

Society of Abidance in Truth



Reflections

July August September
2010

Invocation

The endless Scripture, by their various chapters, describe only you, Bhagavan, the only One, as Vishnu, Indra, Brahma, Sun, Fire, Wind, the Lord of beings and gana-s, O Sambhu, the eminent!

Ribhu Gita 25:27

Neither the state of being one nor the state of being many, neither an atom nor the immense, neither the cause nor the effect, neither the universe nor the lordship of the universe, ever tasteless, smell-less, formless, neither bound nor liberated □ may we become that shining Light, unconnected with birth, senility, or sickness and such, ever in the joy of the highest happiness, that blissful Sadasiva

Ribhu Gita 23:53

Contents

Boundless Wisdom of Sri Ramana From <i>Day by Day with Bhagavan</i>	1
From <i>Talks with Sri Ramana Maharshi</i>	4
From <i>Yoga Vasishtha</i>	19
Temple Archives	21
Our Hindu Heritage	49
Announcements	50
Upcoming Special Events	51

Reflections, July, August, September 2010

Copyright 2010

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



The Boundless Wisdom of Sri Ramana Maharshi

(From *Day by Day With Bhagavan*)

November 11, 1946

This evening just before parayana, a Telugu gentleman wrote a few questions and presented them to Bhagavan. Bhagavan replied to him. The questions in effect were: They say that jivanmuktas are always having brahmakara vritti. Would they be having it during sleep? If they have it, then who is it that sleeps in their case?

Answer: Of course, the jivanmuktas are having brahmakara vritti always, even during sleep. The real answer to the last question and the whole set of questions is that the jnani has neither the waking, dreaming, or sleeping avasthas, but only the turiya state. It is the jnani that sleeps. But he sleeps without sleeping or is awake while sleeping.

December 27, 1946

This night, a gentleman quoting a few stanzas from Tamil works like *Thiruppugazh*, *Thayumanavar*, *Manickavasagar*, wanted to know, whether, as he had been told by a certain teacher of his interpreting these passages, the proper way to attain salvation was to see to it that the body did not die, drop off from the life and get destroyed, but that it gradually became less and less and finally vanished merging into the Supreme. The gentleman prefaced his remarks with the submission that he was without eye, i.e., understanding (like a bull roaming about without eyes) and that he prayed for enlightenment.

Bhagavan asked him: Have you not got eyes?

He replied, I want the eye which would enable me to see what is the body and what is the soul.

Bhagavan: You say this. You have a body and you say 'my body,' etc. How do you see all this?

Visitor: With the fleshy eyes. I lead the life of egoism.

Bhagavan: Exactly. So, to see wherefrom this ahamkara rises and to go back to its source is the only way. You wanted the way. This is the only way, to go back by the same way by which you came. You said (the way which the great ones of old trod). They all used only this way. Because you asked, 'Which way?' I replied, 'The way by which you came.'

The visitor still pointed out that his teacher, basing himself on various texts from the above authors, had taught him that the proper yoga is to see that the body does not die.

Bhagavan: People put various interpretations on the same texts, according to their pet theories. You quote for instance from Manickavasagar and say he used the way advocated by your teacher, the way in which the soul is to be made to leave the body by the tenth gate (and not by the nine gates). Can you point out a single line in that saint's works where the phrase (tenth gate) occurs? You said the great ones used this yoga. What is the viyoga (separation) from? Who got that viyoga, and who wants to achieve yoga (union) again? That must first be known.

The visitor also asked in the course of his long talk: How else is the jiva (individual soul) to join Sivam (God), how is the jivatman to become one with the Paramatman?

Bhagavan said: We do not know anything about Siva or the Paramatman. We know the jiva. Or, rather, we know we exist. 'I am' is the only thing that always abides, even when the body does not exist for us, as for instance, when we are asleep. Let us take hold of this, and see wherefrom the 'I' sense or ahamkara, as you put it, arises.

The visitor asked Bhagavan: I am asked to go the way by which I came. Then what will happen?

Bhagavan replied: If you go, you go away. That is all. There is nothing more. You won't come back. Because you asked, Which way? I said, The way you came. But who are you? Where

are you now and where do you want to go, that one may show the way. All these questions will have to be first answered. So the most important thing is to find out who you are. Then all else will be solved.

Mr. T.S.R. found in the visitor's hands a book by his master Thirunagalinga Swami and having looked at it for a minute, passed it on to Bhagavan. Bhagavan glanced at its contents, for a few minutes, and then returned it. He said, There has been a school like that which went about saying that he who left his body behind could not be a jnani or a perfected being. But all those who said so have also left their body behind at death.

December 31, 1946

A visitor asked Bhagavan: What is the right conception of life?

Bhagavan: If you know who wants to have this cleared, i.e., who puts this question, then all will be solved. What is meant by life, by right conception, and who are you?

Visitor: I am a man. I want to know what is the right conception of life so that I may live accordingly.

Bhagavan: Life of man is what is. That which is is. All the trouble arises by having a conception of it. Mind come in. It has a conception. All trouble follows. If you are as you are, without a mind and its conceptions about various things, all will be well with you. If you seek the source of the mind, then alone all questions will be solved.

Another visitor asked Bhagavan: Will not right conduct be enough to secure salvation?

Bhagavan: Salvation for whom? Who wants salvation? And what is right conduct? What is conduct? And what is right? Who is to judge what is right and what is wrong? According to previous samskaras, each one regards something or other as right. It is only when the Reality is known, what is right can be known. The best course is to find out who wants this salvation, and in tracing this 'who' or ego to its original source consists of right conduct.

This answer did not satisfy the visitor, and he kept on asking whether doing nitya karmas and sat karmas will not lead to salvation, as mentioned in books. Thereupon Bhagavan said: It is said so in books. Who denies that good conduct is good or that it will eventually lead you to the goal? Good conduct or sat karma purifies the chitta or mind and give you chitta suddhi. The pure mind attains jnana, which is what is meant by salvation. So, eventually jnana must be reached, i.e., the ego must be traced to its source. But to those to whom this does not appeal, we have to say sat karmas lead to chitta suddhi, and chitta suddhi will lead to right knowledge or jnana, and that in its turn give salvation.



Talks with Sri Ramana Maharshi

[This is a transcript of what was said during an evening event at the SAT temple on October 23, 2009. Of course, the long periods of silence are not transcribed.]

(Silence)

Om, Om, Om

Let's dive deep into the Maharshi's teaching. If you brought a copy of *Talks with Sri Ramana Maharshi* with you today, we will start this evening with June 18, 1936, dialogue number 205.

Mr. Cohen had been cogitating on the nature of the heart, if the spiritual heart beats, if so, how, or, if it does not beat, then how is it to be felt?

The Maharshi responds: This heart is different from the physical heart; beating is the function of the latter. The former is the seat of spiritual experience. This is all that can be said of it. Just as a dynamo supplies motive power to whole systems of lights, fans, etc., so the original Primal power supplies energy to the beating of the heart, respiration, etc.

The disciple asked: How is the “I”-“I” consciousness felt?

The Maharshi responds: As an unbroken awareness of “I.” It is simply consciousness.

The disciple asked: Can we know it when it dawns?

The Maharshi responds: Yes, as Consciousness. You are that even now. There will be no mistaking it when it is pure.

The disciple then asked: Why do we have such a place as the heart for meditation?

The Maharshi responds: Because you seek Consciousness. Where can you find it? Can you reach it externally? You have to find it internally. Therefore, you are directed inward. Again the heart is only the seat of Consciousness or the Consciousness itself.

The Disciple asked: On what should we meditate?

The Maharshi responds: Who is the meditator? Ask the question first. Remain as the meditator. There is no need to meditate.

That concludes the dialogue. Let's go into it in some detail.

The questioner was cogitating on the nature of the heart, if the spiritual heart beats, if so, how, or, if it does not beat, how is it to be felt? The question is within a certain context. The context is that of attempting to find that which is spiritual in that which is objective or which has bodily attributes. If we approach from such an angle of vision, when we hear of, read, or come to know of in some way or another of spiritual things, we will, because of the tendency of the mind, think of it in objective terms, in this case in bodily terms. So, hearing about the heart in a spiritual sense, he then assumes it must have a function, thinks that maybe it beats, and considers how it is to be known. The very questing after it in the objective sense needs to be transcended in order to actually directly experience the spiritual essence.

So, the Maharshi begins his answer: “This heart is different from the physical heart; beating is the function of the latter. The former is the seat of spiritual experience. This is all that can be said of it.” What is referred to as “the heart” is not an organ, gross or subtle. It is not something bodily, and it can not be said to have an activity or a function. He said that it is the seat of spiritual experience. That is the place where spiritual experience occurs, which is also simultaneously its source. What is that place? It is referred to by the name “heart.” Other names are also given to it, but what is that place? Being beyond the body, it is also beyond the senses, and, being beyond the body and senses, it is, in truth, something timeless and spaceless. How can we speak of where the spaceless is? It is loosely said to be the seat or the place of spiritual experience. Where does spiritual experience occur? It is not in time and space, but what in you is the place, so to speak, of spiritual experience? Since it is spiritual, it can not be in the world. Since it is spiritual, it can not be in the body or in the senses. So, where, so to speak, does spiritual experience occur? If it is profound spiritual experience it is beyond thought and transcendent of the mind. Where is that which is not in the mind? This is the heart, the seat of spiritual experience. We can say that it is the quintessence of your Being.

The Maharshi continues in his response: “Just as a dynamo supplies motive power to whole systems of lights, fans, etc., so the original primal force supplies energy to the beating of the heart, respiration, etc.” “Etcetera” means all other manifestations. There is some one primal force for all this that you ever experience, inclusive of the activities and functions of your own body. That force has an origin. That force, or sakti, has its origin in Siva—the eternally unmanifested. That eternally unmanifested Existence is the heart. From that heart comes forth all power. Into that heart, all is withdrawn. That heart is the body-transcendent, space-transcendent, time-transcendent Reality. Its nature is absolute.

The disciple then asked: “How is the “I”-“I” consciousness felt?” The term “I”-“I,” “aham aham” is met with in various scriptures, such as *Ribhu Gita*, *Ramana Gita*, and other texts. To what does this refer is the question. “How is the “I”-“I” consciousness felt?” Those scriptures declare that the Reality shines as “aham aham,” “I”-“I,” and that the nature of “I” is

Consciousness. So, how is it to be felt? To be felt objectively or bodily has already been discarded by the Maharshi; hence he says that it does not beat like a physical heart. So, how is this “I”-“I” consciousness felt? As long as individuality is retained by the experiencer, he will seek for a way to feel the experience and there is still the triadic differentiation of the experiencer, the experiencing and the object of experience, but Sri Bhagavan lifts him all beyond that.

The Maharshi says: “As an unbroken awareness of “I.” It is simply Consciousness.” An unbroken awareness of “I”: what is unbroken is eternal. That which is objective, gross or subtle, can never be eternal and so cannot be unbroken. That which is beyond the body and mind, which is beyond the ego-notion, is naturally eternal. To know oneself as the eternal Reality of pure Being-Consciousness, is so essential. How can you feel this “I”-“I” consciousness? As an unbroken awareness of “I.” It is an awareness of “I” and not of “it,” not of something other. So, it is not a thought of anything; it is no mere placing of mental attention on anything. It is awareness of “I,” which is the utterly non-objective. Who has awareness of “I”? In this Realization, the “I” that knows, the “I” that is realized, and the “I” that is the knowledge or the knowing or the awareness of it are all the same. An unbroken awareness of “I”: there is no differentiation in that unbroken awareness of the knower, knowing and known. It is simply Consciousness. What is this Consciousness when you leave behind considering it in relation to something else? It is not awareness of some thing, but awareness of “I,” the innermost Consciousness, itself. What is that? For Self-Realization, Consciousness should know itself as it is. That is, you, yourself, should know yourself as you, yourself, are. It is just Consciousness. Not someone knowing anything. That “state,” so to speak, in which Consciousness alone exists is the Realization, or Knowledge, of itself.

Q: This is very interesting that it knows itself. It is always trying to know itself, because misidentification is a grasping for myself in objective terms. It makes sense that it would know itself.

N: Yes, when you attempt to know, “Who is the knower?” it is an unbroken awareness of “I,” by “I,” for “I,” and “I” can be

nothing bodily or mental. It is “simply Consciousness,” which means Consciousness alone. The question is: “How is the “I”-“I” consciousness felt?” The Maharshi says: “As an unbroken awareness of “I.”” So, there is no feeler, nothing felt, and no feeling but just an unbroken awareness of “I” as the “I” is. And he adds: “It is simply Consciousness.” As long as there is a question of how to know it, how to feel it, the inquiry should be into the nature of the “I” who seeks to know or to feel. Divested of any superimposition, which is to be divested of any limitation, all that remains of it, which is the reality of it, is pure Consciousness.

Q.: So, what is the knowing of something?

N.: The knowing of something is the objective outlook that was commented upon in the beginning. The example was the idea that the heart beats, etc. The same principle holds true in terms of any objective conception.

Q.: But knowing yourself is different.

N.: Yes, Self-Knowledge is not a knowledge of something, however subtle.

Q.: Even the “I” per se.

N.: If we say, I want to know the “I,” it is obviously being differentiated from one’s own “I.” How many “I’s” are there? The “I” indicates, in the Maharshi’s answer, something entirely non-objective, purely the subject, in other words, Consciousness and not some form imagined within Consciousness. All of what is known, in its entirety, is imagined in the unformed, pure Consciousness.

Q.: This dialogue is very interesting. I did not really understand, though, the part about, “Just as a dynamo supplies motive power.”

N.: It is to indicate the universal source or the one source of the universal force that manifests in ever so many ways.

Q.: So, one should drive the mind back to that source.

N.: Yes. The point is to trace the many to the one force or power and the power to its origin and to remain in the origin as

the origin. What force could there be apart from the solitary Existence—the one Reality—the nature of which is this very same Consciousness? Consciousness transcends all, yet if we speak of all, what power becomes, or appears, as all other than that very same Consciousness? It is both the material and the efficient cause, yet it is not the material cause and not the efficient cause, but all is within that which is without cause and without effect. It is the substance of all, it is the power that causes all and moves all, yet, it is unmoving and entirely without all.

Q.: It is understandable only from the experience of it. One can understand it intellectually, but...

N.: The intellect is also in the context of the same power. “How is the “I”-“I” consciousness felt?” “As an unbroken awareness of “I.” It is simply Consciousness.” The next question was: “Can we know it when it dawns?” The Maharshi responds: “Yes, as Consciousness.”

How can you know the dawn of Self-Realization, or Self-Knowledge? Will you know it when you realize? The Maharshi answers: “Yes, as Consciousness.” Consciousness is the only knower and the only known. It is not known as, “I know it.” It is realized as Consciousness. To obtain a grasp of what the Maharshi is indicating in his profoundly terse answers, trace the knowingness, or knowing principle, in your experience. Something knows, or shines, and by that shining, or knowing, every experience of whatever kind for all beings is experienced, is known. Proceed spiritually in your inquiry from the object known. The object may be a thing, an occurrence, an event, any kind of experience, or even the experience of having a thought. Trace the knowing of that to its source. The source cannot be a thing, for that is only the known. The known depends on the knower. Everything depends on that light of knowing. The source can not be a thought, for it is still something known.

Trace the knowing. It is not a sensory activity, for that is something about which you know. It is not mere thinking, for that is something about which you know. It is not even any state of mind, for all of these are the known. Inwardly trace the knowing. Inward means more subjective; it is not in the body. If you inquire in this manner, the light is only one. That which shines is pure Consciousness, which is entirely formless. Inquiring in

this manner, everything is swallowed up in this one, solitary, infinite, timeless and spaceless Consciousness. It is without a trace of individuality, so it is “I”-less, but it is you, so it is the only true “I,” an unbroken “I.” How can you realize it? Only as Consciousness, itself. It cannot be realized in any other manner or as anything less, anything known. The Consciousness of the realizer is, itself, the Realization and That which is realized, and there is no individual realizer whatsoever.

Q.: I was surprised by the certainty. It is just so simple, yes, as Consciousness, but Consciousness is not something I can put my finger on.

N.: That is correct. It cannot be considered an “it.” It can never be a known or unknown objective thing. In this lies its certainty.

Q.: Yes, and in this there is a certain solidity, which is not like a form. There is a solidity of knowledge that makes that conviction strong.

N.: Yes. What you think about may or may not be so. It may be so at one time and not at another. Certainly, what you think about will not remain for all eternity. Consciousness, itself, though, is beyond doubt and certainty in the usual sense. It is of a transcendent certainty, an absolute certainty. It is the same as Existence. Just as no one can doubt his own Existence, there can never be, in truth, a doubt about Consciousness. About thoughts there can be plenty of doubt. The Knowledge of Self-Knowledge is pure Consciousness, and this is very certain.

Q.: Yes, because everything else has some doubt or confusion. There is always insubstantiality, full of nothing, but, even though our Self is formless, it is very substantial.

N.: Yes, it is formless, yet it is more solid than anything else could ever be. “Can we know it when it dawns?” “Yes, as Consciousness. You are that even now.” That which is found at the conclusion of sadhana, in the Realization of the final Truth, is what your Being consists of for eternity. So, he says, even now it is the case. The emphasis, of course, is not on the now moment, but on the eternal, invariable Existence of pure Consciousness, which is one’s real Being. “You are that even

now.” It is only a pretense to artificially imagine a difference between That and yourself and then assume that you are distant from it and that it will be reached later. What is reached later is the case all the time. Reality does not become more real later. We can say that you just abandon the belief in the unreal.

“You are that even now. There will be no mistaking it when it is pure.” In the realm of mental modes, in the realm of states of mind, in the realm of thinking, there can be mistakes. From another angle of vision, thinking itself is a mistake. Obviously, the notion “I,” which is at the base of all thoughts, is thoroughly a mistake, and it is blissful to be without it. “There will be no mistaking it when it is pure.” When Consciousness is pure, well, in truth, it is always pure; that is, it is unmixed with anything else. The Maharshi graciously advises the aspirant by showing both the nature of Reality and the practice to realize it. Discern Consciousness—your own Being—purely as it is and unmixed with any superimposed limitation or any conceptual definition. Pure is bodiless, mindless, egoless. When it is pure there is no mistaking it. When it is pure, there is no one to be ignorant to make the mistake and thus mistaking it becomes impossible. Pure Consciousness has the innate certainty of itself. The realm of making mistakes and correcting those mistakes is within the mind only. Profound sadhana, or spiritual practice, in the form of inquiry, liberates you not only from the content of the mind—its mistakes—but from the very notion that there is an existent mind, revealing Consciousness as it is, which is infinite and undifferentiated. There are no divisions in it; no difference. It is pure. Pure Consciousness knows itself with its own innate certainty. If, in imagination, you step outside, as it were, only in imagination, the infinite Consciousness and assume the role of an individual ego entity and then take on various thoughts as your experience, there will be the non-recognition of Consciousness. Even though it is immediate, you will ask, “Where is it?” Even though it is you, you will treat it as “it.” By inquiry, undo that mistake. Consciousness revels in itself. It shines and is self-luminous. It has no mistake about itself. You, in your essence, have no mistake about your essential Existence. Only if you assume the guise of an “I,” a body, thoughts, etc., and think that this is what you are can you be mistaken about what that is. Abandon the misidentification, and there is no mistake,

no one ignorant, no ignorance; there is just pure Consciousness. That is the Knowledge.

The disciple's next question was: "Why do we have such a place as the heart for meditation?" In certain texts, the term "heart" appears as a place for meditation or the thing upon which to meditate. Depending on the nature of the text, whether it is a yogic text or a Vedanta text, appearing in the Vedas or in other places, the descriptions of the heart and what is meant by the heart vary. What the questioner meant by "place" cannot be discerned clearly now. Did he mean a place in the body or a place in the subtle body? Or, did he mean the place of pure Consciousness alluded to earlier by the Maharshi?

The Maharshi says in response: "Because you seek Consciousness." Learning that Consciousness is Bliss and the Reality can be realized, one seeks it. So, it is pointed out as the heart, the center of all. "Where can you find it?" the Maharshi says, "Can you find it externally?" What is external? Anything objective from the subtlest to the gross is external, in relation to your Self. So, where can you find Consciousness? The scriptures say that it is to be found in the heart. What is the heart? It cannot be something external. So, it cannot be in the body, in the senses, or even in the mind. One seeks Consciousness. He is told that he cannot find it externally in the mind or in the senses.

You need to find it in the heart, the quintessence of your Being. You need to find it in the center. What is the center of all that is ever experienced? In the universal experience, what is the heart? What is the center? "Where can you find it? Can you reach it externally? You have to find it internally." That is nonobjectively. You must find Consciousness in Consciousness, itself. How would it be possible to find Consciousness in that which is not Consciousness? That would be like looking for something located in the room here outside on the street. You would not be able to find it that way. One needs to look for oneself in oneself; Consciousness in Consciousness. It can not be otherwise.

"You have to find it internally. Therefore you are directed inward." Again, inward means nonobjective. It refers to the subjective existence of your own nature. "Again the heart is only the seat of consciousness or the consciousness itself." In relation to all else, it is called the heart or the center. It is said, look at the

center; look at the heart to find Consciousness. When you find Consciousness and you yourself are that, Consciousness alone exists. So, he says, the “seat of Consciousness or Consciousness itself.” It is the center only in relation to the supposed circumference. It is the heart in relation to all that is experienced. When the heart is reached, that is, when Consciousness is realized in its own nature, it can no longer be regarded as a center of anything, for it is one without a second. The entire realm of objective experience is known to be uncreated and Consciousness, itself, to be unborn.

The disciple’s final question then follows: “On what should we meditate?” The Maharshi responds: “Who is the meditator? Ask the question first.” The response is incredibly profound and multifaceted. It tells the seeker about That which transcends even mediation and tells him how to meditate simultaneously.

“Who is the meditator?” is the response. The disciple asks how we should meditate, being prepared to engage in some kind of activity, however spiritual or interior such might be. The Maharshi answers: “Who is the meditator?” Who is the ever-existent Consciousness? Who is the Self? If one is to meditate, that is the meditation. Yet, he lifts the disciple beyond the idea, “I will make a plan for meditation and follow though, etc.,” as if the reality of pure Consciousness were to come about later. It is the ever-existent, now also. It is natural to wish to meditate. Meditation should be upon, “Who is the meditator?” Otherwise, it will be merely objective and deal with what is sporadic and unreal. Meditation upon Truth, which is nonobjective, must be meditation upon the very nature of the meditator. If meditation be upon the very nature of the meditator, does a separate practice called meditation remain? Rather, it becomes continuous Knowledge. So the Maharshi says, “Who is the meditator? Ask the question first. Remain as the meditator. There is no need to meditate.”

What is this, “There is no need to meditate?” Obviously, if there is worldliness, there needs to be meditation. If there is ignorance, one should meditate. The Maharshi’s answer is spoken to a hall full of meditating sadhakas, those engaged in spiritual practice. So, why does he say that there is no need to meditate? It is from the highest. The pure, undifferentiated

Consciousness cannot be divided into states of meditation and non-meditation. It has no need but is Self-known, with its own light, always. Where there is no individual meditator, there can be nothing distinguished as meditation; nor is there any need. The perfect fullness of pure Consciousness shines in its own light.

“Remain as the meditator.” “Who is the meditator?” Let us say that you intend to meditate. You go to your own place where you meditate or you come to this temple, sit down, make all these preparations, and then you start meditation. Who is the meditator? What is his nature? The meditator cannot be the body, seated or otherwise. So, who is the meditator? One might think the meditator is the mind, but, as soon as the meditation becomes one of sharp discrimination that discerns the distinction between thought and oneself, it is no longer the mind, is it? Who is the meditator? The Maharshi says, “Who is the meditator? Ask the question first. Remain as the meditator.” Then comes, “There is no need to meditate.” The fourth line, which is the last line, can be so only if the first three lines are grasped and realized conclusively.

Can the meditator be the individual? Can the ego be a meditator? Meditation is for ego death. The ego will never go in for that. The very desire for meditation must come from some source deeper than the ego. The power of meditation is, likewise, not of the ego. Obviously, the goal of meditation, that upon which one meditates, is not of the ego. “Who is the meditator?” Whether it is referred to as “aham, aham,” “I”-“I,” pure Consciousness, the heart, or the nature of the meditator, that one thing should be inquired into and should be realized. It is realized in a state of identity.

Q.: You mentioned something about activity. It occurred to me that everything would be considered an activity because there would be an object. However, when in meditation, what he is pointing at, it really follows no activity at all.

N.: Real meditation—inquiry—consists of Knowledge. It is not an activity. When we understand that, we can see Adi Sankara’s emphasis, again and again, in his texts and in his bashyas, or commentaries, upon the fact that action does not lead to Liberation; Knowledge, which is Self-Knowledge, alone

is Liberation. The initial verses of the Maharshi's *Upadesa Sarah*, then, are understood in a higher meaning, because he says, "Action is inert; it can not be God."

Q.: It sounds so direct. It really is not an activity. It seems funny: why can't I be who I am?

N.: I do not know. Why can't you? (laughter)

Q.: (Laughing) It has to be direct.

N.: The answer to the question, "Why can't you be who you are?" has never been figured out by any of the great rishis or sages. Only those who have been dreaming in maya have been able to figure it out and have come up with a reason, though the reason is only imagined. (laughter)

Q.: What is interesting, though, is that satsang erases the mental thinking or habit-energy of coming up with those excuses. That seems to be what satsang is: erasing the belief in an external world or something other than myself.

N.: That is one aspect of it.

Q.: What is the other one?

N.: The Reality, hence, satsang, association with the Reality. The idea of activity, "I will do something to gain the happiness, and I will do something to realize the Truth," is not the Truth, itself. The Truth of Realization, the truth of practice, consists of pure Knowledge. It is not an activity with any of the instruments of action—body, speech, and mind. Of course, it is very possible for one to engage the body, speech and mind in spiritual activities, but what is the light of those activities? What is really occurring is an experience of profound Knowledge. If we divorce the Knowledge from the activities, the activities become inert. The Knowledge-essence is always the key, and it is Knowledge pure that liberates. Abidance in such Knowledge is the purpose of satsang.

206. Mr. B.C. Das, a Lecturer in Physics of Allahabad University asked: Does not intellect rise and fall with the man?

The Maharshi responds: Whose is the intellect? It is man's. Intellect is only an instrument.

The disciple said: Yes. Does it survive man's death?

The Maharshi responds: Why think of death? See what happens in your sleep. What is your experience there?

The disciple said: But sleep is transient whereas death is not.

The Maharshi responds: Sleep is intermediate between two waking states, so also death is between two successive births. Both are transient.

The disciple said: I mean when the spirit is disembodied, does it carry the intellect with it?

The Maharshi responds: Spirit is not disembodied. The bodies differ. It may not be a gross body. It will then be a subtle body, as in sleep, dream or day-dream. Intellect does not alter; the bodies may differ according to circumstances.

The disciple then said: The spirit-body is the astral body then?

The Maharshi responds: The intellect is the astral body now.

The disciple said: How can it be?

The Maharshi responds: Why not? You seem to think that the intellect cannot be limited like a body. It is only an aggregate of certain factors. What else is the astral body?

The disciple then said: But intellect is a sheath?

The Maharshi responds: Yes. Without intellect, no sheath is cognized. Who says that there are five sheaths? Is it not the intellect that declares thus?

The dialogue begins with an observation by the lecturer that the intellect rises and falls with the person and that it belongs to the person so it is an instrument. The Maharshi confirms this by saying: "Whose is the intellect?" The intellect and all of its permutations belong to somebody. It is not self-existent. "It is man's. Intellect is only an instrument." If we recognize the intel-

lect as only an instrument, we will not regard it or any of its content as our self, and the coming and going of the intellect, whether such be with birth and death or with various states, etc., do not cause any confusion, because we know ourselves as beyond that.

The disciple's next question was, "Does it survive man's death?" The Maharshi, eager to show the disciple his freedom from the intellect entirely, directs him to his more immediate experience and says, "Why think of death?" His thoughts about death are in the very intellect that he is questioning as to whether it survives death or not. How could he possibly get an accurate answer? So, the Maharshi says, "Why think of death? See what happens in your sleep." This deals with his own experience. "What is your experience there?" "States" refer to waking, dreaming, and deep, dreamless sleep. In the last, the intellect is inactive.

The disciple does not immediately take the lead that the Maharshi shows him and says, "But sleep is transient whereas death is not."

So, the Maharshi graciously assists him and says, "Sleep is intermediate between two waking states." It is obvious that waking and sleep oscillate. "So, also, death is between two successive births. Both are transient." Life is transient, and death is transient. Birth and death are both transient. Waking and sleeping are both transient. What is not transient? Chapter two of the *Bhagavad Gita* says, "For that which has birth, death is certain; for that which has death, birth is certain." If birth and death both come and go, what actually always exists? What is not transient? It is important and also easy enough to see that death takes away all, but death also disappears. What remains?

The disciple's next question is, "I mean when the spirit is disembodied, does it carry the intellect with it?" The "spirit," at this point, represents an individual soul and is not identified with that which is absolute or Brahman. Otherwise, the question could not arise as to whether it is embodied or disembodied. The Maharshi responds: "Spirit is not disembodied. The bodies differ." It is not that the intellect has a body, which is considered as the same as "spirit" at this point, and then exits the body and enters the body, rather, "The bodies differ. It may not be a gross body. It will then be a subtle body, as in sleep, dream or day-

dream.” The intellect always maintains some kind of form. “Intellect does not alter...” It is the same intellect, whether waking and dreaming or transmigrating; birth after birth, it is the same intellect, the same individuality. “The bodies may differ according to circumstances,” that is, according to the states of waking and dreaming or according to birth upon birth.

The next question was, “The spirit-body is the astral body then?” It means that the form of the intellect becomes the astral body, which is the body after death. The Maharshi responds, “The intellect is the astral body now.” It is nothing more than an instrument, as he said in the beginning. We could say that it is a subtle form. Just as there is the physical form, there is the subtle form. Neither the subtle form nor the physical form is the birthless and deathless real Self, which is the Reality.

The disciple then questioned, “How can it be?” The Maharshi responds, “Why not? You seem to think that the intellect can not be limited like a body. It is only an aggregate of certain factors. What else is the astral body?” It is only an instrument, it is only an aggregate of factors, and it is a limitation, although not the same as a bodily limitation. It is another kind of limitation. To know yourself as bodiless, beyond the five sheaths, from the body to the intellect to the basic ignorance, is that which is so important. One should not misidentify with what is merely an instrument or an aggregate of factors.

The disciple said, “But intellect is a sheath?” And the Maharshi responds, “Yes.” It is well known that it is one of the five sheaths; it is the fourth sheath counting inward. Then he says: “Without intellect, no sheath is cognized.” So, the intellect, which is considered a sheath, alone considers sheaths. Without the intellect, is there any idea of a sheath? How could the mere sheath of the intellect give a conclusive certitude of knowledge about the sheaths, which is something thought of by itself? The purpose of spiritual instruction about the five sheaths is not to build up the concept that there are five existing sheaths so that we should count them and give them names, etc. The purpose of such instruction is to bring about freedom from misidentification with anything that could be considered a sheath of any kind and realize one’s nature as absolute, formless Consciousness.

Always, with spiritual instruction, you must follow what is intended and not think of it in the context of the pre-existing conception of objective things, duality, the ego, and such. The purpose of all such instruction is to lift one out of that delusion, so that you realize the homogeneous Reality.

So, the Maharshi says, “Yes. Without intellect, no sheath is cognized. Who says that there are five sheaths? Is it not the intellect that declares thus?” Pass beyond the intellect’s declarations, its assertions and its doubts. Pass beyond anything that could be considered a sheath and discern through Knowledge alone—true Knowledge—what your nature is: the endless Being-Consciousness-Bliss. That is the immortal.

Om, Shanti, Shanti, Shanti, Om



From Yoga Vasishtha

(Continued from previous issues)

3:100:38

Sri Rama said:

The mind that strives for certainty thence does not become otherwise. By that, the fictitious bondage exists not. How is this here, O Lord (Powerful Master)?

Vasishta said:

Falsely formed only in the imagination, as it were, is this imaginary bondage of the foolish. Falsely, indeed, is arisen the other of them, imaginary liberation. (Or: False, indeed, is the expression of the other of them, imaginary liberation.)

Thus, because of ignorance alone, there is the objective (visible) bondage and liberation of the forgetful (inattentive) one, but being the Reality, there is no bondage and there is no liberation in the highly esteemed.

By imagination is there the unreality, which is against the resolution (understanding) of the completely awakened. (Or: By imagination, the unreality [seems to be] the equivalent (likeness) of the understanding of the completely awakened.) (Or: By imagination, the unreality [approaches] toward [even] the mind of the completely awakened.) “Oh! It is like a rope-snake” is toward the understanding of the one awakened to the Truth.

The delusion of bondage, liberation, and such exists not at all for the wise. Deluding bondage, liberation, and such are, indeed, only of the ignorant, Raghava.

In the beginning, there is the mind, and, following it (according to it), there is the view of bondage and liberation. Afterward, there is forming of the manifold manifestation and the manifesting (the speaking of) the world. Thus, [from] this first abidance (stand), indeed, comes the dwelling (abidance) [in illusion], like the charming short story of the boy spoken by men (handed down by tradition).

Sri Rama said:

Most excellent sage, what is said in the traditional (in the course of the) short story of the boy? By the traditional telling of that to me, it [will be] the cause of the depiction of the mind.

Vasishta said:

A nurse bestows lavishly on a boy of foolish (young) mind, Raghava; for some pleasant amusement, the nurse [told] a colorful, charming short story thus:

For the pleasant amusement of the boy, she, the nurse, tells her highly esteemed short storey in clear (gracious, satisfying) sweet-sounding words.

Once upon a time, there were three splendid (handsome, eminent) royal sons (princes) of the great Self, who were proclaimed as righteous and valorous, in an endless, nonexistent town.

In the extensive void town, like the sky and [the reflection of] stars in water, two of them were not born, just as the [remaining] one, indeed, did not even abide in the womb.

(to be continued)



From the Temple Archives

[This is a message from a SAT member in Hawaii. Nome's response follows.]

March 26, 2010

Namaste Nome,

I came across this quote on page 114 in *Day by Day*, and I'm not entirely clear that I understand it:

Though I have become you and you alone exist
Undestroyed the 'I' persists As I within that knows And I that
turns to what is known, The many things knowing and unknow-
ing. - Thayumanavar

What is he getting at here?

I'm grateful for the improvements in the Sat Sang DVD's with the chapters indexed and the source text for the chanted readings at the end. The index makes it a lot easier to go back for specific sections.

I probably ought to be asking more questions than I do.

I'm getting a lot from the DVDs and CDs—being connected in the company of the wise—even from a physical distance.

I'm finding the inquiry valuable upon waking in the morning and its still dark and quiet—just lying there in bed, old vasanas, concerns, fears—fear of death—can bubble up. This 'Who am I?' interrupts the following of these worthless thought trains. Just now, on reflecting though, I see that I'm stopping short of really trying to trace the source of the individual who just appeared upon awaking.

Om Namō Bhagavate Sri Ramanaya

Much aloha,

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste and Aloha! Thank you for your message.

Tavumanavar's words are interpreted differently according to the depth of the readers. Since Sri Bhagavan selected the verse in question and, in effect, combined it with the verse mentioned on the previous day along with the verse by Nammalvar, we must understand such from the view of pure Advaita, which is the zenith of both knowledge and devotion. The highest unity of Siddhanta and Vedanta is also stated in Sri Ramana's *Upadesa Manjari (Origin of Spiritual Instruction)*. Thus, the first line determines the rest of the meaning, that is, that "You alone exist." "You" signifies Siva, who is the Supreme Self. "I have become You" signifies the complete destruction of the falsely assumed individuality, so that That alone is known to solely exist. Then, the "undestroyed I" can refer only to Consciousness, the real Existence. Elsewhere, the Maharshi states that where "I" vanishes, another "I" - "I" shines forth. That alone constitutes the knower and the known. One Consciousness illuminates all knowing, and it illuminates even a state of unknowing, as well.

I hope that this clarifies the meaning for you.

We are glad to know that you find the improvements to the DVDs helpful.

If you pursue the inquiry to the essence of "I," the fears and concerns will be destroyed by Knowledge, and deathless peace will remain. Seek not so much for the temporary calming of thoughts as, rather, the utter uprooting of them in True Knowledge of what the Self, your only Self, is. To support and lead you in such inquiry, there is limitless Grace.

Ever yours in Truth,

Nome

[This is a response to a seeker who had communicated several times previously.]

March 30, 2010

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your messages.

Ardent spiritual practice is beneficial. By doing your utmost to practice the inquiry to know the Self, the significance of the spiritual instruction already given will be understood more and more deeply. Become free of the self-imposed imagined limitations, the unreal ego and all its illusory, delusive manifestations, and realize your true Being as the infinite and the eternal. This is true Knowledge.

May you ever abide in the innate happiness and peace of the Self.

Ever yours in Truth,

Nome

[This is from a couple, written by the husband, who were regularly attending the SAT Temple but who had recently moved out of the country. It has been slightly edited for the sake of brevity. Nome's response follows.]

April 7, 2010

Namasthe Nome,

Finally after two weeks we are settled in home... so, after 2.5 years, I am going to settle in a new job. I don't know how I am going to find a job here. I hope I will get a job.

Nome, I have a question. For the last 2.5 years, I was staying home without any work. Is this my mistake by having taken a wrong decision or was it per my fate? Our relatives advised me that I have taken a wrong decision to come to U.S., but I have got the good opportunity to practice Sri Ramana Maharshi's teachings.

Thoughts are rising from the mind even without thinking about that particular person or situation. Are these thoughts already decided or am I able to prevent these particular thoughts? Some thoughts rise about what happened several years before, even though it is after eliminating those thoughts by enquiry.

Do our thoughts rise based on our karma or do they rise based on environment?

Namasthe,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

It is good to know that you and [name omitted] are better settled there now. All occurs by one supreme power, so there is never a real reason to be anxious or to suffer.

That which encourages introversion and prompts inquiry is a wise way. That which furthers bondage in samsara is an ignorant mistake. That which causes devotion to spring up is wise. That which causes the mind to stagnate in worldliness is ignorance. That which takes one beyond thoughts, revealing that your Self can never be an object of thought, is wise. That which brings about misidentification and entanglement in thought is a mistake.

The environment is itself a thought. So, how can it be said to be the cause of thought? Action (karma) and its result are inert, declares the Maharshi, and are also forms of thought. So, how can they be the cause of thought? It is better to discriminate and trace the sense of identity to its origin and, thereby, liberate oneself from thought and its assumed cause.

Grace it is that brings one to Sri Bhagavan. This Grace dissolves both the ideas of free will and fate. This Grace reveals itself as the very nature of the Self.

Ever yours in Truth,

Nome

[This is a message from a seeker who read Essence of Enquiry. Nome's response follows.]

April 23, 2010

Hello . . . a note to Nome if he is available:

I have read several books about Ramana over the years and find that I resonate to them most strongly compared to others I have read, e.g. Krishnamurti, Ken Wilber, Shinzen Young, Adyashanti, Ramesh Balsekar, David Godman, to name a few. I

recently started reading *Essence of Inquiry* and found it to be the most powerful yet with respect to the degree of clarity, depth, resonance . . . on and on . . . words are too, too inadequate to express the feelings that arise as I imbibe the Spirit carried by these words.

As I set the book aside I find an insistent question arising . . . is there a next step? Is it time to be in the Presence of someone like Nome? The readings seem to indicate that the Self that shines through Nome and others is the same that shines within this BMO. Inquiry is all that is necessary. In other places in the readings, it is said that there is no substitute for being in the Presence of Self-realized Beings. Can you offer some light into this confusion?

I have had the experience of touching that which remains when inquiry is made and the illusion of the “me” dissolves leaving only awareness . . . several times . . . in fact, unless I am deluding myself, (a distinct possibility) it is possible to make the inquiry at any time that awareness arises and return once again to that Stillness. Yet, the self, thought, arises yet again and the veil descends. Again, can you cast a guiding light?

All is well...

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. I am glad to know that you resonate with the teachings of Sri Bhagavan and that you are finding *Essence of Inquiry* beneficial.

With regard to your first question, it would be wise to first ascertain what is meant by “presence.” Can it mean “in the proximity of some body”? If not, how is the location to be determined and, indeed, what actually is the presence? If it is the bodiless Self, which is the real identity of the realized and one-self, near and far, now and then, and in and out lose their significance. If one conceives of a personal view of the realized presence, such is confusing the real and the unreal. It is best to inquire, which reveals that the Real ever is and the unreal never is. That undivided Reality is the Self and the only Existence. Of course, scriptures and wise sages recommend seeking the com-

pany of the wise as being very helpful. You may also find such to be so by your own experience.

As for the second question: for whom is the “arising”? Who returns and who knows such? To what do you return? There cannot be two of you. Who are you?

You may also find some of what appears on the SAT website (SATRamana.org) to be of interest, including some of the publications, recordings, and downloads. If you visit the SAT temple, you will be warmly welcome.

May you ever abide in the Knowledge of the Self, which is “the Self that dwells in the hearts of all,” of the nature of unborn, uncreated Being-Consciousness-Bliss, and thus always remain happy and at peace.

Ever yours in Truth,

Nome

[This message is from the wife of the couple mentioned above. Nome’s response follows.]

April 30, 2010

Dear Nome,

Namaste.

I spoke with Sasvati last Sunday. I also spoke with Eric and Vimala. But I could not talk to Tim/Myra.

I feel really depressed most of the times in Toronto, due to work pressure. I am working from morning to night till just 2 minutes before I go to sleep. I don’t feel like talking to others most of the times due to work pressure. I really wanted to come out of this life which is full of worries. I am really depressed. Sometimes, I even pray to God to take me away from this life. I used to think about your words and teachings always, but the worries are not allowing me to focus on the Self enquiry, but I at least try every day for a few minutes.

Are all these problems that I am currently facing due to my karmas that I did earlier?

I always recollect you saying “The whole purpose of this life is to realize the Self.” The only day that I can focus on Self

enquiry is on Sundays and at that time, I feel really relaxed. But again from Monday till Saturday . . . worries, work pressure. In the midst of these problems, I pray to Ramana, You to help me to overcome all these difficulties. I hear songs and watch Bhagavan's life history video. When I go/return from the office, I used to do Self enquiry during my travel. I do recollect you saying that "If the focus is on the Consciousness of the mediator the mediation is not interrupted," but sometimes the mind is becoming more powerful and troubling me a lot.

How should I face the problems that are happening to this body? The mind is becoming strong enough to think that the outside world and problem is real.

Please guide me!

After writing this, I feel relaxed now.

OM NAMO BHAGAVATE SRI RAMANAYA!

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

The work demands the use of your body and that aspect of the mind required for such activity. It does not demand that you suffer or worry. Suffering and worry are due to confusion, which consists of overlooking the ever-present source of happiness within and mistaking yourself to be the body and such. Repose in the deeper Knowledge that you are actually the Self, free of the difficulties that pertain to the body.

Never forget that Bhagavan indwells your heart. Devoted reliance on Him yields peace.

Though the manifested events can be said to be related to previous karma, suffering is not so. Turn within, inquiring to know the Self, and you find yourself to be free.

Keep the present troubles in perspective. They are only external and transient. You, who are the Eternal, need not be adversely affected by them. Consider also the abundant Grace shining in your life, and you will see this life as precious and your heart will fill with gratitude. Moreover, in contrast to what

some others undergo, such as those with dire illness, starvation, pain, etc., your difficulties are not so great. In these ways and others, retain a sense of proportion.

Whenever you have any opportunity, read some of Sri Ramana's teachings or any of the SAT publications. The attempt to do so daily may be beneficial, even if it is just a little. Likewise, with listening or viewing satsang recordings on occasion.

Write (email) whenever you wish. I am always with you and in you.

May your inquiry, dissolving all apparent obstacles, reveal the Self, so that you abide in imperturbable bliss and imperishable peace.

Ever yours in Truth,

Nome

[This is from the husband of the same couple. It has been edited for brevity. Nome's response follows.]

April 30, 2010

Namasthe Nome,

I have question. Normally, our minds focus on the outside, looking at all things as an object, but, when I am doing enquiry, it is very difficult to focus on the nonobjective Self. Per Ramana's teaching, being the Self is our real nature. How is it possible to merge with the Self? Please advise me.

If I pray to Ramana for a job, is it right? Per Ramana's teaching, the world is unreal. So, I am asking for something from the unreal.

Namethe Nome.

Thanks and Regards,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

It is fine to direct all your prayers to Sri Bhagavan. In this manner, you devote yourself to the all-powerful Source. Yet, deeper, yearn for no material or physical thing, but to know His Presence within you. In this way, your devotion becomes joyfully transcendent and you remain unattached to the world. Deeper still, inquire to know Him as the one Self and to know all else as merely illusory. In light of this, true Knowledge dawns, and He, the one Self, alone exists, free from the least trace of an ego, with all desires resolved and all imagination destroyed.

By negation of misidentification, you are said to merge with the Self. Truly, the Self is ever nondual and undivided, and the ego, or separate individual, is ever unreal. This is abidance in Self-Knowledge.

Ever yours in Truth,

Nome

[This is from the same seeker. The response follows.]

May 7, 2010

Nameste Nome,

Om Namo Bagavathe Sri Ramanaya

I got a part-time job in a retail field in which I had work experience in India. It is very near to our apartment, so it is very convenient to pickup . . . after school. Last week, I was walking in the park. I felt the peace in my mind, even though I was not doing any pranayama or yoga. How can the mind be silent without doing anything? I am able to watch the mind and enquire “Who am I?” Can the mind subside without doing anything?

When listening to your satsang cd, [I hear] you say that there is no form of the mind, it is just a collection of thoughts, and the real Self within us, also, has no form. Is there a chance that I can misunderstand the mind as the real Self? Please clarify.

Namasthe,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. The peace that may be experienced with pranayama and yoga is actually innate. Peace is of the very nature of the Self.

When the form of the mind vanishes because of Self-inquiry, Consciousness, which is the mind's essence, remains. This is formless. This Consciousness, formless and egoless, for which there is no individual perceiver and which is eternal, is the Self.

Work has now been found by you. So, you can see how any anxiety over the matter was needless. In Grace, all is ever alright.

Ever yours in Truth,

Nome

[These next two messages are from a SAT member who resides in another state, and Nome's response follows each one. The term "dharma-sankata" means a spiritual difficulty, though the writer may also have meant "dharma-sankatha", which means a holy conversation, a discussion about Truth.]

May 14, 2010

Om namo Bhagawate Sri Ramanaya

Dear Nome,

Namaste from [name omitted].

With Bhagawan's grace and your guidance, things are changing. There is longer abidance in and as consciousness and less and less identification with individual identity. Today, in my reading of *SatDarshanam*, verse 24, it is said that the body does not know and the Self is not born. Between the Self and the body, a third imagined concept of "I" seems to exist. So, here is the confusion—if there is only Consciousness-Self existing, how can the ghost of ego said to be between Self and body, which is also nonexistent. Am I right to understand that this explanation is only at the body and mind level—only for the waking state, which is no different than the dream state? If I wake up, there is no body, no ego, no knot, no "I" and all those no's.

I noticed the nice, new blue color wall in the SAT meditation hall. My warmest greetings to everybody there.

Om Namō Sivaya.

Thanks for everything.

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Less or no misidentification with the individual is indicative of clear spiritual progress. The utter absence of the individual is of the very nature of the Self.

Spiritual instruction about the ego, illusion, etc., is only for the purpose of revealing their unreality, which is referred to as their destruction. So, if the ego is assumed or a connection between the Self and the body is supposed, Sri Bhagavan has graciously bestowed this spiritual instruction of utmost clarity that liberates one from this assumption or supposition. Thus the Reality of the Self stands revealed, transcendent of all differentiated individuality, illusion, etc., and even negation does not describe it. In this Truth lies your supreme Bliss.

Yes, the entire satsang/meditation hall is now shades of blue except for the innermost areas around the Maharshi and the murtis, which are a yellow-white color, somewhat similar to the sun in the sky.

May your inquiry be steady and deep so that you ever abide in blissful Self-Knowledge.

Om Namah Sivaya

Ever yours in Truth,

Nome

May 16, 2010

Om namo Bhagawate Sri Ramanaya.

Namaste Nome.

Thanks for the email. All day yesterday, I was thinking thusly, “Is it all right and possible to keep just a tiny, tiny ego at the end, so I can hear and see all that is about Sri Bhagawan and your satsang dvd and all that describes the truth.” Then, in my morning reading of *Sat Darshan* today, what do I read?

“There is no happiness in ego.” So, please pull me out of this “Dharmasankata” catch22.

Thank you and namaste.

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. The ego sees nothing, as it is not endowed with Consciousness or any actual existence. Indeed, you see and hear the Truth, about Bhagavan, etc., without the ego illusion, and blissfully so. The true Dharmasankatha is that of perpetual, luminous Silence, full of Grace and Truth, and all of our speaking and corresponding occurs within it. So, there is no catch or binding, but only the vast freedom of the true Self.

Om Namah Sivaya

Ever yours in Truth,

Nome

[A seeker had attended satsang about 25 years ago. He returned for a single satsang in 2009. Now, he wrote, describing some perplexity in his practice of inquiry, wishing to know if the “person” should fade away and asking if this was the case in the story of Nome’s spiritual practice and Self-Realization. Here is the response.]

May 16, 2010

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Yes, passing mental modes, even clearer and happier ones, are not the finality, though the clarity and happiness do, indeed, have their deep source in the Self.

Seek not so much to stop seeking, but to know the seeker, for, in this way, you find, and you, yourself are that which is found, thus fulfilling the reason for the search.

Dissolution of the “person” by the cessation of misidentification is beneficial and is in keeping with realizing the nonexistence of an ego.

Be certain that the inquiry is not merely mental, for, if it is, you will experience the understanding of “there being no one there,” as described by you but still conceive of yourself as an individual entity, one who is endowed with difference, a mind, a body, objects, etc. In profound inquiry, no such dualism prevails. Inquiring to know the inquirer, the Self knows itself as it is, and not even a trace of the ego and its personal story is found to exist. All of that was the adventure of someone who was never even born.

You may find it helpful to read *Essence of Inquiry, Saddarshanam and an Inquiry into the Revelation of Truth and Oneself*, and that which is on the SAT website www.SATRamana.org (downloads, *Reflections*, etc.)

You are always welcome at satsang. I hope that you find what is presented above helpful.

Ever yours in Truth,

Nome

[Another seeker attended satsangs for several years until about 1986. He had corresponded a few times in recent years and then became quiet. In May 2010, he wrote again, with this message. Nome’s response follows.]

May 18, 2010

Hi, and good day to you.

Dear Guru Nome, I bother you only to write quickly, and tell You what I found from You.

Just these last two days, I realize that my bigger problem has been not knowing that anyone who comes inside to Sat, should observe reverence.

I apologize, but I have been following a sort of hippie view that all people, whoever, can do whatever they do, but I have always remembered ahimsa, that no one should ever do violence.

Well, the whole time that I spent at SAT, we always were taught, and were trying to practice, the highest level and [this has] regard for reverence.

Now that I have found this, as like a precept, I see that I have missed the boat, all the way, until now. I think that if I see that reverence is mandatory here, then so much more I will be on the right track.

I feel so darn strong in what I share with You, which is from You, (thanks), that I really do believe this is cool. And, I want to direct towards Your way the biggest, loudest shout I can muster for the teaching of observing reverence for what goes on at SAT.

I really am so thankful that You taught that to me. Gosh, I could never say enough about that. So, just, thanks, and I will never forget this, which I so luckily got from Guru Nome.

God Bless You, and Your Good Guru Ramana Maharshi.

God Bless You, again, too. I hate to say bye, but so long.

Lots of love,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

The reverence of which you speak is the natural manifestation of spiritual love and the dawning of wisdom that dissolves the ego-notion. However, you need not worry about the past, as your heart's love was always evident. With what you now know, you can appreciate and experience the Knowledge revealed by the Maharshi, Self-Knowledge, more profoundly. That which you revere also dwells within you.

Grace is ever present. May you abide in the Truth of the Self and thus dwell always in happiness and peace.

Ever yours in Truth,

Nome

[This is a message from a seeker who writes on occasion, with Nome's response.]

May 24, 2010

This is a question to master Nome. The eight negations of Nagarjuna, the Self or the Absolute, is this deconstructed also? Or is it said to exist or not to exist. No one to know or not to know. Om Namō Bhagavate Sri Ramanaya. Peace. Please comment.

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Numerous ways of expressing the Truth have been brought forth by sages and saints and even by the intellects of scholars. The Truth, itself, remains ineffable and inconceivable, yet these expressions fulfill the worthy purpose of pointing one inward and act as an aid to discrimination as well as being inspirational.

Negation is a prime means of such discrimination to reveal the Self (neti neti). The Reality, itself, can neither be affirmed nor negated for it is nondual, free of the notion of an individual to know or not know, and is ever-existent. Even if one thinks that there is nothing, still there is the "is" of that, which is to say, the Being-Consciousness of the one who knows the multiple negations can never be negated.

Though Self-Knowledge may be said to be reasonable, it transcends logic and all other forms of thought. It is wise to remain poised in a nonobjective, non-conceptual inquiry to thus realize the Self conclusively.

May you ever abide in the supreme happiness and peace within you.

Ever yours in Truth,

Nome

[This message is from a seeker who, along with her husband had been with SAT several years ago. Following a telephone call from them a few days earlier, she sent this message. The allusion to "Zero" is a reference to Lane Langston. Nome's response follows.]

May 26, 2010

Dear Nome,

Thank you for the very special telephone conversation. We were relieved to hear you sounding so well. We hope that your body will be well also!

There are some words I remember from many years ago that were from Zero. It went something like this: What happens to the one who lays her life at the feet of her Guru, follows his instruction with one pointed intensity and turns life completely into service to the Guru. She also mentions disassembling of her ego. These words deeply touch my heart, yet I fall short. Would you please offer some instruction along these lines?

In deep love and gratitude,

P/S [name omitted] and I wonder if it would be correct to ask you to forward our email address to [names omitted]. We miss the spiritual connection. Please do as you see fit. Thank you.

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Illness is only for the body. The Self, unborn and imperishable, remains blissfully as it is. Even upon the dissolution of the instruments of body, speech, and mind, the Self, of the nature of Being-Consciousness-Bliss, abides unchanged, at peace and existing forever.

The Maharshi has declared that God, Guru, and the Self are identical. The nature of the Guru, therefore, is not an object or an individual, but rather that Being-Consciousness-Bliss. Sri Ramana further instructs that what the Guru, who sees no difference between himself or others, does by means of spiritual instruction is to cause the disciple to abandon the illusory differentiation, which is in the form of misidentifications, so that she abides in the Truth of the Self and thus dwells fully in the innate bliss.

The phrase “feet of the Guru” found in devotional texts, verses, etc., signifies the manifested Guru, meaning that the “major portion” is unmanifested, just as the *Upanishads* state that the entire universe is but “one quarter” or “one portion” of Brahman. By means of association with the manifested, which includes receiving and practicing the spiritual instruction, the unmanifested, formless Silence of Being, which is the real Being of the Guru and the Self, is found. Surrender means subsidence of the ego, inclusive of its concomitant misidentifications, attachments, etc. When one knows the source of happiness within, attachments in the mind vanish, and she becomes naturally concentrated upon the quest of Self-Knowledge. Such quest and abidance in Self-Knowledge are also the highest devotion, as mentioned by Sri Bhagavan, Sankara, Ribhu, and others. Firm abidance in the Self is the most profound service, and in those who are devoted to That is found all that is true, good, and beautiful.

To destroy the ego, seek it, inquiring to know yourself. If you so inquire, the ego will be realized to be nonexistent, and its effects, being unreal, will vanish. There are not two selves: an ego-self and a true Self. The Self is only one and is indivisible. The real ever is; the unreal never is.

I hope that you find the above helpful. As you requested, I will forward your email address to those mentioned by you for whom I have addresses.

Please convey my best regards to [name omitted].

May you ever abide in the profound depths of the Knowledge of the Self, which is the very source of wisdom and love, and thus be always happy and at peace.

Ever yours in Truth,

Nome

[This is a message from a devotee of Sri Ramana in Bangalore who has written several times since 1994. Nome's response follows.]

May 26, 2010

Dear Sri Nome,

Om Namo Bhagavathe Sri Ramanaya.

Namaste.

Please accept my namaskars. Hope your health is fine and you are keeping well.

I went through some of the recently posted videos on the SAT website and it was wonderful especially the short snippet, the talk on *Who am I*. Yes, I am very much convinced and through my own experience that it is the ever lasting bliss which has to be sought after, that is ever is. However we are caught in time, the process of birth and death.

What I understand is that Bhagavan's relation to each devotee or individual is eternal. However we need to strive for the same. As you say, the very process becomes the experience.

I feel intuitively or may be my own conviction which makes me feel the athmic power which is always there with this. With continued practice and by Bhagavan's grace we may proceed to grow and experience the same.

I just wanted to write to you from couple of days and I happened to visit the SAT website. I am not sure how much time is left for me to correspond with your physical presence.

I have not visited Sri Ramanasramam for long and just continue to practise in the morning hours and engage myself in work after that. I feel I need to put more effort for sadhana.

As always, I will look forward to your reply with the hope that I will strive well for seeking the true meaning of Life.

Yours in Bhagavan,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you your message.

Though the health of this body is not well, the Truth of the bodiless, unborn, and imperishable Self, as revealed by Sri Bhagavan, is self-evident and ever is.

To be free from samsara, the illusory cycle of birth and death, destroy the ego assumption. To destroy that false assumption, inquire. Thus, there is blissful Self-Knowledge.

Grace and Knowledge are of the same nature. The very Existence of them is really the Self.

Whether at the Asramam or anywhere else, the Self exists. It is not more in one place or less in another. Within is the “place” of meditation, bodiless and world-less, and one who realizes the Self abides in That, as That, alone. That Self, of the nature of Being-Consciousness-Bliss, is infinite and eternal.

Persist in your earnest inquiry and devotion to the Maharshi. Not a drop of spiritual effort is in vain.

May you ever abide in the deep Knowledge of the Self, which is ever undivided and is that which you truly are, full of happiness and peace.

Ever yours in Sri Bhagavan,

Nome

[This is another message from the seeker who had been with SAT several years ago and who had written on May 26th. Nome's response follows.]

May 28, 2010

Dear ,

Thank you for your compassionate reply. I understand more clearly what devotion and service are pointing to. Because I do not know the condition of your health I feel an urgency to reach out to you for answers.

These are my questions: What should my day to day life look like in terms of maintaining true practice?

What is all this love that I feel permeating my heart and how do I use the strength of that in a positive way in my practice?

What is the feeling in my forehead that I feel when I do inquiry? Am I focused on the wrong thing?

I still wonder about how to disassemble my ego?

Knowing me as you do, what is the most important instruction that you could give me to keep me moving in the right direction and deeply immersed in practice—what instruction would help me stay dedicated moment to moment?

I understand life's purpose and do not want to waste this life.

I have been so very blessed in this life to know you and be with you. I am so grateful to you, Nome, so very grateful always.

All love,

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Thank you for your message. Due to the retreat held at the temple this weekend, this is the first opportunity to respond to you.

In answer to your questions in the order in which they were asked:

If you feel that you have a daily life, it is wise to engage in constant, profound inquiry to discern for whom it appears. If, as a result of such inquiry, you abide in the certainty of Knowledge regarding the bodiless, sense-transcendent, and mind-transcendent nature of your Self, the concept of a daily life vanishes, and the self-luminous real Existence remains. That Existence is truly your only existence. In light of this, it is like asking what does Brahman do with its “daily life” or what should God do with His “daily life.” More discussion on this appears in “Saddarsanam and an Inquiry into the Revelation of Truth and Oneself.”

Love may be said to be the bliss of the indivisibility of Being. It is wise to know that the love is for the sake of the Self, which dwells in the heart or as the essential Being of all.

Regardless of whether or not sensations, gross or subtle, are experienced, seek to know the knower of them. Inquiry pertains to Self-Knowledge, which is Realization of that which is infinite, eternal, nonobjective, and free of the duality of “I” and “this.” Sensations of any kind are obviously transient, limited, objective, and are the “this” aspect of illusory duality. Your very Being is not a mere sensation and does not depend on such to know itself. Making your vision nonobjective, inquire to know who you are. This and other points regarding Self-inquiry and Self-Knowledge are found in “Self-Knowledge.”

Inquiry to know your true nature will assuredly destroy the ego, as light is said to destroy darkness, for the individual, or ego, is unreal and depends on non-inquiry even to be assumed. Trace your knowledge of existing to its core, and no ego will be found.

If you know the source of happiness, you remain serenely unattached, absorbed in the Bliss of the Self. If you inquire within, you abide free from thought as the self-luminous, illimitable, infinite Consciousness. If you know yourself, you abide in the Self, as the Self, of the nature of undifferentiated, eternal Being. By the clarity of Knowledge, happiness, reality and identity return to their origin or true “place.” If only one knows herself, she will find that to be indivisible, absolute Being-Consciousness-Bliss, without beginning and without end. If you imagine that you do not know the Self, earnestly inquire as to the nature of the one who does not know. As far as instruction regarding the Truth is concerned, silence is most eloquent. When even Sri Bhagavan and, in ancient times, Dakshinamurti were silent, who else could convey such by speech?

The Self is not an object apart from you, and you are not an individual apart from the Self. If you sincerely, intensely yearn for Self-realization, which is liberation from all of the imagined bondage, the way will be clear within you.

May you, devoted to the highest, repose in the Self as the Self, and thus abide in unwavering bliss and changeless peace.

Ever yours in Truth,

Nome

[This is a response to a seeker who had written with questions about inquiry in a thoughtless state.]

June 4, 2010

Dear ,

Om Namō Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

With or without thoughts, you exist. This Existence, which is truly the nondual Self, is the foundation and goal of Self-inquiry and the teachings regarding Self-Knowledge.

True Knowledge is thought-transcendent. Thoughts possess no knowing power. They neither know each other nor know themselves. Consciousness, which is the Self, alone knows. This Consciousness knowing itself nonobjectively, not through sensory perception, mental conception, etc., is inquiry.

The inquiry is constituted of nonobjective knowledge. If thoughts appear, inquire for whom they appear. If a state that contains no thought appears, inquire for whom such appears. Whatever be the case, it is essential to know yourself. Inquire, "Who am I?"

Pursuit of this Self-inquiry as revealed by Sri Bhagavan is certain to yield blissful results.

Ever yours in Truth,

Nome

[Another message from the same seeker with the response to it.]

June 5, 2010

Dear Nome,

Om Namō Bhagavate Sri Ramanaya

Namaste.

Thank you so very much for your response to my questions. I deeply feel your support and appreciate how much you give to me. I was fortunate to also receive the CDs and DVDs I had

ordered as well as the gift CD. I thank you with all my heart for your Grace!

I know I must inquire always. My thoughts, especially my worry thoughts, seem to overwhelm my intention to stay with my practice. I will continue to inquire and never give up.

I am curious about “the Supreme does all” and “free will.” When I look back on this life I see good and bad, things I regret, things I feel good about. Are my mistakes done by my free will or was all done by the Supreme? When I do something I feel good about it seems it is being done, but not by me. Please clarify my confusion.

In deep love and gratitude,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

If one knows where happiness is to be found, she will be steadily focused within. Worry involves confusion concerning happiness and existence. Happiness and Existence are truly the nature of the Self. If you deeply realize that happiness is in the Self and that the Self is ever-existent, you will be free of worry.

The questions concerning free will and divine destiny arise only so long as the ego’s existence is assumed. In the undifferentiated Self, which has not the least trace of individuality, neither pertains and all doubts are resolved. If the Supreme Self, which is the Supreme Lord, alone exists, and, if there is “all,” that alone is the existence of all and the power of all. If there is no “all,” the Self alone exists, and doubt or differentiation cannot be imagined.

The concept of being the performer of action should be questioned. Its falseness can be discerned by understanding what is stated above and by the cessation of misidentification with the body.

The Self may be said to be the source of all that is true, good, and beautiful, and, whenever the ego subsides and to the extent that it subsides, this Self shines.

Additional instruction concerning fate and free will is contained in verse 19 of Sri Bhagavan's *Saddarsanam* and the commentary on such.

May your inquiry be deep so that you steadily abide as the Self that you really are and thus dwell in happiness and peace always.

Ever yours in Truth,

Nome

[This message is from the same seeker who asked about thoughtless meditation. Nome's response follows.]

June 8, 2010

Namaste Nome,

Thanks for your reply.

How do I find my way to self-inquiry? I can understand what you are saying about the Self, but, when I am doing inquiry, I have a doubt about where can I focus: on thoughts or who is watching all thoughts or the origin of thoughts that are rising.

Please help me to clarify my doubts.

Thanks and Regards,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. In answer to your question concerning which of the three possibilities mentioned by you should be your focus in Self-inquiry: "on thoughts" is objective, and so that cannot be the focus of inquiry. Moreover, you already focus on thoughts even without inquiry, so such would be redundant. If you inquire into the knower, the seer of all thoughts, or into the origin of thoughts deeply, the same realization of Consciousness as the nature of the Self will result. Consciousness, which knows,

cannot be objective and is innately free of thoughts. In relation to thoughts, it may be said to be the witness, the substrate, the origin, etc. In itself, the Self transcends all such views. Inquire to know this Self.

Ever yours in Truth,

Nome

[This astute message is from a SAT member. The CD referred to by him is a recording of a satsang. Nome's response follows.]

June 13, 2010

Dear Nome,

Namaste!

This morning while listening to the 9 May 2010 CD "Only One Self," the statement: "The scriptures declare that it is impossible to define Maya, illusion. For how could that which has no existence be defined?" stimulated a reflection on the nature of illusion. Please correct me if I'm wrong. I recall that the traditional concept of Maya refers to the power that produces what is not absolutely real nor absolutely unreal and is itself neither absolutely real nor unreal. It seems like a non-definition on the face of it, but it is a way of "defining" an experience that is dependent. Once there is an experience, it can't be said to 'not exist' because it's being seen, or talked about. I suppose all experience except for the experience of "being" could be called illusion. I'm not sure illusion is the best word because in general parlance, an illusion is generally something that can't be used in a practical way. Like the difference between drinking actual water and trying to drink illusionary water. However, I don't believe there is an English word for Maya other than illusion. I recall the Sanskrit term mithya to define Maya and its product as what is not absolutely real and not absolutely unreal. Absolutely unreal refers to the non-existent, like the horns on your head. It's not even in the realm of common illusion. Your horns simple don't exit and never could exist.

I'm only reflecting on the thoughts that come up when I heard the above statement. As it is very clear when you speak, Ramana, and Ribhu speaks, everything phenomenal can be regarded as Non-Existent in the face of the sole existence. Even the scriptures that declare it's impossible to define Maya are themselves non-existent to my true nature. But, I'm thinking the infinite beingness can include infinite imagination. It wouldn't seem reasonable to restrict the infinite by saying there couldn't be imagination in it. Imagination is not a movement of consciousness because consciousness doesn't move. So what is it then? It simply can't be explained as anything other than imagination, and I don't see any other explanation. It's something that appears in consciousness, but has no actual reality. It doesn't obscure consciousness because its essence is nothing but consciousness. However, imagination should be seen for what it is, in order to see my reality as I actually am.

OK, enough of that. I should also say, I guess, that all the above as well as this is here and below, is only imagination. So, in this dream there is an appreciation for the imaginary teacher who stands fast in the vision of the non-imaginary reality. If you are not my self, then who is? And if I'm not my self, then who is? And if the self is not all there is, then what is?

Ever grateful to you, Ramana and Ribhu for reflecting the truth as it is,

June 14, 2010

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. What you have stated is clear, so please regard what is said here in response as additional comments and not as corrections.

In Monier-Williams Sanskrit dictionary, maya is defined as illusion, unreality, deception, an unreal and illusory image. A few other definitions are listed but they are not so directly connected to the use of the term in Advaita Vedanta. Sri Bhagavan says maya is "That which is not" (ma = not that ya = which).

Mithya means false. The dictionary lists the meanings as inverted, incorrect, wrongly, falsely, untruly, to no purpose, etc.

There is only Existence. “Nonexistence” may be said to not exist or be only Existence; it amounts to the same.

When attempting to understand or interpret the spiritual instructions bestowed by wise, Self-realized sages, such as that which is preserved in the scriptures, it is important that they be approached from precisely the meaning, or state, from which they are uttered and not from dualistic or qualified nondualistic perspectives that are born of superimposed limitations, or misidentifications. Otherwise, the true significance is overlooked or misapprehended. So, the sayings of the wise are to reveal the Reality as it is free of all suppositions. The suppositions, such as the individual and the world (the objective sphere of experience), “I” and “this,” are already known, or imagined, by one in delusion or bondage, and so an interpretation of the scriptures and such that is in accord with such suppositions would merely be redundant ignorance. True understanding transcends that context and is realized by Self-Knowledge.

Is that which “produces what is not absolutely real or absolutely unreal” itself real or unreal? If real, it is not maya or “illusion or unreal.” If unreal, it does not exist. If the concept of it is a combination of real and unreal, is that combination real or unreal? If real, Liberation, which is the purpose of spiritual instruction and such, becomes impossible, and this runs contrary to all that has been declared by the wise sages, Advaita Vedanta, and to the very nature of the nondual, undivided Brahman. If unreal, it does not exist. If again both real and unreal, such represents an unending regression composed of only thought due to non-ascertainment of the Reality of the Self, pure Being-Consciousness, by thought-transcendent Self-inquiry.

Things seen, spoken of, etc., in a dream are just as illusory as the things not seen to occur in that dream. Practicality of dream things within the dream does not endow them with any additional reality. The senses cannot possibly be regarded as capable of discernment of Knowledge of Reality; likewise the mind. If one inquires for whom experience, sensation, thought, etc. appear, so that it is clear that there is no “it” at all apart from “I,” and further inquires, “Who am I?” he realizes Absolute

Brahman, the one Self free of even the least trace of illusion, difference, appearance, etc.

What pertains to “illusion and unreality” also applies to what is “false.” To think that the false is true or partially true is the very definition of ignorance, which “inverts.”

That the infinite Consciousness alone exists, without anything else whatsoever, represents no restriction. A snake-less rope is no bondage. The absence of the unreal or the imaginary, is no loss. The apparent endlessness, solidity, vividness, etc., of the merely imagined may be said to be entirely reflected or borrowed from the real Self in order to direct one to realize that real Self. In Truth, though, the Real ever is and the unreal never is, as declared by *Bhagavad Gita*. The Self is the Reality. For whom would the unreal be?

Who imagines what? The one Self exists. How can we speak of it imagining? Another “I” is not. Even if referred to as “imagined,” there is no other to do so, and it cannot imagine itself. All explanations of maya are only to show that it is not, for the Self-revelation of Reality.

The Truth is clearly revealed by Sri Ramana, Ribhu, Adi Sankara, and others. We can never be too grateful to them. That which they reveal, that which they are, that which I am, is that which you are. That is as it is, and That alone is. In this Light, blissful perfect fullness exists always.

May you ever abide happy in the Self as the Self.

Ever yours in Truth.

Nome

[Here is the response to Nome's response.]

June 14, 2010

Ready, Aim, FIRE!!! DEAD and Gone!

Illusion/imagination shot down by the execution squad of non-compromising total adherence to the non-dual truth.

Thank you for your comprehensive dissection and dismissal of illusion, and total revelation of reality as it is.

Ever grateful,



Our Hindu Heritage

In Sanskrit, Puja means reverence, adoration, or worship.

Puja is a fundamental form of worship in Hinduism, and it varies widely from region to region and for different sects. Pujas are performed daily in Hindu temples and in Hindu homes. Pujas are performed in reverence to God, signified by the lingam or other deity according to the sect. Pujas are also performed on a variety of special occasions or included during ceremonies, which are considered “rites” or “passageways” to important events in life such as at weddings, sacred thread initiations, etc. Pujas are performed by a pujari. A pujari is a surname which means priest. Pujas are performed by offering many different items to the chosen deity. Items vary from 5 to 64.

Here, at SAT, during puja, we worship Siva, the Sivalingam being the form worshipped. Because our orientation is that of Self-Knowledge, we offer some of those items representative of such. Offering incense symbolizes renunciation of vasanas; offering water symbolizes the pouring out or emptying out of ignorance; offering rose water symbolizes the essence of the mind dissolved in pure Consciousness; offering milk symbolizes all wishes and the fulfillment of those wishes being offered to the Absolute (alt. meaning: all individual souls ((i.e., the herd)), all the good of all the individuals are offered to the Lord); offering essential oil symbolizes the essence of Knowledge distilled by discrimination and devotion that pours itself continuously into the Truth; offering light (oil lamp) symbolizes the conviction that one is the Supreme Siva, without qualities and Self-illuminated; scattering of flowers symbolizes the contemplation that “I am the perfectly full, blissful Self”; offering camphor (aarti) symbolizes destruction of ignorance by purifying the mind. When one takes the light to one’s forehead he is receiving illumination, which is Knowledge. So, as each item is lovingly offered to the Sivalingam, absorption in deep meditation ensues, the mind rids itself of delusions and one attains the great Bliss of Liberation, which is Siva.



Announcements

Thank You...

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

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

Upcoming Special Events

Sri Ramana's Self-Realization Celebration: July 17, 2010.

Guru Purnima: July 25, 2010.