesses.

The long queue before psychiatrists and spiritual counselors bears witness to the need felt by many to know the way for a quiet mind. One can certainly approach this matter with confidence, for we have it on the authority of Ramana that peace of mind is natural and that restlessness of thoughts is only a superimposition. The focus of attention is the straight path incessantly taught by Ramana. The way is "easy, very easy." The proliferation of thoughts, "the running with the running mind," is nipped in the bud by shifting attention from thoughts to the thinker. The intelligent and assiduous practice of this path opens up the joy of the silent mind.

When our schedules keep us frightfully busy, when there is not time even to breathe, we are oblivious to the harassment of thoughts. But, then, one cannot be just a workaholic for fear of free time, for fear of inability to handle leisure. Nor can one always find enough work or work of one's choice to keep one's interest sustained and going. Mind management, in fact, is not only a matter of the best use of the meditative hour but also the prevention of dissipation of energy when one has time on one's hands. Here it is necessary to mention that thought-free states are quite welcome. By habit, we have come to develop the false notion that thinking is inescapable all the time, but this is a fallacy. We have no thoughts when soundly asleep and are unaffected by it. We would like to have the repose of sleep without losing the joy of the alert mind. This is precisely where we are being helped by Ramana's teachings about the mind, which enable repose in action, repose in idle time, coupled with the alertness of a totally awake mind.

No elaborate system of do's and don'ts is suggested for there is always the danger of doing the don'ts and having regrets. Instead, we have a positive approach in which one experiences the sharpness and exhilaration of a quiet mind. Practice steadies and lengthens such spells until one is free to have thoughts or be without them. The mind becomes tentative, supple and dynamic. What it is like, how to come by it, the practical

guidance given by Ramana, may all be spelt out, but experience is always for the individual, and it is open to all to have its abundance.

The Power of Silence

Dakshinamurthi, Lord Siva, as a youthful Guru, has been the symbol from time immemorial of the potency of a silent mind. His exposition of the truth, the "Brahma Tattva," to elderly disciples was in silence. These disciples had mastered the scriptures but not their essence. Their doubts were set at naught in the vast and all-pervading silence of Dakshinamurthi. Again, we have reiteration of this power of a silent mind in "Kaivalya Navaneetam" which narrates the story of Tatvaraya. An ardent disciple of his composed a "Bharani" on him. When this was read out in an assembly of scholars, all of them objected protesting that a "Bharani" could only be on a hero capable of killing a thousand elephants. Thereupon, in order to bring home their folly to the learned disputants, the disciple took them to Tatvaraya. In his presence, the silence was simply overwhelming. The whole day passed, the night came, and some more days and nights, yet all were lost in that silence. Not a single thought occurred to any one of them until Tatvaraya himself broke the silence. With one voice, all assembled declared, "There is nothing equal to the silent power of a Sad-Guru, for such is his silence that the 'rutting elephants,' the minds of each of us, have been quietened." The glory of Dakshinamurthi, the story of Tatvaraya, seemed utopian, ideals to be hungered for.

Ramana has brought about metamorphosis in everything by his incessant teaching of a straight path to a silent mind. His life itself is constant testimony to the validity of the power of the silent mind embodied in Dakshinamurthi and Tatvaraya.

Paul Brunton carefully jots down a series of questions which he wants to put to Maharshi Ramana. Full of doubts and queries, he enters the hall where the Maharshi is seated on a couch, gazing fixedly with open eyes through space. "The Maharshi's body is supernaturally quiet, and pin drop silence prevails throughout the long hall." The minutes mount to half-an-hour, and then it becomes a whole hour. There is not a ripple, and absolute peace prevails. Another hour goes by. One by one, the questions drop away. Brunton does not care whether they are asked or not. "He is only aware

of the steady river of peace flowing near and penetrating the inner reaches of his being.”

In Maharshi's presence, this language of silence was a common occurrence, though it was most potent in the twilight hours of the evening. We have the case of a “Sivarathri” at Sri Ramanasramam. A sadhu came there about eight at night and requested the Maharshi to expound the meaning of the “Hymn to Daksinamurthi,” The sadhu and the others sat and sat. Ramana was poised in stillness, with no consciousness of the body. “Eight hours passed in peace, in silence of being” and the persons present could understand the meaning of silent communication.

Ramana would seldom answer questions straightaway. A penetrating silence would precede a cryptic reply going to the very root of the matter. This was so from the time he broke his virtual verbal silence to clear the doubts of Ganapathi Muni on the true meaning of austerity, of tapas, in 1907. Often there would not be any need to reply, for the doubt would be dissolved by the mere silent presence. When needed, just a few words would suffice. The benediction of the silence was felt by all in Ramana's presence. ॐ



Love and devotion expressed through art...



Anandhi paints Parvati on canvas. Parvati now adorns the wall next to the Vasistha mural in the Lotus Room at SAT.





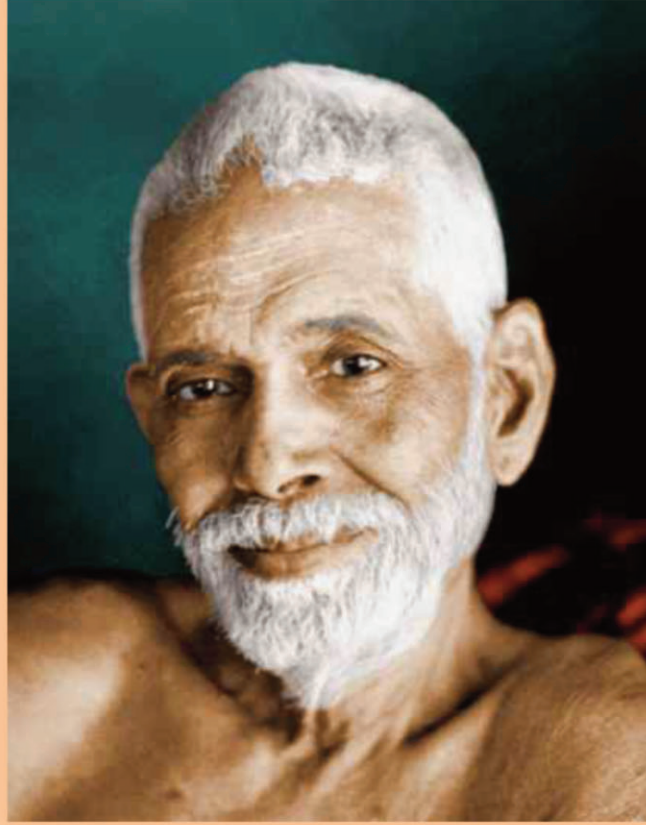
Dharani and Viswanath Poosala. Viswanath awakens in the morning with Ramana Dandakam, appearing in the following pages, seated in his mind. Below, devotees sing this prayer at the recent Truth Revealed Retreat.



రమణ దండకం

Ramana Dandakam

Prayer to Bhagavan Sri Ramana Maharshi in Telugu,
recited in the tune of Anjaneya Dandakam.



With the Grace of Sri Bhagavan and Blessings of Master Nome



ఓం నమో భగవతే శ్రీరమణాయ

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నీచింతనేజేసి |

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మీనాక్షి సాన్నిధ్యమున్ నిల్చి మౌనంబుగా గొల్చి |
అరుణాద్రియన్దలచి అమరత్వమున్ బొంది అన్నామలైకేగి అప్పాయుఁ దర్శించి |
కౌపీనధారుండవై కొండపైకేగియున్ గుహ్యుడైయుండియున్
గుహ్యముల్ దెల్పియున్ |
స్కందుడైభాసించి స్కందాశ్రమున్జేరి
మాతృహృదయాన మమకారముప్పొంగ యాదీక్షయున్నిచ్చి ముక్తిన్ ప్రసాదించి |
గోలక్ష్మీపాలింట గోవిందుడైయుండి
దేశదేశాలవారందరున్ వేదవేదాంతపారంగులున్ జేరి ప్రార్థించగా ||

దేహప్రాణంబులన్ చక్షుస్ప్రాణంబులన్ చిత్తవృత్తాదులన్ నేనంచు నాదంచు
ఆమాయమోహంబు సద్రూపమున్ గప్పిమప్పింప |

నేనెవ్వడేనెక్కడంచున్ విచారించు మార్గంబు జూపించి
జీవాత్మనున్ యేక పరమాత్మగాదెల్పి |
స్వస్థానమున్ జేర్చి హృద్యారవిందాన విస్తారమైయున్న నీకన్న అన్యంబు ధన్యంబు
లేదంచు |

సత్యమై జ్ఞానమై యనంతమైనట్టి నీతత్త్వమున్ నేనుధ్యానించినన్ |
మోహముల్ బాయవే? వాసనల్ దీరవే? పాశముల్ వీడవే?
శాశ్వతానందముల్ శోకనివృత్తులున్ గల్గవే? ||

నిర్గుణాకార! ఓ నిత్యశుద్ధాయ! ఓ ప్రత్యగాత్మాయ! ఓ ధీర! ఓంకార!
నిన్నే గురువుగా జ్ఞానగమ్యంబుగా పరబ్రహ్మంబుగా నెంచి |
సద్రమణ సద్రమణ సద్రమణ యంచున్ ఎప్పుడున్ తప్పకన్ చిత్తమందుంచినన్ |
సూక్ష్మరూపాన మాయంతరాత్ముండవై సర్వధీ సాక్షిభూతుండవై భగవాన్ రమణేశా! |
మాకర్మబంధమ్ములన్ రాగద్వేషమ్ములన్ దేహభావమ్ములన్ నీదు జ్ఞానాగ్ని దగ్ధించి|
కారుణ్యమున్ జల్లు నీ కనులతో జూచి నేనుండ నీకింక చింతేలయంచు -
నన్నేలు నాముక్తిదాతా |
నమస్తే అరుణాచలరమణా! |
నమస్తే భవరోగహరణా! |
నమో సుప్రసన్నా! |
నమస్తే నమస్తే నమస్తే నమః ||

Om Namō Bhagavate Sri Ramanaya

omkāra-rūpaṃ sadānandabhāsaṃ sadā-cidvilāsaṃ samādhi-
svabhāvaṃ |
namo sadgurīśaṃ namo ramaṇadevaṃ namohaṃ maharṣiṃ
namo nirvikāraṃ |
namo svaprakāśaṃ namo skandarūpaṃ-batancuṃ |
sadā-sarvakālambu nī-nāmaṃ yullamandunci
nī-gītane-pādi nī-centanenunḍi nī-cintane-jesi |
nī-tattva-bhaktunḍanai dhyāna-niṣṭhunḍanai ninnu-ne-golcedaṇ |
kṛpā-pūrṇudai jūcite āptudai brocite nā-morālincite nannu dari-
cercite |
sākṣhāt dakṣiṇā-mūrti-rūpunḍave deva ninnēṇca nenēṇtha-vāḍaṇ ||

Bhagavan Ramana, You are the form of Omkara, ever effulgent in bliss, sporting with consciousness, the very nature of *samadhi*. I bow to You Divine Ramana, the great sage and teacher. You are changeless, self-luminous, the form of Lord *Skanda*. I chant Your name, recite Your teachings, remain in Your presence, and contemplate on You. I revere You with devotion for Your nature and by abiding in deep meditation. If You would look at me with compassion, bestow affection as a dear one, listen to my beseeching, and help me cross over to the other shore of *samsara*! How can I even attempt to describe You, the very form of Lord Dakshina Murthy!

tolli sundarāryunḍi putruṇḍavai sundareśunḍanuṇ-jeri
mīnākṣi sānnidhyamuṇ nilci maunambuga golci |
aruṇādriyan-dalaci amaratvamun-bondi
aṇṇāmalai-kegi appāyūṇ-darśinci |
kaupīna-dhāruṇḍavai koṇḍapai-kegiyūṇ |
guhyuḍai-yunḍiyūṇ guhyamuḷ-telpiyūṇ |
skanduḍai-bhāsinci skandāśramuṇ-jeri
mātru-hṛdayāna mamakāra-mupponga yā-dīkṣha-yunnici muktiṇ-
prasādinci |
gōlakṣhmi pālīṇṭa gōvinduḍai-vunḍi
deśadeśāla vārandaruṇ veda-vedānta pārāṅguluṇ jeri prārtincagā ||

You took birth as the son of Sundaram Aiyar, then reached Lord Sundaresa (Shiva in Madurai) and prayed in silence in front of Goddess Meenakshi. You attained immortality soon after hearing the word *Arunachala*, left for Tiruvannamalai and got darshan of Lord Annamalaippa in the temple. Abdicating all Your possessions, You wore just a loincloth. You moved up the hill and revealed deep truths while staying in *Virupaksha* cave (also: You stayed as the inner heart cave dweller, Kartikeya). You resided in *Skandashram*, effulgent as *Skanda*. When Mother Azhagamma's maternal attachment grew, You cut it asunder and blessed her with liberation. You cared for Cow Lakshmi like Lord Krishna. People from all over the world, including Vedic and Upanishadic scholars, gathered around You and prayed for liberation.

deha-prāṇambulaṇ cakṣhu-ghrānambulaṇ citta-vṛttādulaṇ nenancu
nādaṇcu
ā-māya-mōhambu sadrūpamuṇ gappi-mappimpa |
nenēvvaḍe-nekkaḍan-cuṇ vicārincu mārgambu jūpinci
jīvātmanuṇ yeka paramātmagā-delpi |
svastānamuṇ-jerci hr̥dyāravindāna vistāramai-yunna nīkanna
anyambu dhanyambu lēdancu |
satyamai jñānamai anantamai-naṭṭi nī-tatvamuṇ-nenu dhyānincinaṇ |
mōhamuḷ bāyave? vāsanaḷ dīrave? pāṣamuḷ vīḍave?
śāśvatānandamuḷ śōkhanivṛttuluṇ gaḷgave? ||

When the veiling power of *Maya* masked our true nature by deluding us into taking as Me & Mine the body, life force, external senses such as sight & hearing, and inner implements such as mind & intellect, You showed us the path of enquiring “Who am I, Whence am I?” You showed our individual Selves to be the same as the One Universal Self, thus taking us to our original *Brahman* abode. When I meditate on You who has filled the entirety of our inner heart space, as having nothing apart from You nor anything more glorious than You, as Pure Existence, Pure Knowledge, and Infinite, won't my delusions disappear, my tendencies get exhausted, and bondages leave me? Won't I get eternal bliss and cessation of sorrows?

nirguṇākāra o nityaśuddhāya o pratyagātmāya o dhīra omkāra |
ninne guruvugā jñānagamyambugā parabrahmambugā -nenci |
sat-ramaṇa sat-ramaṇa sat-ramaṇa yanchuṇ eppuduṇ tappakaṇ citta-
manduncinan |
sūkṣmarūpāna mā-yantarātmuṇḍavai sarvadhī-sākṣhibhūtuṇḍavai
bhagavāṇ ramaṇeśā! |
mā karma-bandhammuṇḍaṇ rāga-dveshammuṇḍaṇ deha-bhavammuṇḍaṇ -
nīdu jñānāgni dagdhinci |
kāruṇyamūṇ jallu nī kanulato jūci nenunḍa nīkinka cintela yancu -
nannelu nā muktidātā |
namaste aruṇācala-ramaṇā |
namaste bhavaroga-haraṇā |
namo suprasannā |
namaste namaste namaste namaha ||

Bhagavan Ramana, You are devoid of attributes, eternally pure, the inner Self of us all, unaffected by any duality, the very form of Omkara. I pray to You as my teacher, the destination of all knowledge, as the Absolute *Brahman*. When I chant “Sat Ramana” (Ramana abiding in Truth or Sadguru Nome – Ramana of SAT temple) and keep You in my mind without a break, You remain in my heart in a subtle form and witness all the inner movements. All my karmic attachments, dualities including likes and dislikes, and my mistaken identification with this body are completely burnt in the fire of Your knowledge. You watch over me with Your compassion-filled eyes and assure me with “why do you still worry when I am here?” My liberator! I bow to You Arunachala Ramana! I bow to You the remover of this disease of samsara! I bow to You the eternally benevolent one! I bow to You, I bow to You, I bow to You, salutations O Bhagavan Ramana!



అరుణాచల శివ, అరుణాచల శివ, అరుణాచల శివ, అరుణాచలా!

అరుణాచల శివ, అరుణాచల శివ, అరుణాచల శివ, అరుణాచలా!

Arunāchala Siva, Arunāchala Siva, Arunāchala Siva, Arunāchalā!

Arunāchala Siva, Arunāchala Siva, Arunāchala Siva, Arunāchalā!

Om Sri Ramanarpanamastu

– Composed by Viswanath Poosala



OM NAMO BHAGAVATE
SRI RAMANAYA

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 invites those who benefit from the sacred events and teachings at the SAT Temple the opportunity to express gratitude in the form of a pledge donation. The pledge donations, the membership donations, and love 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 including repair and renovation of some of SAT's residential property. With your donation and by the Grace of Sri Bhagavan and Lord Siva, we can continue to care for the SAT Temple property.

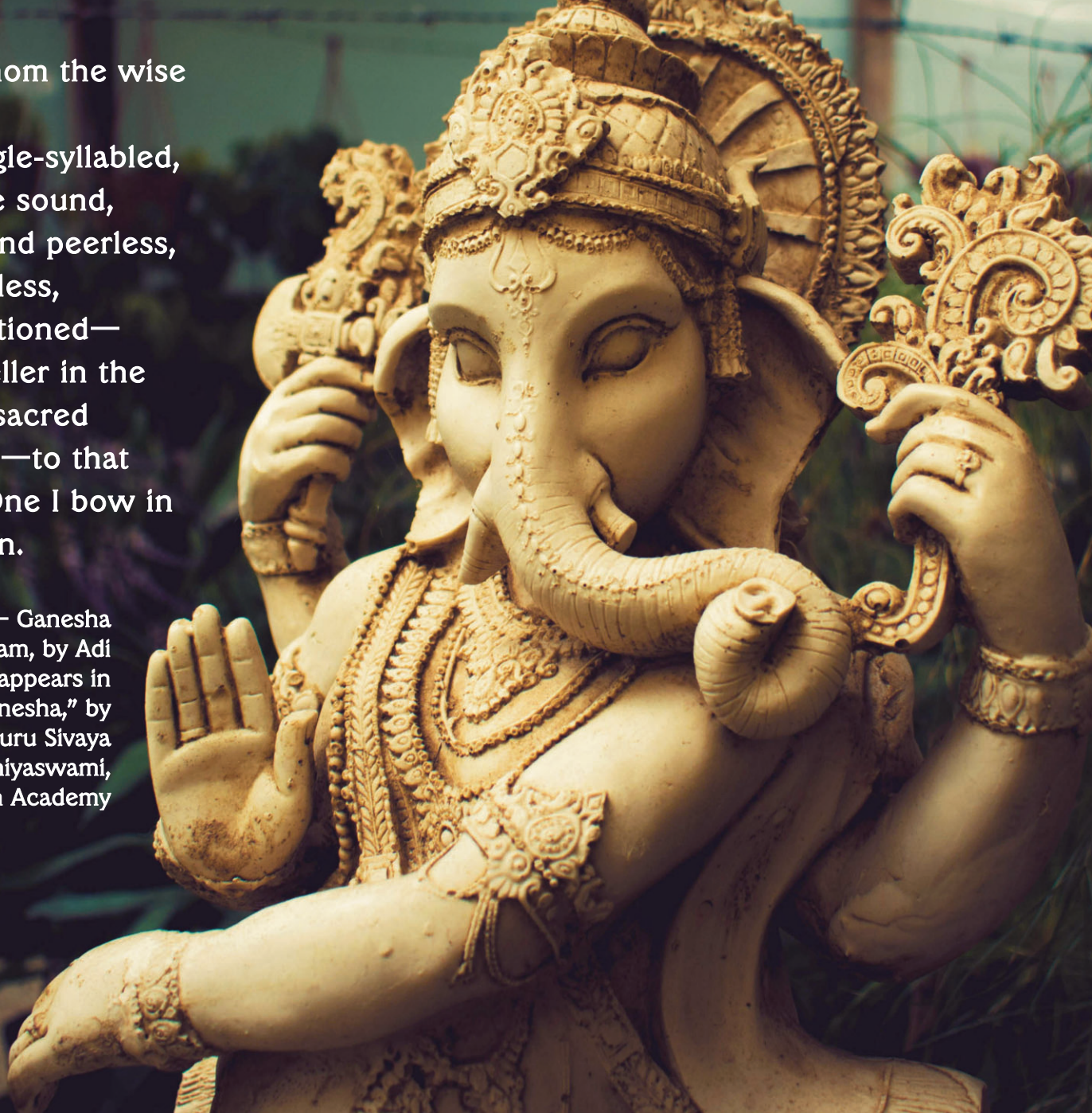
We invite you to reflect on the magnificent blessing of the opportunity of participating in the SAT Temple, which supports and illumines your spiritual life and to offer a pledge for 2019.

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



To you whom the wise
exclaim
As the single-syllabled,
Supreme sound,
Stainless and peerless,
Bliss, formless,
unconditioned—
The Indweller in the
core of sacred
tradition—to that
Primeval One I bow in
adoration.

– Ganesha
Bhujangam, by Adi
Sankara as it appears in
“Loving Ganesha,” by
Satguru Sivaya
Subramuniyaswami,
Himalayan Academy



UPCOMING SPECIAL EVENTS AT THE SAT TEMPLE

Mahasivaratri: March 4, 2019

The Nondual Self-Inquiry Retreat: March 15-17, 2019

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

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

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

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



SAT Retreats 2019

In 2019, SAT will offer four retreats to assist spiritual seekers in their quest for Self-Realization. SAT retreats are wonderful opportunities for spiritual experience and practice and are perfect for all seekers of nondual Self-Knowledge.

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

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

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

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

The Nondual Self-inquiry Retreat March 15 - March 17, 2019

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 24 - May 26, 2019

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

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

The date of September 1st is when Sri Ramana Maharshi arrived at Arunachala, steadily abiding in and as the Self, where he would henceforth reveal the highest Nondual Truth with teachings of Self-Knowledge, showing the primary means of the path of Knowledge – Self-inquiry. This retreat, which precedes the celebration of that holy day, focuses on the Maharshi's teachings contained within Atma Vidya, 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 15 - November 17, 2019

This retreat is focused on nondual Self-Knowledge as revealed by Sri Ramana Maharshi and consists of an in-depth explanation of the teachings contained in Sri Ramana Maharshi's Saddarshanam (i.e., 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

Om Namo Bhagavate Sri Ramanaya Om Namah Sivaya

