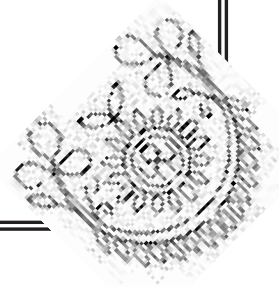
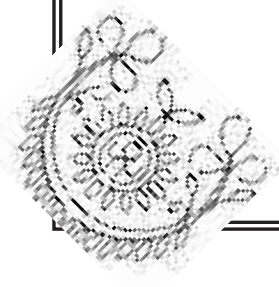


REFLECTIONS

January-March 2008

Society of Abidance in Truth





Bhagavan Sri Ramana Maharshi

Contents

Invocation	3
Wisdom of Sri Ramana.....	4
Knowledge & Devotion	
(Satsang, July 9, 2006)	6
From <i>Yoga Vasista</i>	20
Temple Archives - Part One	22
Temple Archives - Part Two	34
Announcements	37

Copyright 2008
Society of Abidance in Truth
1834 Ocean Street, Santa Cruz, CA 95060 USA
Ph: 831-425-7287 / e-mail: sat@cruzio.com / web:
www.SATRamana.org

Invocation

*From Your spiritual teaching,
The Knowledge in me of being no other,
The difference of Reality (Being) and the "I,"
Dissolves (vanishes).*

*In the "I" within
That spotless Heart,
We will experience,
O, 'if Your Grace [is there].*

~ Ganapati Muni (Sri Ramanacatvarimsat)

The Wisdom of Sri Ramana Maharshi

(From Day by Day With Bhagavan)

Mr. Nanvati of Bombay asked Bhagavan: In the fifth stanza of Arunachala Pancharatna, reference is made to seeing “Your form in everything.” What is the form referred to?

Bhagavan said: The stanza says that one should completely surrender one’s mind, turn it inward, and see “you,” the Self within and then see the Self in “you” in everything. It is only after seeing the Self within that one will be able to see the Self in everything. One must first realize that there is nothing but the Self and that he is that Self, and then only he can see everything as the form of the Self. That is the meaning of saying, “See the Self in everything and everything in the Self,” as is stated in the *Gita* and other books. It is the same truth that is taught in stanza four of the “Reality in Forty Verses.” If you have the idea that you are something with form, that you are limited by this body, and that being within this body, you have to see through these eyes, God and the world also will appear to you as form. If you realize you are without form, that you are unlimited, that you alone exist, that you are the eye, the infinite eye, what is there to be seen apart from the infinite eye? Apart from the eye, there is nothing to be seen. There must be a seer for an object to be seen, and there must be space, time, etc., but, if the Self alone exists, it is both seer and seen and above seeing or being seen.

A Muslim visitor put some questions and got the following answers:

Question: This body dies, but there is another imperishable body. What is it?

Answer: “Imperishable body” is a contradiction in terms. The term, “sariram,” means that which will perish. Of course, there is something imperishable, something that exists even after the body dies.

Question: It is said that the Lord's light resides in the eye.

Answer: The eye does not see. That which gives light to it is the Reality, whether we call it Lord's light or anything else.

Question: The Lord has created all this, has He not? What was created first? It is said light or sound was created first.

Answer: All these things, which you say have been created, have to be seen by you before you say they exist. There must be a seer. If you find out who that seer is, then you will know about creation and which was created first. Of course, various theories as to what came into existence first from God are given out. Most, including scientists, agree that all has come from light and sound.

Question: Can we call anything created, like this piece of wood, for example, God? It is said that it is very wrong to do so.

Answer: Even this piece of wood, does it exist apart from God? Can we confine God to any time or place, since He is everywhere and in everything? We should not see anything as apart from God. That is all.

The priest of a temple at Dwaraka: I wish to get sakshatkara of Sri Krishna. What should I do to get it?

Bhagavan: What is your idea of Sri Krishna, and what do you mean by sakshatkara?

On this, the priest replied: I mean the Sri Krishna who lived in Brindavan, and I want to see him as the gopis saw him.

Bhagavan replied: You see, you think that he is a human being or one with a human form, the son of so and so, etc., whereas he himself has said, "I am in the Heart of all beings. I am the beginning, the middle, and the end of all forms of life." He must be within you, as within all. He is your Atman, or the Atman of your atman. So, if you see this entity or have sakshatkara of it, you will have sakshatkara of Krishna. Atma Sakshatkara and sakshatkara of Krishna cannot be different. However, to go your own way, surrender completely to Krishna and leave it to Him to grant the sakshatkara you want.

D: What is the heart referred to in the verse in Upadesa Saram where it is said, “Abiding in the heart is the best karma, yoga, bhakti, and jnana”?

Bhagavan: That which is the source of all, that in which all live, and that into which all finally merge, is the heart referred to.

D.: How can we conceive of such a heart?

Bhagavan: Why should you conceive of anything? You have only to see wherefrom the “I” springs.

D.: I suppose mere mauna in speech is not good, but we must have mauna of the mind.

Bhagavan: Of course. If we have real mauna, that state in which the mind is merged into its source and has no more separate existence, then all other kinds of mauna will come of their own accord, i.e., the mauna of words, of action, and of the mind or chitta.

Bhagavan also quoted in this connection the following from Tayumanavar: “If I get pure mauna (quiescence), I shall have mauna of chitta, mind, word, and deed.” Bhagavan added: Such mauna is not inertness but great activity. It is the most powerful speech.

ॐ

Knowledge & Devotion

Satsang, July 9, 2006

(Silence)

Om Om Om

(Silence) N.: A knower of the Self is the Self. In Truth, there is nothing but the one, nondual Self. Nothing else exists. So, it is not possible for another one, which is unreal, to know the Self.

What happens in the Realization of the Self? The Self is ever real and never becomes more or less real. It neither appears nor disappears, but always exists. We can say that the unreal is unrealized, and this is said to be Self-Realization. That which was imagined to be real ceases to be so. Numerous scriptures declare that the knower of Brahman is Brahman and that the knower of Brahman becomes Brahman. What does it mean? Does it mean that someone else becomes Brahman, that is, something that is not the Absolute Self becomes the Absolute Self? Brahman is just Brahman; the Self is just the Self. It never becomes something other, and, being all-transcendent, nothing becomes it. It is formless, and for That which is formless, there can be no other. No unreal form, gross or subtle, can become that transcendent Truth. The unreal is unrealized. This is what is so essential in spiritual practice that yields the fruit of Self-Realization.

The knower of the Self is the Self. Is there another knower in you? Can the senses and their activities be knowers? Is it not that something else knows them, yet is unseen, is un-sensed, by them? Can thinking, that is, the mind, know the Self? Is it not that thinking shines by reflected light of some un-conceived knower?

If, in the spiritual practice of inquiry to realize the Truth of the Self, you consider yourself as one thing and the Self as another, direct your inquiry to the consideration of that first one thing. Who is it that stands apart from the Self to think, "I know it; I don't know it; I am trying to know it"? Who is that one? If we inquire in this manner, we realize conclusively that the Self is only one, without a second. For That which is without a second, ignorance and delusion are impossible. Where there is the assumption of a second, of another one, there can be the play of ignorance and illusion. Upon inquiry, we realize that the second one has never been born. He has never come to be, and, likewise, his illusion. When we realize this, ignorance is conclusively destroyed and does not return.

Therefore, the knowledge of identity is essential. Realization is identification with That, the Self. To identify with the Self, we need not stand apart and then create a union of our so-called self and the Self. We have only to unrealize the unreal, that is, cease to regard as real what we previously assumed to be real

and as who we are. That suffices. All differentiation or duality has its root, its seed, in the assumed individuality. Clarity of knowledge regarding who we are eliminates this false assumption of individuality and, with it, all duality is erased. What is erasable is unreal. The Real can never be removed, nor has it been.

Q.: Seeing that the sense of “me” is just an assumption, I want to see just how real the assumption is. I am examining to see if this assumption is there all the time. I have heard that if it comes and goes, that is a hint of its unreality. The assumption is not there in all of the three states. In deep sleep, there is no assumption or sense of identity. In the spaces of meditation, the assumption is not there. My experience shows that the assumption does not have a lot upon which to stand.

N.: How does this flimsy phantom arise? There are states in which the “I” assumption does not manifest or rise up. On other occasions, it seems to arise. How does that happen? How does it start?

Q.: It is not put there by any external experience.

N.: Yes, that is true, for the idea of something external comes only after the “I” rises.

Q.: Yes. I don’t know which comes first. There seems to be a memory of an old illusion. Instead of remembering the Truth, I remember the illusion.

N.: Who is it that has the remembrance? Who give the resurgence to that conception? The “why” or “how” resolves itself into “What actually is this ego?” If you have the conviction that this is not the truth but only an assumption, you need to determine how unreal unreal really is. What is the significance of “only an assumption,” and “only imagination”? The Maharshi has said that there is no false “I.” What is its significance?

Q.: (laughing) I think he is trying to tell us something.

N.: Yes. Have a faith, or conviction, in his word that the true Self is and the ego self is not, and experientially verify the plain fact, which is the ultimate Truth, of his statement. The true Self is the only Self, and a false self simply is not. Whether it is

referred to as imagination, a false assumption, or as something nonexistent, continue to inquire into the depths of such. In your own experience, in the most interior direct manner, what does that mean? This is what is to be known.

Another Q.: When I am in the state in which there is no memory, no experience, no where, and no one, if I question that state, I feel, in my mind, that I am going to lose that state. Is that correct?

N.: The mind acts like a veil to cover that state so that your own Self seems to disappear. Why not put an end to the mind?

Q.: I do not understand. When I am in that state, how can I manage to bring in a question?

N.: Where there is no questioner, no question need arise. If your mind later draws you out, why not destroy the mind?

Q.: The mind does not draw me out, but the bell at the end of meditation does.

N.: How does the bell bring you out?

Q.: The sound of it ringing.

N.: How does the sound become so powerful?

Q.: Because it is a signal to come out. Isn't that supposed to be the purpose of the bell?

N.: Why should it be a signal to go out? Perhaps, it is a reminder to stay in. (laughter)

Q.: I presupposed that everybody came out when they heard the bell. Isn't that it?

N.: Came out of where?

Q.: Out of that state of nowhere, no one, and no consciousness.

N.: Maybe they should stay in.

Q.: Yes, I could. It would be better.

N.: Who made the rule that the bell ringing means that you must come out? Here, when the bell is rung, Om follows there-

after. Om cannot possibly have the significance of going without.

Q.: So, I am supposed to stay in that state when you are speaking?

N.: You should remain in the state of the Self at all times.

Q.: Oh!

N.: Whether hearing bells, Om, talking, or yourself talking, whether seated here in satsang in the temple or your body is elsewhere or engaged in activity, at all times, and irrespective of the conditions of the body and the senses, you should remain steady in the Self. Everything has that purpose. Most assuredly, those things that are of a spiritual nature have directly that purpose. So, conversation in satsang is intended to keep you within and not without.

Q.: I have so much trouble in opening my eyes. I try to open my eyes in meditation, but I keep going back within. To look around, I must open my eyes.

N.: There is no rule here that you must open your eyes. The opening and the closing of the eyes should not determine one's inner state.

Q.: It is easier.

N.: It may appear that way, but, once you conclusively realize that you are not determined by the senses or their activities, the opening and closing of the eyes, the movement of the limbs, and the activating of your ears and such make no difference whatsoever. So, in the Maharshi's teachings here, so much emphasis is placed on the Knowledge of oneself, what your identity is. That is remaining within. Otherwise, one is ruled by little eyelids, eardrums, and such. They should not govern your experience.

Q.: O.k.

Another Q.: When I start to search for where the ego arises, there is the assumption that it is actually there with some validity or reality to it. As I trace from where it comes, the reality that I attributed to it, in the beginning, starts to break up. It appears

to me that it is only the lack of examination that allows it to continue. There is no place from where it comes.

N.: Can it come from nothing?

Q.: (quiet for awhile) No. That would assume that nothing is something, so that something could come out of it.

N.: Yes. It is not reasonable that something apparently existent could come from something nonexistent.

Q.: Yes, illusion could not come from nothing.

N.: What is the source?

Q.: Hmm. (quiet for awhile) I am making it up when it is there, and, when I look at it, it is no longer there, so I must conclude that I am making it up. When I look to where it came from, it dissolves and leaves me with the question, "Who made it up?" It did not make itself up. This leaves one free to free himself. No one else controls.

N.: There is no second entity. The Reality of the Self is what is. If ignorance is imagined in conjunction with it, that same real Self appears as the source, lending its reality to all illusion. If the illusion is traced inward, through Self-inquiry, to its source, the source ceases to be regarded as a source and is known as it really is. No trace of illusion remains.

Q.: You say that the source is seen (known). I did not understand that.

N.: All illusions have their source in oneself. If that source, oneself, is seen, it is not a source. It is the forever-undifferentiated Absolute, and illusion is simply not.

Q.: Isn't seeing it as a source based on some notion of "two"? It is the idea that that something is coming from a source to somebody.

N.: The Reality of the Self appears as the source and lends its reality to all else when all else is imagined. By conjunction of imagination and the Self, the singular Reality appears as if a source for all of the unreal. Thus, one says, "This is I, and that is real." If, in the midst of such, you inquire, "Who says that is real?"

Who says this is I?" the Reality of the Self shines entirely by itself. (Silence)

We cannot actually discuss the Self, as if we could stand apart from it, as if it were an objective topic. We cannot accurately analyze the ego without inquiring into its nature. If we inquire into its nature, it is absorbed. (Silence)

Another Q.: This has to do with Self-remembrance?

N.: You could call it such.

Q.: What is the difference between Self-Realization and Self-forgetfulness?

N.: When Self-forgetfulness becomes impossible, since there are not two selves so that one may forget the other, such is called Self-Realization. In Truth, the Self is beyond memory and forgetfulness. They are thinking. When you think of something, you say that you remember it, and, when you do not think of it, you say that you forgot it. The Self can never be thought of, for it is never a known object, and it is never an unknown object. It stands beyond such. We can loosely speak of forgetting oneself and remembering oneself, but, in this case, unlike other kinds of memory, once known, it is never lost.

Q.: Can it come to me as a wish for Self-Realization, and Self-forgetfulness can continue?

N.: You could, but your prayer would be more efficacious if it were for the dissolution of the "me." If one wishes, "Let it come to me," the distance between that and the "me" is constituted of the definitions concerning that "me." If, by any means, that "me," or ego, is dissolved, what one wishes to come is already the case. Thus, in spiritual practice of whatever form, the emphasis is always upon ego-dissolution. Ego-dissolution is the essential Knowledge. Knowledge, in the deep spiritual sense, is always the active key in any fruitful practice.

Q.: So, the seed of ignorance is to create a separate entity.

N.: Yes, to create a separate entity is the seed of ignorance and, it is the ignorance. That entity experiences the ignorance. It is wrapped up in itself, in ignorance about itself.

Another Q.: I have been taking the unreal to be real, but, from the instruction today, it can be seen that all this has not come to be. When I inquire and when I come here, I have a certain focus. My mind dissolves more quickly, and I see what you are pointing at in a deeper way.

N.: That is why one goes to temples and holy places and keeps holy company.

Q.: Yes, it is definitely a big benefit. I wish I could see this more, because this is the way it truly is and is not dependent upon holy things, though definitely they can help. It should not be dependent upon a body sitting in a holy place.

N.: Are you the body?

Q.: (laughing) I guess so in this particular case. The body sits in a holy place.

N.: Is that your experience?

Q.: No.

N.: When, anywhere, you have a deep experience, are you the body?

Q.: No. The body is always out of the picture. If it's in the picture, there is no experience.

N.: So, what do you mean by "being dependent upon holy places and holy company"?

Q.: The ability to drop off what is unreal and to have a feeling for what is real becomes clearer.

N.: All right. Aren't those abilities described by you inherent in you?

Q.: Yes, and they are definitely not dependent upon bodies. So, it is not one body giving to another body.

N.: So, bodies do not enter into this at all.

Q.: Yes.

N.: So, what could possibly be the meaning of "dependent on holy company and holy temples"? If the Truth is entirely bodiless, and if that which is bodiless is necessarily worldless,

and if it is only from the position of being a body that one can think of being in a world and of going to different places in the world and being in various situation in the world, and if you are bodiless, what is this talk of dependence?

Q.: It has nothing to do with the bodies but with the clarity and inward direction of this teaching. There is this focused energy entirely pointing toward this one thing. Not a moment goes by when it is not directly showing where one can find freedom. It has continuity.

N.: It seems that it would be good to depend on such.

Q.: (laughing) Yes. The continuity about the existence of the Self is here, with every questioner getting the same inward drive to realize the Self. It is incredibly helpful. The guru represents what is and standing in and abiding as That. It is like the gravity of the sun, bringing everything in because that gravity is so strong. Satsang is like that. So, it is not bodies, but it is the gravity of the Self.

N.: You say that it is a very strong gravity.

Q.: Yes.

N.: How far does it reach? Is it like celestial things such as the sun, away from which the force that is referred to as gravity seems to lose its effect according to the factor of distance?

Q.: The distance is created by my mind. That alone matters, and it is only a belief in the distance. When the belief is clear that what is real is present right now, it does not matter if it is in satsang or wherever. It is direct.

N.: So, nearness and farness is determined only by the mind.

Q.: Or, by the lack of the mind.

N.: The lack of the mind is locationless and spaceless. As the Maharshi has stated in *Saddarshanam*, "We, the timeless and spaceless, alone are." The mind can measure near and far, but, where there is no mind, there can be no such talk. (silence)

Q.: That my ability does not depend on the body is sure. The drive to know the Self seems to come naturally from the real-

ized. Yet the realized say, as in your discourse, that the unrealized essentially does not exist at all in that ever-present realized state.

N.: That means that the unrealized one in you does not exist.

Q.: Yes.

N.: There is only one of you, which is the Self. The unrealized jiva does not exist. So, who can stand apart to say that he does not know this?

Q.: (quiet for awhile) If I project something, assuming a self, then there are cases of that (delusion), but, as that started to happen, I inquired to determine if that is real.

N.: So, the intensity to abide in and as the Real is there.

Q.: It is always there, even when my mind is cloudy. It notices the cloudiness and recognizes that it is not satisfactory.

N.: Is there any cloudiness regarding the Knowledge of your own nature? Can you any longer seriously take yourself to be an individual entity? (silence)

Q.: I had a very good experience Friday night. During our discussion, I became clear, but I could not hold on to that state.

N.: What happened?

Q.: Doubts arose.

N.: What doubts?

Q.: That it would not be possible to hold on to that state. (laughing)

N.: What was the reason for the doubt? What was going to make it impossible?

Q.: It was that my nature is fundamentally different from That.

N.: Steadily inquire into that: what is actually your fundamental nature? As long as you treat your nature as if it were a state that could come and go, you will be absorbed and then will seem to re-emerge. The Self is not a state.

Q.: How do you know that it is not a state?

N.: How do you know that you exist? Isn't your knowledge of Existence quite independent of any kind of state?

Q.: Hmm. Yes. The sense of Existence is very, very subtle. It goes through the mind.

N.: Being's Knowledge of itself cannot possibly be a state and cannot be bound by the mind. One of the verses of the *Kathopanishad* says first there is knowledge of existence and then that knowledge-existence is revealed for what it really is. First there is knowledge of existence, and then there is the revelation of what that existence truly is.

Q.: That is deep.

N.: No mental state enters into this.

Q.: What is the difference between the first and the second?

N.: It is a description of inquiry that results in Self-Knowledge. You exist, and you know that you exist. When the Knowledge of Existence shines of its own, without any imagined obscuration superimposed upon it, such is the latter Knowledge of what it truly is. Do not treat your Self as if it were a state or your identity as if it were apart from the Self. If you treat yourself as if you were apart from it and thus one who can then lose it, immediately inquire as to who that is.

Q.: Or, as we discussed earlier, as dependent?

N.: That arises later.

Q.: O.k.

N.: Without the ego, what is the temple, what is satsang, what is holy company, who is the guru, and who is the Self?

Q.: All that depends on someone for whom it can be.

N.: Yes, or all of those are of the same, identical Existence and nature. In that case, one is utterly dependent, in as much as you cannot be separate from your own Existence. After all, we do not liberate the individual from the Absolute; we are liberated and abide in the Absolute by being free from the individual. If we would take the other, dualistic approach, we would then

say that we need to navigate very cautiously as to when we may use that which is sacred and when we may not, lest we would become dependent even though good was coming of it. That is flatly absurd. Hence, the *Gita* says that no harm ever comes from this Dharma. Likewise, no harm ever comes from satsang, temples, spiritual teachings, the guru, etc. There is no such thing as having too much of such.

Q.: Yes. (laughing)

N.: There is thus no question of being dependent on that. The absurd question of that is based on dualism. Even if one would accept such dualism and be dependent upon that, such would be fine as long as one was independent of everything else.

Q.: Yes, one is totally dependent on that and on the realized.

N.: It is like saying that you are dependent on your own Consciousness.

Q.: So, to get rid of that dependence would be a complete mistake. That is everything.

N.: The idea was only a misapplication of terms within a dualistic context.

Another Q. (Shanti): About a year ago, I asked if it would help to surrender the mind to overcome the pull of mental activities that are needless and undesirable. You answered, yes, though I forget what you actually said. I did that. There is a decided change. There is much less mental activity of the needless type.

I am also much more prone to be forgetful. I do not know if this means I have surrendered and am done with it. I would appreciate your advice in the matter.

N.: The two should be distinguished. The first thing is surrender, and the second thing is the frailty of the mind and its mental activities. In this regard, the mind and its activities are not unlike the other senses and their activities. It is a subtle sense. Just as the eye, ear, etc., are not immortal, but are subject to change and decay, likewise is it with the brain. Just as the activities of the senses are subject to decay and change, likewise the activities of the mind, such as memory, etc.

When surrender of the mind occurs, it means the abandonment of misidentification with the mind. Everything is given over to the Supreme, to God.

Q.: Ah!

N.: And God bears the responsibility for it. One's sense of identity is no longer entangled in it. The sign of surrender is not necessarily reduced memory or reduced mental activity, no more than the sign of deep devotion, or surrender, or inquiry, would be reduced acuity of vision or hearing, though these are lost, as well, eventually. This is so for all the bodies here and their senses.

Q.: I did not hear that. Can you repeat the end of this instruction?

N.: Loss of hearing is for the ears, and the sign of surrender, or devotion, or inquiry is not the reduction of that hearing, but rather the ceasing to be bound by the states of hearing, etc.

Q.: The ceasing to be bound...

N.: Likewise is it with the relation to the mind. The sign of surrender or of deep meditation is not the reduction of the abilities of the intellect or memory.

Q.: There is no connection?

N.: There is no connection whatsoever. It is freedom from the mind, memory, etc., and not reduction of memory. Decay of the nervous system and many other factors, mental or physical, can bring about various forms of mental changes and mental decay. These have nothing to do with surrender.

Q.: Yes.

N.: Surrender and inquiry leave one in a transcendent state. Loss of memory, mental attention, mental acuity, etc., may have other causes, including phenomenal ones such as infirmity, disease, etc., as well as the use of these and other factors.

Q.: So, you say that there is not necessarily a direct connection with my interpretation and the fact that I have intended to surrender the mind.

N.: Surrender of the mind is wonderful and good, indeed.

There is no connection between surrender and loss of memory, just as there is no connection between surrender and deafness, blindness, or the loss of taste sensations.

Q.: Yes, there are factors occurring, such as my advancing age.

N.: You can clearly discern that if your tongue lost the sensation of taste, such would not be caused by the surrender of the desire for food. The transcendence of desire would not necessarily mean that the taste buds would become inert. That would simply be a function of the tongue.

Q.: That is a difference I notice. That was my question. Thank you.

Another Q.: These things are temporal and part of the finite. Are these temporal things part of the infinite? Are they separate from the infinite?

N.: They have no independent existence, but the infinite remains beyond them. Thus the verses in the *Gita*: I am in all these things, yet I am not in all these things. All these things are in me, yet none of these are in me. This is my sovereign mystery.

Q.: Does the finite mean identification with the ego, the impediment to reaching the Absolute, is there? It is because of the shortcoming of the finite.

N.: Alright. As long as there is attachment to the ego, there will be clinging to the finite, which will form the boundaries of one's bondage.

Q.: All actions mislead one into deception, from the finite point of view, as ears, eyes, and sense.

N.: A spiritual person does not depend on the senses to determine identity or to determine reality.

Q.: That is the revelation of the infinite, which is always.

N.: Yes, when we cease to take the senses as the determinants of reality and identity, we, ourselves, stand as the Un-sensed, and the Reality is known purely as the Existence, which is said to be unformed and un-sensed.

Q.: The infinite Absolute has a relation with the finite.

N.: If there is the finite, the finite is only That. It appears in That, disappears in That, is supported by That, is illumined by That and is absorbed in That. In Knowledge, we see that the Infinite alone is, and the finite has never disturbed it. There is only the infinite. Thus the Vedic verse, Om Purnamadah Purnamidam, etc.

(Then verses from the *Kathopanishad* were recited in Sanskrit and English)

Om Shanti Shanti Shanti Om



From Yoga Vasishtha

(From previous issues)

Vasishtha continued: All that appears is nothing but Brahman, the beginningless, endless, indivisible, perfect fullness and nothing else. This will be realized by you in due course, when you attain the glory of Self-Realization. Ignorant fools put forward arguments and counter-arguments and thus waste their time in vain controversies. This may happen prior to Self-Realization, but it does not happen after it. The relation between speaking and listening is only in dualism, which is false. Silence alone remains. Rama, do not have any care for innumerable controversies or engage in arguments, but care only for the mahavakyas (great aphorisms).

Listen to what I say. By inexplicable illusion, like the city of the Gandharvas, the illusory mind is born. It expands greatly as the world, which is itself. I will explain to you how this is. Listening to it, you will certainly realize that the world is surely only an illusion, without any doubt whatsoever. All the vasanas (tendencies) will then leave you. You will not have the illusion of the world, which is only the result of imagination or sankalpa (concept). Then, at peace, you will abide in the Self. Giving great

attention to my word, with the potent medicine of discrimination, you will destroy your disease of the mind. You will know that the world is nothing but the mind. Then, just as one does not see oil in sand, you will not see bodies with their limbs.

The samsara is nothing but the distortion of the mind driven by attachment and anger. When these are driven away, the entire illusion vanishes. The mind rapidly spreads in all the forms of worldly activities...All this that is seen (the objects) the mind, of the nature of space, wears in itself. In the course of time, the mind moves with the body and the senses and acquires the egoism of "I do this."

The subject and the object are one and the same. Just so, is the action. From the tree, the flowers and fragrance are not different. The subject and the action are only the Self. In pure Consciousness, in which there is no creation whatsoever, the jivatva (individuality) suggests itself, as if the sky suggests blueness in itself. Only to the ignorant does it seem that jiva-s (individuals, living beings) are born from Brahman. The wise never think so. Why? It is because they never think that the world is created from Brahman. In Nondualism, there is no difference at all. Only in dualism, are there the ideas of a teacher and the taught. With difference in mind, dualism is accepted, and then it is said that this is Brahman, these are the jivas, and they are born from Brahman. This is the approach that is seen in the world.

Even if it is granted that the world is born from Brahman, which is utterly unattached and One without a second, its cause is Brahman. Then, the world is the form of Brahman. Why? It is because, before its existence as a world, it was of the nature of its own cause. After it came into existence, it appears as if different due to illusion.

Innumerable beings, small and large as the Meru Mountain and the Mandara Mountain, come out of Brahman and return to Brahman. Like the leaves in a forest, millions and millions of beings come out now. They came forth previously, and they come forth hereafter, like the sprouts on the trees in the spring season. Like the sap in the trees in the hot summer, they dissolve themselves in Brahman. The process is occurring every moment. It went on in the past, and it will go on in the future.

Like the fragrance and the flower, the purusha (spirit, man) and karma (action) are one and the same. Both come out and go in again for dissolution. Though not in reality, being unborn, the gods, the demons, the nagas, and the human beings, with bodies formed of vasanas, are born again and again. For this, the reason is forgetfulness of the Self. There is no other reason for it.



From the Temple Archives ~ Part One

[In this section of “Reflections,” usually older selections are presented, but the temple archives are continually being increased. Presented here is correspondence between Paramacharya Palaniswami, the editor of a periodical entitled “Hinduism Today,” Acharya Kumarswami of the same magazine, and Nome. The staff of the magazine was desirous of gathering passages from the teachings of Sri Ramana Maharshi to include as part of an article dealing with meditation. The correspondence was by email, and the attached document containing the quotations is also reproduced here. The initial message of Palaniswami also included a cartoon depicting a meditator of sorts being taught by an instructor to relax and then to release her cell phone.]

From: Paramacharya Palaniswami
Sent: Tuesday, December 04, 2007 12:11 PM

Siva above us
Siva below us
Siva to the left of us
Siva to the right of us
Siva in front of us
Siva behind us
Siva outside us
Siva within us

Aloha, Master Nome!

In the next issue of “Hinduism Today” we are including a 16-page Insight on meditation. As Ramana Maharishi was so profoundly grounded in meditation and taught his shishyas its intricacies, we hoped to include a sidebar from him. Ideally, it would be a mini-meditation instruction. Sit. Quiet the mind. Do this, then this, then this. We have generalized “Who Am I?” meditations, but can’t find anything as specific as we need.

You are so familiar with his teachings. Is it possible for you to send me a few paragraphs from Ramana’s writings that would help a meditator understand the process?

Om shanti,
Palaniswami

From: SAT

Sent: Thursday, December 06, 2007 1:39 PM

Dear Sri Palaniswami,

Om Namah Sivaya

Namaste. It is a joy to hear from you. The verse to Siva with which you begin your message is sublime. The cartoon with which you concluded is hilarious!

Accustomed as I am to read every issue of “Hinduism Today,” I will be interested to see your forthcoming issue. Just the other day, I was remarking to Sasvati (my wife) how in your recent issue you printed *Adhyatmopanishad*, while this very text is being used presently for recitation here at the SAT temple. All of our satsangs conclude with what I may call a “Vedanta Parayana” in the form of recitation of verses in Sanskrit and English from the Sastras, usually the Upanishads, though occasionally selected verses from *Avadhuta Gita*, *Ashtavakra Gita*, or *Bhagavad Gita* are used. Longer recitations in Tamil and English of *Ribhu Gita*, from Agamas, etc., are used for retreats and other times.

Now, as for what you are requesting and why there is an apparent difficulty in finding the “instruction sheet” for Self-inquiry meditation:

I am glad to help and have attached some passages from, as you requested, Sri Ramana's actual writings and books published while his body still lived. There is much more that could be culled from his writings and from the recordings of his teachings to earnest seekers of the Supreme Truth. This is just what I could put together this morning. The fonts I used are Times and Sanskrit 99 with its accompanying transliteration font. Please feel free to select what you would like of such.

Atma-vichara, or Self-inquiry, forms the essence and substance of meditation in this path. Because it is Self-inquiry, because only the Self can truly know the Self (Self-Knowledge), because the Self is transcendent of the five sheaths, because the Self is neither attached to nor reached by the three means of action (body, speech, and mind), there is no injunction to do, but rather the emphasis is upon knowing. As it is nondual, this knowing is identical with Being, and thus the emphasis is upon Atma-nishta (Self-abidance). The same is stated by Adi Sankara at the commencement of his *Atmabodha*, in his *Svatmanirupanam (True Definition of One's Own Self)*, and in his bhashyas (commentaries). The means and the end must be of the same nature, as pithily declared by the Maharshi toward the conclusion of his *Saddarshanam*, so the inquiry is composed of Knowledge, transcendent of the activities of the body (gross or subtle), the speech, and even the mind. Indeed, the inquiry, in actual practice, is entirely beyond the mental level (more interior), just as the innate knowledge of one's own very Existence is. Therefore, to trace out this path, by which the ancient rishis realized, is, as an Upanishad proclaims, "like attempting to trace the tracks of the birds in the sky."

Once the above mentioned is comprehended and one is actually engaged in the inquiry, almost all of the Maharshi's statements become meditation instruction; yes, very precise, extremely clear meditation instruction. They do not address meditation as a topic of discussion, but rather engage the meditator in the depths and inform him exactly how to proceed, what is to be inwardly discerned, and what is to be realized. Such is entirely a matter of identity, and the inquiry is a meditation upon the very nature of the meditator himself. It is a non-objective meditation, unlike streams of thought, which always are of an object, gross or subtle or abstract. This is meditation

upon the Self, in which the triputi (knower, knowing, and known) differentiation dissolves in the eternal, undifferentiated Absolute Reality (Brahman, Siva).

I hope that the above is helpful. For email purposes, it is necessarily brief.

Please feel free to stay in contact. Our web site shows publications and such that may be of interest.

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

Ever yours in Siva,

Nome

[The following is the content of the attached pages]

For “Hinduism Today” December 2007

Bold lines indicate the source text of the quotations. All quotes are by Bhagavan Sri Ramana Maharshi. Manuscript translations also include alternative translations. Paragraph breaks indicate change of section of the text; that is, one paragraph does not necessarily follow another in the original work.

Upadesa Saram (Essence of Spiritual Instruction), trans. Nome, unpublished manuscript.

अहमयं कुतो भवति चिन्वतः ।

अयि पतत्यहं निजविचारणम् ॥ १९ ॥

ahamayam kuto bhavati cinvataḥ ।

ayi patatyaham nijavicāraṇam ॥ 19 ॥

From where does this “I” come to be (become)? From one who knows (comprehends, is attentive, thus fixes his mind),

Oh! the “I” falls. [This is] Self-inquiry (constant inquiry, one’s own inquiry, inquiry into the Innate). (19)

विग्रहेन्द्रियप्राणधीतमः ।

नाहमेकसत्तज्जडं ह्यसत् ॥ २२ ॥

vigrahendriyaprāṇadhītamah |
nāhamekasattajjaḍam hyasat || 22 ||

The body, the senses, the prana, the intellect (the intelligence) [and] ignorance (darkness)

Are not I, the one Being (Existence). That is inert, for (indeed), [it is] unreal (nonexistent). (22)

Note: the entire collection of the body, etc., is treated as a single unreality, tat “that.”

सत्त्वभासिका चित्क्ववेतरा ।
सत्तया हि चिच्चित्तया ह्यहम् ॥ २३ ॥

sattvabhāsikā citkvavetarā |
sattayā hi ciccittayā hyaham || 23 ||

The illuminator of Existence is Consciousness. Where is there another?

As Existence is, indeed, Consciousness, as Consciousness, indeed, is “I.” (23)

ईशजीवयोर्वेषधीभिदा ।
सत्स्वभावतो वस्तु केवलम् ॥ २४ ॥

īśajīvayorveṣadhībhidā |
satsvabhāvato vastu kevalam || 24 ||

Of both the Lord and the individual, the assumed appearance (activity) and intelligence are the difference (distinction, separation).

Being’s (The true) own Existence is the Reality that alone is. (24)

Note: The first line can also be interpreted as: Of both the Lord and the individual, the thought of the assumed appearance is the difference/ separation.

वेषहानतः स्वात्मदर्शनम् ।

ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣahānataḥ svātmadarśanam ।

īśadarśanaṁ svātmarūpataḥ ॥ 25 ॥

The abandonment (relinquishment) of the assumed appearances is the revelation (perception) of one's own (the true) Self.

The revelation (perception) of the Lord is the state of the nature of one's own (the true) Self. (25)

From Saddarshanam (Truth Revealed), trans. Nome, unpublished manuscript.

न वाक्ति देहोऽहमिति प्रसुप्तौ

न कोपि नाभूवमिति प्रवक्ति ।

यत्रोदिते सर्वमुदेति तस्य

धियाऽहमः शोधय जन्मदेशम् ॥ २३ ॥

na vākti deho'ham-iti prasuptau

na kopi nābhūvam-iti pravakti ।

yatrodite sarvam-udeti tasya

dhiyā'hamāḥ śodhaya janma-deśam ॥ 23 ॥

23. The body does not say “I,” thus. In deep sleep. No one says, “I did not exist,” thus. Upon the rise of that all arise. Of that “I,” with the mind (intelligence), investigate (make clear) the birth place.

मौनेन मज्जन्मनसा स्वमूल -

चर्चैव सत्यात्मविचारणं स्यात् ।

एषोऽहमेतन्न मम स्वरूप -

मिति प्रमा सत्यविचारणाङ्गम् ॥ २९ ॥

maunena majjan-manasā svamūla-
carcaiva satyātma-vicāraṇaṁ syāt |
eṣo'ham-etan-na mama svarūpa-
m-iti pramā satya-vicāraṇāṅgam || 29 ||

29. By silent diving by the mind [into] the true (own) root: [This] inquiry (consideration), indeed, (alone) shall be true Self-inquiry. “This I am, this is not my true (own) nature,” Thus, [this] correct idea (understanding, knowledge) is a limb of (unessential to, secondary to, inferior to) true inquiry.

Origin of Spiritual Instruction (SAT, 2006), new edition of the original 1939-1940 English translation of Upadesa Manjari (A Bouquet of Spiritual Instruction)

D.: What is the correct method of practice for the disciple to adopt and follow?

M.: In the first instance, it should be recognized that the Atman, or the Self, is not something existing separate and distinct from the seeker, which he has yet to obtain, as it were, from without. Considering further that there is nothing loftier or more sublime than the object of his quest, which is identical with himself, he that would earnestly try to attain Liberation should initially proceed to discriminate between what is permanent and abiding and what is not. By this discriminative insight, he should know beyond doubt and free from misconception what he really is, i.e., in what his real Being consists. Realizing thus his true and natural state, he should remain changeless, firmly established therein. This is the correct method of practice, or sadhana, and is called the Vicara Marga, which is pre-eminently instrumental in gaining direct and immediate knowledge of the Self.

Jnana is the utter annihilation of the mind by making it realize its absolute identity with the Atman, or the Self, by incessant practice of dhyana (meditation) or vicara (inquiry in quest of the Self). Utter annihilation of the mind is synonymous with that state of pure Being in which all effort (either to control or to direct it, which is necessary only if the mind is wayward or in

any way subject to the influence of mundane existence) has finally ceased. Those who have attained that state never swerve from it. What is called Mauna, or Quiescence, is verily that state of pure Being.

D.: How is it that, even though one is not in the immediate proximity of the sense objects, thoughts about them incessantly occur in the inmost recess of the mind, making it impossible for one to realize that tranquil state of abidance in the Self?

M.: The objects of such thoughts are really the vasana-s, or subtle tendencies of the mind, wherein they have become imbedded as the result of one's previous habits of thought and actions. Such objects of thought exist, indeed, only for the mind that, due to a false identification of one's existence with the life in the body, has lost its inherent tranquility and has become subject to the ever-changing influence of the sense objects. If, instead of allowing the mind to engage itself in such thoughts, one inquires introspectively, seeking-as and when such thoughts arise-to know to whom they occur, these thoughts verily perish then and there.

In sadhana, one should pay particular attention to the following points:

- (a) If the aspirant would only devote every minute spent in vain thinking about objects, which constitute the not-Self, in earnest inquiry in quest of the Self, he would, in a very short time, attain Self-Realization.
- (b) Until the mind obtains a firm and steady hold on the state of pure Being, practice of profound meditation tinged with religious emotion (bhavana) is essential, for, otherwise, the mind becomes an easy prey to wayward thoughts or is overcome by sleep.
- (c) The aspirant must not waste his time in an endless and vain repetition of such scriptural dicta as "Sivo'ham" (the Supreme Lord am I) or "Aham Brahmasmi" (I am Brahman), which is considered characteristic of nir-gunopasana. Instead, the aspirant should, with the strength of mind he gains by such devout repetition, or upasana, practise Atmavicâra, or investigation in quest of

the Self even as he is, without the superimposition of such ideas as “I am Brahman,” etc.

- (d) The excellence of the sadhana, or the method of practice adopted, consists essentially in not yielding, by every possible means, any scope for obsessing thoughts of any kind to enter into the mind.

From Who am I? (Sri Ramansramam 1955 edition)

Who am I? I am not the physical body, nor am I the five organs of sense-perception; I am not the five organs of external activity, nor am I the five vital forces, nor am I even the thinking mind. Neither am I that unconscious state of nescience that retains merely the subtle vasanas (latencies of the mind), being then free from the functional activity of the sense organs and of the mind, and being unaware of the existence of the objects of sense-perception.

Therefore, summarily rejecting all the above mentioned physical adjuncts and their functions, saying, “I am not this; no, nor am I this, not this,” that which then remains separate and alone by itself, that pure Awareness verily am I. This Awareness is by its very nature-Sat-Chit-Ananda (Existence-Consciousness-Bliss).

By a steady and continuous investigation into the nature of the mind, the mind is transformed into That to which the “I” refers, and that is verily the Self.

Even when extraneous thoughts sprout up during such inquiry, do not seek to complete the rising thought, but, instead, deeply inquire within, “To whom has this thought occurred?” No matter how many thoughts thus occur to you, if you would, with acute vigilance, inquire immediately, as and when each individual thought arises, as to whom it has occurred, you would find it is to “me.” If, then, you inquire, “Who am I?” the mind gets introverted, and the rising thought also subsides. In this manner, as you persevere more and more in the practice of Self-inquiry, the mind acquires increasing strength and power to abide in its Source.

To inquire, “Who am I that is in bondage?” and to know one’s real nature is alone Liberation.

From: Paramacharya Palaniswami
Sent: Thursday, December 06, 2007 2:00 PM

Hail to the pure ones who know the Unknowable and hold Truth in the palm of their hand!

Our gratitude flows out to you for taking the time to so thoughtfully respond to our query. You have a true gift of communicating the Great One’s teachings. How we will incorporate it remains a mystery. What our readers need is something so much simpler: Ponder the Self. The mind will wander to an object. Remember the knower of the object and return to your meditation on the Self. Go in and in. Find the witness. Be the witness. Be the Self you seek to know.

Any chance we have Ramana’s works to convey such an approach to the abidance meditation?

Om shanti,
Palaniswami

From: SAT
Sent: Thursday, December 06, 2007 2:55 PM

Dear Paramacharya Palaniswami,
Om Namah Sivaya

Namaste. Like Dakshinamurti, Sri Bhagavan regarded his prime exposition of the Truth to be in Silence. This Silence is of an absolute nature, yet it manifested itself as silence as it is commonly known. So, the experience of those who were graced to receive his verbal instruction was already a profound immersion in silence, surrounded by meditating disciples and devotees. Therefore, there was no need for the basic instruction to turn inward, for one was already inward-turned. Most of the instruc-

tion was in response to questions put to him. While some of the questioners may have asked their questions about meditation, Realization, bhakti, jnana, etc., as if speaking of it as a topic removed from themselves in which they had an interest, those who were already introspective were asking from within the experience of diving deeper, and the wise answers were bestowed accordingly. Part of the instruction of the Sadguru is to not uphold the delusive assumptions of the seeker, such as that he is an individual apart from the Self, but to steadfastly illuminate the disciple by the constant instruction, indeed insistent instruction, that declares that what one is attempting to “real-ize” is most certainly the Reality, thereby coaxing the seeker to “un-realize” what he has assumed to be real (e.g. the ego, etc.). Therefore, this height is right from the start of the instruction. That is to say, the Self, itself, is the basis as well as the finality of the teaching and the sadhana.

I do not know how you can use the quotations that I appended to the last message for the issue you have in mind. Though of utmost profundity, they are the “basics” so familiar to adherents of the path shown by Sri Ramana. Maybe some of your readers may surprise you with their ability to understand, or the at-first-mysterious appearance of the passages will prompt them toward further meditation? Who knows?

May that Shanti be ever shining in your Heart, the abode of the infinite and eternal Siva, the One who is known as the Lord (Isvara) when the universe is considered, the Witness (Sakshi) when the mind is considered in meditation, and who is realized as the Self (Atman) when all trace of “I”-ness is gone.

Ever yours in Siva,

Nome

From: Acharya Kumarswami

Sent: Thursday, December 13, 2007 2:38 PM

Aloha, Master Nome

Thank you for gathering the citations from Sri Ramana Mararishi’s teachings for use in our educational insight for the

next edition of “Hinduism Today.” I have finished the two page spread dedicated to that work and enclose it here for your review. I have put a note of thanks to you at the end of the text, which I hope you will correct or add to, such as a web address if you wish.

Acharya Kumarswami

From: SAT

Sent: Thursday, December 13, 2007 5:00 PM

Dear Acharya Kumarswami,

Om Namah Sivaya

Namaste and Aloha! Thank you for your message and its attached document.

The artistry with which you have assembled the quotations and the graphic design of the pages are wonderful. Beautifully done!

Here are a few suggestions for the sake of accuracy:

Paragraph 1: Perhaps you should use the term Atma-vichara, giving the meaning as Self-inquiry. For an additional translation of the term you could use Self-investigation. Vichara is usually employed as an abbreviated term once one knows what kind of vichara (Atma-vichara) it is to which Sri Ramana is referring.

Paragraph 2: *Upadesa Manjari* was published in 1939. The dialogues recorded in it occurred earlier, though an exact date can not now be ascertained.

Paragraph 4: 1955 was only the date of the edition from which I drew that passage. The Maharshi’s Mahasamadhi had already occurred by 1950. The book, *Who am I?*, was actually composed by Sivaprakasam Pillai from teachings he heard from Sri Ramana about 1901-1902, and was first published about 1922.

Paragraph 4: The Asramam journal is called the “Mountain Path,” but that did not begin publication until the mid 1960’s. It

was not instrumental in the publishing of *Who am I?*, printed more than 40 years earlier and taught about 60 years earlier.

As for credits, I am not looking for any, but I suppose such is customary, appropriate, and expected by the reader. Most people in the USA refer to me simply as Nome. In India, some call me Nome, some say Master Nome. You may use whichever you wish. The name of the nonprofit organization is the Society of Abidance in Truth, so you may wish to correct that. SAT's website is www.SATRamana.org. Also, you could say "for providing the quotations" as you, yourself, have done a splendid job of assembling or arranging them.

Again, please accept my thanks and appreciation for the fine, inspiring service for Sanatana Dharma that you are doing, both with this article and with all the articles that appear in every issue.

May that omnipresent Lord Siva, who is ineffable Perfection, whose Grace is inscrutable and whose Existence is inconceivable, so fill you with his Light that you abide in eternal happiness and peace, absorbed in That which is the Self of all.

Om Namah Sivaya

Ever yours in Truth,

Nome

From the Temple Archives ~ Part Two

[This set of verses was composed by Nome in 1991 while at Kauai. As can be derived from the content, it was written at dawn or shortly thereafter.]

Dawn Meditation

At dawn,

*I meditate upon the Truth, the Self,
Which is the Absolute, the One Reality,
Formless, unborn and unceasing,
Neither light nor dark,
Having no bondage and no liberation,*

*Which is forever unconditioned and unmodified,
Immutable, uncreated,
Transcendent of all definition,
Timeless and spaceless,
And which ever is as it is.*

*At dawn,
I meditate on renunciation,
Which frees one of all attachment,
Which, like the fiery orb of the sun,
Burns brightly with incomparable intensity,
Upon the rise of which
One realizes the unreality of the world
And is set free from entanglement in illusion,
Which establishes one in the inner Bliss of the Self,
Which liberates the wise from the delusive notion
Of the existence of anything objective,
Which awakens one from the waking and
dreaming states,
And which fills life with the glory
Of the highest Truth.*

*At dawn,
I meditate on freedom from misidentification with
the body,
Which brings freedom from birth and death,
Which completely detaches the wise
From the illusion known as the world,
Which rids one of the dualistic dream
Of action and inaction,
Which awakens one from the ignorant notions
Of location, in, out, size, shape, and doership,
Which reveals the Self's infinite nature,
Which reveals the Self's formless, all-pervading nature,
Which reveals the Self's all-encompassing nature,
Which completely liberates the wise
From loneliness, fear of death, and transience,
And which, awakening one to "no difference in life
or death,"
Enables the Self to repose in its real bodiless Being.*

At dawn,

*I meditate on the unreality of the mind,
Which reveals the nonexistence
Of the states of waking, dreaming, and all their
contents,
And of deep, dreamless sleep, and its absence
of content,
Which reveals that there is no place for a concept
to exit,
Which liberates the wise,
From all rigidity, inadvertence, ignorance and illusion,
Which clearly reveals that
Consciousness alone exists,
And there is no such thing as thought,
Consciousness, which is nondual, all-illuminating,
Shining like the bright sun to lighten the whole space
of experience,
Beginningless and endless,
Timeless, indivisible,
Free of the division of subject and object,
Self-effulgent, and which is truly the Self.*

At dawn,

*I meditate on the egoless Self,
The nondual Reality,
One without a second,
Nonobjective and inconceivable,
Infinite and eternal,
Perfect and unchanging,
Of the nature of Being-Consciousness-Bliss,
The Absolute,
Uncreated and indestructible,
Which always is as it is,
Which is the real nature of "I,"
And the joy, freedom, and peace of which
Are realized by direct experience.*

Whoever meditates

*In the manner described in this dawn meditation,
Consisting of six verses,
Realizes the Supreme Wisdom,*

*Is liberated from all of the imagined bondage,
Will know neither suffering nor fear,
And will be awake to the One Reality.
Whoever understands this dawn meditation,
By meditation upon its Truth,
Realizes the Self
And abides in the immortal Bliss of True Being.
This is the real dawn.
This is the real dawn.*



Announcements

Mahasivaratri

Mahasivaratri will be celebrated at the SAT temple the evening of Thursday, March 6th until the morning of March 7th. All are welcome to this holy event filled with meditation, chanting and singing, recitation of texts and verses to Siva, and puja.

Retreat

The Nondual Self-inquiry Retreat will be held at the SAT temple from March 14th through March 16th. Be sure to sign up for this profound immersion in the teachings of Sri Ramana Maharshi.

Appreciation

Thank you to all who are selflessly helping our temple of Nondual Self-Knowledge to flourish. A special note of thanks to Raman Muthukrishnan, Ganesh Sadasivan, Eric, Ruetz, Sarasvati, Kathy Rogers, Ryan Shaw, Bob Haber, Clark Coffee, Tim Frank, and Myra Taylor, and Jim Clark for their service.

Web and Recordings News

Now, in addition to all the books, DVDs and CDs, there are downloadable MP3 files of satsangs available on the SAT web site www.SATRamana.org. For SAT members, there is also free access to some downloadable files of satsangs. Members can contact Raman Muthukrishnan for more information about this. If you are interested in a subscription to every recorded event on CDs in MP3 format, please contact Raman for this, too.