

Om Namō Bhagavate Sri Ramanaya ॐ Om Namah Sivaya



Reflections



SAT Temple

January . February . March . 2021



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Kolam by Anandhi

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Commentary by Nome from

# Origin of Spiritual Instruction

(A Catechism of Instruction)

Chapter 3 Continued from Previous Reflections



*Nome: Without the ego, there is no lifetime and none of its experiences. There is just ever-vibrant peace—the peace of pure Consciousness, the peace of Existence itself.*



## Om Namo Bhagavate Sri Ramanaya

The disciple asked: Until the body perishes, it is said, prarabdha (the fruits of past actions reaped in the present birth) sticks on to it. Is it possible to get beyond such prarabdha while there is yet life in the body?

Sri Bhagavan explains: Yes, it is possible, and it is in this way. When the ahamkara, or ego, which arises in between the Self and the physical body of that individual on whom the prarabdha must act and on whom, therefore, it is dependent, has subsided and has been destroyed on Realization of his true and real nature, how can that prarabdha, which has no existence apart from such individuality, or ahamkara, still subsist? Hence, where there is no "I"-ness, neither is there prarabdha.

Nome: In between the Self and the physical body something appears that apparently connects the two. What is that? Sri Bhagavan explains it is the individuality, that which is the form of "I." But what is that? It is that which bears the karma, such as prarabdha, and not the Self. It is not even the body. Otherwise, the karma would not subsist life after life. The karma is for the individual, but where is the individual, what is the individual? We call it ego, but what is it?

Q.: It is described as the knot between matter and spirit, but really that is not a name for it. It describes the process. So, it is not a real name.

N.: So, we may give it another name.

Q.: I think it shows that there is not really something there, but rather it's an event rather than a thing.

N.: It is a make-believe knot.

Q.: It never really happens because it can't, because it is matter and spirit and the two cannot really become one.

N.: You must realize this conclusively with all certainty and experientially.

Q.: It somehow engages my attention and is almost impossible to ignore until it's too late. It must require constant awareness of what in truth it is, so I can wean myself off of the impulse to take it seriously.

N.: Yes, constant inquiry is advised. The question being asked right now is what is the ego? What is it that seems to tie together the real and the unreal? The same thing seems to tie together the Self and the body. The same thing seems to tie together pure Consciousness and a thought-form. Has anyone ever seen the ego?

Q.: It seems like I believe that it's there, so that makes the ego appear?

N.: The one who believes in it is what? More of the same? So, the ego believes in itself?



Q.: I guess. I can't quite understand it.

N.: Keep consistently inquiring, deeply, thoroughly, eliminating the misidentification with any of the forms the ego seems to take and then questioning what is its nature.

Q.: There is the theory that it is only the Self playing a game with itself.

N.: If we take the ego to be existent, various explanations are offered. But, does it exist? This is what you have to find out.

Prarabdha appears as the destined lifetime of all the experiences that will occur in it. It rests entirely upon one point—the ego. Without the ego, there is no lifetime and none of its experiences. There is just ever-vibrant peace—the peace of pure Consciousness, the peace of Existence itself. How can the prarabdha, which has no existence apart from such individuality, still subsist? Hence, where there is no "I"-ness, neither is there prarabdha. No one experiences anything ever. One Self, Brahman, alone exists. That is the reality. If we ask ourselves, who dreams up this ego-entity, it is the same one who has been dreamt. The ego produces itself, it appears, but, that is absurd. Nothing else produces the ego, it appears only due to lack of discernment. How does the ego originate? Did it start? For whom? For whom would it be?

Another Q.: It seems that thoughts are pouring forth—happy thoughts, sad thoughts, but, then, at a particular point in time, thoughts come to a standstill. All this time getting wasted in the wandering mind, why can't this time be spent in a thoughtless state? Can we even exist without the presence of the grace of the guru? This practice is very difficult.

N.: Considering the time elapsed, apparently wasted in thought, is not time also a part of those thoughts? What was real the entire time? If time is wasted in thinking about the unreal, when one turns inward, inquiring, with the grace of the guru, and finds her real nature, she has reclaimed not only the time wasted in

thought, but all of eternity, and nothing has been wasted.

Q.: When I came here and closed my eyes, the first thing I thought of was should I ask this question to Nome. All these thoughts are working in the mind. When I sit down here and close my eyes, the eyelids are closing, but the eyes are wide open. All the thoughts pouring forth—this is what I want to stop. Just because I'm singing Aksharamanamalia or I chant Upadesa Sara, I don't experience this. I want to feel it inside of myself, for which I am trying even today. I am praying for it.

N.: The Sadguru is always there. We think our prayers will be answered, but really the answer is there before the prayer. By what power do you pray? By what power do you meditate? That Siva is ever-existent; nowhere is That not.

Q.: I do not know what I am trying to seek.

N.: If only you seek the nature of the seeker, all will be right.

Q.: Also, in this context, I would like to ask you another question. The feeling of my own self inside, even in Atma Vidya, it's not coming.

N.: What is it that is your own Self? That alone is the meaning of within. Your own Self, this is what you are making every effort to discern. It is not something new that is yet to come but something that is ever-existent. It is not something that comes from without as a phenomenal experience that would come and go, but, rather, something that is the very nature of your within-ness. In the end, the Supreme Brahman, the Supreme Guru, and one's own Self turn out to be one and the same thing. So, there is only "I" and nothing else. All is He and no one else. ॐ





from LETTERS FROM  
SRI RAMANASRAMAM  
**The Boundless  
Wisdom of  
Sri Ramana Maharshi**

Rememberance—

Forgetfulness

November 21, 1947 (21)

At 3 o'clock this afternoon, the white peacock came into Bhagavan's presence and began moving about in the midst of us all. A devotee, noticing how tame it was, remarked, "This bird appears to have a knowledge of its previous births; would it otherwise move so freely in the midst of all these people?"

Bhagavan said, "That is why so many people here say that it is Madhava (an old attendant of Bhagavan who had recently passed away) who has come here in this form."

The devotee asked, "If so, will it know that it was so and so in its last birth?"

Bhagavan: "How could it? No one knows about his previous birth. People forget, and that forgetfulness is good. In this one life alone, we are sometimes terribly worried over what has happened in the past; could we bear such worries if we know all about our previous births? Knowing the facts of previous births means knowing one's own Self. If that is known, this birth and the previous births will be seen to be of the mind and its desires (sankalpa) only. See in how many different ways this creation has been described in the Vasishtam. When Gadhi asked Krishna to show him his illusory bodies (maya swarupam), He showed him innumerable forms. The story of Lavana Maharaja is also like that, and the story of Sukra is still more interesting. It is told that Sukra remained in Samadhi without realizing that his body



had meanwhile completely decayed and was no longer in existence. During that time, he had several births. At last he was born as a Brahmin and, while leading an austere life on Mount Meru, his father Bhrugu with the God of Death (Kala) in their human bodies (sthula sarira) (went to him and told him all that had happened during his births and rebirths. Sukra then accompanied them both and saw his original body, and, with the permission of the God of Death, entered into it. In some other stories, it is told that what appeared to one person in a dream another saw it in the waking state itself. Among these, which story is true?" added Bhagavan.

The devotee said, "If something appeared to one in a dream, how could it appear to someone else in the waking state?"

"Why not?" said Bhagavan. "That is also a dream, though of a different sort. Like the pictures that appear on the screen, everything that appears is the creation of the mind. In reality, one is not any one of those things. In this unreal world, which is like a doll's play, it is better to forget everything rather than remember that one was that doll or this picture."

The devotee: "According to the material world, we have to say, "This is mine," must we not?"

"Yes, indeed," replied Bhagavan, "We have to say so. By merely saying so, however, there is no need to think that we are all that and get immersed in the pleasures and sorrows relating to that. When we ride in a carriage, do we feel that we are the carriage? Take the example of the sun; it shines in water in a small pot, in big rivers and in a mirror. Its image is there. But, just because of that, does it think that it is all that? The same thing with us. All the trouble arises if one thinks one is the body. If one rejects that thought, then, like the sun, one will shine everywhere and be all-pervading."

The devotee: "It is for that, is it not, that Bhagavan says that the best thing to do is to follow the path of Self-enquiry, of "Who am I?"

Bhagavan: "Yes, but, in the Vasishtam, it is mentioned that Vasishta told Rama that the path of Self-enquiry should not be shown to anyone who is not sufficiently qualified. In some other books it has been stated that spiritual practices should be done for several births, or for at least 12 years under a Guru. As people would be scared away if I said that spiritual practices had to be done for several births, I tell them, "You have liberation already within you, you have merely to rid yourselves of exterior things that have come upon you." Spiritual practices are for that alone. Even so, the ancients have not said all this for nothing. If a person is told that he is the Godhead, Brahman itself, and that he is already liberated, he may not do any spiritual practices, thinking that he already has that which is required and does not want anything more. That is why these Vedantic matters should not be told to spiritually undeveloped people (anadhikaris); there is no other reason." And Bhagavan Smiled.

A recently arrived devotee, taking up the thread of the conversation said, "In the stanza of Sankara, "like a city in a mirror, the universe is a reflection in the Self (viswam darpana drisyamana nigari tulyam nijanthargatam)." The statement that the world is a myth and unreal is for ordinary people and not for Realized Souls. Is that not so?"

"Yes," replied Bhagavan, "In the eyes of the Realized Soul, everything appears to be full of Brahman. The non-realized soul (the ajani) cannot see anything, however much he is told. Hence, all the scriptures are for the ordinary people only." ॐ





# Satsang with Nome

## The Simple Truth

August 16, 2015

Om Om Om  
(Silence)

**Nome:** The simple truth is that you are the Self. How could you ever be distinct therefrom? Not an object, the Self cannot be separate from you. Not an individualized entity, you cannot be apart from the Self. Known as Brahman, such a mystery, what a wonder, how self-evident. This Truth shines, self-revealed, as soon as the ego-notion is abandoned. The abandonment of the ego-notion is represented as the figure beneath Dakshinamurti and beneath Nataraja, because the eternal silence and the universal dance of wisdom are egoless.

Who are you? This is precisely what is to be realized. Ideas of this and that cannot compare to the egoless realization, in true Knowledge, of the Self. What, after all, is the ego? The supposition of being an individual is only that, a supposition; it is not the reality. By inquiry to know the Self, abide free of all supposition, and the self-known Reality remains. You are the Self. You are Brahman. It is the simple truth, the irrefutable fact. Whatever makes you suppose otherwise? Who is it that so supposes? The one who supposes is itself the supposition; there is no reality in that.

What, in truth, are you? A mystery, a wonder, self-evident. In practice, with the attempt to turn inward, the Self appears as a mystery. Finding that which is never actu-



ally lost, it is experienced as a wonder. Realized as the sole-existent Reality, it is self-evident. Of the nature of forever-unmodified Being-Consciousness-Bliss, you are the Self. Brahman is you. There are no differences at any time. Realize this simple fact, and all there need be attained is attained. Do not merely think about this. Certainly, do not think contrary-wise but repose in true Knowledge, in which your very being is the Knowledge. For this, there is endless grace.

**Questioner:** The individual does not have to do magical things or involve himself in incantations to liberate himself; it just has to get out of the way. At the same time, truth is to be recognized and to be taken in when offered by the master.

**N.:** Are you presently involved in magical thinking, incantations, and the other things?

**Q.:** No, I think I am happily past it, but it is something that may be an overlooked useful discrimination.

**N.:** Are you presently overlooking it?



Q.: I feel that those are behind me.

N.: If they are behind you, why retain any concern over them?

Q.: I am not concerned, but maybe just celebrating their absence, or being grateful for that fact.

N.: All joy derives from ego-dissolution. The Reality can never dissolve. The unreal does not actually have any substance to dissolve. Knowledge of its nonexistence is spoken of as its destruction.

Another Q.: Identity is the goal. I strive to be in the wondering state. I have fixed ideas. I have projected something falsely outside, and it seems to be fixed.

N.: Wonder has a twofold connotation, doesn't it? One is to be in an open minded state that questions, wonders, and reaches beyond its own self-created boundaries. Wonder can also be something incredibly marvelous, something beyond the range of words and thoughts. That something is your actual being. It is wondrous, and it is that about which you should wonder.

Q.: That state leads quickly to identity? It would not be far off?

N.: The self-evident is never far off.

Q.: I am still in a mysterious state, but I strive for the wondering state. I hold rigidly to a body and a world. I believe that there is happiness, but it does not yield the fruit of inner happiness.

N.: Are you the body?

Q.: I wish I knew that deeper. I believe in an experiencer, and that seems to be tied to a body in so many ways.

N.: Is the one who holds this belief a body?

Q.: (laughter) Okay.

N.: Does a body believe, "I am a body"?

Q.: No, there is no way that is so. That is not going on.

N.: Something other than a body has the belief.

Q.: Yes.

N.: So, even prior to questioning one's individuality, the wrong identification with the body can be abandoned.

Q.: Can you just repeat that one more time?

N.: Even prior to inquiry into the individuality, the "I am the body" misidentification can be abandoned. You are not a body. So, what, then, are you? The body has neither knowledge nor ignorance; it is inert. You are not inert. You are, you know, and you desire your own happiness. You are not inert. The body is inert. There is no connection between them. So, who are you?

Q.: It is not limited to a space. A body is in space. It cannot be limited to that.

N.: It is not limited in space, not limited in time, and not limited in any other way. Wonder about it and inquire deeply, until the truth of this is self-evident.

Another Q.: I have been reading a book called "Face to Face with Sri Ramana Maharshi." It is some 200 plus devotees recalling their experience of being with the Maharshi, often in the old hall. There is a couple of threads that run through almost all of those devotees' reminiscences. It is the silence of the Maharshi and his gaze. When I come here and our gaze connects, I feel very much the silence of the Maharshi; it could not be anything else. It is such a precious opportunity to have that before one, because it makes very clear what one really wants to achieve. Until I came here, I knew I wanted something, but it was not clear what it was, but it became very clear and continues to



be made clearer, even though I wander off. To have it put in front of one, over and over again, is just so deeply appreciated. It truly is the wonder of wonders that it is there always. In your words, "You are the Self." Then, if I am thinking otherwise, it is being challenged over and over again to not be an individual. Sometimes, when I read those reminiscences, I wish I had been there, as if I had missed some opportunity, but something in me says that is not correct. I have the feeling that I wish I was there in the old hall with him. I guess you could not have that feeling.

N.: My own experience is that the boundaries of life and death do not exist.

Q.: That says there are no boundaries. So, my notion that he was then and I am now is based on the body misidentification. That is what creates the supposed boundary.

N.: Sri Bhagavan is timeless. His Grace, which is his very Being, is boundless and forever. Nevertheless, the wise seize every opportunity.

Q.: This leads me to believe that it is a continuous opportunity.

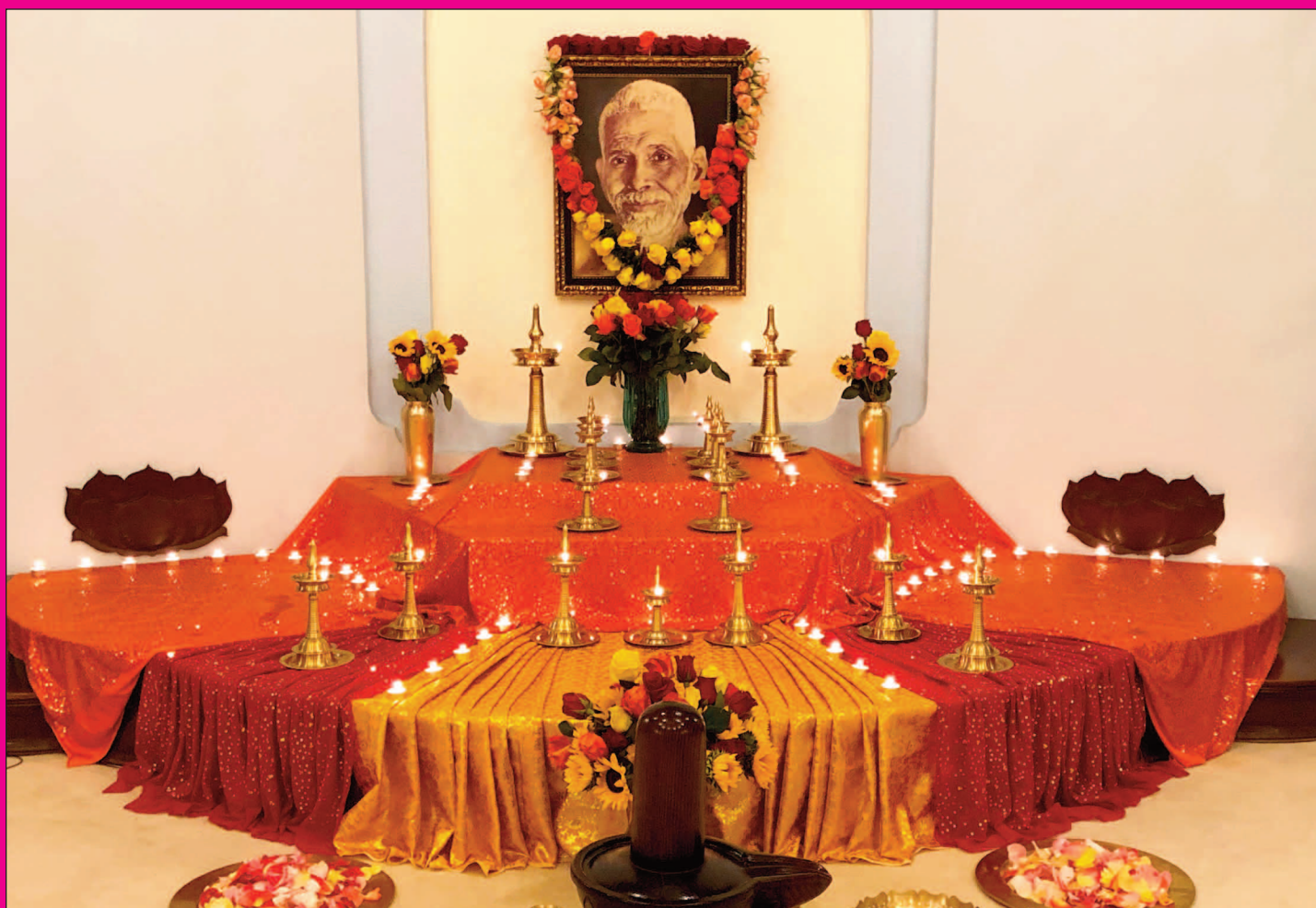
N.: Yes, it is, but, if you feel that the time is fleeting and precious, do not waste it.

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

(Silence)

Om Shanti Shanti Shanti Om

(Then followed a recitation in Tamil from Chapter 12 of the Song of Ribhu. ॐ)





## Correspondence with Nome

[A reply to another seeker with bodily pain:]

August 15, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. You may find it to be beneficial to discriminate between the sensory experience of pain and the conception of being trapped in it. Discern the true nature of the Self by identifying yourself as That and not as an embodied individual. Such Knowledge may not necessarily reduce the pain, for it is not anesthesia or concentration, which may have limits, but does eliminate the illusion of being bound and its consequent suffering. The experience that you described is a reminder of how deep this Knowledge must be and how ardently one should pursue the inquiry that reveals Self-Knowledge.

May you ever abide in the Knowledge of the Self, of the nature of Being-Consciousness-Bliss, unborn and imperishable, transcendent of all, and thus dwell in peace always.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[The reply to a seeker in Canada who had asked the display and expression of devotion by jnanis:]

August 19, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Because of ignorance, a man assumes his identity is an ego, or individualized being, and misidentifies himself with a body, mistaking its attributes and activities to be his own. This delusion is reflected in his view of a jnani, which the jnani, himself, does not share. The jnani sees, knows, and is only the Self, which is Brahman alone. In reality, he never does anything.

If you wish to realize the Self, inquire. The highest is the result. If you wish to worship, then worship. No harm will come of it. Indeed, steady Knowledge of, and abidance as, the Self is supreme devotion.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[To a seeker who asked for blessings:]

September 9, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. The blessing is always, as the Self is ever existent.

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

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A response to a seeker's questions about Sri Ramana's teachings as is found in books he was reading:]



September 11, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. In the passages quoted by you, "Beyond" signifies transcendent.

Thus, the Self is said to be beyond the world, beyond the body, beyond the senses, beyond the mind, and beyond the ego. Of course, "you" are helpless there, for the nonexistent individual is incapable of anything.

May you abide as that which is beyond all, the One that is transcendent of all states, your own true Being, and thus in peace.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[The reply to a seeker who asked about prarabdha karma and destiny:]

September 21, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Prarabdha karma and destiny are two explanations for the same thing. Neither is real. As explanations, both serve the purpose of diminishing the ego and the false concept of the world being real.

May you abide in the Knowledge of the Self, which is free of all karma, transcendent of destiny, and devoid of an individual to possess either, and thus dwell in eternal peace.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A seeker in Canada wrote: I wish with deep sincerity to realize the Self, but I wonder when I have been in deep self-inquiry I sometimes notice along with peace is a tremendous difficulty in moving the body and also in speaking. How

can I then realize the self and go to work and speak to people in the workplace when I cannot speak or move? I fear this would lead to my ineffectiveness at work, job loss and then homelessness. Please accept my 1000 apologies if this question is disrespectful. I respect our tradition greatly. It would put my heart at great ease if this question were posed to Sri Nome.

[Here is Nome's response:]

September 22, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Thank you for your message.

It is wise to clearly discriminate between mano-laya, a temporary calm of the mind, and that which is actual inquiry. Inquiry is of the nature of transcendent Knowledge. Conditions of the body, such as physical immobility and such, are unrelated to the Knowledge or inquiry.

Speaking or silent, you exist. What is the nature of this existence? Moving or still, you exist. What is the nature of this existence?

The inquirer's experience in inquiry during sadhana, spiritual practice, is sattvic, meaning peaceful yet not indolent, alert but not agitated, aware yet transcendent of the senses, bodiless but not asleep, concentrated but not dependent on thought, tranquil yet not dull, serene yet intense, introspective and endowed with the certitude of the unreality of the world.

If what is indicated above is deeply comprehended, the anxious ideas that form the fear described by you will subside and vanish. Inquiry will not incapacitate action, but it will clearly eliminate the misidentification as the performer of action. With the disappearance of ignorance, activities will occur as before or, perhaps even better.

May you abide in the Knowledge of the Self and thus remain happy and at peace forever.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A seeker asked questions about the experience of death, quoting from an email written earlier to her by Nome. This is the reply.]

September 27, 2020

Dear ,

Om Namo Bhgavate Sri Ramanaya  
Namaste. If the meaning of "May you ever abide in the Knowledge of the Self, which is unborn and imperishable, infinite and eternal, and thus dwell happily in perpetual peace."

be clearly, fully realized, death, of your body or of the body of a loved one, presents no perplexity.

If this is not so realized, the experience is according to the assumed identity of the one for whom it appears. Thus, if the viewpoint consists of misidentification as an individual entity in a subtle body, one appears to travel through a transmigratory tract (samsara) and to undergo the corresponding experiences. Better is it to truly know oneself.

If one has a guru in whom she has faith, remembrance of that guru opens the Knowledge referred to above, but why wait for death to do so?

Your own abidance as the Self is the best help that you offer to others.

Om Namah Sivaya  
Ever yours in Truth,  
Nome and Sasvati

[The reply to a Canadian seeker who expressed his sadness over being unable to come for satsang due to travel restrictions:]

October 19, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. The one who dwells in your heart never leaves you, nor do you ever leave him. That one is the Self, infinite and eternal, indivisible and perfectly full, and at peace forever. Realizing this, your sadness turns to joy. I am with you always.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A reply to a seeker in UK. Her questions can be inferred from the answers.]

October 22, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Your message contains the answers to resolve your perplexity. Peace is of the Self and is revealed by abidance in the Knowledge of the Self, free from the "I" assumption and other misidentifications. There is no idea that is so "ingrained" that you cannot cease adhering to it and be free. You are Consciousness, transcendent of the states of the mind, such as waking, dreaming, and sleeping, and of the conditions of the body. Continue to listen and read, reflect, deeply meditate, and be absorbed.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[The reply to a seeker in Germany who wrote of attempting to overcome certain tendencies that affected his behavior:]

October 30, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. The actions follow the thoughts or mode of mind. The thoughts



follow the definitions attributed to oneself. Discern that these are misidentifications by deep inquiry. Thereby, remain free of the samsaric delusions. The cause being eliminated, how could the effect continue to recur?

May you steadily abide in Self-Knowledge, full of happiness and peace.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[The reply to a seeker:]

November 13, 2020

Dear ,

Namaste. When you feel that your experience is not deep enough, examine your approach. You will find that the approach may be overly intellectual and is not being corroborated by deep inquiry and absorption in your true identity, or your mind is weighed down by some ideas, attachments, worries, desire, or mode. Address such by your practice, and your spiritual experience will always be full.

It is wise and helpful to immerse yourself in a devotional bhava, such as contemplation of the sacredness of the event, opportunity, experience, etc., at the beginning, which places the mind in sattva and makes it inward-turned.

I am glad to know that you are making good use of Saddarshanam.

Yes, participate in as many of the events or portions of such at the temple as you feel that you are safely able.

Ever yours in Truth,  
Nome

[The reply to a seeker with a painful medical condition considering surgery.]

November 16, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Only you can decide if and when to use a surgical approach for the chronic condition of your spine.

To be free of suffering due to pain requires the abandonment of the misidentification with the body and transcendence of the senses.

To be free of worry regarding the outcome of any procedure or approach requires detachment and the dissolution of the misidentification with the body.

To be free from the fear of death requires extinguishment of the misidentification with the body and the realization of the nonexistence of the ego.

To completely seek refuge in the "conqueror of death" with deep devotion will also yield the same freedom and peace.

It is wise and beneficial to read the teachings (SAT publications, Reflections, etc.), to listen to recordings of the teachings, to practice meditation, and to participate as much as you are able in spiritual events, during the time from now until the anesthesia takes effect.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[The response to seeker who asked about his daily meditation schedule:]

November 23, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Meditation should be regarded as an inner state of inquiry, a sharply, yet peaceful, discerning introspection that reveals one's true nature. The length of time during which the body remains in a seated posture is irrelevant and inconsequential. The depth of Self-Knowledge realized is what is important.

The schedule devised by you is fine. If you want to change it, that is fine also.

Honesty is always the best course to take, especially so concerning spiritual matters.

May your inquiry be deep, so that you abide ever in the profound Knowledge of the Self, which, being bodiless, is infinite and eternal, and thus remain happy and at peace always.

Om Namah Sivaya  
Ever yours in Truth,  
Nome





# The Ribhu Gita

Chapter 3, Verses 1-5

With Commentary by Nome from a  
Boundless Wisdom Event held on  
October 15, 2010 at the SAT Temple

the Ribhu-Nidagha Dialogue

Om Om Om  
Om Namah Sivaya

**The title of the chapter is the “Description of the Phenomenal World being Existence-Consciousness,” though the first verses in the chapter deal with the illusory nature of everything. These verses are said not to be spoken by Ribhu, but credit for them is given to Isvara, the Lord Siva. Existence is ever existent. It never ceases to exist. To reveal it, in its formless, undifferentiated nature, that which is differentiated must be negated as being illusion. Therefore, the focus in these first verses is the unreal nature of objective differences and the differentiating thoughts regarding them.**

**Isvara said:**

**1. Religious vows are illusory. The worlds are illusory. Various states are illusory. Abodes are illusory. Fear, also, is illusory. Supports and such are illusory. Enjoyment is illusory. The multitude of relationships is illusory.**

**Religious vows are illusory. Religious vows are made, upon the basis of some idea of differentiation, in order to secure something. That may be a vision of the Lord, or it might be for some particular situation should accord with ones wishes. It involves the idea of differentiation. Such are illusory. There can also be a religious vow for Self-realization, for Liberation. In as much as it is the nature of the real Self to call to itself in such a manner, that cannot be regarded as illusory. In as much as it still**



considers the ever-existent as a goal to be reached, though, to that extent, the vow for enlightenment can, in highest truth, be said to be illusory, though it still remains helpful in spiritual practice.

**The worlds are illusory.** Understand by the term “worlds” any objective sphere of experience; from the subtle to the gross. We must first think of ourselves as an individualized experiencer, differentiated from the homogeneous Existence, to regard something else also differentiated as the world. The wise who know the undifferentiated Existence as it is, without veils and without distortions, again and again declare the truth that the world is an illusion; it is unreal.

**Various states are illusory.** Waking, dreaming, and deep dreamless sleep states are not at all real but illusion. That which occurs within an illusion and that which is contained within an illusion are obviously illusory. Reality is not contained within an illusion. The states are illusory. Search for Reality, the Self, in the Existence, which is not contained in a state and which does not undergo a change of state. For Self-realization to be eternal, it must be state-less and not another kind of state, but it must be quite beyond the differentiated notion of states, which always implies an experiencer or experiencers of those states. The Self, the real Existence, is One and without differences. States are illusory.

**Abodes are illusory.** Consider abode in the sense of any realm of experience, a place, a state, or a space in which you think you are and in which you think anything is. A differentiated “you” is not at all real, and the place where that differentiated “you” seems to be is not at all real. The real Existence is without such differences.

**Fear, also, is illusory.** The Upanishad says that where there is duality, as it were, there is fear. Dualism is imagined, and the result of such imagination is fear. What is the result of imagination cannot be real. The effect partakes of the same nature as the cause. If the cause is unreal, the effect also is illusory. There is no such thing as fear in your real Existence. Those who, not inquiring deeply to realize Self-Knowledge, hearing that the world is illusory, states are illusory etc., may, within their minds, give rise to the notions constituting the feeling of fear. So, it is said that fear is also illusory. You should know the real Existence as it is and abide fearlessly at peace.

**Supports and such are illusory.** What is necessary to hold up your Existence? Whatever would be imagined to be a support for your Existence, which is the support of all, would be illusory. Since the Existence is one without a second and undifferentiated, the idea of absolute Existence being a support is also illusory. This is comprehended by knowing the undifferentiated Existence as it is and That to be your Self.

**Enjoyment is illusory.** When you have the idea of enjoying something, what actually is happening? What actually is existing? Within illusion, it seems as if you enjoy this, whatever the experience, object, the sensation is, but what actually exists? Blissful, undifferentiated Existence is quite beyond the illusory characteristics of “I enjoy this.”

**The multitude of relationships is illusory.** In order for there to be a relationship of any kind between two things, between two people, between a person and God, between a person and the universe, and between you and your thoughts, there must be multiplicity, or duality. The wise declare duality to be utterly false, entirely an illusion. If duality is false and not at all the nature of the undivided Existence, what relationship could there be? Who would relate to what? Whether you think of the relation between two things, both being objective appearances in your mind, or you think of one of those things as your self and the other as this, all that is illusory. What is not illusory is pure, undivided Existence. That should be known as the Reality. That should be known as the Self.



The instruction is given in this manner of negation of everything as illusion, in order to reveal the undifferentiated Existence as It is. Now, the question may arise, “Why did he not declare the undifferentiated Existence at the beginning of the chapter? Why does he negate all the differences first?” If we dispel illusion, the Reality will shine for Itself. Therefore, the practice concerns itself not so much with affirming the undifferentiated nature of Existence, though that is the substance of the Knowledge revealed, but the practice involves the destruction, or negation, of illusion, thereby liberating one from all the false bondage. The Existence that is Absolute is already real and fully so. One need not affirm it or add to it. It is enough if you just negate the unreal.

In the temple of Being is undifferentiated Consciousness. That is worldless. That is the nature of God. That is the nature of the guru, and that is the nature of the Self. If the objective outlook is entirely given up, the Reality shines. The temple is a space for the Knowledge of Reality, and the instruction you receive is about the nature of Reality, the nature of the Self. Reality, or the Self, cannot be determined through the senses or from a bodily position. Without a body and without the senses, what do you experience? Your senses cannot show you Reality. They show you the appearance of forms, but they do not show you Existence itself. What you see is not different than what is seen in a mirage. It may seem vivid, but it is illusory. Without your senses, there is still Existence. What appearance does that have? You see things in a dream. Are they real? Are they real even when you are seeing them? The dream visions are not real when you wake up. Can they be real even while you are having them?

If something truly exists, it exists always, timelessly. Your Existence does not cease to exist, but the names and forms that are superimposed upon Existence, which are delusion, cease to exist. States are illusory. Waking, dreaming, and the content of those states, what is seen, what is heard, what is felt etc., and the activities within those states, seeing, hearing, and sensing, with a dream body or the waking body, all these are illusory. What actually exists, exists always. Make a searching inquiry to find that which exists always. If there is a time before it begins and a time after it ends, the time in the middle is just a false appearance and not the Reality. Reality must always be real.

**2. The Vedas, also, are illusory. Speech is illusory. Sentences are illusory. The manifold is illusory. Wealth is illusory. Sky and other elements are illusory. The moon is illusory. All things are illusory.**

The word for wealth may mean a great quantity or a great variety. The word for sky may mean space.

**The Vedas are illusory.** Speech, by which the Vedas are recited and how they come to be known; **sentences**, the structure of the words; all these illusory. The Vedas are considered the source of authoritative knowledge, but, here, Śiva, himself, declares them to be illusory, and he says so with authoritative Knowledge. When that Knowledge is considered distinct from one’s own Self-nature, then the Vedas become necessary in order to instruct a person as to what his real nature is. Once there is the realization of the undifferentiated Existence, in which not a trace of the ego survives, even the Vedas may be declared to be illusory. They, themselves, have said so.

**The manifold is illusory.** The entire idea of many-ness, whether it is distinct as many or as many parts of one thing, it is just differentiation within the mind. The same appears as if differentiated outwardly in the forms of the world, which is also only within the

mind. If we do away with the differences imagined externally and the differentiations within the mind that create those differences, the undifferentiated Reality remains resplendent, self-luminous, and self-known.

**Wealth is illusory.** A great quantity is illusory. That there is a lot to be experienced is an illusion. There is actually only one undivided Existence, not a small or great quantity of anything. The idea of worldly acquisition is entirely an illusion. When one has collected much wealth, he has collected a lot of illusion. What is the Reality that alone satisfies?

**Sky and other such elements are illusory.** The elements or states of matter are the way in which manifestation appears, which is then perceived through the senses and interpreted by the mind; all of that is illusory. None of that is the real Existence. See with an undivided eye what the difference-less Existence is; then you see truly.

**The moon is illusory.** The moon, sun, fire, and all the things that seem luminous are illusory. The real Existence is self-luminous and shines by no other light. As for lights that appear outwardly or inwardly, grossly or subtly within the mind, they are just figments of imagination, like lights seen in a dream.

**All things are illusory.** Everything that is a thing is an illusion. One should give up the objectifying outlook. If you want to see the Existence that is all, you must give up the idea of everything, any kind of thing. When the objective vision is relinquished, the difference-less Reality knows itself. Difference-less Reality is undivided Consciousness.

**3. The guru, also, is illusory.** Good qualities and defects, as well, are both illusory. What is secret is illusory. Counting is illusory. To speak articulately is illusory. Going is illusory. What is traversed is illusory. All are illusory.

Who is the guru? Every idea, from small to lofty, entirely misses as a definition. Whatever is thought of as the guru is not the real nature of the guru. Even sublime ideas of the guru are not the guru. How much less are ideas that are small or personal or with name and form. Here, Isvara declares that even **the guru, also, is illusory**. The differentiated idea of a Guru is not what the Guru is, not what the Self is.

**Good qualities and defects are both illusory.** Qualities pertain to someone, specifically, to a body or to a mind. Are you the body? Are you the mind? Every quality, meritorious or otherwise, that you think of in relation to yourself actually refers only to the body and the mind and are not true about you at all. What you are is the real Existence, not an illusion of a mind or a body. If the body and the mind are illusions, and those illusions have illusions of good, bad, or otherwise, what can we say of all such delusive dreaming?

**What is secret is illusory.** What is a secret? It is when your mind does not know something. Whatever your mind does not know is considered unknown or secret, and whatever it thinks is known, it knows, it considers its knowledge. All that one thinks one knows is illusion. What one thinks one does not know is, also, illusion. In a dream, you know some things very well, and, within a dream, there is much that goes on that is unknown to you. It is a secret; the known and the unknown are both equally illusions. The real Existence is quite beyond such definition.

**Counting is illusory.** The idea of differentiated things is merely delusion. The idea of many is illusory.

**Articulate speech is also illusory.** That is not the Reality. Difference-less, timeless Existence, unconceived, unperceived, is real.

**Going is illusory. What is traversed is illusory.** We can understand this outwardly or inwardly. Outwardly, what is traversed is the external world. It is an illusion, and the idea



that you go about in it doing whatever is, also, an illusion. The Reality is transcendent of all of that. We may understand going in terms of spiritual progress. There is no distance to traverse; there is no individual progressing from one state to another. All of that has been dismissed, dissolved, and the Reality shines in its own light. The supposed gap, or chasm, between the unreal and the Real does not exist. The distance to be traversed between bondage and Liberation does not actually exist. You cannot truly say this, though, from the position of the individual. As long as the ego is mistaken to be real, there is this going, traversing, etc., but, when the ego is known to be unreal and the true Self known to be ever existent and fully so, then what is declared here is grasped.

The conception that devotion ends when duality is effaced is not at all true. Devotion, the same as Knowledge, shines when duality is effaced. That constitutes real devotion. The more one decreases, the vaster that which is worshipped shines for one. We can say the devotee disappears, yet the devotion remains. The disciple disappears, yet the guru remains. Any concept of the guru falls short of the full view of the guru. If one wants to truly see, the ego must be completely gone. Otherwise, the view is according to the limits of one's vision.

**4. Vedas, scriptures, legendary lore, and, likewise, cause and effect, Isvara, the world, the elements, sentient beings, people, and all, indeed, are illusory. There is no doubt of this.**

**Veda-s, scriptures, legendary lore;** this is as before. These are not real things in themselves, but the Knowledge toward which they point, the Reality, which is their intended aim, is the homogeneous Existence, without these differentiated things. We may regard these scriptures as treasures, but they are treasures because of something that makes them valuable and transcends the very form of those things.

**Cause-and-effect** is an illusion. The mind conceives of one thing, then conceives of another, and imagines a relation between them as cause and effect. The causality invented by the mind in relation to experience is an illusion. An effect partakes of the same nature as a cause. The effect is a cause appearing as an effect. What is the cause of illusion? It cannot be real, and its effect, also, is not real. Likewise, all other causes and all other effects are illusory. As for the real Existence that you are, it has no cause, and it brings about no effect. It is neither born from something else nor does it create anything else. It just is.

**Isvara, the world, the elements;** all these are illusory. Since it is Isvara himself who declares that Isvara is illusory, we may take him at his word. The concept of God is not God but tends to appear according to the definition attributed to the individual by his own imagination. Who can say what Isvara, God, the Lord, is? If you want to know what God really is, you cannot be there to create or conceive of the definition; otherwise, you get in the way of your own vision. Likewise, the world is according to the seer of it. According to his definition, the world appears. It is an illusion of a play of illusory cause and effect. What is the real Existence?

**The elements are illusory.** The very ingredients for manifestation are an illusion. There is one Existence, which is undivided, not manifold, and not manifested.

**Sentient beings, people, and all, indeed, are illusory.** The idea of a sentient being is Consciousness conjoined with conceptions of the mind of various kinds and encased within a form called a body. What is truly the nature of a sentient being? It is not a being and not a body. Its apparent sentience is a mere reflection of the original, luminous Consciousness

conjoined with, only in delusion, the idea of a mind. Sweep away all of those ideas, and what are all the living beings, including all the people? They are not people. They are not living beings. All, without exception, are the one undivided Existence. So much is this so that the very idea of "all" is an illusion. Implicit in the idea of all is a collection of many. The undifferentiated Existence is never actually divided. The idea of many is unreal.

**There is no doubt of this.** From where does such certainty come? That which conceives illusion is merely illusion. That which so discerns is real, to such an extent that only one Reality exists. That is of the very nature of the Reality, itself. Certainty lies in Self-Knowledge.

**5. Bondage, "liberation," happiness, sorrow, meditation, thought, gods and demons, the secondary, the principal, the highest, and the separate are all illusory. There is no doubt of this.**

If there is bondage, there is liberation. Although, initially, the aspirant may think bondage is more real and liberation is vague, he rapidly comes to the conclusion that liberation is more real and bondage is rather vague or dreamy. Are we bound at all? If there is an individual, there is his bondage. Who is bound? Such is the necessary inquiry. Upon inquiring who is bound, no bondage is found to exist. It is illusory. Then, the conception of liberation as a distinct state to be grasped or attained by the unreal individual is seen to be illusory. That Existence, which is the Self, is neither bound nor liberated, but just is as it is, without boundary, without limitation, without beginning, and endlessly so.

**Happiness sorrow;** Happiness is said to be of one's very nature, and sorrow runs contrary to it. When one suffers, one desires happiness. Who suffers? Upon inquiry into the nature of the sufferer, suffering evaporates; it is obliterated. The Bliss that is found is neither a happy nor a sorrowful state of mind. Those modes are illusions. The real Existence just is, fully so. We should know various modes of the mind, such as happiness and sorrow, to be unreal.

**Meditation, thought** are illusions. How do you know you have thought? Do you know you have thought? What is a thought? A thought is the knowing of it. What is the substance of this knowing? The essence of knowing is pure Consciousness. This has no objective portion and, therefore, no thought. When you have the idea that you have a thought, what delusion is being believed in? How do you know you have it? If the answer is that it seems vivid, seems real, or seems to be happening, why? How is this so? From where does the real quality derive? It cannot be from the dependent thought. The idea that one thinks of something, when the something, itself, is only a thought, is illusion about illusion. Where is the starting place or the receiving place for thought? The thoughts about illusion are also illusory.

When you inquire, the content of the thought is discarded as illusion and the very idea that thought is created, as a modification of Consciousness, is also discarded. The idea that one shifts from thought to thought-free, referred to as meditation, is also declared to be an illusion, for one solitary Existence, unmixed Consciousness, is what is.

First, cease to identify with what you think. Getting to the root of the thoughts, see the definitions from which these spring and disidentify from those definitions; tear those definitions down. You will find yourself beyond the definition that was previously created by thought. Then, you can challenge the very idea of an existent mind. First, disidentify from the mind; then see there is no mind. First, free yourself from thought; then find yourself free of thought.



**Observe what you are thinking, why you are thinking, which leads you the definitions of yourself, and then inquire. Pull out the substrate, the support upon which all those perplexing thoughts are based. Burn the seed and they will not sprout.**

**The idea that you are in an abode is an illusion. The idea that you are in the mind, in a realm of the mind, in a state of the mind, dealing with the **gods and demons** of your own thoughts, is an illusion. That is not the nature of your Existence. You should ardently destroy the superimposition. By destroying the superimposition, you free yourself of the illusory bondage, and you see that you are never actually in it. The superimposition never becomes part of your Being; it does not weave itself into you. Although all the sense of reality comes from you, the reality of your Existence does not change into that thing. That Knowledge is not thought-based, for thought is merely an illusion. True Knowledge comes from the depths of your own Being.**

****Gods and demons:** Whether we consider such things as external entities or internal appearances in our own minds, they are just illusions.**

****The secondary and the principal:** the first manifestation or what comes from it, or the primary cause and what is a limb thereof or is ancillary or auxiliary thereto; such are illusions.**

****The highest, and the separate are all illusory.** What is it that is the highest? That which is truly the highest is Absolute and not in relation to anything else whatsoever. So, the highest is not the highest, because high or highest is in relation to something else. Undivided Existence, your real Being, is not in relation to anything else. It is not one among many. It just is, and that is you. The separate is illusory. The very idea that the undivided Existence became divided, starting with the idea of “I,” how did that happen? Isvara says it is illusory.**

**The purpose of the Rībhu Gīta is to rouse you from the dream of illusion. When you wake up from an unpleasant dream, you find that all that you were worried about and all that you were contending with was an illusion. The “you” that was supposedly in the dream was not you at all, and where you thought you were was not a real place at all. Just so is it with the samsara. Abandon the false definitions, including the core idea of existing as an ego. If that is accomplished, everything is fine, and the samsara vanishes, just like a dream.**

****There is no doubt of this.** Where does he find such certainty? You, also, reach within yourself, to your own Existence, which knows no difference, and you will be certain, because what you are certain of and the one who is certain are one and the same. There is no doubt of this.**

**Om Namah Śivaya**

**Om Namah Śivaya**

**(Śilence)**

**Om Shantī Shantī Shantī Om ॐ**





# E T E R N A L

A MEDITATION EVENT HELD AT THE SAT TEMPLE  
AUGUST 28, 2020

Every-  
thing passes except one, which  
is eternal. The eternal realizes the eternal.  
The non-eternal is not able to do so. Meditate upon  
the eternal by the light of the eternal. Meditate on the  
eternal by identifying yourself as the eternal and abandoning  
misidentification with anything else. If the eternal, as the eternal,  
meditates upon the eternal, the eternal alone is found to exist. What else  
can it be but Consciousness? It is not defined by a body or the senses or meas-  
ured by the mind, and not limited by time. Eternal Consciousness is the truth of  
yourself. Meditate upon this. Meditate deeply, identifying yourself as only the  
eternal.

Q.: Nome, from all your precious words, from all the teaching, the wisdom that can  
be distilled is just this one—be still. For instance, in following your invitation to meditate  
deeply on the eternal as the eternal, initially the mind seems to be activated because it is  
inspired to take this divine challenge to pursue this. Yet, in this enterprise, the effort to  
meditate deeply becomes more subtle like an intention or a sense of purpose or a sense of  
surrender. There is no activity needed. Just to be still, so no need to ponder about eternity  
because there is the understanding that that refers to that which is beyond time and space.  
There is no need to ponder about anything, but, rather to be still and then, in that surrender,  
everything reveals itself as the eternal.

N.: Pondering is, at best, a preface to what follows. Deeper than pondering is mind-tran-  
scendent meditation. When we know such meditation is of the nature of Self-Knowledge,  
it becomes inquiry. The instruction to be still is said in contrast to some conception of  
movement. If the mind moves, the instruction is to be still. Enquiring to know the Self  
as it is, it has no alternative. When is there no alternative? Eternally. If movement is  
possible, be still. If movement is not possible, stillness is simply who you are—Being,  
only Being, always. Realizing this is the purpose of the teaching. The realizer is  
himself the nature of the realization. It could not be otherwise.

Another Q.: Sri Ramana would occasionally refer to the process of in-  
quiry as plunging into or diving into yourself. I have never really un-  
derstood exactly what that means. Would you clarify this for me?

What is it he is referring to when he says that?

N.: What do you not understand?

Q.: I don't understand that, if the Self is  
what we are, what does he mean  
by diving into it?



N.: Diving inward pertains to what you regard as reality and what you regard as your identity. To think of yourself as an embodied individual is to live on the surface, the thin veneer of experience. To question, “Who am I?” to discern, what is real and discriminate it from the unreal is diving deep. You are not diving into something else; you are diving into what you are.

Q.: The problem is that, when I try to do that, I’m not sure if I have gotten past the imaginings of the mind. It seems that the mind keeps me living in this sphere, so to speak. I cannot tell if I ever get past the mind.

N.: Where do you exist now?

Q.: In the thing that contains everything else. It’s always there.

N.: Do you identify yourself as that?

Q.: I try to, but, then I have to ask myself, is this just thought?

N.: Is there something that is beyond doubt that is not just a thought?

Q.: Yes, there is.

N.: Where does such certainty come from?

Q.: It’s just there, it’s always there, and has always been there.

N.: To think otherwise is shallow. To know it with unwavering certainty is deep—diving deep.

Another Q.: Everything passes, everything is transient—it can be intellectually understood, but, when it comes to death, especially when speaking of a close one, it is very hard to understand. My mother is critically ill, and my step-mother passed away a few months ago. All the instruction of Bhagavan says that there is no difference between death and sleep, and that it is the body that dies not the Self, and so there is no need to worry and grieve over it. Because it is one’s mother, it is

so hard. I keep thinking how can I help? I think about Bhagavan giving Liberation to his mother, and Sankaracharya doing the same. Obviously, I am not at that stage. Is there anything I can do to help?

N.: In this case, because of your love for her, you owe it to her that you should stand as the imperishable. If you bemoan her loss, you will not be helping her. If you realize that which is imperishable as the inner Self of you and her, you will be offering her the most loving kind of help that there could be. Life and death are not merely intellectual ideas. The Knowledge about the essence of life and the transcendence of death is no mere intellectual idea. The Gita says, “Neither for the living nor for the dead do the wise grieve.” What is this wisdom that erases the possibility of suffering in life and in death? Your spirituality is aimed at nothing less than that. Everything and everybody passes. What is it that is never destroyed? The indestructible is the changeless; the changeless is of the nature of Being-Consciousness-Bliss. The changeless alone is what you are. You, the unborn, are the deathless. You may imagine it to be otherwise, but, it is not so. Undecaying, indestructible Existence is entirely bodiless. If you have faith in this, if you come to know this, it will naturally radiate to her. It is peace beyond the possibility of suffering. It is that which all living beings yearn for and love. Dive within and, inquiring, “Who am I?” realize. Such is the nature of blissful immortality.

Q.: It is mentioned in many books about consciously passing, about one’s last thoughts before passing.

N.: If you remain firm in what has just been indicated all will be right. ॐ

॥ रमणारुणाचल-मङ्गलम् ॥  
॥ ramaṇāruṇācala-maṅgalam ॥

रमणमहर्षये अरुणाचलप्रभवे  
जयमङ्गलं नित्यशुभमङ्गलम्  
जयमङ्गलं नित्यशुभमङ्गलम्  
जयमङ्गलं नित्यशुभमङ्गलम्

ramaṇa-maharṣaye aruṇācala-prabhave  
jaya maṅgalam nitya-śubha maṅgalam  
jaya maṅgalam nitya-śubha maṅgalam  
jaya maṅgalam nitya-śubha maṅgalam

To Ramana Maharshi [and] Lord Arunachala,  
Victorious felicitations, ever-auspicious  
felicitations,  
Victorious felicitations, ever-auspicious  
felicitations,  
Victorious felicitations, ever-auspicious  
felicitations.

विचारनिपुणाय जयमङ्गलम्  
समाधिनिष्ठाय शुभमङ्गलम्  
करुणासुधाब्धये जयमङ्गलम्  
मानगर्वापहारिणे शुभमङ्गलम्  
गर्वापहारिणे शुभमङ्गलम्

vicāra-nipuṇāya jaya maṅgalam  
samādhi-niṣṭhāya śubha maṅgalam  
karuṇā-sudhābdhaye jaya maṅgalam  
māna-garvāpahāriṇe śubha maṅgalam  
garvāpahāriṇe śubha maṅgalam





To the one who is an expert in inquiry, victorious felicitations,  
To the one abiding in samadhi, auspicious felicitations,  
To the ocean of compassion, victorious felicitations,  
To the one who removes arrogance and pride, auspicious felicitations,  
To the one who removes pride, auspicious felicitations.

सत्सभानाथाय जयमङ्गलम्  
सत्तामात्राय शुभमङ्गलम्  
शोणाद्रिनाथाय जयमङ्गलम्  
मोहशोकप्रशमनाय शुभमङ्गलम्  
शोकप्रशमनाय शुभमङ्गलम्

satsabhā-nāthāya jaya maṅgalam  
sattā-mātrāya śubha maṅgalam  
śoṇādri-nāthāya jaya maṅgalam  
moha-śoka-praśamanāya śubha maṅgalam  
śoka-praśamanāya śubha maṅgalam

To the Lord of the hall of Existence / hall of SAT, victorious felicitations,  
To the one who is only Existence, auspicious felicitations,  
To the Lord in the form of a red hill, auspicious felicitations,  
To the one who cures the [disease] of delusion and sorrow,  
auspicious felicitations,  
To the one who cures the [disease] of sorrow, auspicious felicitations.

सद्भक्तगोपाय जयमङ्गलम्  
सद्गुरुरूपाय शुभमङ्गलम्  
ज्योतिस्वरूपाय जयमङ्गलम्  
दिव्यज्ञानप्रकाशाय शुभमङ्गलम्  
ज्ञानप्रकाशाय शुभमङ्गलम्

sadbhakta-gopāya jaya maṅgalam  
sadguru-rūpāya śubha maṅgalam  
jyoti-svarūpāya jaya maṅgalam  
divya-jñāna-prakāśāya śubha maṅgalam  
jñāna-prakāśāya śubha maṅgalam

To the one who protects his true devotees/devotees of SAT,  
victorious felicitations,  
To the one who is of the nature of the true Guru, auspicious felicitations,  
To the one who is of the nature of light, auspicious felicitations,  
To the divine light of Knowledge, auspicious felicitations,  
To the light of Knowledge, auspicious felicitations.

– by Ganesh Sadasivan







## Om Namo Bhagavate Sri Ramanaya ॐ Om Namah Sivaya

Life is a pilgrimage. All of life, we pilgrimage, seeking permanent inner peace—our true Being. The temple is a place of pilgrimage, a means to experience our true Being. It is the reason we pilgrimage to the SAT Temple for satsang and other holy events—to experience the Knowledge of our true Being.

*“The Temple is made up of the presence of Siva and Sakti and of the principles and all forms of manifestation from the elementary substance, earth, to Sakti. The concrete form of Siva is called the House of God. Hence one should contemplate and worship it.”*

—Isanasivagurudevapaddhati, pt. III, ch. XII, 16

Once each year, the SAT board of directors sends a pledge invitation to those who benefit from the sacred events at the SAT Temple and understand it to be an important place of pilgrimage. This invitation places before you the opportunity to express gratitude for this divine place 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 SAT Temple thrive.

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 assuring the perpetuation of this blessed place of pilgrimage.

We invite you to reflect on the brilliant blessing of having the opportunity of participating in the SAT Temple, which shines within your spiritual life, and to offer a pledge for 2021. To make your pledge offering, please visit the Sat Temple website at: [SATRamana.org](http://SATRamana.org). › Sat-Temple › Offerings.

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

# SAT Retreats 2021

SAT will hold three retreats in 2021 beginning in May with the Self-Knowledge retreat. 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 Svatmanirupanam and Advaita Prakarana Manjari, Avadhuta Gita, Ashtavakra Gita, Saddarshanam and an Inquiry into the Revelation of Truth and Oneself, The Essence of Spiritual Instruction, and The Quintessence of True Being. Familiarizing yourself with or studying these books will enable you to obtain even more from the retreats, which are an experiential immersion in the essence of Advaita Vedanta. All of these books and similar nondualistic literature are available from SAT.

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

## The Self-Knowledge Retreat: May 28 - May 30, 2021

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 20 - August 22, 2021

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 12 - November 14, 2021

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

### Online Retreat Registration Available!

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

**Images and Bhajans from special events  
held at the SAT Temple may  
be accessed on the SAT website at: [SATRamana.org](http://SATRamana.org)**

Om Namo Bhagavate Sri Ramanaya  
Om Namah Sivaya