

Om Namo Bhagavate Sri Ramanaya
Om Namah Sivaya



Reflections ॐ SAT Temple
July . August . September 2026

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Painting of
Somnath Jyotirlinga
by Anandhi as it
appears in the SAT
Temple Lotus Room



The Boundless Wisdom of Sri Ramana Maharshi

from Letters From Sri Ramanasramam (1970 ed.)



Acceptance of Diksha

January 13, 1949

A devotee who had heard about the meetings of the Head of the Sivaganga Mutt and the discussions about Narasimha Bharathi asked Bhagavan, “It seems a long time ago someone from the Sringeri Mutt requested Bhagavan to accept diksha (formal initiation).”

Bhagavan: “Yes. That is so. That was during the early days of my stay at the Virupaksha Cave. A Sastri residing in the Sringeri Mutt came to see me one morning. He saw me, spoke to me for a long time, and before going to the town for meals, drew near me and with folded arms and great respect said, ‘Swami! I have a request to make. Please hear me.’ When I asked him what it was, he said, ‘Swami, as you are born a brahmin, should you not take sannyasa in the regular way? It is an ancient practice. You know all that. What is there for me to tell you? I am anxious to include you in the line of our Gurus. Hence, if you give me the permission, I will come here with all the requisite articles from my mutt and give you the initiation. If you do not care to wear the full ochre coloured robes (Akhanda Kashayam), I respectfully submit that it is enough if your loin cloth at least is of ochre colour. You may think over this well and give me a reply. I am going down the hill to take my meals and will come back by 3 p.m. All the members of our mutt have heard of your greatness and I have come here to see you at their request. Please do this favour.’

“A little while after he left, an old brahmin came there with a bundle. His face appeared familiar. It could be seen from the outside of the bundle that there were some books in it. As soon as he came, he placed the

bundle opposite to me and like an old acquaintance said, ‘Swami, I have just come. I have not had a bath. There is no one to look after this bundle. I am therefore leaving it with you.’ So saying he left the place. As soon as he went away, why, I do not know, but I felt like opening that bundle and seeing the books. As soon as I opened it, I saw a Sanskrit book in Nagari characters with the title Arunachala Mahatmyam. I did not know before that the Arunachala Mahatmyam is in Sanskrit also. I was therefore surprised and as I opened the book I found the sloka describing the greatness of this place in the words of Ishwara:

Those who live within twenty-four miles of this place, i.e. this Arunachala Hill, will get My Sayujyam, i.e. absorption into Me, freed from all bonds, even if they do not take any diksha. This is my order.

“As soon as I saw that sloka, I felt I could give a fitting reply to that Sastri by quoting that sloka and so hastily copied it out, for the brahmin might come back at any moment, and then tied up the bundle as before after replacing the book. I showed this sloka to the Sastri as soon as he came in the evening. As he was a learned man, he did not say anything further but with great reverence and trepidity saluted me, went away and, it seems, reported everything to Narasimha Bharathi.

Narasimha Bharathi felt very sorry for what his disciples had done, and told them to stop all further efforts in that direction. I subsequently translated that sloka and wrote it in a verse in Tamil, 'Yojanai munra mittala vasarku...'. It has now been added at the beginning of the five hymns in praise of Arunachala (Arunachala Sthuthi Panchakam). In the same way, many people tried to convert me to their path. So long as it was mere talk, I used to say, 'Yes, yes,' but never agreed to take any initiation. I always used to find some ruse to escape. Even the writings of verses too is about the same. I never wrote any of my own accord. Somebody used to ask me on some pretext or other. And I used to write on some urge from within. That is all."

Devotee: "There is such a long history behind only this one verse."

Bhagavan: "Yes. For every one of them, there is a story. If all of them were written down, it would become a big volume." "If Bhagavan permits, they can be written," I said.

Bhagavan: "Have you nothing else to do?" So saying he changed the topic.

Devotee: "Did the brahmin who brought the bundle come back again?"

Bhagavan: "I do not remember whether he came back or not, but the bundle was not there. I had got what I wanted. Was it not enough?"

Devotee: "So, it would mean that Lord Arunachala himself came there in that form."

Bhagavan merely nodded his head silently.

Kundalini Sakti Chinmaya Deha

January 18, 1949

Yesterday morning an Andhra youth came here with his wife. It seems he has come here after visiting the whole of the Himalayan region. In the afternoon at 3 o'clock he approached

Bhagavan and said, "Swami, is the manifestation of Kundalini Sakti (a form of yogic power) possible only for those who follow the yogic path of acquiring sakti (power) or is it possible also for those who follow the path of devotion (bhakti) or love (prem)?"

Bhagavan: "Who does not have Kundalini Sakti? When the real nature of that Sakti is known, it is called Akhandakara Vritti (Plenary consciousness) or Aham Sphurana (effulgence of 'I', 'I'). Kundalini Sakti is there for all people whatever path they follow. It is only a difference in name."

Questioner: "It is said that that sakti manifests itself in five phases, ten phases, hundred phases and a thousand phases. Which is true — five or ten or a hundred or a thousand?"

Bhagavan: "Sakti has only one phase. If it is said to manifest itself in several phases, it is only a way of speaking. The Sakti is only one."

Questioner: "To realise the Self, some say you must concentrate your mind on

the anahatam (the 4th of the mystical chakras [plexuses] of the body); some say on the sahasraram (a mystical plexus in the brain with a thousand petals); and some say on the muladharam (a mystical plexus about the organs of generation). Which is the most important?”

Bhagavan: “All are important. Self (Atman) is everywhere in the body. Some say you should see it in the muladharam; some say in the anahatam and some say in the sahasraram. It is the same whichever it is. But, for all of them, the place of birth and of dissolution is anahatam only.”

Questioner: “Can a Jnani help not only those who follow his path but also others who follow other paths?”

Bhagavan: “Undoubtedly. He can help people whatever path they choose to follow. It is something like this. Suppose there is a hill. There will be very many paths to climb it. If he were to ask people to climb by the way he came, some may like it and some may not. If people who do not like it are asked to climb by that path, and by that path only, they will not be able to come up. Hence a Jnani helps people following any particular path whatever it may be. People who are midway may not know about the merits and demerits of other paths, but one who has climbed the summit and sits there observing others coming up is able to see all the paths. He will therefore be able to tell people who are coming up to move a little to this side or that or to avoid a pitfall. The goal is the same for all, you see.”

The young man was not satisfied with the replies given by

Bhagavan and again began asking questions about Kundalini Sakti and how it arises. Bhagavan appeared unconcerned about those questions but when they were asked repeatedly, said, “What do I know about those paths? Please ask those who know them well.” Giving up the topic, the young man took up the topic of spiritual bodies (chinmaya dehas) by saying, “My Guru gave a darshan in chinmaya rupam (form) on such and such a day, spoke to me of this and that,” and started speaking about the miracles performed by his deceased Guru. Bhagavan did not speak but kept quiet for some time. At last the young man said, “Is it a fact that Lord Krishna is still with his chinmaya deha (spiritual body)?”

Bhagavan replied with patience: “Does chinmaya deha mean the human body? Chinmaya means Chit-prakasa, i.e. lustre of the spirit. That light is always existent:

Arjuna, I am the Self seated in the heart of all beings. I am the beginning and middle and also the end of all beings.

- Gita, X: 20

“Does that mean that He is in the hearts of all beings with this material body? It means He is in the hearts of all beings in the shape Aham Sphurana (effulgence of ‘I’, ‘I’). That effulgence of the Self is known as Chit-prakasa or Chinmaya.”

Questioner: “Is the same thing said of other Mahapurushas (great person-ages) or is it that Lord Krishna’s body becomes Chinmayam and remains like that?”

Bhagavan: “Oh! You think that that body becomes Chinmayam and sits somewhere. The whole world is Chinmayam. That being so is it that one body alone has become Chinmayam? Visions (sakshatkaras) are also like this. People say that they descend from somewhere with a body. That which is omnipresent you leave or ignore and talk of karam and sakshatkaram.”

Questioner: “My Guru stated that a great personage who would reform the

whole world will be born. Can you tell me when he will be born?”

Bhagavan did not reply but kept quiet. A devotee who was close by said to the young man, “Sir, you are not able to realise the greatness of the Mahapurusha that is sitting opposite to you; so what is the sense in asking him himself when a Mahapurusha will be born? You are not able to understand even that much. If you have so many doubts, could you not have asked your Guru himself? Enough of this here. You may go to your Guru who is in Chinmaya body and ask him.”

The young man thereupon quietened down and gave up further questioning.



Satsangs with Nome



The Natural State January 5, 2025

N: Existence, just as Existence is, is your natural state. It is not waking, not dreaming, and not sleeping. It is constant. Your Existence is constant, and in truth has no alternative. Your natural state is bodiless. It is not a state of thinking of this or that; it is Existence just as Existence is, without imaginary definitions of differentiation. Knowledge is your natural state. Ignorance is not so. Happiness is your natural state, and likewise is freedom. Suffering is not natural. Imagining yourself to be a bound individual is not your

natural state. Considering yourself as embodied is not your natural state. Your natural state is not a state, actually, at all; it is just Existence as Existence is. Bodiless, mind-transcendent, and without the least trace of an ego, such is your natural state. Detachment, discrimination, and such that are practiced, in truth, these are only of your natural state.

Self-realization is the natural state, the only real state there is. Self-realization is just Existence as Existence is, the Self just as the Self is. It is not removed from you. It knows no division, no separation. Inquire to know the Self. Inquire to know the Self as the Self truly is.

Q: It is truly wonderful to hear this truth that Knowledge is one's natural state, Existence as it is one's natural state, and happiness is one's natural state. It is very profound. Spiritual practice is truly understanding this. When I think of practice, it is about an assumed bound individual trying to strive for the freedom which apparently has been lost, but, from what has been said today, it is one's natural state. Spiritual practice, because it is done in an ignorant way, strengthens the ego. Here is a bound individual, and we have to strive for this freedom. One yearns to experientially understand this truly and deeply.

N: If you appear to be bound, you need to free yourself. Are you bound? What is natural is innate. There is no rule that you must practice within an ignorant context. Practice is for discerning what is innate. Any kind of spiritual practice is helpful, is beneficial, but if it is done in the context of a bound individual, it is not so effective.

Q: What prevents the understanding of this? Because if it is innate, then nothing else really matters, and every movement of one's empirical existence has to be centered around this. But it normally seems, once I hear this now it feels so profound, it feels so wonderful, happy, but once activity gets in the way, then somehow the true understanding is lost.

N: If you did not misidentify yourself as the performer of action, would activity bind you?

Q: Because I feel that I am the performer of action, there is this tendency to want to do it in the right way, the doubts arise concerning am I doing it in the right way, am I taking the right decision, am I applying myself in the right way? This often comes up, and there is a lot of conflict because of this.

N: If you approach this in such a way that the ego notion, the separate individuality, dissolves, that is the right way. There is nothing really binding your existence. Existence is Consciousness. Where is the difficulty? Is there difficulty to know? Is it difficult to exist, to abide? In such abidance is Knowledge. For whom is the difficulty? Not for the Self. The difficulty appears to be for the individual. What is the nature of the individual? An unreal thing cannot have real results. The ego cannot practice. It cannot know.

Q: Who is to understand? The knower himself is the Knowledge. The truth is there, is to be just seen, felt, and understood. The ego cannot do it. Hearing the truth so wonderfully, somehow, I comprehend.

N: It is the Self within you that comprehends.

Q: It is very helpful, thank you.

N: Inquire, inquire to realize the Self, to know it as it is, which is not an objective knowledge, until the last drop of illusion, of delusion, is gone. You do not act, you do not think, you do not wake or dream, you do not sleep, you do not go in or out, You do not have birth or death. The Self alone knows the Self. Brahman alone knows Brahman. You imagine yourself to be

bound, while all of the while you are free. Sri Bhagavan says that there will come a day when you yourself will laugh at your efforts. He also says that which is on the day of laughter is now also. You think there is something binding your Reality, but it is not so. There is nothing binding your Reality.

Another Q: Does Existence have the spurti? What exactly is the difference between them? I become confused about these two.

N: "These two," between Existence and what else?

Q: It is kind of a pulsation, or something throbbing. I am not sure.

N: What is it that knows this? What is it that knows the pulsation?

Q: Existence?

N: Does existence have a form?

Q: No.

N: Existence is invariable. It is said to flash forth, but to whom does it flash? The Self is something that is neither gross nor subtle. It is not something that can be perceived by the senses.

Q: Thank you.

Another Q: Thank you. I want to know if there is a difference between Self-inquiry and absorption.

N: Inquire and find out.

Q: There is the power of the guru. There is this conviction of the guru. This is so important, at least in my mind. It is so important to be able to absorb that confidence. When you speak, it carries the weight of the Absolute. It just feels that way, but when my mind speaks, it does not carry that. I try to listen. I try to read, but my mind is more feeble.

N: What knows the mind? The conviction in truth has its root in Existence, in Being. You are always sure that you exist. You are convinced of it absolutely without any alternative. From where does such conviction come? With the same conviction that you know that you exist, you should know what the Existence is.

Then followed a recitation in Sanskrit and English of verses from the Anātma-Sri-Vi-garhana-Prakaranam by Adi Sankaracarya and in Tamil from chapter 26 of the Song of Ribhu.

(Silence)

Om Shanti Shanti Shanti Om

Existence is Knowledge

January 19, 2025

N: You exist. Do you ever have a doubt regarding Existence, that you are? It is of the nature of Being-Consciousness-Bliss. You know. You know ignorance, and you know knowledge. What is it that always knows and always is? Do not misidentify it with a body or assume that it is an individual. Egoless and bodiless, undefined, unlimited, beginningless and endless, infinite and eternal, is Brahman, the Self. You always know that you are. There is no doubt of such certainty. With the same certainty that you are, what you are should be known. Always Existence exists; it never does not exist. Existence, immutable, forever unmodified, birthless and deathless, you are. The Self is self-effulgent. It alone can know itself. Nothing else can do so. The senses cannot grasp it, and the mind cannot conceive it. Imperceptible, inconceivable, yet self-known, is your nature. Inquire to discern what you are in truth. Discriminate between the real and the unreal. You will find the unreal to be nonexistent, and you will find the Reality, of the nature of Being-Consciousness-Bliss, to be your only self. Know the Reality, One without another. Turn within to know your true identity. Knowing the Reality, knowing the Self, your identity, you find a happiness that is uncaused, that is not dependent. That you are.

Q: Thank you for the most wonderful discourse. I feel the entire truth was described today, the instruction that you know that you are and know what you are, this Being, Consciousness, and Bliss. It

was pointed out that knowing is by the Self. The Self alone knows the Self, and there are not two, one knowing the other. It means that there is no process to discover this. There are no steps. There is no process of action to know one, because the Self already knows itself, and it is always the case. Discrimination, the means that is advised, is also denied, because discrimination is a process of knowledge alone. The Self alone manifests as this inquiry and reveals itself. Then, what must one do? It is not a process. It is not reached by action. All the means that I described are done within the mind, of which the Self is transcendent. It is not perceptible, and it is not conceivable.

N: The Self is the Knowledge. Being and Knowing are one thing.

Q: What is that by which one can turn inward? The turning inward seems to be falsely understood by me as doing something.

N: Knowing is not a doing. Knowledge transcends action. What in you is able to discriminate? It is not a thinking process. The unreal cannot discriminate between the real and the unreal. The unreal cannot accomplish anything. It is unreal. The Real alone can know itself. Its knowing is its being. What is being described is, indeed, your Self. By inquiry to know the Self, discover that there is not another kind of self. To turn inward, make your vision nonobjective.

Q: The vision of being nonobjective is not within the mind. Is it the witness that sometimes is described, the sakshi?

N: In relation to all else, the Self is the witness, the Consciousness which knows. If there is no "all else," can we say it is a witness? It is the non-objective Knower of all that is known. Who knows?

Another Q: I am musing about agency. The unreal, for whatever reason, is more accessible, more vivid, and more palpable. If we are Existence, and we stay in our Existence and Knowledge, could we not embrace the unreal as part of Existence? Then, would not the unreal serve a pur-

pose, as an agency? I feel that is what the world and life are all about, life using our physical form as an agency to do something. If we could channel that agency in some positive way, the unreal would be more pleasant. If the agency is channeled in the wrong way, it becomes unpleasant. I am trying to frame the unreal in the context of the Real.

N: The Reality is partless, so it is indivisible.

Q: Then why would we call it unreal? It is indivisible, so is it not part of the Real?

N: Discern whether the Self, or the Reality, has parts. You want to use the unreal, but how do you use that which is nonexistent, unreal? You want to use it to make things better. The Reality of the Self is itself the root of all that is true, good, and beautiful. That which is true, good, and beautiful should be traced to its source. If you use the unreal to discern that it is, indeed, unreal, and not one trace of it remains, that can be said to be a good use of the unreal. All this becomes comprehensible if you know your Self. What is the meaning of "I"? The Reality is only One. It is seen as multiple, as long as the "I" is not known.

Another Q: When my mind is externalized, my happiness becomes covered. I sit for meditation, and I need to be very determined not to let my mind go out, but rather negate everything, negate what I am not. Then, there is a depth of experience. Again, I live my life with an externalized mind. In meditation, I have to be very determined. I do not let my mind go out, and I keep negating, trying to see who I am. The same determination, I am not carrying with me. Once, when I asked a similar question, you said, do not take what you think and what you see to be real.

N: An internal-oriented mind is really no mind at all.

Q: There, I am looking more at who knows the thoughts, so there is no mind.

N: An externalized mind is one that believes in its own ideas. Who knows the mind? What is its nature? Inquiring in this way is an internal mind.

Q: When the ideas come, I conjure up the ideas.

N: Which ideas?

Q: That which makes my vision objective. It is random. I should be very clear that there is no happiness in those ideas.

N: The ideas are not random. They are determined by what you regard as your identity. Some assumption is made, and, thereafter, follows the thought. You cannot be an object, so you cannot be the body and such. The ideas are determined by what you regard as reality, identity, and happiness. If there is no confusion regarding such, what ideas would plague you?

Another Q: Appearing as embodied human forms, hearing as embodied human forms, most people perceive themselves as individuated souls. A lot of communication happens about souls, their dharma, and their karma. These embodied souls are in relationship or appear to be in relationship across the substratum we call this universe. How do we best respect the apparent reality or the unreal and each ignorant, individuated consciousness or soul's desire to be separate, when we are causing them, or appearing to cause them, conflict by our personal actions following our dharma to be living as self-realized beings. When we are in a state of being that is appearing to them as being no longer embodied and in a soul, it creates quite a bit of upset for these people in our lives. How to be in those states called samadhi, or deep meditation, and not create this upset for them?

N: It is enough if you are free of upset. That will benefit all the others as well. What is meant by the soul? It is something subtle, not gross, but individualized. Your Existence, partless and immovable, is not individualized.

Q: It is difficult or next to impossible for them to not be pushing me towards being attached to my being the soul and being the body that they want me to be.

N: They want to know what they are.

Q: Not a lot of people are interested in that, at the level of the mind that they are existing in, or the suffering that they are existing in.

N: The idea that there are multiple individuals, multiple souls, multiple minds, however you refer to it, is not the truth.

Q: Yes, that is my own delusion that I need to be attentive to, but I am not.

N: If there is delusion, find out the nature of the one who has it.

Are you a mind? Are you an individualized soul? What you are not, they are not. Be free from misconception. Does God have a soul? God is just God. If you inquire to know the Self, which is also knowledge of God, it is God's knowledge of God. If the individuality is abandoned, that itself is samadhi. That is the innate. Being innate, it always is. What it always is, is changeless. Abandon the assumption of individuality, and remain absorbed, abiding in the Self as the Self, which is just God.

(Then followed a recitation in Sanskrit and English of verses from the Advaita-Anubhuti by Adi Sankaracarya and in Tamil from chapter 26 of the Song of Ribhu.)

(Silence)

Om Shanti Shanti Shanti

Not an Action

January 26, 2025

N: You are without a beginning and without an end. Your existence is birthless and imperishable. There was never a time when you were not. There will never be a time when you cease to be. To be beginningless and endless, you must be changeless. To be changeless, you must not be a body, since no body is changeless. You know the body; the body does not know you. So it is with the senses, as well. You know the sensations and the senses. They do not know you. The mind appears to know, but you are not the mind. You know the mind, it does not know you. To think of yourself as

the object known is ignorance. You know the ignorance; the ignorance does not know you. Do not regard whatever is known as yourself. Cease to misidentify in that manner. The objects, the senses, the mind, all that is the known. The known is transitory. What is transient is unreal. Do not define the knower in terms of the known, and thus discern the Consciousness that it is truly yourself. Consciousness always knows. Its knowledge is its existence. You are always the knower, yet not defined in terms of the known at all. The knowledge of the knower never ceases to be. This is declared in the Upanishads. Always you are, always you know. Not the mental conceptions, nor the sense experiences, real Knowledge is transcendent of all that. Before the beginning, you are. After the end, you are.

Q: I have been going to a therapist for physical ailments. When I go in, I am developing a habit of surrendering. Just lie down, and they will heal me. When I sit in Sat-sang or in the temple. I just surrender, and I am going deeper when I just surrender. In the inquiry, finding what I am knowing deeper and deeper, there is a kind of doing in that, when I do inquiry. What am I missing in inquiry? How is it in relation to surrender?

N: The substance of inquiry is Knowledge. Knowledge is not an activity. Activities are performed with the body, speech, and mind. The Knowledge that is the inquiry to know the Self is not any of those activities. When you say that you do inquiry, what are you actually doing?

Q: I ask, Who am I? Then, I look at the witness of who is seeing it.

N: We sum up the introspective inquiry by the words, "Who am I?" We do not do anything with that. It is a matter of knowledge, of knowing your existence as it is. It is discerning what you identify yourself with and finding out if it is true, and if not, what are you? Surrender is always to God. What is God?

Q: Self?

N: If you surrender to God, there remains no separate identity, the very same as the inquiry. It leaves no ego identity. Looking at this deeply, when you surrender, in devotion, what are you doing? What changes the orientation in knowledge?

Q: I don't know.

N: You disappear. God remains; the Self remains. That is, the Self and God are not different.

Q: Where I am finding the delusion, the finding has to be made from the Self. From the Self, the finding part happens automatically, without any doing?

N: It happens automatically when it is of your own nature. Surrender is automatic, inquiry is automatic, that is, there is no doing involved, but there is Knowledge. Not thoughts, Knowledge. The Knowledge, which is the essence, is the real spiritual practice. Otherwise, there is no elimination of the concepts of "me" and "mine." If me and mine are abandoned, that is fruitful. Only then can it be said that you surrendered, because the "I" dissolves, leaving not a trace of that notion. Only when you abide in that thought-transcendent Knowledge can it be said that you are actually inquiring.

Another Q: The phrase "I surrender" seems like an oxymoron to me.

N: Yes, surrender is I-less.

Q: Who is it who surrenders?

N: You had better do the inquiry.

Q: The perception is from the mind side, and the essence of surrender is of the Self, thoughtless. I can see it from either side. I am very careful about my language, where I am perceiving from, where perception is occurring.

N: What forms the two sides? How do you conceive it?

Q: Say that again, please.

N: How do you conceive them?

Q: In my inner space, if I am more forward here, there seems to be more "I". If I go back, it is less. There is this subtle mem-

brane between the two, even saying "the two."

N: Who are you in the midst of that?

Q: I want to say I am, and here is the "I" again.

N: Alright. Then, just find out the true nature

Q: That is good. Thank you.

N: If it's not changeless, imperishable, it is not you.

Q: I still see the me and the not me.

N: With what do you see them?

Q: The I.

N: Do you see such divisions in deep sleep?

Q: No.

N: But you exist then.

Q: Yes.

N: That which exists always, beyond waking, dreaming and sleeping, is alone you. If you perceive otherwise, discern who you are. Knowing yourself in an I-less manner, impersonal, of the nature of that which is eternal and infinite, that alone should be regarded as you. Discerning in this way alone should be regarded as inquiry and surrender.

Q: When it is coming from that place in me, it is thoughtless.

N: From where do thoughts arise?

Q: Within the space of the infinite that I am. There are times when I can see my consciousness drifting into some old patterns. At some point, I recognize that, and a letting go or a surrender happens.

N: You have states of various kinds. For whom are they? Like this, inquire.

Q: It is the 'not I', but in that moment when I said that, the 'I' is to me the Self.

N: How is the 'I' modified that it can go back and forth and between? These are modes of mind.

Q: Part of the Consciousness is shifting between the identity of what it is not and the true identity.

N: The shifting is only in the mind. That which is beyond the mind does not shift.

Q: I understand that as a concept and often as an experience, yet there is this shifting. So, it is of the mind.

N: Know yourself beyond the intellect. In that alone lie happiness and peace.

Q: The practice for me is watching the shifting going on without getting caught up into trying to make it shift in any particular way. It is being the witness of it and letting the process run.

N: Ideas of shifting are just in the mind. They are not you. You are not some entity traveling inside them.

Q: Even though it appears that way at times.

N: Deepen your inquiry.

Q: OK. Thank you.

Another Q: There is an Upanishad that states that one should shoot at the Self with a bow and arrow. My goal is so formless. In Self-inquiry, there is no doing. But I think myself to be something other.

N: When you think yourself to be something other, then, the Munduka Upanishad says, shoot like an arrow sinking its way deeply into the target. Such is not a doing, an action.

Q: It is an attempt to know myself. I should keep my eye on the truth and shoot that arrow. This is what the aspirant needs to do.

N: It is necessary to be sharply inquiring. Discern what you regard as yourself, and then determine if it is indeed yourself.

Q: Yes. You read Friday night about desire and finding the root. The Maharshi says find the root and it will be easy.

N: The instruction is to find the root of passion, of the desire. If you find its root, it is destroyed. Where is happiness to be found?

Q: It cannot be found in the mind. The mind is like a desert. There is no water in it, even though that is what I am chasing in those desires, the mirage water.

N: Chasing after yourself in that which is not yourself, how will it work?

Q: This is repetitive thoughts.

N: Where your being is, there is your happiness.

(Then followed a recitation in Sanskrit and English of verses from the Advaita-Anub-

huti by Adi Sankaracarya and in Tamil from chapter 26 of the Song of Ribhu.)

Brahman-Self

February 2, 2025

The Self is Brahman, the vast Absolute Existence. It is of the nature of Being-Consciousness-Bliss. That is what you are. You are not a limited, individualized, embodied being. You are Existence, beginningless and endless. Do you think of yourself as a limited, embodied being? If so, why? The nature of the thinker should be discovered.

Brahman is indivisible, of the nature of Supreme Consciousness. It is partless, without attribute. It neither comes nor goes. It is of an immortal nature, the infinite, the eternal. This is not separate from the Self; it is not far from you. Homogeneous, undifferentiated, always the same, being changeless, such is Brahman, such is your nature. The Self is Brahman. Brahman is not another; it is your nature.

The Chandogya Upanishad, says tat tvam asi, That you are. "That" is Brahman, "you" is the Self. That they are one and the same thing is the meaning. You will not find it as an object, as if it were removed from your being. But it is never lost or missing. The idea that you are something else, a body, a mind, such is only ignorance, misidentification. You are not a body, and you have no location. The Self, Brahman, is all-pervasive to such an extent that there is no room for anything else. Everywhere you exist, nowhere do you not exist.

Do away with ignorance by inquiring to know what you are, what your nature actually is. Without ignorance, there is no bondage, no limitation. Without such binding ignorance, there is no suffering, and the happiness of your real nature stands revealed. Cease to regard the body and its attributes, its states or condition, cease to regard that as the Self. Who regards himself as the body? Is he a body? If you inquire to know

your nature as it is, you will find that individuality is a mere false assumption. Who assumes the individuality to be existent? Is it another individual, and how many individuals can there be?

Bodiless, egoless, you are and you are always.
Your nature never undergoes any modification. Know yourself. The Knowledge belongs to the Self only. Only the Self can know the Self. A body, an ego, cannot do so. That for which you seek in Realization, is ever existent. Know yourself.

Questioner: When I know that the Self is everywhere, in everyone, I know for certain and I can feel the love that I have for them and they for me. I need help with really seeing that same Self, the pure Consciousness, God, within someone my ego has evaluated as less than pure, I have problems with doing that. Can I can try to see that there is something divine about them, too. I go into doubt occasionally. Help. How can I practice seeing differently and knowing differently?

N: You see others as you see yourself. So, what are you?

Q: Sometimes I feel fear even when I know something. I know that that is not the truth, but maybe they do, too. But they also are divine, so I have to see that in them, as well.

N: What are you?

Q: I am practicing being pure Consciousness.

N: How is it done?

Q: I try on the great gift that Ramana Maharshi gave us, which is to ask oneself, who am I? really? I always add the word 'really'. Who am I really? I am the Self. I am Brahman.

N: Brahman does not conceive of others.

Q: Mmm.

N: The indivisibility of Being is Love.

Q: Thank you. I'll practice.

N: When you have difficulty with another, what is your conception of them? Is that what they are?

Q: I have to correct my thought about them.

N: You will regard others as you regard yourself. Are you the separated being? Is that what you are?

Q: I guess I must have believed that. Thank you.

N: Cease to view yourself in terms of thought and action. You may disagree with someone's way of thinking, and you may disagree with his or her activity, but are they those?

Q: Not ultimately, no. I read in Talks something that startled me. It said, "There is no difference between enlightenment and that which is hidden from enlightenment." There really are no differences. That was really amazing.

N: Cease to regard yourself as a differentiated being, and the others will take care of themselves.

Q: Thank you.

N: Always clarify your view of yourself.

Q: Thank you.

Another Q:

Namaste Nome. My question is about non-doing, letting things happen, and acts of ego. I see non-doing and letting things happen as the same, while I cannot differentiate this from the act of ego. How would I do that?

N: What is the ego?

Q: A thought?

N: Have you actually seen him?

Q: A feeling?

N: If you search for the ego, it disappears.

Without the ego supposition, and without misidentifying as a body, can you be the doer or performer of action? Can we say the ego does the action? The ego, being an illusion, cannot do anything. Does this answer your question?

Q: Whatever I see externally happening is not even an act of ego.

N: Egoless and world-less is the nature of Reality, the Self.

Q: When there is a thing to be decided, there is a choice for me to do it or not, what will I...?

N: Are you the doer?

Q: No.

N: Egoless and bodiless, you never do anything, no matter how much doing is going on.

Q: The doing is an illusion.

Another Q: I was reflecting on the instruction on Friday. All that is known is of the nature of knowing, and the nature of knowing is the nature of the knower, which is Consciousness. there is only one Consciousness, and there is no all. No subjective or the objective, all there is, is Consciousness. I was reflecting on the inquiry, needing to trace this knowing and the known to the knower. What is known? That which is seen is the mind. All that happens in time and space is in the mind. Everything that is seen is all unreal. The snake is unreal, but it is seen.

N: By whom is it seen? By another snake? All of the known is only the knowing, so there is no such thing as an existent known. You have never experienced the object known. You experience only the knowing, the nature of which is Consciousness. All of the knowing, however, is only in and of the knower. The nature of the knower, apart from which there is no knowing, is only Consciousness. It is worldless. It is objectless.

Q: Is the name and form also Consciousness? Then, everything else, while there is only knowing, the experience is only of the knowing, and the knowing is of Consciousness. The name and form, which are supposedly in the process of knowing, are also Consciousness.

N: There is only Consciousness. It is the solitary Existence. As there is no snake but only a rope always, so there is the existent Self, Existence itself always. There is neither I nor this. There is not now a snake, nor was there one in the past, nor will there be one in the future. Worldless, without differences, is the Consciousness. The invariable Consciousness is the one Self, and it alone exists eternally. All name and form are only that.

Another Q:

Namaste Nome. It makes sense intellectually, but it feels like some sort of imagination. For someone who is just on this path, what is one piece of advice? Do you have a basic one, not in terms of what is the Reality and what is not? What can I do every day, every moment, so that I can continue in this spiritual path?

N: Clarify the knowledge of your identity. Inquire to know who you are. This can be done always. It does not depend on thinking.

Q: Mmm.

N: Your Being, your Existence is not intellectual. It is not an intellectual idea. You know you exist. How do you know that? Even now you know it, and you never doubt it. Let that doubtless knowledge of existence be your practice, and thus discern what the existence is.

Q: When you say, "Discern what the Existence is," as of now, the discernment comes in the intellectual plane. It says I am not the body, I am not the mind. The thought that I am thinking, too, passes away.

N: What lights up the mind? The mind does not illumine itself. Someone else knows it. Who is she?

Q: Thank you.

N: Make your vision nonobjective, and the Existence of the Self will become self-evident.

Q: Thank you.

Another Q:

When I listen and reflect and meditate on what you impart, my experience of my identity, my knowing of myself, becomes much more consistent with what you impart. There was a thought of how do I make this stick? To make the knowledge permanent and steady I think is right, but where it seems to be coming from is an individual who feels he is going to lose it or is not quite grasping it. How do I make this stick? The way I make it stick is to stick with inquiry.

N: Yes, that would take you beyond coming and going.

Q: I spend quite a bit of time with my grand-kids and love doing things with them, mostly just playing. It could take the form of reading or making things, or making music together, but I do need to do something with them. If I were to just sit, they would make me do something. I get a lot of joy and happiness out of playing with the kids, and it seems to involve me as a doer with their little bodies, and we are doing things. I do because it is just about being in love with them, this is what it is really about.

N: Do you really need to misidentify as the performer of action to meet the grand-child's expectation?

Q: No, not required at all.

N: Okay, all done.

(Then followed a recitation in Sanskrit and English of verses from the Advaita-Anubhuti by Adi Sankaracarya and in Tamil from the Song of Ribhu.)
(Silence)
Om Shanti Shanti Shanti

Knowledge of the Truth

Feb 9, 2025

Sat-Chit-Ananda, Being-Consciousness-Bliss, is your nature. It is eternal and changeless. It is bodiless. It is indivisible. It is without difference. It knows Itself.

How do you know that you are? It is not by bodily sensations and not by thought. You exist, and you know that you are. How do you know it? You do not stand apart from it in order to know it. Existence knows itself, without a doubt. With the same certainty that you know that you exist, you should discern your true nature.

If you cease to misidentify with the body or as an individual ego entity, Self-Knowledge it is self-evident. In Self-Knowledge, you realize your Existence. Indeed, the Exis-

tence is itself the realization. In Self-Knowledge, Consciousness is the knower, and it alone is what is known. If you know yourself free of all misidentification, just the Self as it is, the perfect fullness of Bliss is yours, and it is as changeless as you are.

What is changeless? No object is so. Discern, inquire, and know yourself with a knowledge that is nonobjective. You are not a thing. Being-Conscious-Bliss, the Eternal and the Infinite, is not an object. It is not removed from yourself, and you are not removed from It. Duality is a mere illusion born of imagination. Cease to imagine, cease to misidentify. Then, what is there? The Self is eternal. What is birth and death for you? The Self is without location. What do "here" and "there" mean to you? The Self is timeless. What is "now" and "then" for you? The Self is "I"-less and without "this." Where is the differentiation or part for you? You are immutable and ineffable, untouched by any concept of the mind. Where is thought for you? Regarding the Self as only the Self and not another, where is ignorance? Where is suffering? Where is bondage? You are illimitable. What boundary could there be for you? You are the Self, only the Self, and always the Self. Where is there a second, an ego, for you? Know for certain that you are the Self and only the Self.

Questioner: Namaste. What does the experience of knowing the Self as the Self feel like? Do we all experience it momentarily. Is being present essentially that experience in which you are totally present in the moment? If we watch a magnificent sunset for a few passing moments, we are just being, and there is nothing else other than that experience, so it is experiencing. There is no separation between you and what you're experiencing. Is that what it feels like? I'm trying to translate this intellectual understanding into actual experience.

N: What is required is inquiry to know the Self. There is nothing intellectual about it.

You say that it is momentary. Why? The Truth itself cannot be momentary. It is ever-existent, as Existence itself is. So, what occurs that makes it seem as if momentary or makes it seem as if intellectual?

Q: In those moments, my intellect disappears. My mind is not active. In that moment I experience something totally, and it is momentary because then I get back into my intellect, and my mind becomes active again.

N: Is it just the activity of the mind, or is it misidentification with the mind? If the latter, it would be better to say that ignorance is momentary, and Truth is the constant.

Obviously, the Self is the substrate, and it must be changeless. Otherwise, it would be destructible. Discern in you what is unchanging . A present moment comes and goes. The experience of the Self must be deeper. The present moment is often associated with the senses, but the Self is not to be associated with the senses. You do not see, hear, touch or smell the Self. It is not a sensory experience.

What in you is changeless? The changeless alone can know itself as it is. What is changeful is unreal. The unreal cannot realize the Real, for the unreal does not exist. The mind is unreal. Not only what it thinks is unreal, but the mind itself, as some actual existent thing, is not real.

Make your inquiry profound and deep, using the knowledge of existence, which is innate. It is already there. You just need to use it in a wise way. Discriminate. Discern. Only the changeless is real, and only the changeless is the Self. You, yourself, are the Reality, are the Self.

Q: Thank you.

Another Q: Namaste, Nome. I am practicing to inquire while I am reading a technical document. I ask, "Who is reading and being there?". As I read each word, my mind is going along with the words and drifting away from the Self. How can I ensure I am always there in my Self?

N: How important is Self-Realization for you?

Q: That is the only purpose.

N: If you know it is your only purpose, you will be one-pointed in your search to know yourself, the Self. If you know your happiness depends on knowing yourself, you will ardently pursue this Knowledge. You will search for something deeper, notwithstanding technical matters . You know the mind. You know your thoughts. Thought does not know you. You know the coming and going of thought. What is the nature of this one? For whom are the thoughts? The thoughts are not for some other thoughts. Who are they for?

Q: Nobody. Nobody.

Another Q: It is tremendously inspiring to listen. It feels like one is listening to a grand poem of eternal freedom and happiness by the ancient poet. It is such a wonderful thing.

When the instruction is about ceasing to misidentify, an action is not meant. It is not that one is misidentifying with another, it is a revelation of Knowledge that happens and one turns inward as a result of the Knowledge. It doesn't seem to be that there is an entity that is constantly says, "There is this thing that is changing, I am not the changing," but it seems to be a Knowledge.

I have a concept in the mind, which is the notion that one has to apply spiritual effort for a long time, and then, eventually, there is this sound and light show that happens, and it is Samadhi. Suddenly, one sees everything. It is a point in time that one has to reach. Listening to you, it is there. One can feel the eternal peace. If it is real, if it is the only thing that is real, it should be felt without these long periods of whatever it is that one has to unravel.

N: Knowledge is what is essential. It is not an action. Actions are performed with the body, senses, mind, speech, etc. Knowledge is otherwise. Knowledge does not wait for time. What is time? In a dream, you experience the length or brevity of a

long time, a short time, but in a dream, is it real? The long time can appear as a short time. The short time appears as a long time. Without the mind, time does not appear at all.

Q: Something prevents the Knowledge.

N: You are not in time; time appears in you.

That which is you is of the nature of Consciousness. Consciousness is itself the Knowledge; it is not an action.

Q: Thank you.

Another Q: Last week you asked me: "Do I need to be misidentified with the actions of the body in order to engage and play with my granddaughter?" The answer was clearly no. Shortly after Satsang, I was with Leona, working on an art project together, and I asked myself the question again, "Do I need to be misidentified with the body or the thoughts or any of this activity in order for it to happen? Do I need to be something other than what I am for it to take place?"

I started to see that I'm not a grandpa in an old body. I looked at Leona and realized she is not a granddaughter in a young body. She, too, is the one Self. There really aren't two of us. It has profoundly changed my relationship to my grandkids. We are really one and the same.

I never need to misidentify. I ask: "Who is it that is misidentifying? It keeps dissolving it and dissolving it. When I come here and listen to your discourse, it just further dissolves remnants of misidentification.

N: With no misidentification, there are not two. Where two dissolve, there is Love.

Q: I have always had a deep experience of love with my grandchildren, but it has been veiled to some degree by misidentification, thinking that I am another, and, when I do that, they are another. The love is still there, but it is not experienced directly.

N: Without ignorance, you shine as Knowledge. In true Knowledge, there is the indivisibility of Being. You are never called upon to misidentify. Ignorance is not something mandatory. To be rid of ignorance, inquire, "Who am I?"

Q: Thank you.

(Then followed recitation in Sanskrit and English of verses from the Advaita-Anubhuti by Adi Sankaracarya and in Tamil from the Song of Ribhu.)

Om Shanti Shanti Shanti Om

Meditations with Name



January 16, 2026

Constant Poise of Inquiry

Om Om Om
(Silence)

Let your meditation be absorption of your sense of identity in the Self. Let it be the constant poise of inquiry to find out who you are. As soon as the sense of separation from the Self, difference from the Self, arises, just then you should inquire for whom such a separation would be, and who are you? Meditation in this manner eliminates all differences. In the Self, there is nothing of thought except the Self. In the Self, there is no world except the Self. Thought-free and nonobjective is the Self. What is your identity? Where does that belong? Where your identity is found, that is, your true nature is known, you know Reality. Reality is only the Self. The Self alone is real. Absorb yourself in the Self. Discern and relinquish any misidentification. Be absorbed.

(Silent Meditation)

Questioner: In the instruction, in the poise of inquiry relinquishing all the misidentifications that arise to have the sense of identity be absorbed in the Self, which is without thought and where there is no world, I observe that sometimes that there are moments when the poise is strong and the misidentification does not seem to have strength to cause any disturbance, but it is temporary and seems to be taken away. The mind goes into those misidentifications again and

again. There is a lot of beauty in the word “poise”, but that poise is so elusive, and the misidentification, when even for the time being seems to have parted, it comes back again.

N: What is the nature of the one for whom it comes back? If you discern his nature, your own true nature, the illusion of a separate individual, who can be afflicted with this ignorance and illusion. vanishes, being of a nonexistent nature. What remains is just your Self. It does not come and go. It does not rise and fall. It does not give birth to illusion. The illusions are entirely illusory.

Q: I hope for that discernment. Sometimes, the word tapas is used, and I have always found that tapas is essential, but I have always been unable to hold on with that.

N: Have you had any difficulty with Existence?

Q: No.

N: To abide just as Existence with nothing else and not carrying anything else with you is good tapas.

Q: Thank you.

(Silent Meditation)

Om Shanti Shanti Shanti Om

January 30, 2026

Consciousness

Om Om Om
(Silence)

You are Consciousness, Consciousness alone. Meditate by identifying yourself as Consciousness and nothing but

Consciousness. Consciousness is the knower—the only knower, and never becomes an object.

Meditate on your identity as the formless, objectless Consciousness. Consciousness is the knowing, the only knowing. The Knower and the knowing are one. That one is just Consciousness—formless and changeless. None of the known has an independent existence; all are only Consciousness.

Consciousness is not a thought. You are Consciousness. Do not define yourself by thought but instead meditate on Consciousness as Consciousness.

Consciousness always is. It is never interrupted, never ceases to exist. Identify yourself as Consciousness and dissolve all the definitions. You are Consciousness and Consciousness alone. Meditate on this.

(Silent Meditation)

Nome: All right.

Questioner: There seems to be this concept that somebody is doing something, and the common idea is that this individual is doing something, but there actually is not an individual there. If I take it from remembering something to right now—who is speaking now? Existence does not speak; Consciousness does not speak.

N: If the world is not, not real, is there speaking?

Q: No. There is this idea that there is somebody that does things.

N: The somebody and the activity are both of the nature of Consciousness, but Consciousness has no object in it—no world, no actor.

Q: So, there is only Consciousness, Existence, and the rest of it is not.

N: The rest of it does not exist, but Existence exists everywhere at all times. There is no room for the individual.

Q: The more I ask the question, "Does my Existence do anything?" the more the concept of there being an individual that acts dissolves.

N: You are neither the individual nor are you embodied.

Q: If, in meditation, I drift off and lose my attention, it is not hard to bring it back. It is because the Existence is so forefront that it just wakes up to itself, even though it does not really go to sleep. Whereas if I am misidentified as an individual, activities seem to stop the meditation. If I start from Existence, then those activities are an opportunity to dissolve the vasanas. I find that if I work from my actual identity, it is easy to get rid of the misidentifications, and if I start from the other direction, it is an uphill battle.

N: It appears that way to the mind only.

Q: It is so helpful when you point out my mistakes or my ideas in which I think there is something there that is not there. When you point it out, then I can see that it is not actually there. It is not just that it is not there; when you do that, I learn how to do that on my own, which is the real gift. You do not just point it out, you do it in a way that conveys some knowledge that I can then use to do that on my own.

Another Questioner: Meditating on Consciousness, I see that suddenly I take myself as a character, and I start thinking of the outer world. I was trying to see what attraction I have to that character and why I drift.

Ribhu says, "Be very steadfast; tirelessly

keep meditating on that Consciousness.” I am not clear how. Sitting and meditating, whatever I felt or thought, was objective, and there was something nonobjective. I was focusing on that, but doing that tirelessly, continuously...

N: By giving up the misidentification with the thoughts and everything that is objective, and thus establishing your identity as the Consciousness only—Being only—your meditation will become continuous, just as Consciousness is shining, or knowing, always, and your Existence is always. If you mistakenly take up the identity of being an individual, the character, the meditation will not be continuous for him. He himself is not continuous, but you are continuous. Discern your identity and relinquish the misidentification with anything that is objectified, that is to say, anything but Consciousness.

Q: There is the scene. I see the world. In spite of that, I have to turn my mind inward to see who sees it. I have to take the scene as unreal.

N: The scene depends utterly on the seer. The scene has no independent existence. Its only existence is in the seer. The seer, or the Knower, is not an object and should not be defined in objective terms.

The senses are not the seer; the mind is not the seer. Who is the seer? You see the thoughts; the thoughts do not see you. Without creating any false identity out of thoughts, what are you?

Q: For being steadfast in it, what is the obstacle?

N: Indeed, what is the obstacle? Steadfast-

ness in practice is merely the reflection of continuous Existence of the Self. To know yourself for what you truly are, and not to relinquish that knowledge, but instead destroy all concepts, all ignorance to the contrary, is steadfastness.

There is no obstacle. You already exist. Existence is not created anew. Likewise, Consciousness; likewise Bliss.

Q: Thank you. I will try.

(silence)

Om Shanti Shanti Shanti

Return to the Origin

February 13, 2026

What you consider yourself to be determines what you regard as Reality. Meditation is Consciousness knowing itself. It is the deliberate attempt to eliminate all misidentification and thus remain convinced, utterly, that you are the Self. The state without differentiation is the doubtless state. Inwardly seek for the Knowledge of the Self, by having your sense of identity return to its origin, what in truth you are. What is deliberately sought in meditation will be found to be the innate, the natural state.

(Silent Meditation)

Questioner: Namaste, Nome, thank you for your instructions. I think of meditation as a surrender. It is what Bhagavan says in Arunachala Ashtakam on the salt doll that dissolves in the ocean or the river that loses its identity completely in the ocean. I kept coming back in the meditation to who is this

"I"? It is not a small "I," this thought that is coming is unreal. It would lose its strength, but I keep thinking that I do not want to stand on the shore of the ocean and not surrender and not dissolve. That has to happen. Only when that happens will I see that it is only Bhagavan and there is no small "I." Only His grace will take me there to encompass and to engulf what is not real. Why do I give it any importance?

N: If you know that your bliss lies in this direction, in which the individuality, or "I," subsides, and with it all the thoughts that are dependent on it, you will undoubtedly be drawn into the other shore. The grace is already there. It is already encompassing. You need only stop dreaming that it is otherwise. By whatever method the individualized identity dissolves, that is the important thing, that the "I" dissolves. It will dissolve because it is unreal. Who is it that thinks of the unreal? That is not what you are. What you pray for and what you meditate upon is already present, perfectly full. It is already the case.

Q: This surrender has to happen.

N: If you know that that is what is needed, what would prevent you?

Q: Don't think about it, as I say, just do it.

Another Questioner: In the meditation, I tried to disidentify from the body.

Then, I realized that the "I"-notion is there, and so I became concentrated on where it is coming from. I was not steady there. As soon as the unsteadiness comes, again I take the role of the individual and the thoughts are there. If there is any happiness or any concern, I am engaged in the thoughts for

some time. There is the intuition that this is dreamlike and, in the dream, whatever concern may be there, I have to be happy I have to wake up. You said the bliss lies in the dissolution of the individuality. I am not totally detached. If in the thought I create some concern, there should be total detachment. I do not have that total detachment in which I really am not concerned. I am not concerned about last night's dream and now with this also I should not be concerned.

N: You say the thoughts are there and then the "I." Is it not the other way around? First you assume "I," and then there can be any number of thoughts. If you try to discern what is the significance of "I," what do you find? The one who seeks in this manner is himself the sought.

Q: But that steadiness is not there.

N: For whom is the lack of steadiness? Is it the same "I"? The Self is constant. Knowledge is identifying yourself as That and not another. Being detached, you are happy. Happiness is of the very nature of the Self, the same one that is constant and untouched by all, unattached.

Q: When the Knowledge is covered, that is when the world seems real. I see it apart from Brahman. The Knowledge should not be overlooked.

N: Always, first determine your identity, what you are, and then you can see if the world is unreal or not.

Q: Yes, but that detachment.

N: Detachment toward all that is unreal.

Q: Focus on the identity, you are saying. It is the wrong identity that causes the attachment also.

N: That is right. The confusion regarding one's identity is responsible for confusion regarding happiness, regarding Knowledge, and Existence, Saccidānanda. If there is no confusion regarding such, for whom would the unsteadiness be? For whom would the attachment be? For whom is the world? There is only one Reality, and that is Brahman. That is who you are. The undifferentiated nature of the Self is the doubtless conviction spoken of by the wise.

Q: It needs intensity. I will try.

N: All right.

(silence)

Om Shanti Shanti Shanti

Who is the one who meditates?

February 27, 2026

"Who am I?" Just this inquiry reveals the Self. In this inquiry, Being and knowing are one, just as Existence and Consciousness are one. Inquiring "Who am I?" puts an end to all troubles and destroys all ignorance.

Inquire, to know the Self. Just this inquiry, "Who am I?" rids one of all misidentification with the body. It eliminates the confusion of the mind and destroys even the slightest potential of the ego.

Meditate by turning within in search of the Knowledge of yourself. Who is the one who meditates? Who knows? Who is? Have your meditation be a constant poise of introspection, introspection beyond thought. "Who am I?" Inquire.

(silent meditation)

Alright.

Questioner: Introspecting on who I am or who am I, it appears all this supposedly is an individual that interacts with this and is confused, is seemingly the one who meditates. It is imagination. There is a witness to all of that, but the poise of introspection is always lost by the mixing up of the "I" with the "this." I never have felt the bliss of meditation. It is on the surface revolving around "this," and supposedly somebody that interacts with "this," and the thoughts that sway. I have always loved this word of udasina (ed. indifferent, unattached) the one who rises above. It appears that there is a special skill, of the buddhi, or intelligence, that is needed to maintain the constant poise of introspection. It is much swayed by the identification with "this."

N: The identification with "this" is only your belief in it. Inquiring, you should sharply, keenly discriminate. The one who is discriminating and meditating, what is his nature? If that is discerned, there is bliss without end. If that is discerned, you are transcendent over all. You yourself are all this, yet there is not a trace of "this" in you at all.

Q: There is a deep, confused idea about a separation.

N: Over what are you confused?

Q: The external and the internal. There seems to be someone, there is a limit. I extend to the limit of the body. There seems to be a deep misconception that is hard to remove of the notion that this is external. As you said, I am all this.

N: What is aware of the internal and the external? For that, the ideas of in and out do not apply, do they?

The idea that it is difficult to remove ignorance is not worthwhile keeping.

Indeed, you do not have to consider if it as easy or difficult. Just inquire and know.

Q: Thank you.

N: Inquire.

Another Questioner: Om Namō Bhagavate Sri Ramanaya. Namaste, Nome. I was reflecting on this word Self-attention. It has been mentioned both here at SAT temple and in the Mountain Path, the magazine, in which there is a running series by Sadhu Om on the power of Self-attention, he calls it.

I try to inquire into that. I reflect on it.

Right now, I can attend to the thought of the moon, I can attend to my body, and as I turn the attention, I can think of attention as some beam of the power of my mind.

When I shorten the beam until it reflects on myself, there is nobody attending. To have attention, somebody needs to act on that, somebody has the power of attention. In inquiry, there is nothing at the end of it, there is zero length of any attention. When they say Self-attention, I want to understand what that actually is.

N: As for what is meant in the articles you read, it is best to examine the articles yourself and see what they say. Turning inward is what needs to be done. To turn inward means to inquire and thus arrive at non-conceptual Knowledge of yourself. If attention is something that comes and goes, it is not the reality, and one should proceed past that. If

the attention is always, whether awake, dreaming, or deep sleep, or in any other state, you cannot eliminate it. It is actually you, and it is true. To concentrate is beneficial. What is concentration without an object, without a physical object, a sense object, and without a mental object, an idea or a thought?

Q: That is just silent awareness, just silent presence, Being.

N: In that Silence, there is no one who is silent; it is just Silence. What shifts and moves cannot be the ultimate Reality. What is not the ultimate Reality cannot be the Self. The Self is unmoving. That which appears as the end, Realization, actually composes the means, which is the inquiry.

The Knowledge of the Self that is innate may be said to manifest as the inquiry, which is nonobjective in nature. Do not regard anything that moves, that appears and disappears, as your Self, and regard only the Self, which is Brahman, as Reality. That puts to an end all trace of ignorance.

Q: Thank you. Thank you, Nome.

N: Did you give this your best attention?

Q: (laughter) 100 percent, Yes.

N: Alright.

(silence)

Om Shanti Shanti Shanti

Absorption of Your Sense of Identity

March 20, 2026

Meditation is to turn inward. What does it mean to turn inward? It means to know the Self. How is one to know the Self or meditate upon it if it is not an object of perception and not an object of conception? It is by the absorption of your sense of identity in Existence, in Consciousness.

Meditate by inquiring, "Who am I?" Meditation is the dissolution of the lack of clarity regarding the nature of the Self. So, know yourself. Meditating deeply, turn inward, discern what your true nature is, what the Self is, and remain absorbed in That. Turn inward and inquire, "Who am I?"

(silent meditation)

N: Alright.

Questioner: I was trying to meditate on the significance of "I." Initially, I was meditating on is there any value that comes from my thought? At work, I think there is value. People try to claim different thoughts, "This is my thought" or "my communication" or "I had a good time going to this location." I am trying to find out what is the essence of all that, what I call good. There is a certain beauty that is mind-blowing in these retreats. Where does all this all come from? Often, I think it comes from the body or the mind or both. Somehow, it is a situation, but it cannot be.

N: Does your Self come from anywhere? Does the Self come from a location? Or from a body? Or from a bundle of thoughts called the mind? These do not cause you. Where do you come from?

Q: It is silly to think I come from the body. It is very interesting.

N: Do you really come from the body?

Q: It is often thought that way. I come from the body.

N: Where do your thoughts come from? Do they also come from the body or from somewhere else?

Q: The theory is not holding up very well.

N: Your Self, that is to say, your very Existence, does not come from anywhere. Rather, it is eternal, and hence, ever-existent. Nothing causes it. It is not the effect of a precedent cause.

The Existence is also Consciousness. True Knowledge comes from That alone, Consciousness. The same is Bliss. From where does happiness come? Only from the same Self. It is uncaused happiness.

What is the value of your thought? Only what you ascribe to it.

Q: Yes, that seems like a mistake. I do not even know how a thought can have value. It is so fleeting.

N: By the time it has come, it has already gone.

Q: So, it always has to rely on something substantial.

N: What is the substrate of all your thoughts?

Q: Something much deeper than thought. Or, maybe it is really the essence of thought. I do not know.

N: What is deeper than thought is only Consciousness. The Knower of all thoughts, it is unknown by them.

Ribhu says that Brahman is the one undivided essence. Find it in yourself. If it is undivided, it is without parts and can never be separate from you. It is undifferentiated, the nondual Truth. Yes, it is the essence, but the essence is all that exists. Nothing else exists.

Q: Yes, I do not feel like parts. Like a puzzle, I have to put it together or it could fall apart. It does not make any sense. I feel whole.

N: If it is partless, the Self is partless. Then, there is not one self that is yet to be realized, and another that is trying to realize it. There are not two selves. Existence is indivisible, and Existence alone exists.

Q: Thank you.

N: Alright.

(Silence)

Om Shanti Shanti Shanti

Withdraw the Sense of Identity from Body, Mind, and Ego

April 10, 2026

N: In meditation, withdraw your sense of identity from the world, the body, the mind, and the supposed ego, and abide as Consciousness, just Consciousness, and Consciousness alone. Consciousness always knows. In order that it always knows, it always is. So, its Being and its knowing are the same. Your nature is just that Consciousness. To meditate upon the Self means to dwell as Consciousness and cease misidentification.

”Who am I?” Only Consciousness. Consciousness alone is. Consciousness plus the idea of all is all. All are only Consciousness. Other than Consciousness, they do not exist. What exists in all, as all, is only Consciousness. Con-

sciousness plus the idea of a mind is experienced as a mind. The mind is nothing but Consciousness, and other than Consciousness, it has no existence. Consciousness is and alone is. Meditate by absorption of your identity in That, as That, pure nondual Consciousness.

(silent meditation)

N: Alright.

Questioner: In the beautiful instruction for the meditation, I was struck by the teaching that the mind is just an idea in Consciousness, and that idea itself is Consciousness. The “all” itself is an idea, too. There is no “all.” The time and the space in which all of this is conceived is only and merely just an idea. This idea is nothing but Consciousness. Even though the solidity of it is felt, the sensation of the body is also an idea. It was very striking. It is tremendous to even think that, if everything is Consciousness and there is no limitation to it, everything is just an idea. How to actually abide as that? One of the first experiences that Sri Ramakrishna Paramahansa had was not an experience of form. He describes it as waves of Consciousness enveloping the entire world. It is described as an experience. The abidance, transcending these ideas, these notions, as pure Consciousness, which is also Being. How is that to be experienced?

N: You experience only that all the time. You are only Consciousness. If there is an individual to experience it, all is experienced. By inquiring into the nature of the supposed individual, his individuality vanishes, and all that remains of him is pure Consciousness.

For whom are the ideas? All is only Consciousness. Consciousness does not become all. It remains always unborn, uncreated, and waveless.

Q: You have kindly and repeatedly said Consciousness exists, Brahman exists, you are Consciousness, you are Brahman. There is that which is always being experienced. This is being heard from the very Brahman itself?

N: The source of the instruction is Brahman. The recipient of the instruction is also Brahman. The instruction itself is only Brahman. Brahman, Brahman, Brahman. Whatever else is assumed to be your identity abandon by inquiring to determine if it is so or not.

Q: The source of instruction and the one who instructs, it is very beautiful in this entire scheme of things. It is the most beautiful thing. It is the breaking of the illusion. The process of this is of the nature of beauty, as well. Thank you.

Another Questioner: There is nothing indirect about it. Your instruction is, we are already it. We just have to eliminate the ignorance. I am just telling you my discovery in this meditation. I have to really look, as Consciousness as you were describing, at what I believe myself to be, and keep doing that. In Ribhu Gita, a verse speaks something about just inquiring. (ed: referring to Ribhu Gita, Chapter 18, Verse 21: I am Brahman, only Brahman, and nothing apart from1 Brahman. I am not this, I am not this, I am not this—remember this ever. The commentary on this verse was: "I am not this, I am not this, I am not this." This is expressive of the orientation you should have when in-

quiring to know the Self and thus realize Brahman. "I am not this." This represents anything objective. So, the approach in inquiry to know the Self; the approach should have this nonobjective character, "I am not this, I am not this, I am not this." If all that can be pointed out as "this", all that is objective, is not you, what remains? "Only Brahman.")

I was reflecting. I have read what you said many times. There is something about the continuity of that meditation, or I guess holding to that meditation.

N: If meditation consists of inquiry to know the Self, it can be continuous. Go on discriminating between what you truly are, what the Self is, and what it is not—all the ideas. Every time you see yourself as transcendent of an idea, that idea is gone, because it was unreal and only required discernment to show it. What are the ideas, and how could you actually be them?

Q: It is a mystery because they are objective. When they are believed in, they seem to be there.

N: They are believed to be real, but are they?

Q: They do not hold up.

N: You cannot truly be an idea, whatever the idea is. You know the idea; that is your experiencing of it. You know it. The idea does not know you. How could there be any confusion regarding this?

Beyond ideas is only the Self, Being, Consciousness. What you need to be, you already are. Just cease believing in the contrary concept that has been superimposed by imagination on yourself.

(Silence)

Om Shanti Shanti Shanti

Know Yourself as Changeless and Eternal

April 24, 2026

Let your meditation be that of inquiry to know the Self. Who am I? Withdraw the sense of identity from all that is objective to you: thoughts, sensations, the body, the world, and such. Thus, freeing yourself from misidentification, know yourself as that which is changeless and eternal and not that which is mutable and transient.

Return the sense of identity to where it belongs. That is just Consciousness, ever-existent, formless Consciousness. Who am I? What is the Self of the meditator? Make your vision nonobjective, and thus discern the Reality, which is the Self and the Self alone. That alone is you. You are That alone. Inquire.

(Silent meditation)

Questioner: Namaste, Guru. When I am doing the inquiry, giving up all the thoughts, there are no thoughts. There is, I feel, a blankness. It is completely without thoughts, just feeling as Consciousness. I can stay there for a longer time, but, beyond that, I cannot see the witness or Consciousness. I stay in the feeling that there are no thoughts, but it is a kind of silence. Beyond that I cannot proceed. What should I do? What will be the next steps?

N: Whether there are few thoughts, many thoughts, or no thought, Consciousness knows them all. A thing or noth-

ing, Consciousness still is the knower of such. When you say you cannot stay in the Consciousness, which after all is the Self, who is it that finds it difficult to stay? Who is it that wanders about? It is not the Consciousness. It does not follow the thoughts. So, who is other than Consciousness?

Q: That is the confusion. When I do the inquiry, I am using my senses to cut down all the thoughts, but the Self is something which I cannot distinguish with the senses.

N: You cannot discern yourself with the senses, and you cannot discern the Self with thought. It is not an object of conception or of perception. Yet, it knows, and it exists. Being and Consciousness are the same. For that, the presence or absence of thoughts is insignificant.

Discriminate between the Consciousness and thought. Discriminate between Being, that is to say, Existence, and something that is objective, such as the body or the ego notion.

Bear in mind, you are looking for that which is constant, changeless, with no gaps or interruptions, which is unborn and undying. You are looking for that which is you, not something other. You cannot step outside yourself to see yourself.

You are the Self, and you must know your Existence for what it is, as deeply as you now know that you do exist. At that depth, inquire, and there will be no difficulty.

Q: Sure. Thank you, Guru.

Another Questioner: Namaste, Nome. I feel that I can do the inquiry, and then suddenly I feel that I have now

misidentified. That watchfulness, just to make sure that I am just doing that instead of slipping. I remember one quote by Jiddu Krishnamurti who says that one has to be so focused, as if a deadly snake is there in the room. I do not have that. I can do it for a while, and then I have to pull back, and then again pull back.

N: If you reflect on the blissfulness and the reality of abidance in the Self, you will stay focused. If the mind wanders, where does it wander? Only in itself; there is nothing external. You are transcendent of the mind. When it moves, you do not move. When it rises up, you do not rise up, and when it sets, you do not set.

Sri Bhagavan has called the mind a bundle of thoughts. Not one of them is you, and the entire bundle is still not you.

If there is consistent clarity of inquiry to know the Self as it is, just as we are speaking now, it will be right.

Q: I will continue the practice with the clarity. Thank you.

Another Questioner: In following the instruction, I was trying to observe the sense of identity. The mind was restless, and the thoughts were moving around. I was placing the sense of identity beyond that movement, beyond the thought, and tracing it back into the "I." The "I" was implicit in each of those thoughts, and it seemed to move along with them.

N: If the sense of identity of the thinker is returned to its rightful place, which is pure Consciousness, you will discern how there is no such thing as thought. Consciousness just is, alone is. It is the Existence. That you are.

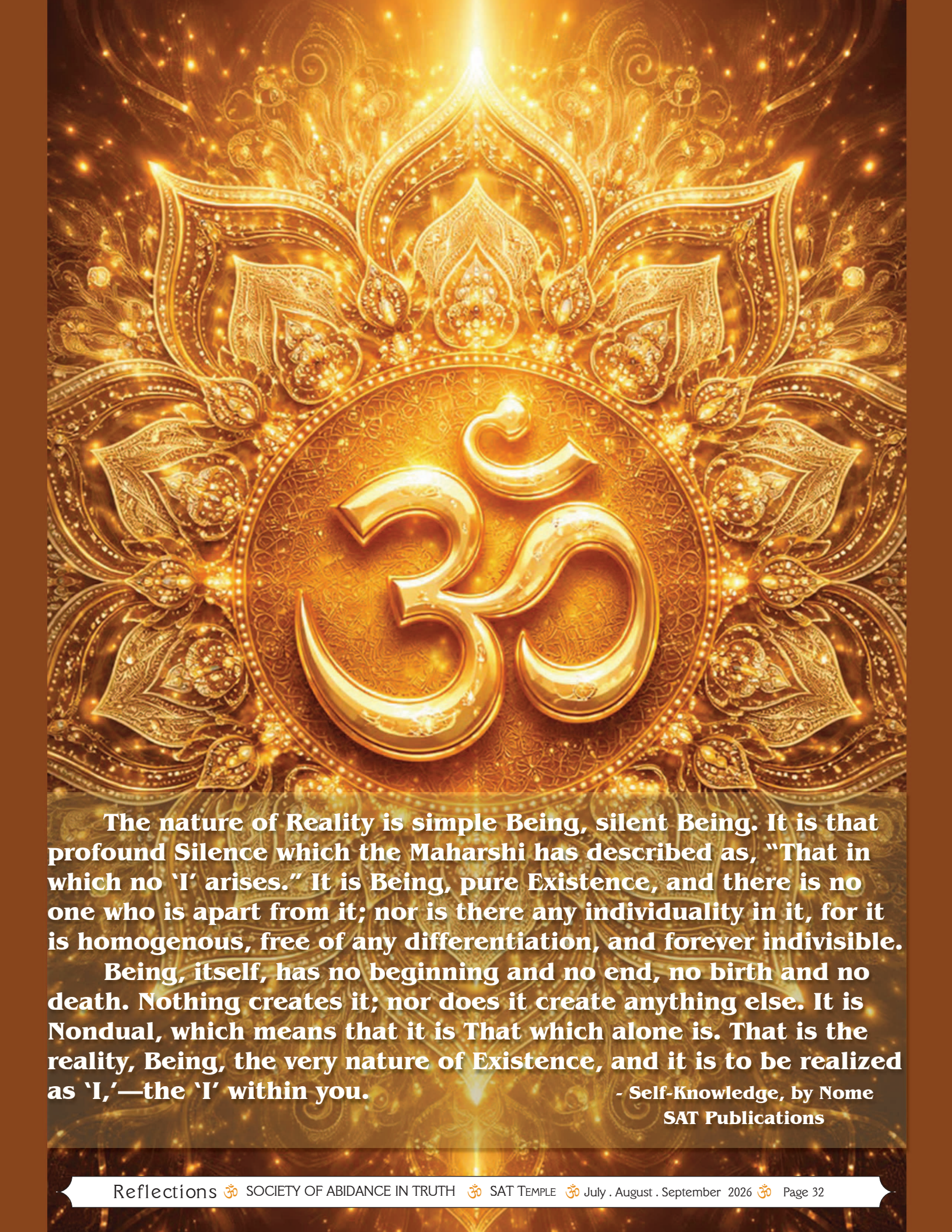
Q: Thank you.

(Silence)

Om Shanti Shanti Shanti

Puja at the SAT Temple during Sankara Jayanti.



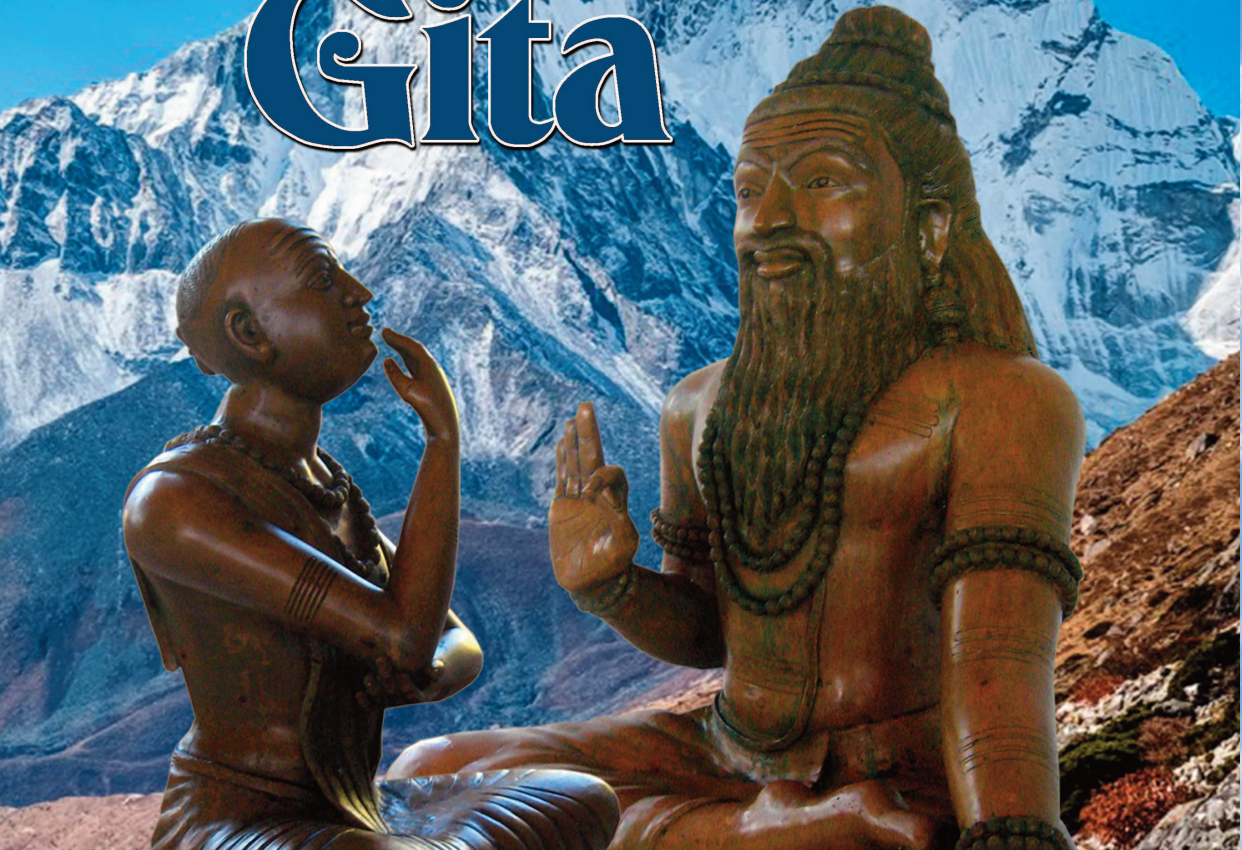


The nature of Reality is simple Being, silent Being. It is that profound Silence which the Maharshi has described as, “That in which no ‘I’ arises.” It is Being, pure Existence, and there is no one who is apart from it; nor is there any individuality in it, for it is homogenous, free of any differentiation, and forever indivisible.

Being, itself, has no beginning and no end, no birth and no death. Nothing creates it; nor does it create anything else. It is Nondual, which means that it is That which alone is. That is the reality, Being, the very nature of Existence, and it is to be realized as ‘I,’—the ‘I’ within you.

**- Self-Knowledge, by NOME
SAT Publications**

Ribhu Gita



Chapter 5, Verses 35-50
Commentary by Nome
Boundless Wisdom,
October 12 & November 9, 2012
Ribhu-Nidagha Dialogue

Om Om Om
Nome: Om Namah Sivaya.

35. The sankalpa that I am the body is said to be all the phenomenal world. In all the triad of time, it is not so. All is Brahman alone

A sankalpa is a firmly held idea, a concept. The concept to which he is making reference is the idea of "I am the body." This concept is at the root of ever so many other concepts. "The sankalpa that I am the body is said to be all the phenomenal

world". In Sanskrit jagat means the phenomenal world or universe. It is in relation to the "I am the body" notion that the idea, "There is a world" is formed. The "I am the body" concept is the very basis for the belief in an external world. Without this idea, without that misconception of "I am the body," where is the world or what is the world? You differentiate something as the world and regard it as external, based solely on the idea of being a body. If you are not the body, though, what is the case regarding the world? What is all this universe?

"In all the triad of time, it is not so"; in the past, in the present, and in the future, it is not so. What is not so? The misconception, the misidentification of being a body is not so. You are not the body now, you have never been a body in the past, and you never will be a body. The idea, "I am a body" is simply false. It is ignorance.

If you are not the body, what is all this? What is the entire phenomenal world? "All is Brahman alone". If you are not the body, your nature being Brahman is entirely clear. What your nature is, is the nature of all. Indeed, the entire universe shares one single nature, one single Existence, and that is Brahman. Consider yourself to be a body and you will see differentiation everywhere as, "This is the world, and these are things of or in the world," and such.

"The sankalpa that I am the body is said to be all the phenomenal world." Without this concept, what are you? What is the world? Recognize that everything you think of or apparently know regarding the phenomenal world is in relation to the body, and it is regarded as an objectified, external world only so long as you assume that your location is the body or in the body. If you are bodiless, where are you and where is the world? All the phenomenal world rests entirely upon the misidentification with the body. Where you think, "I am here in this body, and this is the world around me," there exists only Brahman, the world-less, bodiless, "I"-less Existence. You can realize that Existence as it is in all its blissful perfection, in all of its infinite and eternal nature, simply by abandoning the tendency to misidentify with the body, relinquishing the "I am the body" sankalpa, or misconception. It should be clear to you why the realization that the world is entirely unreal is implicit in the Knowledge of the real Self.

36. The sankalpa that I am the body—that is said to be "the knot in the heart." In all the triad of time, it is not so. All is Brahman alone.

The knot of the heart, or the knot in the heart, refers to the differentiating doubt regarding what is real. What is it that seems to tie together the real and the unreal and mixes them up? What is it that ties together the Self, which is of the absolute nature of Being-Consciousness-Bliss, and anything else which is not the Self? What is it that seems to tie together the Unborn—the Uncreated—the beginningless and endless, absolute Being and a multiplicity of phenomenal experiences? What ties such together is this idea, this misconception of "I am the body". If the knot is cut, differences, being unreal, vanish, and all doubts dissolve. The certainty of luminous Self-Knowledge stands self-evident. How is one to cut this knot in the heart? It is by the inquiry into one's own nature that reveals the truth that you are simply not the body. Inquire within to determine what seemingly ties together the eternal Existence that you are, the formless Consciousness, and the thing, which is a body.

If you are not the body, is there anything that ties you to an unreal world? If you are not the body, what form does the experiencer have? If you are not the body, can the senses bind you at all? If you are not the body, do such states as activity and inactivity refer to you? If you are not the body, where is within and without? If you are not the body, how could you differentiate anything as being apart from yourself? If you are not the body, you are Brahman, and, if you are not the body, "All is Brahman alone". By Self-Knowledge, you do not become bodiless; you have, in your real nature, been bodiless always, in the past, now in the present, and forever into the future. The idea of being bound to a body, that a body is your identity, has never been true. All the supposed

experience based upon this misconception is no more than hallucinated false appearance. To comprehend what is being indicated, inquire “Are you the body? Who am I?”

37. The sankalpa of being the triad of bodies—that is said to be the “knowledge” of the body. In all the triad of time, it is not so. All is Brahman alone.

The word in Sanskrit is bhava, yet it has been rendered as sankalpa to be in keeping with the other verse here. Bhava carries a similar meaning, and, in this case, it means the attitude, the feeling, the mentality, the idea. “The triad of bodies” refers to the form with which the experiencer seems to be endowed. The ego seems to be endowed with the causal, subtle, and gross. Causal refers to the basis of ignorance, the basic darkness. The subtle body is the mind which dreams of all kinds of multiplicity. The gross refers to the physical body. In relation to the five sheaths, the gross body is the annamaya kosa, the sheath of food. The pranamaya, manomaya, and vijnanamaya kosas or sheaths correspond to the subtle body. The anandamaya kosa, the bliss sheath, corresponds to the causal body. These are the forms the experiencer has. The experience or “knowledge” so-called of the body—what it seems to experience or what you experience of it -- is nothing more than this triad of causal, subtle, and gross forms of the experiencer. The entire experience so-called, of being a body, being in a body, and knowing in or through a body, is not so. It is not so at any time, The idea that you are endowed with a form is not true.

Your Existence is true, but this Existence does not have a form—gross, subtle, or causal. Therefore, it has no part of ignorance and no part of the limited experience characterized by the “I am a body” notion. Beyond the gross, subtle, and causal, is only the pure Existence, which is Brahman. This is the real nature of everyone and everything. That itself, in ignorance, is misperceived or misconceived as what is causal, subtle, and gross. That itself is misperceived as the perceptions pertaining to the body and as the experiences pertaining to an external world. Clear away the delusive misperception by a profound, deep inquiry into the nature of your very Existence. That the body does not know, and That does not know a body. Bodiless, birthless, deathless, formless, stateless Being is the solitary Existence, One without anything else whatsoever.

If there is a body or the appearance of a body, the Existence, which is pure Consciousness, is alone the knower thereof. Inquiring to realize the nature of this undivided Existence, this infinite Consciousness, you find that there is nothing apart from it that it could know. There is neither a body nor a world. If the body is assumed to be there in the least degree, the Consciousness remains as the knower. It is the knowing, which is borrowed from pure Consciousness, combined with the inert form of the body that seems to spring up as an individual experiencer, an individual perceiver. The more deeply you inquire into it to see precisely what it is, the less you find of it. It dissolves before you. It is like walking directly into a mirage to determine what substance is there.

Whatever your nature is, whatever is truly your Existence, is so always. Knowledge, or inquiry, simply reveals the fact. With the birth of the body did your Existence begin? If it does not exist in the beginning and it does not exist at the end, then it is not real in the middle. Your Existence is the same all through, in the beginning, middle, and end and truly has no beginning and has no end. If you were not a body originally, and you will most certainly not be a body in the future, you are not a body even now. Your Existence does not change its nature. Only this unchanging, unborn, imperishable, all-transcendent Existence should be regarded as the Self. Misidentification with any form is only delusion.

If you would have a profound realization right now that you are not a water buffalo, you would have no doubt that you had never been a water buffalo and that the chance of becoming a water buffalo in the future is actually zero. You are just not that, and you never were that. Similar is it with the “I am the body” misconception and its abandonment. Now you chuckle and find the idea

of being a water buffalo rather absurd. Likewise, when inquiry is complete, the idea of being a body, in a body, or possessing a body seems equally, laughably absurd.

One should use the human birth wisely. As for how difficult or easy it is for a water buffalo to realize, who can say? Those who can say are probably water buffaloes. Regarding it as precious, use this human life for what it is for, its highest purpose. You should not waste your life on things that are not worthy of it. You have this human life; use it to realize the highest. If in this human life you ever have exposure to the sacred teachings, do not lose your grasp of them; retain them. If pursuing these teachings in this life, you have holy company, keep it as much as possible. Dive within. Fulfill this purpose.

38. In all the triad of time, the sankalpa (bhavam) that I am the body and, also, the idea of “reality” and “unreality” are not so. All is Brahman alone.

This misconception of being a body, should be destroyed. Considering, when something appears to the mind and senses that it exists and, when it does not appear, that it ceases to exist. All these ideas, rooted in the “I am the body” misconception, should be relinquished as being just so much illusion. The Reality, the nature of all is Brahman, and Brahman remains unmixed. As one term, “reality and unreality” which is the combination of the truth and illusion—“in all the triad of time”—throughout all eternity—“it is not this conclusively by eliminating the “I am the body” misconception and realizing pure Existence, which is Brahman.

In the mind one can form the idea “this exists, this does not exist,” but what is that real Being that is not contained in the conceptual formula or notion of “this is and this is not” There is absolute Existence which does not correspond to any notion about “real and unreal, existing or not existing.” Rather, it is of an absolute nature, and that absolute, all-transcendent Existence is the only thing there really is. All is Brahman alone. The realization that all is Brahman alone yields perfect peace. If you realize the significance of this, you are never perplexed, never confused, never dismayed, and suffering and bondage become impossible for you. When all is Brahman and you are That alone, who could be confused about what? For such, the Reality is always self-evident.

39. The sankalpa that I am the body—that is said, here, to be the manifest world. In all the triad of time, it is not so. All is Brahman alone.

The meaning is similar to the previous verses. Here is a manifested world. One thinks that way only so long as the misconception of being a body endures. Once you set yourself free of the misidentification with the body, where is the world? Free of the misconception of “I am the body,” the entire manifested universe is found to be truly of the nature of the uncreated Brahman.xxx

40. The sankalpa that I am the body—that itself is said to be ignorance. In all the triad of time, it is not so. All is Brahman alone.

Free of the “I am the body” misconception, it is very difficult to maintain ignorance. The misidentification with the body is at the root of ever so many ignorant tendencies. Examine your mind and your experience and discern how this misidentification with the body forms the basis, or the core, of every kind of bondage or suffering that one ever experiences. This idea of being a body is ignorance. Without the misidentification, what would you need to know? Free of the misidentification with the body, how could the nature of the supreme Reality remain veiled? Free of the misidentification with the body, what constitutes your experience?

In all the triad of time, it is not so. For all eternity, ignorance is just ignorance. It is not knowledge and it is not true. All is Brahman alone. Brahman has no ignorance. If you are an embodied being, there may be ignorance, in a state other than Brahman. But are you the body to begin with? If you are a body, you are in need, but if you are not a body, what need do you have? If you introspectively determine that your Being is actually bodiless, then you are without need, without desire, and without fear. You cannot be Brahman and a body simultaneously. Either you are an inert body or the infinite Consciousness of Brahman, but you cannot be both. Throughout all time, you are never a body. Throughout all time, the “I am the body” supposition is just incorrect. Realizing the truth that you are not the body and your nature is utterly bodiless, how could there be for you anything but Brahman? If you are not the body, there is neither a separate “you” nor any other thing. There is just the undifferentiated, blissful Existence which is Brahman.

41. The intellectual conclusion that I am the body—that is said to be the tainted past impressions (vasana). In all the triad of time, it is not so. All is Brahman alone.

The idea or conclusion “I am the body” is not a bodily function. It is also not the divine Knowledge of the absolute Self. It is merely a misconception formed in the intellect. The misidentification occurs only in one’s mind. There is nothing bodily about it, and the Self is never involved in it. The intellectual idea that assumes the identity of the Self with the body is the vasana, the tainted past impressions, the tendency of delusion. It is not really so for your Existence is not really tainted, and nothing can impress upon it. If you think of yourself as being a body, you seem to become endowed with various tendencies, and impressions from the past seem to form the way the present and future occur. If you realize the truth that you are not the body and that you are entirely, in every respect only Brahman, where are the tendencies? Even if one considers vasanas as the impressions of past experiences, or past thoughts, if his nature is space-like Brahman, how can an impression be made on this space? All the thoughts that have been thought and all the experiences that have been undergone have not stained or made an impression upon the Brahman-Self at all. If you think in terms of “I am the body,” you become all caught up in that, but if you realize the truth that you are not the body, have not been a body, and will not become a body, to what are the vasanas going to attach themselves? Nothing has made a mark in your real nature; nothing has stained It. You should know your real nature, your true Being as it is and see to it that this misconception, this misidentification with the body, is dissolved forever. You can accomplish such and reach such Knowledge, simply by consistently, deeply inquiring, “Who am I?”

Om Namah Sivaya

(Silence)

Om Shanti Shanti Shanti Om

November 9, 2012

Om Om Om

(Nome): Om Namah Sivaya

42. The intellectual conclusion that I am the body—that is truly the individual soul (the word in Sanskrit is jiva), indeed. In all the triad of time, it is not so. All is Brahman alone.

The Self that you truly are never becomes a body. It is only false thinking in the intellect that concludes falsely that the “I” is to be equated with the body. With that false conclusion there arises

the notion of an individual being, an individual soul. If you negate from the individual, the body, the definitions based on a body, the attributes, characteristics, and activities of a body, and such, what remains of the individual? The “I am the body” conception is delusion. You have never been a body, you are not now a body, and you never will become a body. Bodiless-ness is inherent to Being. You are Being, not a body. You are the Self, not an individualized self. What you are—bodiless in nature—you are always. By the misidentification with the body, differences appear. Such is illusion. If that illusion vanishes by the inquiry that causes you to disidentify from the bodily definition, you find that all is Brahman alone. If you are the individual, there are other things and individuals. If you are the body, there are other bodies and things. If you are not the body and not an individual of any kind, all that remains of you is Brahman. If you are Brahman, all likewise, is only Brahman. The seen always corresponds to the seer. If the seer is embodied, other bodies are seen. If the seer is only Brahman, your true Self, Brahman is all that is seen.

All is only Brahman alone. Nothing else is added to That. The Self, Brahman, unembodied and non-individualized, alone exists. That is the sole-existent Reality. To realize this, disidentify from the body and inquire into the very nature of the one who seems to be individualized.

43. The sankalpa that I am the body is spoken of as the great hell. In all the triad of time, it is not so. All is Brahman alone.

Sankalpa is a fixed idea. It may also mean will, volition, or intention, but none of those meanings fit the text. Here it means a concept to which, in delusion, one rigidly adheres. The misidentification of the Self with the body, “is spoken of as the great hell.” What is hell? It is a place of torment. The mind that believes that the Self is the body is in a state of torment. It is a place of limitation, bondage, suffering, and pain. Figuratively spoken of as a place, it is a state of mind. When you think of yourself as a body, you torment yourself. When you cease to misidentify with the body, you are liberated from that hell and the hell disappears.

What torments the mind is but an illusion. It is not true, it has never been true, and it will never become true. You are not the body, and suffering due to the “I am the body” misconception has always been pointless. Knowing this you are set free in happiness; you cease to torment yourself. You find that all are only Brahman,, nothing but Brahman. This Brahman is the highest Bliss. It is supreme Peace. Take your repose there.

44. The intellectual conclusion that I am the body—that is certainly the mind only. In all the triad of time, it is not so. All is Brahman alone.

May it be exceedingly clear for you that the “I am the body” misidentification is nothing but the intellect’s imagination. The connection between the Self and the body is not a physical one, and it is certainly not one of the nature of the absolute Self. It is only of the mind; be certain about this. If from the mind you negate this misconception, what remains of the mind? How much of the mind’s activities pertain to this misidentification, the confounding of the Self with the body? If all of that is dispensed with, what remains of the mind? All is Brahman alone. That which is called the mind, as a separate embodied entity and the equating of the body and the Self is never true. Understand this, inquire into this deeply, and you are quite free and happy.

45. The intellectual conclusion that I am the body—that is spoken of as delimitation. In all the triad of time, it is not so. All is Brahman alone.

If all is Brahman alone, you are Brahman alone, and Brahman is boundary-less and without division. There is no limit to it, and there is nothing to hem it in, define it, or confine it in any way.

Imagine, in the intellect, that you are the body and that very same Brahman-Self appears as if limited, appears as if bound, as if within boundaries, and as if divided. In all the triad of time, it is not so. It is not the truth. It is just an idea in the intellect. This is just the fancy of the mind. It is not the truth. Knowing that it is not the truth but just imagined in the mind, meditate and inquire, so as to liberate yourself from such imagination. You are not contending with a real bondage. You are merely escaping from imagination, like waking up from a dream. In the place where bondage and limitation are imagined, in that very place exists only the Infinite, the Eternal, the space-like, and that is truly your Self. Where you imagine a limited, embodied jiva, there is really just the pure Existence, the pure Consciousness, and That is Brahman.

46. The [false] understanding) that I am the body—that is spoken of as all sorrow. In all the triad of time, it is not so. All is Brahman alone.

What has ever made you sorrow? Due you what have you grieved? What is it in the future that can make you sorrow and make you grieve? Likewise in the present, if you grieve or have sorrow, what actually is the cause of it? It is not actually anything experienced in life or death. At the root of all sorrow and of grief, is this idea or false understanding, “I am the body.” Only if the Self is confounded with the body do you think something has happened to cause sorrow, something unhappy is occurring, something miserable in life, or something pertaining to death has occurred. If you are not the body, what are life and death? If you are not the body, what could upset you? If you are not the body, there is nothing to sorrow over. If you know that you are not the body, having abandoned the false conception that you are a body, there is then nothing that veils the Bliss, the Peace, and the perfect fullness of the Self. Contemplate it deeply. You ought not to be in sorrow ever for it is not natural. What would make you unhappy? What has made you unhappy in the past? In the past, you may have experienced sorrow, but it was based on the “I am the body” misconception, and that was never true. You can anticipate feeling sorrow in the future only in relation to the misidentification with the body and the bound perspective that it presents. Free of the misidentification, how would sorrow come to be? Brahman is unmixed with anything else. Does Brahman have sorrow?

47. The [false] understanding that I am the body—that is said to be the conflict. In all the triad of time, it is not so. All is Brahman alone.

Conflict is the toil of samsara.

The seeing of Reality and the Knowledge of your Self depend on it—depend on being free of this false conception, this misunderstanding of being a body? By and within the concept “I am the body,” there is the toil of samsara. The conflict is with experience that conflicts with your true nature, which is Bliss and pure Consciousness. The entirety of the experience of samsara—the illusory repetitive cycle of birth and death,—depends on this one false notion of “I am the body.” Free of this false notion where is birth, where is death, where is samsara, where is illusion? Free of the mistaken notion of being a body, you are not in conflict with your own true Self.

You are never the body, which means the samsara never actually exists. It is only an illusion, born of that misidentification. And all the toil or suffering contained in the samsara has just been a delusion; it is never true—not now, not in the past and it will not be in the future. The Reality is Brahman; all are only That. There is no other; Brahman alone is the Truth.

Only from the most superficial level would this text appear to be repetitive. As soon as one commences to meditatively approach the instruction, there is nothing repetitious about it, just as there is nothing repetitive about steady abidance in and as the Self. Observe how the questing inward with a questioning orientation opens the experience for you. This is true when reading or listening to the instruction, this is true in meditation, this is true in satsang. he Reality is realized—known

thoroughly as it is—never by asserting an idea about it, no matter how apparently clear the idea is. Rather, the Reality reveals itself to itself as soon as all the thoughts, asserting whatever, are negated.

Embrace the spirit of “All is Brahman alone,” “you are Brahman alone.” You are not this body. The meditation is to be something more transcendent, because the body has its limitations. The Self does not, but the body has its limitations. You know sometime in the future—maybe even the distant future—the breath will not be corrected. We all know that this body is a decaying transient thing. It is a temple for the spiritual Being, an instrument for that which is divine. It is also a transient corpse. You know someday breath will be shallow, and eventually it will cease. Yet there is something that endures forever. That something is Brahman. It is perfection, formless, does not decay and it is deathless That, in truth, is what you are even now. You are not a body, you have not been a body, and you will not become a body. You are Brahman and Brahman alone. You are not Brahman mixed with a body; you are just Brahman.

48. The intellectual conclusion that I am the body—that itself is understood to be death. In all the triad of time, it is not so. All is Brahman alone.

With the intellectual conclusion, which is the mental concept of being a body, the idea of the cessation of existence—death, seems to come into being. If you know the truth that you are the Self, the one Brahman, which is absolutely bodiless, death ceases to exist for you from that moment on.

49. The intellectual conclusion that I am the body—that itself is understood to be the inauspicious. In all the triad of time, it is not so. All is Brahman alone.

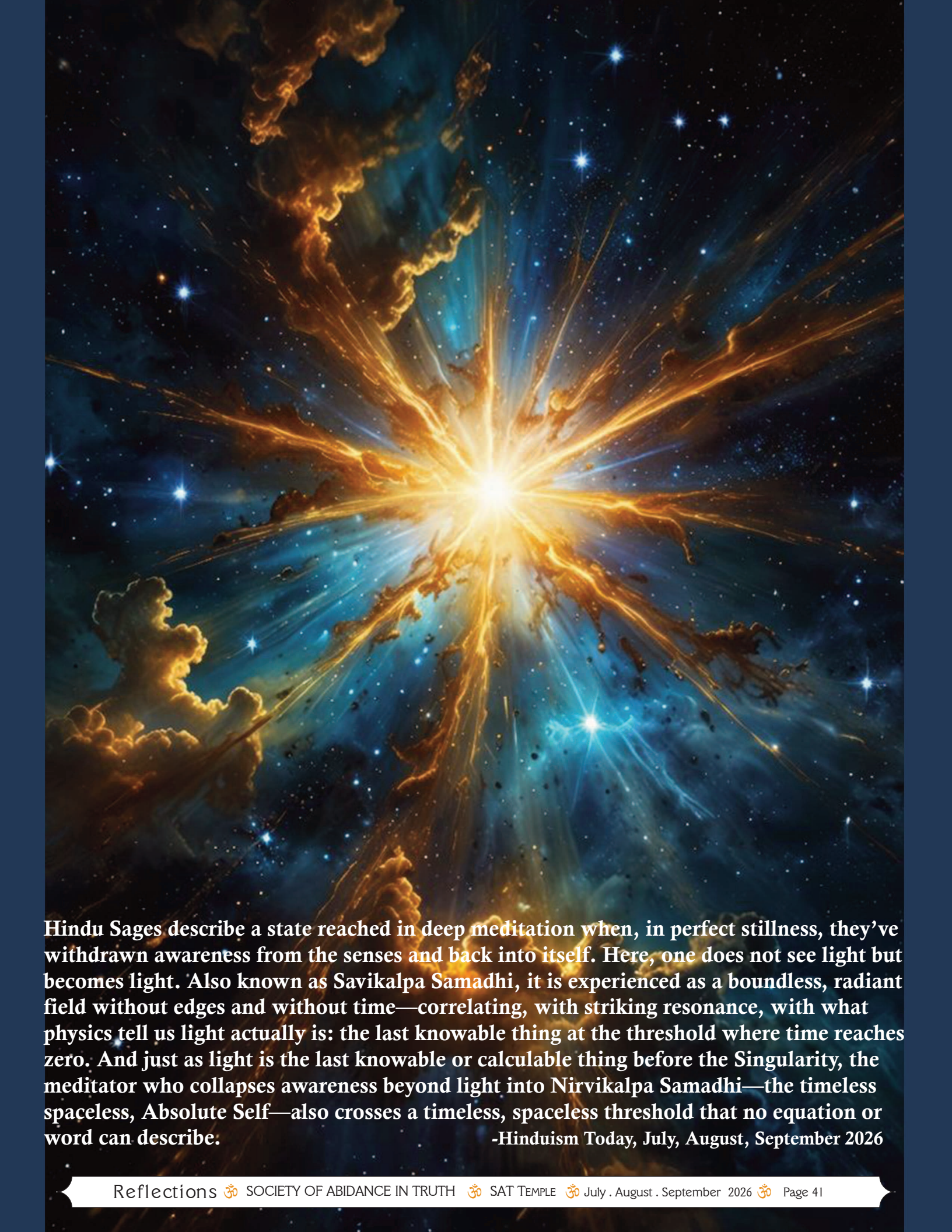
The connection of “I” with the body is just a figment of the imagination, just a supposition within the intellect. To entertain such a concept is most inauspicious. What, then, is auspicious? If we know that in the past, present and future—throughout all time—the Self is not the body but just remains as the unborn Being-Consciousness-Bliss, that is auspicious. Then, Siva is everywhere and all is Brahman.

50. The intellectual conclusion that I am the body—that itself is understood to be a great sin. In all the triad of time, it is not so. All is Brahman alone.

This intellectual assumption of being a body is the error of delusion. It is that which misses the mark in the determination of what is real. If a sin is to do something that is contrary to what is divine, thinking of the Self as a the body is just such a sin. To be free of such, one has only to inquire to find out what he is, has always been, and what he will always be. You were not always a body. What were you before the body appeared? You will not always be a body; the body has an end, but you do not. What exists before the body’s birth and continues to exist eternally after the body’s death is what exists as the Self even now. The Self does not change states. The Self does not have conditions. What you have been for all eternity and what you will be for all eternity is what you are even now in the present. Recognize this truth of what you are, the error of misconception is gone, and peace remains.

Om Namah Sivaya
(Silence)

Om Shantí Shantí Shantí Om



Hindu Sages describe a state reached in deep meditation when, in perfect stillness, they've withdrawn awareness from the senses and back into itself. Here, one does not see light but becomes light. Also known as Savikalpa Samadhi, it is experienced as a boundless, radiant field without edges and without time—correlating, with striking resonance, with what physics tell us light actually is: the last knowable thing at the threshold where time reaches zero. And just as light is the last knowable or calculable thing before the Singularity, the meditator who collapses awareness beyond light into Nirvikalpa Samadhi—the timeless spaceless, Absolute Self—also crosses a timeless, spaceless threshold that no equation or word can describe.

-Hinduism Today, July, August, September 2026

Ever Yours in Truth

Correspondence with Nome

[Planning for the Hindu Tradition of Kumbhabhishekam was discussed in the following correspondence]

Dear Nome, Sasvati

Om Namo Bhagavate Sri Ramanaya
Namaste

Sri Sadisvara Mandiram is celebrating its 12th anniversary this year. Kumbhabhishekam is performed every 12 years in temples.

Kumbhabhishekam is traditionally performed every 12 years. According to Agama Shastras, the temple's spiritual vibration (Sannidhyam) naturally weakens over this period and must be revitalized.

This 12-year cycle also corresponds to the average lifespan of Ashtabandhanam, the special herbal mortar used to secure stone idols to their pedestals.

Steps for Stone Idols (Moola Vighras)

The process for stone idols is an elaborate series of rituals designed to "recharge" the deity's energy.

- **Balalayam (Power Transfer):** Before any work begins on the main idol, its divine power is transferred into sacred water pots (Kalashas) or temporary smaller idols. These are kept in a temporary shrine called a Balalayam for daily worship.

- **Adhivasas (Purification):** The stone idol undergoes several "immersion" rituals to purify it and connect it with natural elements:

- **Jaladhivasa:** Immersing the idol in water.

- **Dhanyadhivasa:** Covering the idol with food grains.

- **Pushpadhivasa:** Covering the idol with fresh flowers.

- **Ashtabandhanam (Fixing):** A major part of the ritual involves applying a fresh layer of Ashtabandhana, a paste made of eight

specific substances (including wood lac, limestone, and beeswax), to cement the stone idol firmly to its pedestal (Peetham).

- **Netra Unmeelanam (Eye Opening):** For new or renovated idols, the "opening of the eyes" is ceremonially performed, symbolically bringing the deity to life.

- **Nyasa & Prana Pratishtha:** Priests perform Nyasa, touching



different parts of the idol while chanting specific mantras to imbue it with divine attributes. This culminates in Prana Pratishtha, the formal infusion of the vital life force into the stone.

- **Maha Samprokshanam:** On the final day, sanctified water from the main Kalashas—energized through days of fire sacrifices (Homams)—is poured over the temple towers

(Continued on page 44.)



Devotees apply new Ashtabandhanam for the Kumbhabhishekam celebration at the SAT Temple, which is traditionally performed every 12 years.

(Gopurams) and then onto the stone idols in the sanctum sanctorum.

- Mandala Abhishekam: Following the main ceremony, special prayers are typically continued for 45 to 48 days to stabilize and enhance the newly restored divine energy.

What do you suggest?
Om Namah Shivaya

Dear ,

Om Namo Bhagavate Sri
Ramanaya

Namaste. As usual, we should bring forth the essence of the ancient and blend it into our way of approach regarding the meditative experience of the Sri Sadisvara Mandiram, the Lord of Truth. We can follow the 12 year cycle.

Obviously, some of the steps will not be done such as the pouring of water on the temple towers. We do not even have such towers....

I will need to see the condition of the ashtabhandanam to determine if it should be replaced or added to. If it is done, we may need to start early as it will require much pounding.

Most of the steps, at least the interpretations of them, deal with transferring, retaining, increasing, and purifying the energy connected with the deity and the stone of which it is composed. Our approach should be different as its aim is a different result.

For the purpose of worship and meditation, the deity is symbolically regarded as the absolute. It is changeless. It is Brahman that appears as that form. As is so clearly revealed in Nirguna Manasa Puja and Ribhu Gita, the upacharas and rituals are similarly regarded.

The presence or energy thus never diminishes and cannot be measured. It cannot be transferred. The eye of Consciousness is never closed. Though there is a twelve-year cycle for maintenance, really the celebration is for "recharging" the devotees so that they may realize that which they worship.

Om Namah Sivaya
Ever yours in Truth,
Nome

[In reply to a question about what is meant by tracing the mind]

November 6, 2025

Dear ,

Om Namo Bhagavate Sri
Ramanaya

Namaste. To trace the mind to its source is to discern, or trace, the knowing to its source and identify with that, Consciousness. Thereby, the mind loses its form, and all that remains is Consciousness. This is true Knowledge. The Self is Consciousness and has no source.

Om Namah Sivaya
Ever yours in Truth,
Nome

[In response to a seeker in the UK who had questions concerning if reading about what may be beneficial to her health would negatively impact her spiritual practice]

November 29, 2026

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. I am glad to learn that your tumor is benign.

Why should you assume that your enjoyment of research that is helpful, or even vitally important to your health, will cause you to "move away from the Self"? The source of enjoyment is not the activity or objects involved. The source of all joy can be only the ananda of the Self. The Self neither moves nor separates from itself. It is wise to always inquire to know the Self. Thus, the Knowledge of the Self is uninterrupted, and the happiness of the Self remains ever shining, as the natural perfect fullness.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker wrote the following]

December 9, 2025

Om Namo Bhagavate Sri Ramanaya,
Namaste Nome Guru,

We pray that Sasvati ma is doing well.

I don't know if there is a question here, but I wanted to relate an engaging dream I had.

This morning, I had a dream about my father who passed away three years ago. He seemed happy. We even took a photo together. In that photo, his place was vacant and mine was occupied by someone in orange robes. My father said "I want us to celebrate the Gods together on Ekadasi when you come to me in an hour." Then he pointed at a picture of Sita-Rama, tapped on Sita's image, various animals (like Varaha boar) came out, and he said, "See, everything comes from Her", and vanished into the image.

Still in the dream, I took it as a message that my death was imminent. My only concern was "What should I be doing?" when the moment came. I settled on chanting Arunachala Shiva.

When I woke up, I was pleased that the thought of imminent death did not scare me or make me sad, thanks to Bhagavan's teachings. I was however somewhat disappointed that I did not use this incident to enquire into my nature and try to transcend death.

I pray for your Grace that my practice gets deeper and more continuous.

Sincerely yours,
In Bhagavan,

Dear ,

Om Namō Bhagavate Sri
Ramanaya

Namaste. Sasvati's surgery went well. There is still a lengthy recovery to go through.

Waking or dreaming, alive or dead, there is only the Self. If you now become aware that your spiritual practice, the inquiry that reveals the abidance as blissful, immortal Being, can be approached more intensely or more deeply, engage yourself accordingly. Thus dwell in the continuous Existence which is supreme peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[In reply to a seeker's question regarding hypnosis]

March 14, 2026

Dear ,

Om Namō Bhagavate Sri
Ramanaya

Namaste. I hope that all goes well with your surgery and that recovery is swift.

Not having experience with hypnosis, I hesitate to comment on its usefulness. In the Sri Ramana literature, mention is made of hypnosis, stating that it involves "catalepsy of the will." Almost a half-century ago, someone attempted to hypnotize me, but there was no effect.

Obviously, it involves a mode of the mind. It cannot be a substitute for Self-inquiry. Listening to your tape and utilizing hypnosis to help your body healing should not represent any problem.

Self-inquiry is transcendent of the body and the mind.

May you ever abide as the Self, the immortal Being-Consciousness-Bliss, "which cannot be cut or burned or wetted or withered" and thus remain at peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[In response to a seeker's questions]

March 15, 2026

Dear ,

Om Namō Bhagavate Sri
Ramanaya

Namaste. Knowing that the source of happiness is within, one naturally becomes serenely detached. What is important is to free yourself from misidentification with the body. Ceasing to care for it, to cloth it in one way or another, taking care or not of its hair, and similar actions do not necessarily free you from that ignorance. Spirituality is a matter of deep Knowledge born of profound inquiry to know the Self.

If you decide not to care for any of your "husband's needs" as mentioned by you, you should not ex-

pect him to remain as your husband, unless he also is pursuing a spiritual path in life. Married or not, you must by introspective inquiry know yourself.

Proceed to true freedom and realize the happiness that is innate.

[In response to a Sri Ramana devotee]

April 8, 2026

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. I hope the surgery goes well and that your recovery from the procedure is swift. Whether the tumor is benign or malignant, you must know beyond a shadow of a doubt that you are not the body. The body will inevitably perish. For all that are born, there is a death. For all that is created, there is a destruction. You are the Self, unborn and imperishable. Have a deep conviction in this truth and discern just how true it is. With faith in Sri Bhagavan and what he has taught, deeply inquire to know the Self that you truly are.

Pain and suffering are not the same. Pain is of the body; pleasure and pain are of the senses. Such come and go. When you receive anesthesia in your surgery, the pain will vanish while your body is under its effects. Suffering is different. Freedom from suffering requires Self-Knowledge. Suffering is needless. It is based on misidentifications. They give rise to the

suppositions that you are affected by or are caught in or are bound by the pain, the circumstances, etc. By Self-inquiry, determine your true nature and thus discern the innate freedom all suffering.

May you ever abide in the eternal peace of the Self, of the nature of Being-Consciousness-Bliss, detached from all that is unreal, and thus abide in happiness that is never lost.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker asked]

Namaste Nome. My question is what constitutes self-realization? I have stopped thinking and simply rest in a state of being. Yet sometimes I see the world as all objects as myself but most of the time I do not, everything simply is but it's neither myself nor another. Am I self-realized?

April 25, 2026

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. First, find out what you are. Then, you will be able to discern the nature of Self-Realization if the question still arises.

May you ever abide in the Knowledge of the Self, in which there is neither a world nor a perceiver of it, and thus dwell in lasting happiness and peace.

**Om Namah Sivya
Ever yours in Truth,
Nome**

**[The previous seeker again
asked]**

April 25, 2026

**I have another question. I read
somewhere else that there is a
sattvic thought free state and a
tamasic thought free state, and
I'm worried my thought free states
are tamasic. What do you have to
say about that?**

April 25, 2026

Dear ,

**Om Namo Bhagavate Sri
Ramanaya**

**Namaste. The Consciousness
that knows these states of mind is
gunatita, without or beyond the
guna-s (qualities or attributes). If
you yearn for Self-Knowledge, in-
quire to know the true nature of
the one for whom the thoughts and
thoughtless states appear.**



**Om Namah Sivaya
Ever yours in Truth,
Nome**

[To a seeker's questions]

May 1, 2026

Dear ,

**Om Namo Bhagavate Sri
Ramanaya**

**Namaste. I am glad to know
that the surgery was successful. It
is possible to throw your worries
to the wind, surrendering all to
Bhagavan and, following his in-
structions, deeply inquire and
thereby know the Self.**

**The Self has no worries and is
not disturbed no matter how
events proceed. Discern your iden-
tity to be the Self, the only self
there is. Thus, you will find peace
and repose in that which is eter-
nal.**

**Om Namah Sivaya
Ever yours in Truth,
Nome**





निर्वाणप्रकरण पूर्वार्थम् अध्याय ११ nirvāṇaprakaraṇa pūrvārtham chapter 11

(continued from previous issue)

चिदहं चेतनं चाहं ब्रह्माहमिति सत्यता ।
द्यौरहं खमहं सार्कमहमाशा भुवोऽप्यहम् ॥ ६१ ॥

cidahaṃ cetanaṃ cāhaṃ brahmāham-iti satyatā ।
dyaur-ahaṃ kham-ahaṃ sārkaṃ-aham-āśā bhuvo'pyaham ॥ 61 ॥

I am Consciousness. I am also sentient. I am Brahman, the Reality. I am heaven. I am the space. I am the [sky] with the sun. I am the desire to attain heaven also.

अहं घटपटाकारो ब्रह्माहमिति सत्यता ।
अहं तृणमहं चोर्वी गुल्मोहं काननाद्यहम् ॥ ६२ ॥

ahaṃ ghaṭa-paṭākāro brahmāham-iti satyatā ।
ahaṃ ṭṛṇam-ahaṃ corvī gulmoḥaṃ kānanādy-aham ॥ 62 ॥

I am of the nature/form of pot and cloth. I am Brahman, the Reality. I am the grass, and I am the earth. I am the thicket. I am the forest and such.

शैलसागरसार्थोऽहं ब्रह्मैकत्वं किल स्थितम् ।
आदानदानसंकोचपूर्विका भूतशक्तयः ॥ ६३ ॥

śaila-sāgara-sārtho'haṃ brahm-aiikatvaṃ kila sthitam ।
ādāna-dāna-saṃkoca-pūrvikā bhūta-śaktayaḥ ॥ 63 ॥

I am Brahman, the singleness that exists in multitudes of mountains, oceans, ancient than the giving, taking, shrinking, [and such] powers of the elements, indeed.

सर्वमेव चिदात्मास्मि ब्रह्मण्याततरूपधृक् ।
लतागुल्माङ्गरातीनामहंसंभवनैषिणाम् ॥ ६४ ॥

sarvam-eva cidātmāsmi brahmaṇyātata-rūpadhr̥k ।
latā-gulmāṅgarātīnām-ahaṃ-sambhava-naiṣiṇām ॥ 64 ॥

All are indeed Consciousness-Self. I am the creepers, the clumps of trees, the shoots and such spread out assuming forms in Brahman desiring to become such.

चिदात्मान्तर्गतं शान्तं परं ब्रह्म रसात्मकम् ।
यस्मिन्सर्वं यतःसर्वं यत्सर्वं सर्वतश्च यत् ॥ ६५ ॥

cidātmāntargataṃ śāntaṃ paraṃ brahma rasātmakam ।
yasmin-sarvaṃ yataḥ sarvaṃ yat-sarvaṃ sarvataśca yat ॥ 65 ॥

yasmin sarvaṃ yataḥ sarvaṃ yat sarvaṃ yat sarvataḥ ca cidātmā antargataṃ śāntaṃ paraṃ
brahma rasātmakam [asti] ।

That is which is in everything, from which is everything, that which is everything, and that
which is all-pervading, being the inmost, the Consciousness-Self is the peaceful Supreme
Brahman, full of the essence.

यो मतःसर्वं एकात्मा परं ब्रह्मेति निश्चयः ।
चिदात्मा ब्रह्म सत्सत्यमृतं ज्ञ इति नामभिः ॥ ६६ ॥

yo mataḥ sarva ekātmā paraṃ brahmeti niścayaḥ ।
cidātmā brahma sat-satyamṛtaṃ jñā iti nāmabhiḥ ॥ 66 ॥

Consciousness-Self, Brahman, Existence, Truth, Right/Apt, Knowledge, whatever is under-
stood by these names, all that is the one-Self, the Supreme Brahman, this is certain.

प्रोच्यते सर्वगं तत्त्वं चिन्मात्रं चेत्य वर्जितम् ।
आभासमात्रममलं सर्वभूतात्मबोधकं ॥ ६७ ॥

procyate sarvagaṃ tattvaṃ cinmātraṃ cetya varjitam ।
ābhāsa-mātram-amalaṃ sarva-bhūtātma-bodhakaṃ ॥ 67 ॥

It is said that the all pervasive Truth is full of Consciousness, devoid of the perceivable, full of
splendor, the blemishless, the Consciousness-Self in all the beings.

सर्वत्रावस्थितं शान्तं चिद्ब्रह्मेत्यनुभूयते ।
मनोबुद्धीन्द्रियव्रातसमस्तकलनान्वितम् ॥ ६८ ॥

sarvatrāvasthitaṃ śāntaṃ cidbrahmetyanubhūyate ।
manobuddhīndriyavrātasamastakalanānvitam ॥ 68 ॥

Consciousness-Brahman is experienced as Omnipresent, peaceful, connected with/including
the effects of the association of all of minds, intellects, and senses.

भेदं त्यक्त्वा स्वमाभासं चिद्ब्रह्माहमनामयम् ।
शब्दादीनामशेषानां कारणानां जगत्स्थितेः ॥ ६९ ॥

bhedaṃ tyaktvā svam-ābhāsaṃ cidbrahmāham-anāmayam ।
śabdādīnām-aśeṣānām kāraṇānām jagatsthiteḥ ॥ 69 ॥

Relinquishing differences, I am the Consciousness-Brahman, free from disease, the light which is the cause of that which exists in the universe such as sound and all the remaining.

तत्त्वावकाशकं स्वच्छं चिद्ब्रह्मास्मि न मे क्षयः ।
अनारतगलत्स्वच्छचिद्धारागहनातमकम् ॥ ७० ॥

tattvāvakāśakaṃ svacchaṃ cid-brahmāsmi na me kṣayaḥ ।
anārata-galat-svaccha-ciddhāṃ rāgahanātamakam ॥ 70 ॥

I am the Consciousness-Brahman, the one continuous clear flow, the accomplished, that which destroys passion, the place of truth, the pure. There is no decay for me.

आलोकःसुमनोमौनं चिद्ब्रह्मास्म्यमृतं परम् ।
अनारतगलद्रूपं नित्यं चानुभवामृतम् ॥ ७१ ॥

ālokaḥ sumano-maunaṃ cidbrahmāsmi-amṛtaṃ param ।
anārata-galadrūpaṃ nityaṃ cānubhavāmṛtam ॥ 71 ॥

Beholding the beautiful in silence, I am the immortal Consciousness-Brahman, the Supreme, of the nature of one continuous flow, the eternal, and of the nature of the immortal experience.

अहंनिशेषचक्राणि चिद्ब्रह्माहमलेपकम् ।
सुषुप्तसदृशं शान्तमालोकविमलात्मकम् ॥ ७२ ॥

ahaṃ-niḥśeṣa-cakrāṇi cid-brahmāham-alepakam ।
susupta-sadr̥śaṃ śāntam-āloka-vimalātmakam ॥ 72 ॥

I am without remainder all the cakra-s, I am Consciousness-Brahman, the stainless, the peaceful-Self, like the one in deep sleep state, of the nature of the blemish-less beholder.

संभोगोत्तममाभासं चिद्ब्रह्मास्म्यपवासनम् ।
खण्दादिस्वादुसंवित्तिरीषन्मात्रा तु तिष्ठति ॥ ७३ ॥

saṃbhogottamam-ābhāsaṃ cid-brahmāsm-yapavāsanam ।
khaṇḍādi-svādu-saṃvittir-īṣanmātrā tu tiṣṭhati ॥ 73 ॥

The best of body enjoyment is only an imagination, I am Consciousness-Brahman, transcendent of a body (abode). The perception of sweetness and such is only a little measure and remains as partial experience indeed.

चित्तादिष्वबुद्धेषु तद्धि ब्रह्माहमच्युतः ।
कान्तासंसक्तिचित्तस्य चन्द्रे समुदिते सति ॥ ७४ ॥

cittādiṣv-avabuddheṣu taddhi brahmāham-acyutaḥ ।
kāntā-saṃsakti-cittasya candre samudite sati ॥ 74 ॥

In the mind and such which have capacity to know, is that Brahman, I, the imperishable, indeed. Just as in the mind attached to its loved one, the moon (or a lovely/agreeable phenomenon) rises.

चन्द्रप्रत्ययसत्त्वात्म चिद्ब्रह्माहमनामयम् ।
भूमिष्ठनरदृष्टीनाम् लग्नानाम् खे निशाकरे ॥ ७५ ॥

candra-pratyaya-sattvātma cid-brahmāham-anāmayam ।
bhūmiṣṭha-nara-drṣṭīnām lagnānām khe niśākare ॥ 75 ॥

Like the moon which is the basis [of happiness] for a man remaining on earth, looking at the moon in space, the Self has the quality of goodness. I am Consciousness-Brahman, free from unhappiness.

या खस्था ननु चिच्छक्तिस्तच्चिद्ब्रह्मास्ति निर्मलम् ।
सुखदुखादिकलनाविकलो निर्मलस्तथा ॥ ७६ ॥

yā khashthā nanu cicchaktis-taccidbrahmāsti nirmalam ।
sukha-duḥkhādi-kalanā-vikalo nirmalas-tathā ॥ 76 ॥

That which remains in space is indeed the power of Consciousness. That Consciousness is Brahman, the blemishless. He who lives apart from the world of happiness, sorrow and such is likewise blemishless.

सत्यानुभवरूपात्म चिद्ब्रह्मास्मि शाश्वतः ।
असंस्तुताध्वगालोके मनस्यन्यत्र संस्थिते ॥ ७७ ॥

satyānubhava-rūpātma cid-brahmātmāsmi śāśvataḥ ।
asamṣtutādhvagāloke manasy-anyatra samsthite ॥ 77 ॥

Self is of the nature of the experience of truth, I am the Consciousness-Brahman, the eternal. In the mental vision of the unacquainted wandering one, I abide in another place.

या प्रतीतिरनागस्का तच्चिद्ब्रह्मास्मि सर्वगः ।
भूवार्यनिलबीजानां संबन्धेऽङ्कुरकर्मसु ॥ ७८ ॥

yā pratītir-anāgaskā tac-cidbrahmāsmi sarvagaḥ ।
bhūvāry-anila-bījānām saṁbandhe'ṅkura-karmasu ॥ 78 ॥

Which is the complete understanding and sinless, that Consciousness-Brahman I am, the omnipresent. I am the connection among the seeds of earth, water, wind and such from where karma sprouts.

शक्तिरुद्गमनीयान्तस्तच्चिद्ब्रह्माहमाततम् ।
खर्जूरनिम्बबिम्बानां स्वयमात्मनि तिष्ठताम् ॥ ७९ ॥

śaktir-udgamanīyāntas-taccid-brahmāham-ātataṃ ।
kharjūra-nimba-bimbānām svayam-ātmani tiṣṭhatām ॥ 79 ॥

I am that Consciousness-Brahman, the power that can rise up to the limit, the pervasive. I abide in silver date palms, neem trees, and momordicae by myself.

या स्वादसत्तालीनान्तस्तद्ब्रह्मचिदहं समः ।
खेदानन्दविमुक्तान्तःसंवित्तिर्मननोदया ॥ ८० ॥

yā svāda-sattā-līnāntas-tad-brahma-cidahaṃ samaḥ ।
khedānanda-vimuktāntaḥ saṃvittir-mananodayā ॥ 80 ॥

Which is soaked in the essence of taste, that Brahman-Consciousness am I, the homogeneous, the end of sorrow, happiness, and liberation. I am the knowledge born from reflection.

लाभालभविधौ तुल्या चिद्ब्रह्मास्मि निरामयम् ।
यावद्भूम्यर्कमेतावद्दृष्टिसूत्रं यदाततम् ॥ ८१ ॥

तन्मध्यसदृशं शान्तं निर्मलं चिदहं ततम् ।

lābhālabha-vidhau tulyā cid-brahmāsmi nirāmayam ।
yāvad-bhūmyarkam-etāvad-dṛṣṭi-sūtraṃ yad-ātataṃ ॥ 81 ॥

tan-madhyasadrśaṃ śāntaṃ nirmalaṃ cidahaṃ tatam ।

The varieties of profit and loss are the same for me, I am Conscious-Brahman, the infallible. Whatever earth, sun, flash of lightning connected with seeing, pervading all those, like their center, the peaceful, unsullied, Consciousness am I, the omnipresent.

जाग्रत्यपि सुषुप्तेऽपि तत्स्वप्नेऽपि तथोदितम् ॥ ८२ ॥
तुर्यं रूपमनाद्यन्तं चिद्ब्रह्माहमनामयम् ।

jāgraty-api suṣupte'pi tat-svapne'pi tathoditam ॥ 82 ॥
turyaṃ rūpam-anādyantaṃ cid-brahmāham-anāmayam ।

That which is awake in the waking, deep sleep and also in that dream state, the fourth, of the nature without beginning and end, that Consciousness-Brahman am I, the final emancipation.

पुंसां क्षेत्रशतोत्थानामिक्षणां स्वादुवस्थितम् ॥ ८३ ॥
सर्वेषामेकरूपं तच्चिद्ब्रह्मास्मि समःस्थितः ।

puṃsāṃ kṣetra-śatottthānām-ikṣṇāṃ svāduvat-sthitam ॥ 83 ॥
sarveṣām-eka-rūpaṃ tac-cidbrahmāsmi samaḥ sthitaḥ ।

The single nature in all human beings, resembles the same sweetness in the hundreds of sugarcane in the field, that Consciousness-Brahman am I, which remains the same.

सर्वगा प्रकृता स्वच्छरूपा भानोरिव प्रभा ॥ ८४ ॥
आलोककारिणी कान्ता चिद्ब्रह्मेदमहं ततम् ।

sarvagā prakṛtā svaccha-rūpā bhānor-iva prabhā ॥ 84 ॥
āloka-kāriṇī kāntā cid-brahmedam-ahaṃ tatam ।

All pervading, by nature pure, luminous like the Sun, Self-luminous (light producing), the desired, this Consciousness-Brahman am I, the omnipresent.

संभोगानन्दलववदमृतास्वादशक्तवत् ॥ ८५ ॥
स्वानुभूत्यैकमात्रं यच्चिद्ब्रह्मास्मि तदव्ययम् ।

sambhogānanda-lavavad-amṛtāsvāda-śaktivat ॥ 85 ॥
svānubhūtyaika-mātraṃ yac-cidbrahmāsmi tad-avyayam ।

Like the little pleasures of sensual enjoyment, the power obtained by consuming ambrosia, which is one's own experience, that singular Consciousness-Brahman am I, the changeless.

प्रोताङ्गमपि गुप्तास्यं देहे तन्तुर्बिसे यथा ॥ ८६ ॥
छेदे भेदे स्फुरद्रूपं चिद्ब्रह्माहमनामयम् ।

protāṅgam-api guptāsyam dehe tantur-bise yathā ॥ 86 ॥
chede bhede sphurad-rūpaṃ cid-brahmāham-anāmayam ।

The parts of this body are strung together, but concealed, like the string of fiber of lotus or water-lily, which when cut and split, its form appears. I am Consciousness-Brahman, which is free from disease.

आक्रान्तभुवनाप्यभ्रमालेव स्पन्दशालिनी ॥ ८७ ॥
दुर्लक्ष्याणुमयाकारा चिच्छक्तिरहमातता ।

ākrānta-bhuvanāpyabhra-māleva spanda-śālinī ॥ 87 ॥
durlakṣya-āṇumayaākārā cic-chaktir-ahamātātā ।

Indeed enveloping the world, like the rows of clouds which are possessed of movement, it is hardly visible, of the nature of the infinitesimal, I am the power of Consciousness, the all pervading.

अनुभूतिमयान्तस्था स्नेहमात्रोपलक्षिता ॥ ८८ ॥
क्षीराद्घृतस्य सत्तेव चिदहं क्षयवर्जिता ।

anubhūti-mayāntasthā sneha-mātro-palakṣitā ॥ 88 ॥
kṣīrād-ghṛtasya satteva cid-ahaṃ kṣaya-varjitā ।

Full of experience, abiding inside, characterized by love alone, like the essence of ghee in milk, I am Consciousness, devoid of decay.

कटकाङ्गदकेयूररचना तदतन्मयी ॥ ८९ ॥
हेम्नीवसंस्थिता देहे चिद्ब्रह्मात्मास्मि सर्वगः ।

kaṭakāṅgada-keyūra-racanā tad-atanmayī ॥ 89 ॥
hemnīva-saṁsthitā dehe cid-brahmātmāsmi sarvagaḥ ।

Just as the arrangement of rings, bracelets of various kinds that are spread on the body, I am the Consciousness-Brahman-Self, the all pervading.

पदार्थोघस्य शैलादेर्बहिरन्तश्च सर्वदा ॥ ९० ॥
सत्तासामान्यरूपेण या चित्सोऽहमलेपकः ।

padārthaughasya śailāder-bahir-antaśca sarvadā ॥ 90 ॥
sattā-sāmānya-rūpeṇa yā citso'ham-alepakaḥ ।

Ever in the inside and outside of the mountain of multitude of material objects and such, of the nature of the essence with nothing alike, that Consciousness I am, the stainless.

सर्वासामनुभूतीनामादर्शो यो ह्यकृत्रिमः ॥ ९१ ॥
अगम्यो मललेखानां तच्चित्तत्वमहं महत् ।

sarvāsām-anubhūtinām-ādarśo yo hyakṛtrimaḥ ॥ 91 ॥
agamyo mala-lekhānāṁ tac-cittattvam-ahaṁ mahat ।

91b-92a I am the witness (lit. the act of perceiving) of all the experiences, that which is natural (lit. not artificial). Unattainable through impure writings, that Consciousness Truth I am, the sacred Knowledge.

सर्वसंकल्पफलदं सर्वतेजःप्रकाशकम् ॥ ९२ ॥
सर्वोपादेयसीमान्तं चिदात्मानमुपास्महे ।

sarva-saṁkalpa-phaladaṁ sarva-tejaḥ prakāśakam ॥ 92 ॥
sarvopādeya-sīmāntaṁ cidātmānam-upāśmahe ।

We worship the Consciousness-Self that grants all the wishes, that which illuminates all the light, the end and limit of all that is acceptable or admissible.

सर्वावयवविश्रान्तं समस्तावयवातिगम् ॥ ९३ ॥
अनारतकचद्रूपं चिदात्मानमुपास्महे ।

sarvāvayava-viśrāntaṁ samastāvayavātigam ॥ 93 ॥
anāratkacad-rūpaṁ cidātmānam-upāśmahe ।

The repose of all the parts, surpassing the entirety of parts, of the nature of the uninterrupted, hiding itself, we worship that Consciousness-Self.

घटे पटे तटे कूपे स्पन्दमानं सदा तनौ ॥ ९४ ॥
जाग्रत्यपि सुषुप्तस्थं चिदात्मानमुपास्महे ।

ghaṭe paṭe taṭe kūpe spandamānaṃ sadā tanau ॥ 94 ॥
jāgratyapi suṣupta-sthaṃ cidātmānam-upāśmahe ।

That which moves constantly in the body, pot, cloth, slope/shore, which abides in deep sleep though wakeful, we worship that Consciousness-Self.

उष्णमग्नौ हिमे शीतं मृष्टमन्ने शितं क्षुरे ॥ ९५ ॥
कृष्णं ध्वान्ते सितं चन्द्रे चिदात्मानमुपास्महे ।

uṣṇam-agnau hime śītaṃ mṛṣṭam-anne śītaṃ kṣure ॥ 95 ॥
kṛṣṇaṃ dhvānte sitaṃ candre cidātmānam-upāśmahe ।

Heat in fire, coldness in snow, taste in food, sharpness in arrow, darkness in the night, light in the (waxing) moon, we worship that Consciousness-Self.

आलोकं बहिरन्तस्थं स्थितं च स्वात्मवस्तुनि ॥ ९६ ॥
अदूरमपि दूरस्थं चिदात्मानमुपास्महे ।

ālokaṃ bahir-antasthaṃ sthitaṃ ca svātma-vastuni ॥ 96 ॥
adūram-api dūrasthaṃ cidātmānam-upāśmahe ।

We worship that Consciousness-Self, the light which is present inside and outside, abiding in its own self, and not far away yet abiding far away.

माधुर्यादिषु माधुर्यं तीक्ष्णादिषु च तीक्ष्णताम् ॥ ९७ ॥
गतं पदार्थजातेषु चिदात्मानमुपास्महे ।

mādhuryādiṣu mādhuryaṃ tīkṣṇādiṣu ca tīkṣṇatām ॥ 97 ॥
gataṃ padārtha jāteṣu cidātmānam-upāśmahe ।

The sweetness/beauty in those which are sweet/beautiful and such, and pungency/sharpness in those which are pungent/sharp and such, the thing which permeates in all which have come into existence, we worship that Consciousness-Self.

जाग्रत्स्वप्नसुषुप्तेषु तुर्यातुर्यातिगे पदे ॥ ९८ ॥
समं सदैव सर्वत्र चिदात्मानमुपास्महे ।

jāgrat-svapna-suṣupteṣu turyāturyātige pade ॥ 98 ॥
samaṃ sadaiva sarvatra cidātmānam-upāśmahe ।

In the waking, dream and deep sleep states, transcending the states of the fourth and other states, that which is eternally the same everywhere, we worship that Consciousness-Self.

प्रशान्तसर्वसंकल्पं विगताखिलकौतुकम् ॥ ९९ ॥
विगताशेषसंरम्भं चिदात्मानमुपास्महे ।

praśānta-sarva-saṁkalpaṁ vigatākhila-kautukam ॥ 99 ॥
vigatāśeṣa-saṁrambhaṁ cidātmānam-upāśmahe ।

The peaceful one [behind] all convictions or resolutions, devoid of all interest in anything, devoid of all excitement or enthusiasm without remainder, we worship that Consciousness-Self.

निष्कौतुकं निरारम्भं निरीहं सर्वमेव च ॥ १०० ॥
निरंशं निरहंकारं चिदात्मानमुपास्महे ।

niṣkautukaṁ nirārambhaṁ nirīhaṁ sarvameva ca ॥ 100 ॥
niraṁśaṁ nirahaṁkāraṁ cidātmānam-upāśmahe ।

Devoid of curiosity, devoid of undertaking or beginning, devoid of attempt, and all such indeed, partless, egoless, we worship that Consciousness-Self.

सर्वस्यान्तःस्थितं सर्वमप्यारैकरूपिणम् ॥ १०१ ॥
अपर्यन्तचिदारम्भं चिदात्मानमुपागतः ।

sarvasyāntaḥ sthitaṁ sarvam-apypāraika-rūpiṇam ॥ 101 ॥
aparyanta-cidārambhaṁ cidātmānam-upāgataḥ ।

That which abides inside everything, is everything, also the end or limit of everything, of the nature of One, the unbounded origin of Consciousness, we have attained that Consciousness-Self.

त्रैलोक्यदेहमुक्तानां तन्तुमुन्नतमाततम् ॥ १०२ ॥
प्रचारसंकोचकरं चिदात्मानमुपागतः ।

trailokyadeha-muktānāṁ tantum-unnatamātatam ॥ 102 ॥
pracāra-saṁkoca-karaṁ cidātmānam-upāgataḥ ।

Of the ones liberated from the bodies of the three worlds, with eminent descendants spread across coming into existence and shrinking, we have attained that Consciousness-Self.

लीनमन्तर्बहिःस्वाप्तान्क्रोडीकृत्य जगत्खगान् ॥ १०३ ॥
चित्रं बृहज्जालमिव चिदात्मानमुपागतः ।

līnam-antar-bahiḥsvāptān-kroḍī-kṛtya jagat-khagān ॥ 103 ॥
citraṁ bṛhajjālam-iva cidātmānam-upāgataḥ ।

Absorbed in the inner and outer, abundantly/skillfully embracing/becoming the master of the birds of the world, like the picture of a large net, we have attained that Consciousness-Self.

सर्वं यत्रेदमस्त्येव नास्त्येव च मनागपि ॥ १०४ ॥
सदसद्रूपमेकं तं चिदात्मानमुपागतः ।

sarvaṁ yatredam-astyeva nāsty-eva ca manāgapi ॥ 104 ॥
sadasad-rūpam-ekaṁ taṁ cidātmānam-upāgataḥ ।

Everything wherever even to a small degree is this indeed, and is not this indeed, we have attained that single nature of the real and unreal the Consciousness-Self.

परमप्रत्ययं पूर्णमास्पदं सर्वसंपदाम् ॥ १०५ ॥
सर्वाकारविकारस्थं चिदात्मानमुपागतः ।

paramapratyayaṃ pūrṇamāspadaṃ sarvasaṃpadām ॥ 105 ॥
sarvākāravikāraṣṭhaṃ cidātmānamupāgataḥ ।

We have attained that Consciousness-Self, the Supreme conviction, the abode of fullness, all the fulfillment, the abode of all the forms and its changes.

स्नेहाधारमथोऽशान्तं जदवाताहतिभ्रमैः ॥ १०६ ॥
युक्तं मुक्तं च चिद्दीपं बहिरन्तरुपास्महे ।

snehādhāramatho'śāntaṃ jadavātāhatibhramaiḥ ॥ 106 ॥
yuktaṃ muktaṃ ca ciddīpaṃ bahirantarupāśmahe ।

We worship internally and externally, the substratum of love which is the peace beneath the agitated, inert and violent confusion, which is absorbed in meditation, the liberated, and the light of Consciousness.

हृत्सरपद्मिनीकन्दं तन्तुं सर्वाङ्गसुन्दरम् ॥ १०७ ॥
जनताजीवनोपायं चिदात्मानमुपागतः ।
hṛtsaraḥpadminīkandaṃ tantuṃ sarvāṅgasundaram ॥ 107 ॥
janatājīvanopāyaṃ cidātmānamupāgataḥ ।

The root of the lotus in the heart-lake, the filament, all of whose limbs are beautiful, the means of giving life to humanity, we have attained that Consciousness-Self.

अक्षीरार्णवसंभूतमशशाङ्कमुपस्थितम् ॥ १०८ ॥
अहार्यममृतं सत्यं चिदात्मानमुपास्महे ।

akṣīrārṇavasambhūtamaśaśāṅkamupasthitam ॥ 108 ॥
ahāryamamṛtaṃ satyaṃ cidātmānamupāśmahe ।

Not born in the ocean of milk, not staying beside the moon, the immortal which cannot be removed, the Truth, we worship that Consciousness-Self.

शब्दरूपरसस्पर्शगन्धैराभासमागतम् ॥ १०९ ॥
तैरेव रहितं शान्तं चिदात्मानमुपागतः ।

śabdarūparasasparśagandhairābhāsamāgatam ॥ 109 ॥
taireva rahitaṃ śāntaṃ cidātmānamupāgataḥ ।

Really free from the mere appearance produced by sound, form, taste, touch, and smell, the peaceful, we have attained that Consciousness-Self.

आकाशकोशविशदं सर्वलोकस्य रञ्जनम् ॥ ११० ॥
न रञ्जनं न चाकाशं चिदात्मानमुपागतः ।

ākāśakośaviśadaṃ sarvalokasya rañjanam ॥ 110 ॥
na rañjanaṃ na cākāśaṃ cidātmānamupāgataḥ ।

Spotless as the sheath of sky, the delight of all the worlds, without the delight and without the sky,
we have attained that Consciousness-Self.

महामहिम्ना सहितं रहितं सर्वभूतिभिः ।
कर्तृत्वे वाप्यकर्तारं चिदात्मानमुपागतः ॥ १११ ॥

mahāmahimnā sahitaṃ rahitaṃ sarvabhūtibhiḥ ।
kartṛtve vāpyakartāraṃ cidātmānamupāgataḥ ॥ 111 ॥

With great greatness, free from all beings, non-doer ever in the state of being performer, we have
attained that Consciousness-Self.

अखिलमिदमहं ममैव सर्वं त्वहमपि नाहमथेतरच्च नाहम् ।
इति विदितवतो जगत्कृतं मे स्थिरमथवास्तु गतज्वरो भवामि ॥ ११२ ॥

akhilamidamaḥ mamaiva sarvaṃ tvahamapi nāhamathetaracca nāham ।
iti viditavato jagatkṛtaṃ me sthiramathavāstu gatajvaro bhavāmi ॥ 112 ॥

All this is me. All this is mine, but I am indeed not I, certainly I am not another. For me who knows
thus, let all that is created in the world be steady or otherwise. I am free from affliction.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकिये देवदूतोक्ते मोक्षोपायेषु निर्वाणप्रकरणे पूर्वार्धे जीवन्मुक्तनिश्चययोगोपदेशो
नामैकादशःसर्गः ॥

ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokte mokṣopāyeṣu nirvāṇaprakaraṇe pūrvārdhe
jīvanmuktaniścayayogopadeśo nāmaikādaśaḥ sargaḥ ॥

Thus concludes the eleventh canto, titled 'Instruction on the yoga of certainty regarding jīvanmukti,'
in the first half of the Section on Nirvana, among the discourses on the means to liberation, in the
sacred Yoga Vasistha Maharamayana, composed by sage Valmiki as recounted to the
Messenger of the Gods.

- Translation by Ganesh Sadasivan



The Nondual Self-Inquiry Retreat

March 13, 2026

Day 1 Session 1

N: Om Namō Bhagavate Sri Rāmanaya. “Who am I?” The answer to such a question is your Existence. Not the word “existence,” or the thought “existence,” but the Existence itself.

What is your nature? If only this is known, you find happiness that does not come to an end and is pūrṇa, perfectly full.

“Who am I?” The Consciousness, which knows the Existence, is the same answer to the question. Not the thought of or the word Consciousness, but the Consciousness itself, the real identity of the inquirer. In that lies the answer.

Who is to know the Self? The Self cannot be known by something that is not the Self. How could you ever be anything but the Self?

Ignorance of the Self is not in the Self at all. If we inquire, “Who am I?”, there is not a trace of ignorance, nor is there an ignorant individual. If you think you do not know the Self, who is it that has this idea? You should discern the nature of this one.

Always, you wish to be happy. This tells you something about your Existence.

Sri Bhagavan says,

“Every living being longs always to be happy untainted by sorrow; and everyone has the greatest love for himself, which is solely due to the fact that happiness is his real nature.”

You naturally long for a state of complete happiness. You do not wish to be in a state of unhappiness, but rather you wish to be happy, and that all of the time, just as you wish to re-

main as existent and do not wish to cease to exist. Happiness untainted by sorrow, how is this found?

“Everyone has the greatest love for himself.” Whatever you regard as being your happiness, that is dear to you. That is loved more than anything else. You love happiness. You love what you are.

“Hence, in order to realize that inherent and untainted happiness, which indeed he daily experiences when the mind is subdued in deep sleep, it is essential that he should know himself.”

Happiness is not to be procured from some outer source, some external thing or activity or an occurrence. The happiness is inherent in you; it is innate. It is not to be acquired; it is not to be produced. Nor is it a transformation of something else.

When the mind is subdued in deep sleep, when there is neither object nor thought of an object in your mind, the innate happiness shines forth.

“It is essential that he should know himself.” If you know yourself, free of all misidentification, which is illusory in nature, then knowing yourself, you are happy. If you know yourself, you are happy, and you are happiness. You are the happiness, just as you are Consciousness, you are Existence. They are known in a state of identity, which is characterized by the absence of differentiation.

If you know yourself, you are profoundly happy. If not, then not. But for the one who thinks it is not, if he would turn inward and know himself, unhappiness would become impossible.

“For obtaining such knowledge the enquiry, ‘Who am I?’ in quest of the Self is the means that is excellent.”

How else is the Self to be known except by a constant, deep inquiry, a profound introspection that discerns what in truth you are? Since the Self is ever-existent, and is, indeed, you, the inquiry referred to here is characterized primarily as a negation of all that is not the Self, ceasing to confound the not-self with the Self. If that which is of the nature of illusion is negated, Reality remains self-evident.

If whatever you conceive yourself to be is negated, abandoned by inquiring to see what it is, the Self remains, without veil, without covering.

If you comprehend what has been said about happiness, you will be serenely detached from all that is unreal appearance. With such detachment, nothing that is experienced of this world can hide that happiness.

What is the nature of happiness? It is your own. What is the source of happiness? The Self alone. It is the source of itself, for happiness is not an objective thing. It is not a sensed object. It is not a sensation.

How do you know happiness? It is in the same way that you know you exist. Nothing else needs to be brought in to know it.

“Who am I?” This is the means by which happiness shines forth in your experience, by inquiring so that you know your own true Self.

“Who am I?” He says, “I am not this physical body,” From there the inquiry commences. This understanding is the basis of all profound spiritual experience, whether it be of knowledge, devotion, or anything else.

You are not the body. The first thing to realize is your Self is not the body. The scriptures that reveal the Truth regarding the Self, regarding Brahman, God, can be understood only from the position of being free of the misidentification with the body. If you retain the idea that you are the body, what is to be comprehended and experienced will seem very elusive. You will not be able to grasp it. Indeed, you will come up with the most absurd interpretations of that which is holy Truth.

If you are not the body, then you have no birth or death. If you are not the body, you are not in a world. The world merely appears in you, but you are not the body. That in which the entire universe appears is certainly not a body.

If you mistake yourself for a body, how the entire universe can be said to be in you will make no sense, but free of the misidentification with the body, it is self-evident and true.

If you are not the body, does any action belong to you? The wise say, be still. How could that refer to a body? To be still must be something of a bodiless nature. If be still pertains to the body, it will not last very long. Then a corpse would be Self-Realized. (laughter) But you are not the corpse. You are not the body.

If you are not the body, none of the attributes of the body are yours. You are free of all of them.

The misidentification with the body is not manufactured by the body. The body does not have the idea, "I am the body." The body is changeable, transitory, limited, and dependent upon a waking state of mind to be experienced. How could that be the Self? This, then, is the basis for inquiring, knowing the nature and source of happiness and realizing you are not the body. Know this with certainty. Inquire so deeply and so constantly that the feeling or understanding that you are not the body is as plain and natural as the old ignorance that you were a body was held on to. It should go deeper than that.

Om Namō Bhagavate Sri Ramanaya.

Session 2:

N: Om Namō Bhagavate Sri Ramanaya. "Who am I?" First, Bhagavan said, "I am not this physical body," From there he said, "nor am I the five organs of sense perception" meaning your eyes, ears, nose, tongue, etc.

If you are not the body, the five organs of sense perception in the body, are just part of the same body. Such is not you. If you consider it in terms of sense perception, you are not a sense perception. You are neither something sensed by the senses nor are you a sensing entity. Vision is not what you are. Hearing is not what you are, touch is not really you, and so forth. The Consciousness that lights up the senses, knows them but is not known by them, that you are.

What occurs in the senses, pleasurable or painful, does not touch your Being, does not alter the ever changeless Consciousness. These perceptions do not determine your bliss. They cannot make you happy. They cannot destroy your happiness. Simply do not misidentify with them. They cannot tell you about the Self. They cannot tell you about Reality.

"I am not the five organs of external activity," meaning hands, feet, and so forth. They are only parts of the body. You are part-less Existence. You are not a multiplicity, five or otherwise. Who knows the senses? Tracing such knowledge to its source is wise. Assuming that spiritual experience will come through your senses is unwise. Spiritual experience is not something seen with the eyes,

even subtly so. It is not something heard with the ears or feeling a tactile sensation in the body or on top of the body.

With the senses, you cannot perceive the Self; nor can ajata, no creation, ajati, no birth, be something of a sensory character. Indeed, only if you transcend the senses can you comprehend when the wise declare, "Nothing else has ever come to be. The Self alone is."

"nor am I the five vital forces," prana. Count it as one, count it as five, count it as ten. Regardless, it refers to the animating life energy, that which seems to animate the body and the senses. That is prana. Is prana you? It fluctuates. It has a coming and a going, a rising and a falling. Do you rise and fall? Do you come and go? It seems as if Consciousness depends on life, but, when discerned clearly, it is life that depends on Consciousness.

That life energy, prana, which is closely associated with the breath, is not your Existence. It is not the innermost Consciousness. Happiness, which is to be found through Self-Knowledge, transcends it.

"nor am I even the thinking mind." Who knows thought? Can that be thought? Can one thought know another? From where do the thoughts come? From what does the mind arise? Into what does it go when the mind sets? The thinking mind is not always with you, so it cannot be you.

The Knowledge of your Existence, revealed by inquiring "Who am I?" does not depend on thought. The Knowledge is not a particular thought, an arrangement of thoughts, or a collection of thoughts. What thoughts do you suppose to be yourself?

If I am not the physical body, not the organs of sense perception, not the organs of external activity, not the prana or vital force, nor am I a thinking mind, then who am I?

"Neither am I that unconscious state of nescience which retains merely the subtle vasanas (latencies of the mind), being then free from the functional activity of the sense-organs and of the mind, and being unaware of the existence of the objects of sense-perception."

What is referred to here is the contents of the deep sleep state and similar states, an unconscious state of nescience, in which are stored the

subtle tendencies that will in due course, eventually, sprout up. “And being unaware of the existence of the objects of sense-perception.” That is not you.

You are neither something nor an absence of things, nor are you some combination of those two. You are neither the thinking, which is called the mind nor are you a state in which thoughts have temporarily subsided. With and without thought, you are.

You are not a thing, not an absence of things, not a thought, not an absence of thought. What remains to be referred to by the name “self”? If you do not conceive of yourself in objective terms, gross and subtle, all of which have been negated by Sri Bhagavan, what remains to be known as “I”? Free of thinking of yourself, assuming yourself to be in duality, what remains?

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

All of these things, the physical body and the various functions of the organs, are adjuncts. They have been added on to you, imposing apparently limitation. These should be rejected in the inquiry.

By rejection is meant no longer associating these things with your identity, no longer regarding these things as real, and no longer assuming that these things determine your happiness. Such is the rejection or negation.

“I am not this, no, nor am I this, nor this.” Abandon the tendency to misidentify. That which then remains separate and alone by itself, separate and distinct from all that is objective, from the subtlest to the grossest, separate and unattached to the body, the prana, or the mind, etc., being self-existent, as well as ever-existent, is your nature, separate and alone by itself. What does “alone” mean? It is that which exists and always exists, apart from which nothing exists. The unborn, the uncreated, nondual, undifferentiated, never modified, one without anything other whatsoever. Such is to be alone.

“That which then remains separate and alone by itself, that pure Awareness”— not confounded

with sense perception or mental conception. That pure Awareness, which is unalloyed with anything else, even so much as “I” or “this,” “by its very nature is Saccidananda, Existence-Consciousness-Bliss.” The three, Sat-cit-ananda, Being-Consciousness-Bliss, are not three; they are only one. They are not the attributes of something else. The Self has no attributes. It is descriptive of the very substance that is the Self. Existence-Consciousness-Bliss, fused as one, is not an attribute of something else. That we know, Saccidānanda, is self-known. The attributeless is Brahman. Brahman is the Self, and the Self is only Saccidānanda.

Sri Bhagavan says, “If the mind which is the instrument of knowledge and is the basis of all activity subsides, the perception of the world as an objective reality ceases. Unless the illusory perception of the serpent in the rope ceases, the rope on which the illusion is formed is not perceived as such. Even so, unless the illusory nature of the perception of the world as an objective reality ceases, the Vision of the true nature of the Self, on which the illusion is formed, is not obtained.”

Why has he seemingly branched out to speak about the nature of the world if the topic being discussed is “Who am I?” Self-inquiry? It is because the definition of yourself determines the definition of the world or the view of what it is.

If the concept of an objective world remains, the definitions of the self implicit in that concept of the world remain. If the misidentifications remain, there is no knowledge of the Self, and without knowledge of the Self, you cannot be happy.

So, to begin with, it is said, “if the mind which is the instrument of knowledge and is the basis of all activity subsides.” By knowledge here is meant knowing in a relative sense. The mind is the instrument of knowledge in terms of knowing the various sense perceptions and abstract conception. The mind is the instrument, and it is on that basis that all activity of the senses and in the world depends. If the mind subsides, the perception of the world as an objective reality ceases.

How to make the mind subside? By deeply examining what it is. The world is not an objective reality. Indeed, all that is objective should also be regarded as unreal. The perception of the world as an objective reality ceases. That does not nec-

essarily mean sensations cease at their own level. Spiritual experience is a matter of Knowledge and is not of a sensory character. Knowing the senses, and their objects to be unreal, even with the senses apparently still working, you can stand transcendent of such and discern the real nature of the mind.

“Unless the illusory perception of the serpent in the rope ceases, the rope on which the illusion is formed is not perceived as such.” As long as you mistake what is only a rope to be a snake, you will not see the rope. One who does see the rope does not see the snake.

“Even so, unless the illusory nature of the perception of the world as an objective reality ceases, the Vision of the true nature of the Self, on which the illusion is formed, is not obtained.” Know all that which appears as if objective to be unreal. What is unreal is not mere nothingness; it rests on something that is truly existent. Just as we see the snake rests on the rope; the rope is actually there and the snake is not. So it is with Knowledge of Reality. Existence is there, the world is not. Infinite Consciousness is there; it is your Being. The world that one sees in the waking state of mind is not there at all.

Questioner: Namaste Nome. I am aware of the absence of thoughts, so there is awareness, and the subject that I am, is who I am, is Brahman. I question that now, because even that does not feel absolute. It is relative to seeing the absence of thoughts. I should not objectify even the subject, to say I am the subject. I am not even the witness.

N: To realize that you are the subject and not the object, the witness and not the witnessed, may be helpful along the way, but in the Reality, there are no such things as “I”, thought, absence of thought, and such. If there is the supposition of “I,” inquire.

Q: Yes, I think I am coming to that conclusion. I say I am and I am aware that I am. Even saying that is already making it non-absolute. It is just aware. It is just being “I am” without even thinking about it, objectifying it, or supposing it. It is just si-

lence, no “I” arising at all.

N: Where no “I” arises at all, nothing else can arise. That knows itself. That is the real meaning of “I”.

Q: Wonderful. Thank you Nome.

Another Questioner: Thank you Nome. Namaste Bhagavan. You mentioned the universe in me. This universe that Bhagavan Ramana Maharshi mentioned and you mentioned, in what context is that? Is it the entire physical world including stars, moon, galaxies? What does it mean when you say the universe is in me and I am not in the universe?

N: It means all of that and more.

Q: Are you saying that the awareness spreads, to all the living, non-living?

N: That One knows the living and the non-living and is the living and the non-living, the sentient and the insentient. That One is never modified; in that, the universe has yet to come.

Q: I am still not clear. Are you saying the awareness is so much that it is universal awareness, or are you saying the universe has not arisen, has not created? What is that?

N: Awareness is only one. There are not different kinds of awareness. It is universal, and it is all transcendent.

Q: Then, universe in me means what?

N: All.

Q: If that were true, Sri Rama was Self-Realized, right? So then, how is it that he did not know where Sita was? His awareness was limited to only his own. It seemed very finite for him.

N: Does Sri Rama say he had this problem? (laughter)

Q: The entire Ramayana is about this problem. (laughter) So many people helped him. If the

awareness was universal, that universality is not there. The Self helped him through different people like Hanuman and all.

N: Viewing from the perspective of individual, particular beings, being differentiated among each other, it may be difficult to comprehend all this. If the individual perspective is relinquished on your part, you will see Rama as Rama really is. He has no such delusion.

Q: Is there any analogy for this? How does the mind understand this: the universe is in me?

N: The universe can take care of itself. Just continue to inquire.

Session 3:

N: Om Namō Bhagavate Sri Ramanaya.

“Unless the illusory perception of the serpent in the rope ceases, the rope on which the illusion is formed is not perceived as such. Even so, unless the illusory nature of the perception of the world as an objective reality ceases, the Vision of the true nature of the Self, on which the illusion is formed, is not obtained.”

Where the snake supposedly is, there is only a rope. Where you think the world, the universe, the objectified sphere of experience, seems to be is actually pure Existence, formless, timeless, and part-less.

As long as you think the world is real, you retain those misidentifications that led you to the wrong, false conclusion to begin with, whenever that was. If you know that this world is unreal and who I am that seemingly perceives this, and thereby trace your identity to the Self, then Reality is known. Once known, it is never forgotten. The snake is gone.

Sri Bhagavan says, “The mind is a unique power (sakti) in the Atman, whereby thoughts occur to oneself. On scrutiny as to what remains after eliminating all thoughts, it will be found that there is no such thing as mind, apart from thought. So then, thoughts themselves constitute the mind.”

What is your mind? The mind is in the Self. The Self is not bound in the mind. From what does the mind derive its power? Its power has an absolute source. It is a universal power, sakti. By that power, which belongs only to the Self, thought seems to appear. How does it happen? Though we may casually say the Self manifests thought, really the Self does no such thing. It undergoes no modification. From where comes the power for all thought and for the world within the mind?

Thoughts occur to oneself; they do not occur for another. Not only because they are your thoughts, but the division into your thoughts and my thoughts is just another thought. Thought may be said to occur in an instant, a thought instant, which is so brief that the beginning and the end are the same. If thought is eliminated, what remains?

“On scrutiny as to what remains after eliminating all thoughts,” however that is accomplished, “it will be found that there is no such thing as mind, apart from thought.” Thoughts are not knowing in themselves. It could be said that the mind has two aspects, thought, which is objectified, even subtly so, and the shakti, or power, that knows. If the thoughts are eliminated or negated by higher Knowledge, then the objective portion of the thought, of the mind, is no more. It is not there. All that is left is the essence of the original knowing, which is pure Consciousness.

“It will be found that there is no such thing as a mind,” there is not a second knowing entity in addition to the infinite Consciousness. “So then, thoughts themselves constitute the mind.” With thought cast aside, what form does your mind have? Without the mind, differences such as the individual and the universal are inapplicable.

Bhagavan says, “Nor is there any such thing as the physical world apart from and independent of thought. In deep sleep there are no thoughts; nor is there the world. In the wakeful and dream states, thoughts are present, and there is also the world. Just as the spider draws out the thread of the cobweb from within itself and withdraws it again into itself, even so out of itself the mind projects the world and absorbs it back into itself.”

There is no such thing as a physical world apart from and independent of thought. The world is not self-existent, but utterly dependent

on the mind, on thought. The mind is not apart from the Consciousness that knows it. What we think of as physical is not so. It is constructed entirely of thought, and that which seems solid is only because of the thought of it.

“In deep sleep there are no thoughts:” You exist; there is Consciousness, but there are no thoughts. The form of the mind has subsided. The effect of thought is not there, leaving only a causal sheath to resume activity when the waking state occurs again.

“ In deep sleep there are no thoughts: nor is there the world.” Existence is not diminished thereby. The world is only in the mind and nowhere else apart.

“In the wakeful and dream states thoughts are present, and there is also the world.” The worlds of the waking state and the dream are different. What makes sense in the waking state does not make any sense in the dream. What seems so solid and sensible in the dream is found to be utterly nothingness when you wake up. The state of mind determines the content of it. The waking state world is composed of the waking state of mind, just as the dream world is not at all real or existing, but is only the dream state of mind in substance. Variance in the permutations of thought give rise to different worlds. Where are you in all of this? Something does not change, is not altered, in any way with the passage of the three states of waking, dreaming, and deep sleep. In the first two, the world of whatever kind rises; a world. Something exists transcendent of all the content. In deep sleep, there is no content. Yet, you still exist without diminishing at all and without being interrupted in any way.

Questioner: When you eliminate thought, the mind’s form dissolves. The mind is dependent on thought. The idea of the mind is just another idea that seems to run in the background more subtle than most subjective thoughts. It is a distortion of Consciousness as an individualized knowing. It is there only by thinking that it is there. Is it true that the mind, the individual mind, is nothing more than just the thought of it? It is a little different than the herd of thoughts that just keep running through.

N: When something appears only in the thought of it, and nowhere else, what do you call that?

Q: It is just an illusion.

N: Just imagination.

Q: It is just thinking. Why does Ramana call it a mysterious power, a shakti? Why would you call it that when there is nothing there? Is that just a way to approach?

N: The first is to help the seeker discern what your mind is. Afterward, you can decide what it is discern whether it is real or not. Otherwise, what we speak of, what is being addressed, would not be clear.

Q: The way to be free of thought, free from the binding quality of thought, is to know what you just pointed out, what its real nature is. If it only appears as a thought, it really does not appear in the sense that it is real, a real appearance?

“In the wakeful and dream states thoughts are present, and there is also the world. Just as the spider draws out the thread of the cobweb from within itself and withdraws it again into itself, even so out of itself the mind projects the world and absorbs it back into itself.”

The world is the projection of the mind. The mind is nothing cohesive but just a group of thoughts. Thoughts cannot stand on their own. They are dependent. They are dependent on the Consciousness that knows them. In that Consciousness, there is no inside and outside, no going forth and returning. The mind projects itself, not something else, and it projects it into itself, for outside of itself has not yet been conceived when you are passing from one state to another.

Q: So, it is imagination projecting into imagination.

N: It projects itself into itself, and all this exists nowhere else.

Another Questioner: Namaste Nome. If the mind projects itself, is whatever we perceive just a reflection of what is within us?

N: For something to be a reflection, there must be an original for which there is a reflection. As with a mirror, there is something outside of the mirror that appears as if within the mirror image. What is that original?

Q: If I happen to see nothing, if I do not see the forms, different forms, if I see just nothing, what am I seeing?

N: When you see something, and when you see nothing, is the seeing altered, or is it the same?

Q: How does one discern that?

N: By absorbing yourself in the original, tracing the reflection to its source. If it be reflected light, where is the original? The original is within.

Q: No matter what I perceive, my job is to simply ask to whom does this come?

N: As soon as you ask, "For whom is this?", the objectifying tendency is cut off from you. You are focused entirely on your identity.

Q: Inward.

N: It will seem to be just the mere sense of "I", almost more a vague assumption than a thought form. Plunge in, dive deep, and discern what it is. Your discerning of it is being absorbed wholly in it.

Q: At some point, the mind that keeps perceiving all this will become quiescent by asking "To whom does it come?" constantly?

N: The mind's real nature is known, and then there is no such thing as a mind anymore. You will have certainty beyond the mind. You have certainty in your own Consciousness, your own Being.

Another Questioner: You mentioned about serene detachment. Would you please explain that? Thank you.

N: Happiness is innate. When it seems otherwise, and you seem apart from it, that perturbs you. Without peace, there cannot be happiness. To get beyond the disturbance, inquire. When happiness is traced to its source, the source alone is dear and loved by you. Abidance in the source, not externalizing the mind, is returning the never-lost happiness to its rightful place. Then, one is detached, serenely detached.

Q: At that time, you are with the source of happiness when you are serenely detached, if I understand correctly. Thank you.

N: She who knows the Self as it is is endowed with absolute detachment. That is transcendent of all.

Bhagavan says, "The world is perceived as an apparent objective reality when the mind is externalized thereby forsaking its identity with the Self. When the world is thus perceived, the true nature of the Self is not revealed: conversely, when the Self is realized, the world ceases to appear as an objective reality."

When the mind is externalized and projects the imagined, objective world, one has lost sight of one's real Self, one's true identity. First comes the misidentification as the would-be experiencer, the individual, and then all this is projected, all in the single bubble of "I".

When you mistake the world to be real, the true nature of the Self is not revealed. You must find a way to be transcendent of the world. Realizing such transcendence, there is nothing to be called a world. All this has become That. The universe has become oneself, and there is no scope for illusion.

"Conversely, when the Self is realized, the world ceases to appear as an objective reality." With the "I am the body" misconception, the world appears. Without the "I am the body" misconception, no world appears. With misidentification with the senses, the world appears. Indeed, you have never had an experience of anything of

the world outside of the five senses. Free of misidentification with the senses, you have determined Reality, which is not a sense perception.

With misidentification with the mind, the world appears. Free of the misconception of an existent world, identifying yourself only with that which transcends all states of mind, there is no such thing as a world. Without that objectified concept, there is nothing hindering the vision of the true Self. Relinquish the world and find the answer to “Who am I?”.

Om Namō Bhagavate Sri Ramanaya.

(Silence)

Om Shanti Shanti Shanti

Day 2

March 14, 2026

Om Om Om

Om Namō Bhagavate Sri Ramanaya. Sri Bhagavan says, “By a steady and continuous investigation into the nature of the mind, the mind is transformed into That to which the ‘I’ refers; and that is verily the Self.”

What is the nature of your mind? Steadily investigate the nature of your mind, not in a way that is occasional and haphazard, but in a way that is steady and continuous.

By the “mind” is meant an individual knower, something distinct from the infinite Consciousness. It is assumed, but what is it really? It seems to create thoughts and it, itself, is composed only of thought. It appears to think and then thinks that what it has thought is real. If the mind ceases to believe in its own form, the form of thoughts, what is thought of as a mind turns out to be otherwise. Indeed, by investigating its nature, inquiring to determine what it actually is, the mind is said to be transformed. It loses its separate identity. It is transformed into That, absolute Consciousness. This is its nature always, but it is said to be transformed because of the utter destruction of its ignorance. Into what is it transformed? That to which the “I” refers. To what does “I” refer? Prior to inquiry into its nature, “I” refers to an individual, a distinct, separate entity, something other than the absolute Existence of Brahman, a

separate existence, a separate knower. When the mind is known in its real nature, it is just pure, illimitable Consciousness, and the “I” signifies only the Self.

“Mind has necessarily to depend for its existence on something gross; it never subsists by itself.” You think of that which is apparently objective. There is no such thing as a nonobjective thought, and the mind is only thought. If thought is no longer mistaken to be real, what remains of the mind? The mind thinks of something. It can be anything, but it is always a thing. It thinks of the senses, it thinks of the body, it thinks of the world, and all that is contained in it. To turn the mind inward means to abandon the objectifying tendency. The mind thinks of something; it does not think of nothing. The mind has necessarily to depend for its existence on something gross, something objective. It never subsists by itself.

“It is this mind that is otherwise called the subtle body, the ego, the jīva or soul.” It is the mind that is referred to as the individual. It is the same thing whether we call it the ego or the mind. It is the supposition of existing as an individualized being, a jīva. The subtle body is a transmigrating entity. This is the idea of a soul.

Who am I? Inquire. Steadily inquire, continuously inquire. Unlike the mind, inquiry is not a thought process. You are not a mind, or in a mind, trying to reach the Self. You are the Self, and only through illusion do you appear to be a mind or an ego-entity within the mind. Discern what is the mind, and you will find only “I.” Discern what is the “I”, you will find only the Self.

Questioner: Can the mind know itself without thinking? I do not think it has the capacity to do anything other than know objects. If it tries to know itself directly, it just dissolves, and the only thing that is there that knows is Consciousness. The Maharshi says it is a mysterious power. I think the mystery is that we think that it is there, but if we try to get to its essence, there is nothing there other than Consciousness. That is the only thing that is in common between Consciousness and the mind. The mind is not a knowing power. It is silly how much importance we assign to something that is not really there.

N: All of illusion is like that.

Q: The apparent reality is when I say, "That is me," that individualized thinking power. Then it seems to be something, but that does not make it something and does not make it real.

N: All ignorance or illusion stands on one false assumption. Assuming it to be the case, all of samsara, the repetitive cycle of birth, death, and illusion comes into being. Inquired into to discern what the "I", the individuality, that false assumption, is and what it is, is liberation from the entire samsara.

Another Questioner: It seems that it is a simple shift of identity at first. I can see that the ego is just a collection of thoughts. It is not consistent. It just arises, and it presumes a past. It is a past that in memory is constantly changing. The shift from the "I" to the "I-I" is an identity shift, ultimately what is the identity of all there is? It just dissolves.

N: Just keep the focus on your identity.

Q: There is no need to engage in the thoughts. Once I, at the identity level, disengage from it, it loses all its power.

N: It is not so random and automatic. All of it rests on the false identity.

Q: Mind transforms into that which it identifies the 'I' as. That is so pivotal. Identity is so pivotal. Thank you.

N: Sri Bhagavan says, "That which arises in the physical body as 'I' is the mind. If one enquires whence the 'I'-thought in the body arises in the first instance, it will be found that it is Hridayam or the Heart. That is the source and stay of the mind. Or again, even if one merely but continuously repeats to oneself inwardly 'I-I,' that also leads one to the same source."

Something seems to take up residence in the body. What is it? That which is supposed as "I," as an embodied individual, is the mind. This thought of "I" embodied as an entity, where does it rise? From where does it come? What is its source? Its

real source is the quintessential Being of the Self. That is neither an "I" nor embodied but appears to be so when ignorance is prevailing.

The sense of "I" comes from a very deep source, the Heart, the quintessence of Being. That is the source of the mind. That is the stay or support of the mind. Apart from it, the mind cannot stand.

"even if one merely but continuously repeats to oneself inwardly 'I-I'" Tracing the sense of identity inward, with the entirety of your mind fixed on the identity, "Who am I?" Even if you just think "I-I" and focus upon what it is, you will wind up in the same source.

Aham, aham, "I-I". It means I am I, I know I. It is indicative of the sameness of Knowledge and Being. So, what am I? Sri Bhagavan says "I-I". The same term appears in Ribhu Gita, "I-I". It does not mean that there are two of you. One continuous Existence-Knowledge-Bliss is.

You are not a body. Cease to misidentify with such. You are not in a body. Your nature is all-pervading. You do not actually possess a body. Your nature is space-like, unformed, boundless, birthless, and deathless.

Who am I? This is what you must inquire into. This is what you must question. Who am I?

Om Namo Bhagavate Sri Ramanaya.

Session 2

Om Namo Bhagavate Sri Ramanaya.

Sri Bhagavan says, "The first and foremost of all the thoughts that arise in the mind is the primal 'I'-thought. It is only after the rise or origin of the 'I'-thought that innumerable other thoughts arise. In other words, only after the first personal pronoun, 'I', has arisen, do the second and third personal pronouns (you, he, etc.) occur to the mind; and they cannot subsist without the former."

Since the "I"-thought, the notion of individual being, is at the root of every other thought, and as every other thought is based upon that, and it is implicit in all other thinking that stems from that, then all the thoughts are nothing but "I" in different guises. So, you do not really become plagued by a multiplicity of thoughts. The singular "I"-notion is the culprit. Observe this in your mind.

Everything that is thought about has its basis, its starting point, the "I". What is it like to be "I"-less? If the "I"-notion is not, everything based on it is not.

He says, "Since every other thought can occur only after the rise of the 'I'-thought and since the mind is nothing but a bundle of thoughts, it is only through the enquiry 'Who am I?' that the mind subsides. Moreover, the integral 'I'-thought, implicit in such enquiry, having destroyed all other thoughts, gets itself finally destroyed or consumed, even like the stick used for stirring the burning funeral pyre gets consumed."

"Every other thought can occur only after the rise of the "I"-thought." To truly be free of thought, you must be free of the notion "I." If every other thought is just the notion "I" in various guises, then if the mind is nothing but a bundle of thoughts, the mind and the "I" are the same thing. If this is so, the inquiry, "Who am I?" brings about the subsidence of the mind, and nothing else will do so. When you discern its nature, the supposition or idea of "I" vanishes. It vanishes because it does not truly exist.

The mind is a bundle of thoughts, but the thoughts are only "I", which is nonexistent. You abide free of thought when you realize that there is no existence of the mind. If the mind as such does not actually exist, and likewise, "I" is nonexistent, who are you?

Questioner: There is the practical instruction from the Guru whenever there is a thought to ask, "For whom is this thought?" The thought would apparently be for "I", for me, and then to inquire, "Who am I?", and then some magical thing happens. The "I" runs away, Ramana refers to it. At the risk of trying to analyze it, if I say that is a murti of Adi Sankara, there is no awareness of the "I" in that statement or that movement.

N: For whom is the thought "there is"?

Q: That would be "I", the false "I".

N: Are there two "I"s in one person?

Q: No. There is the belief, the assumption, of the person.

N: The false "I" does not exist, which is why you call it false. You see the form of Sankaracharya. Sankaracharya does not see the form.

Q: Because he is a murti.

N: You also are a murti, a form (laughter). Sankara knows himself as formless. You should too.

Q: In a recent satsang, you said, "Cease to regard anything thought of as yourself, and what remains?" There was a very powerful, instantaneous experience of just Awareness. It is not always clear if that is real or if that is some synthetic positioning of the mind, because there are still objects seen.

N: There were still objects for whom?

Q: Who am I?

N: You are wondering about the position of the mind. Whose mind? The mind does not know. Thoughts do not know. Thoughts do not declare their own reality. You say they are real or say that they are you, but are they you?

Q: Most emphatically, not. They are often dependent on memory or imagination of the future.

N: The present thoughts are also like that.

Q: And for whom are they? Thank you for your relentless approach.

Another Questioner: When I look for that "I", I miss. It seems like it is more formless. There is something inferred, maybe, that somehow I am, because I have beliefs in happiness being objective to myself. It keeps this world and the body, intact. In a certain sense, it keeps the "I" intact.

N: Yes, if you continue to believe the world is real or that you are embodied or a body, if you continue to consider the senses as telling you what is real, then the "I"-notion will not diminish. You are feeding it all this stuff. So, it will stick around.

Q: What is feeding it?

N: Only your belief that mixes up the real and the unreal, the Self and the non-Self. The ego-notion or “I”, though, is just a notion, just a vague assumption of being individualized and particularized. It is from that viewpoint that all the other things mentioned are considered to be really occurring and really existing.

Q: My happiness or my individualized happiness.

N: Yes. Sri Bhagavan says the idea of “he”, “you”, and all this is based on the idea of “I,” which is implicit in all of it, if not distinctly so.

Q: I understand why you say find out for whom it is, because if the root is not there, the objects seem to lose their weight.

N: That is right. When the root is not there, all the manifestation is not there. Where the cause is absent, the effect is also absent.

Q: When you say it, though, I think you also mean the deep understanding that is Saccidananda is myself, and it could not exist in anything objective in my mind.

N: Saccidananda is nonobjective. Sat is not a thing. Chit is not a thing. Ananda is not a thing.

Q: So, does the destruction of ignorance come with the introversion to find myself? Nothing else is needed, just that?

N: If the significance of the question “Who am I?” is clearly discerned, know it is the Knowledge of what you are. Nothing else is needed.

Q: Is the significance of “I” that knowing the Saccidananda part of that “I”? If I think of it, that is what I would think as knowing truly. That would be totally experiential.

N: What can be more experiential than your own nature? What is supposedly known for the “I”-notion or for the ego is not real. In that so-

called knowledge of the unreal, there is a distance or a duality between the knower and what is known. With the Self, though, it is quite otherwise. What you know is what you are and there is no duality, no separation.

Q: If I felt that there was separation?

N: The “I”-notion is the root of all separation. You destroy it by discerning what it is. It is already nonexistent. Inquiring merely reveals the fact.

Who inquires? Sri Bhagavan said, “the integral ‘I’-thought, implicit in such enquiry, having destroyed all other thoughts, gets itself finally destroyed or consumed,” like the burning funeral pyre and the stick used to stir it. The notion “I” seems to be there in the inquirer, only seems to be. Upon inquiring, the “I”-ness of that vanishes. What remains is absolute Saccidananda.

Q: Thank you. About this continuity, steadiness and continuity. I try to make it steady as best I can, but I think continuity has to be myself.

N: What in the end is realized as eternal Being-Consciousness manifests as depth, steadiness, and continuity in practice. The ceaseless Existence is the root of unceasing practice. Unceasing practice, that is to say unceasing inquiry, reveals itself as continuous Knowledge. The distinction between practice and Realization is no true one.

Q: Ok. I believe you say that from the Absolute; the reason I say that is because you remind me that I am none other than the Self. I think myself to be different, but that is just a mistake.

N: Does a different one think of the difference, or is it the same one? If it is a different one, it is redundant. If it is the same one, then difference is gone. Either way, you are just the Self.

Q: Thank you.

Another Questioner: In the morning you said there are two ways. One is with inquiry of “Who am I?” and another is “I-I”. Continuously chanting “I-I” with mind focused inwards leads to hridayam or the source. So, can you explain the significance

of “I-I”? How does it go inward? How does it stop the thoughts?

N: It means it is “I, I am I”. If you are only “I” and not another, is that not in keeping with the inquiry? This is why Sri Bhagavan mentions it.

Q: It is like chanting any other mantra? How is it different? Other mantras would not give the same result as “Who am I?”.

N: It need not be chanted or be used for japa purposes. What is being pointed out as essential is the knowing essence, the Knowledge of “I.” It is putting your whole focus on realizing the identity of “I”, of “I.” Which is what is also done in an inquiry when you examine, “For whom is this ‘I’?”

Q: Nice. Ramana Maharshi says that the rising and sinking of “I”-thought is the same place. The sinking can be achieved by Self-inquiry with “Who am I?”, but is it possible to know the rising of it through “I”-sense, or like how does that feel, the “I”-sense? I am asking this to make sure during practice, is it possible to constantly monitor that sensation when it arises?

N: What is the sensation?

Q: It is just like a wave with the feeling.

N: What is it that knows the wave?

Q: It is awareness.

N: What is the nature of awareness?

Q: It is ever aware, either of itself or of objects.

N: It alone is aware of itself. That alone is the Knowledge reflected in all objects. It is just Awareness, not awareness of something.

Q: In the context of the rising part of “I,” what happens if the “I”-thought takes over, then there is an inquiry that follows this thought pattern.

N: You could inquire beforehand.

Q: But it is already in awareness.

N: Awareness is already there, not to be attained anew. So, you do not need to wait for a thought to arise in order to dive inward and know yourself.

Q: That is true that there is no inquiry required because it is already in awareness, aware is awareness. It is only to prevent the rising of “I,” that happens like a hijacking, and then inquiry begins.

N: Who experiences the rising of a thought?

Q: The “I”-sense has already arisen then, which claims it experiences.

N: So, determine the real nature of that “I”-sense. This discrimination is not a thought-form.

Q: Discrimination is not a thought form?

N: Discrimination is just the self-shining of Consciousness as Knowledge. That is true Knowledge and not a form of thought. You need not wait for a thought to occur to inquire.

Q: You are suggesting that there is no need to wait for a thought to occur and keep continuous inquiry, but is it not like distorting peace? I am already established in peace for that interval?

N: Peace is found in the Self. The Self is not a form of thought. The Knowledge of the Self has to necessarily be of the same nature as that which is realized.

Q: But inquiry is still a process?

N: Find out. From the position of the notion of “I”, it seems to be a process. Turn the inquiry in on the “I” itself, and what process is there? For whom?

Q: Thank you. Bhagavan said that the core, that hridayam, itself is guru. Does it mean in Self-inquiry that the pure Awareness state is being closer to guru? I mean, inward?

N: Where Sri Bhagavan is concerned, there is no distance. Close and far just do not apply.

Q: Sure. Thank you.

Another Questioner: When I look at my Existence, it is "I"-less. There is no individuality in it at all. There is no second in Existence. Knowing what Existence and its nature is, one cannot have an "I" in it. What purpose could an imaginary "I" possibly serve? Do I need to be anything else other than what I am? That is kind of a silly question, but if I am assuming I am something else, I am thinking I need to be that other thing, but I am quite happy as Existence.

N: Existence is true. The illusion of someone else, is purposeless.

Q: Why am I doing that? Why not stop doing that? There is nobody making me misidentify. The mind does not do that. Imagination does not do that. When one questions that way, it returns the power to oneself instead of believing that something else has power to make me misidentify or be something that I am not.

N: Egoless-ness is agreeable for all. Discerning its nonexistence, inquiring again and again to relinquish misidentification with anything else, be certain that you take its trail, which it leaves behind, with you and throw it into that funeral pyre. Your thoughts about you, your memories, your ideas, everything about yourself which is not the Self, goes.

Q: "What would it be like to be "I"-less?", What is there is the trail. That that trail that repeats itself over and over again.

N: You do not want to carry that with you.

Q: It is a burden.

N: To not carry it with you means to destroy it.

Q: When I look deep into Existence, that is where I can destroy it from, because I can see that it is not real.

N: "Moreover, the integral 'I'-thought, implicit in such enquiry, having destroyed all other thoughts, gets itself finally destroyed or consumed, even like the stick used for stirring the burning funeral pyre gets consumed."

Session 3:

Om Namo Bhagavate Sri Ramanaya.

Only that which is real itself can know the Reality. Obviously, the unreal cannot do so. Thoughts are inert in themselves. They do not have the capacity to know. Only that Consciousness, which is Knowledge itself, can know itself. What can discriminate between thought and Consciousness? Only Consciousness. Inquiry is Consciousness in the form of discrimination. That which is not the Self cannot discriminate between the Self and the non-self. Only the Self can do so. While one discriminates, all dyads and triads vanish, and all that remains is the solitary, undivided, essential Knowledge, identical with one's own Existence.

Inquiry should be continuous, for the means must connect to the end. If the end is continuous Knowledge, the means should be continuous Knowledge. If the end is a stage in which "I am Brahman," the realization of identity, then the means must be the focus upon one's own identity.

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

It does not matter how many thoughts sprout up. What is essential is that your focus be on what your identity is. For whom is the thought? Stay with the "who" part, not with the thought part.

If you inquire to whom it has occurred, your

vision becomes introverted or nonobjective. The sense of identity and the sense of reality return to their origin, which is one's true Self. "To whom has this thought occurred?" Whatever is the content of the thought, it is not the thought-transcendent Self.

So, discriminate. What is your Self and what not? "To whom" or "For whom is the thought?" indicates that you stand beyond thought, to carry on this inquiry. Who is it that sees thoughts?

Questioner: The stance of inquiry must be taken beyond the range of thought. Though the "I" is trying to find itself, the discrimination appears to be the manifestation of Knowledge, which is not thought-driven.

N: Non-thought Knowledge is of the nature of pure Consciousness. Inquiry is beyond the range of thought. When you think about it, that is reflection. Inquiry is subtler, not based on thought.

Q: For the inquiry to be that subtle, inquiry to be practiced, because practice is essential, must all thought be quelled? All the various samskaras, the various triggers that lead to thought, should they be silenced for inquiry to actually truly take place at that subtle level, at the level of my own Existence. Do I not need a thought to know who I am? Inquiry must be processed at that level is what has been instructed.

N: From the start, inquiry is off the plane of thought. The samskaras are made of thoughts. Inquiry liberates one from the thought, both as occurrence, something happening to you, and the content of the thought, whatever it may be. If you disidentify from thought and know that it is unreal, where will the samskaras be? To sharpen discrimination, just discriminate.

Q: One has to wield this power of discrimination. There is no doing in this.

N: Self-inquiry does not require a preparation. You can go straight to it. The Self is already existent.

Q: Extremely powerful to hear that. It is so

wonderful. This is something that I have been caught up for ages on in terms of preparation, but just to hear that is so liberating. Thank you.

N: Inquire.

Another Questioner: I started doing "Who am I?". There was silence for a few seconds, no thoughts. Then, thoughts came up. I did, "To whom do they come?" "To me." "Who am I?" Again, the time extended before another thought came in. Where does the deep within come in? How do I know I am doing it right, and how do I know I have gone deep enough within?

N: You know you are doing it the right way if you experience greater freedom, greater peace, and the rising of a deep, profound conviction in what you are as the Self.

Q: Who experiences this conviction at that time?

N: Just you.

Q: My true Self.

N: The only one there really is. (laughter)

Q: I got caught up this morning doing inquiry, and I completely lost track of time. I did not know whether I was sleeping or meditating; I did not know what it was. There was a certain inner peace that was exquisite. I got confused. How do I handle such a situation when I am practicing and not in satsang?

N: Over what do you become confused?

Q: I did not know whether it was peace or was I sleeping. I am trying to figure out what it was.

N: You were there, undoubtedly. You did not cease to exist, though you were experiencing different states or modes of the mind. You existed before, during them, and after them. Be convinced of your nature being beyond all forms of thought, all states of mind. You are the silent Knower of all

of that. Do not superimpose the attributes of the known on the Knower.

Q: Would you please explain that?

N: The known is the states of mind and their contents, all that is known. The one who knows, or the knower, is of the nature of pure Consciousness. Identify yourself as being the Knower, which you always are, and not the known, and do not mistake the attributes or qualities of the known to be you or yours. Do not mistake the various states of mind and the experiences of them to be the Knower.

Q: Thank you so much.

N: “.. when extraneous thoughts sprout up during such enquiry, do not seek to complete the rising thought, but instead, deeply enquire within,” “Within” means non-objectively. It is not within a body, and it is not really within the mind. It is that which cannot be objectified. If you dive in, you do not come out, which means you do not lose your happiness.

“Deeply inquire within, ‘To whom has this thought occurred?’” “To whom?”, that is the important part.

“No matter how many thoughts thus occur to you,” does not matter, “if you would with acute vigilance enquire immediately as and when each individual thought arises as to whom it has occurred, you would find it is to ‘me.’” This “me” cannot be defined in terms of any thought.

“If then, you enquire ‘Who am I?’” the inquiry is already beyond thought, “the mind gets introverted and the rising thought also subsides.” After all, thought consists of transient nothingness and the real “I” is permanent, full, and ever-shining.

“If then, you enquire ‘Who am I?’ the mind gets introverted and the rising thought also subsides. In this manner as you persevere more and more in the practice of Self-enquiry, the mind acquires increasing strength and power to abide in its Source.” A powerful mind, a clear mind, is an introverted mind. It is not necessarily a mind that thinks furiously. It is a mind that loses its own form and returns to its source. The mind appears and disappears, rises and sets. What is its source?

Another Questioner: Namaste. What does it mean when it is said try not to complete the thought? If one was to complete the thought, then typically that means one thought leading to another thought, or thought leading to action. Is the verse suggesting that before one would take action, one would then look at “For whom is this thought?” or who I consider myself to be to get this thought, and take these thoughts to completion? Many thoughts have practical value, such I had this thought of asking a question. What does it mean to not take it to completion is the question I have.

N: Not asking your thoughts to provide you with a knowledge of Reality and a knowledge of your identity is not completing them. If you attempt to complete thought, it just turns into more thoughts, as you mentioned. One thought leads to another, and to another, and one does not gain true Knowledge that way. The Reality seems as if veiled by the flurry of thoughts.

You can interpret the Maharshi’s instruction along the lines that you suggest, which is do not complete it with action, do not act upon the thoughts. But in the context in which the instruction is given in the book Who Am I?, it means not to pursue the thinking as if it were real, as if it had something to do with you or had something to provide for you. You lose interest in them.

Q: It is like a movie that is playing, simply watching the thought, versus me being the performer of the thought.

N: All right.

Q: If I break this down, a thought arises, and I first look at “For whom is the thought?”, and then without identifying with the thought, I go ahead and perform the thought. Is that what is being alluded to?

N: The non-identification with thought and the tracing of reality inward to the Self puts an end to all thought. It is not on its own level that cessation of thought occurs. Cessation of thought is when you cease to regard it as being existent, as being the Self. Then, for such a one who has this deep Knowledge that thought is inapplicable as a defi-

inition for oneself, it can be said all thought has ceased. Thinking, he does not think. Sensing, he does not sense. Acting, he does not act. Is it clear for you?

Q: Yes. Thank you.

N: Sri Bhagavan says, "It is only when the subtle mind is externalized through the activity of the intellect and the sense-organs that gross name and form constituting the world appear. When, on the other hand, the mind stays and abides in the Heart, they (name and form) recede and disappear. Restraint of the out-going mind and its absorption in the Heart is known as introversion (antar-mukha-drshti). The release of the mind and its emergence from the Heart is known as bahir-mukha-drishti, (objectiveness)."

"It is only when the subtle mind is externalized through the activity of the intellect and the sense-organs that gross name and form constituting the world appear." First, there is the outward turning of the mind. Then, from the mind proceed the senses. From the senses proceeds the world. The world is in the senses, and the senses are in the mind. The entire world experienced is only a product of the mind, a projection of itself into itself. We may take name and form to be referring to all that is conceived and all that is perceived. This is descriptive of the occurrence of illusion, which is due only to ignorance of not knowing the Self as it is.

"When the mind stays and abides in the Heart," that is, when the mind is absorbed thoroughly into the quintessential Being of the Self, "name and form", the perceived and the conceived, "recede". They are no longer regarded as part of you, and they "disappear" because they are unreal.

"Restraint of the out-going mind", it is to be restrained by Knowledge. It is the knowledge about the nature and source of happiness, which is the basis. When the mind stays and abides in the Heart, they, the perceived and the conceived, recede and disappear. The restraint is a matter of Knowledge. When you know the source and nature of happiness, attachment disappears. When you know the nature of Reality, the unreal disappears. When you know the nature of the "I," of

your identity, ignorance disappears. With such Realization or abandonment, you remain absorbed. You abide in the Self as the Self. It is this dissolution of extroversion of the outgoing mind and remaining absorbed in its true place in the Self "that is known as introversion".

"The release of the mind" getting it enmeshed in illusion again, "and its emergence from the Heart", seeming to come forth as a separate knower and ego-entity and such, that "is known as objectiveness." Abandon the objective and seek the nonobjective.

Sri Bhagavan says, "If in this manner the mind becomes absorbed in the Heart, the ego or the 'I', which is the center of the multitude of thoughts, finally vanishes and pure Consciousness or Self, which subsists during all the states of the mind, alone remains resplendent. It is this state, where there is not the slightest trace of the 'I'-thought, that is the true Being of oneself. And that is called Quiescence or Mouna."

If "in this manner;" in which manner? The introspective inquiry as to "Who am I?", the revelation of one's real identity or Existence as it is. When "in this manner the mind becomes absorbed in the Heart," in this Knowledge, not by any other means, but this nonobjective Knowledge of oneself, that is the absorption.

"then the ego or the 'I', which is the center of the multitude of thoughts, finally vanishes and pure Consciousness, or Self, alone remains" All the thoughts may be said to whirl around the concept of "I." All of them are different guises of the notion "I." They are of concern only to that "I." The "I" or the ego finally vanishes. It vanishes by Knowledge. How else to make something that is unreal vanish? It is by knowing it to be unreal, alone.

The "I" vanishes, "and pure Consciousness or Self, which subsists during all the states of the mind, alone remains resplendent." Consciousness is ever-existent. The veil that seems to hide it is superficial. It is only delusion and not reality. Consciousness, which is the Self, alone is real. Consciousness always exists without interruption, always knows, with no break, and no discontinuity. What is your Consciousness, if you cease to confuse it with what occurs during waking, dreaming, and deep dreamless sleep? Upon such

profound inquiry to know the Self, that Consciousness, which is continuous and infinite, remains alone by itself, resplendent. Such is the glorious revelation of Brahman, or the Self.

“It is this state, where there is not the slightest trace of the ‘I-thought,” If there is not a trace of the “I”-thought, then there is not a trace of any other thought either.

“that is the true Being of oneself.” The true Being ever exists. Another never exists. You should regard only such, true Being, as your Being, and cease to regard yourself in limited terms. Where you are utterly undefined, there is the true definition of one’s own Self.

“And that is called Quiescence or Mouna.” Silence. Silence is not something that occurs to you. Rather, you are silence. Silence is just Being, Existence. It is not being this or that; it is just Existence, just Being. Being is Consciousness. Being-Consciousness is Bliss. Being-Consciousness-Bliss is itself and is quiescent. Realize yourself to be this, and your peace is forever. Bodiless, sense-transcendent, mind-transcendent, egoless Being. This is profound, unsurpassed peace.

Sri Bhagavan says, “This state of mere inherence in pure Being is known as the Vision of Wis-

dom. Such inherence means and implies the entire subsidence of the mind in the Self. Anything other than this and all psychic powers of the mind, such as thought reading, telepathy and clairvoyance, cannot be Wisdom.”

What is Wisdom, and how do you see it or know it? It is mere inherence, mere abidance in pure Being. Being is the realizer, Being is the realized, Being is the realization, all in one. How to see the Vision of Wisdom? It is only by knowing yourself. It means and implies the entire subsidence of the mind in the Self.

Abide in the Self as the Self, with the unbreakable Knowledge of the Self, and the mind is found to be nothing at all but the Self. Anything other than Self-Knowledge, which alone is eternal and limitless and is all happiness in itself, should not be regarded as Wisdom. Powers of the intellect or the mind, such as clairvoyance, telepathy, thought reading, etc. are of no interest to one who knows himself. They are of no interest even if one just knows that he should know the Self.

Om Namo Bhagavate Sri Ramanaya.
(Silence)

Om Shanti Shanti Shanti



Janaka said:

I am the limitless ocean in which, on the rising of the wind of the mind, the worlds are produced, as waves on the sea. 2:23 When the wind of the mind has died away in the ocean of my Being, then the ship of the universe perishes, together with its trader, the jiva. 2:24 How strange that in Me, the limitless ocean, the individualized selves, arise as waves. They cross each other, play for a while, and disappear according to their respective natures.

2:25

In Me who am like an infinite sea, the boat of the world is driven here and there by the wind of its own nature.

I remain unaffected. 7:1

I am the boundless sea, let the waves of the world rise and fall in It.

I am neither increased nor diminished thereby. 7:2

In Me, the infinite ocean, arises the imagined universe.

Tranquil and attributeless my Self abides forever. 7:3

Ashtavakra said:

Salutations to That which is Bliss, Peace and Light, with the dawning of the Knowledge of which, all delusion as to the phenomenal Universe passes away like a dream. 18:1



CONTINUED FROM PREVIOUS REFLECTIONS

The 108 karanas, as described in the fourth chapter of the Natya Shastra (a Hindu treatise on the performing arts), are synchronized dance movements with each posture displaying a particular mood. They are performed to spiritually enlighten the spectators. The Natya Shastra states that one who performs well the karanas created by Mahesvara will be freed of sin and go to Mahesvara. A few Hindu temples exhibit the karanas in the gopuram, the entrance tower to the temple. Lord Siva or Parvati are depicted displaying the karanas.

A number of interpretations are written regarding the karanas, however, there is no universally accepted analysis, leaving each person free to interpret the karanas in a manner that most inspires him or her. Here, we introduce an interpretation by Janane Sivakumar to accompany the production of the 108 paintings of the karanas as painted by her mother, Anandhi Muthukumarasamy, and adorn the walls in the Lotus room of the SAT Temple. Her interpretation is garnered from the descriptions of the movements as found in the 3 volume set of “Karanas, Common Dance Codes of India and Indonesia,” by Dr. Padma Subrahmanyam, M.A., Ph.D. Each painting is numbered and titled.

Anandhi uses quartz crystals, 24k gold foil, and metallic paints to adorn each painting, yet, due to the limitations in the medium of photography, the images presented here are not able to capture the sparkling characteristic of each painting, which give them a stunning quality. (Continued in subsequent Reflections.)



99. Madaskhalitakaṃ

When the Guru's teachings become absorbed into the depths of one's Being, one becomes immersed in the nectar of bliss, like a drunkard overcome by intoxication.

100. Viṣṇukrāntaṃ

Oh Lord Viṣṇu! The one who measured the Earth and the Heavens in the first two steps, I surrender to you, who have claimed me in your third step, by placing your holy foot upon my head (ego).



SAT Retreats 2026

In SAT retreats, Self-Knowledge and Self-inquiry meditation, the means of inquiring within to know the true Self, are taught, with ample time to ask questions as the teachings are given, so that you can clarify and deepen your understanding and experience. SAT retreats are very thorough in their presentation and provide a tremendous amount of spiritual guidance. The experience of attending retreats is profound and very helpful for spiritual development. Retreats provide much time for silent meditation in addition to the instruction. All of SAT's retreats are taught by Nome, a sage who practiced the inquiry for steady abidance in Self-Realization. He places no emphasis on himself but keeps the focus of the instruction entirely upon Self-Knowledge and Self-inquiry, turning the aspirants' attention fully inward, for it is in this way that meditation, Self-inquiry, and Self-Knowledge truly open for one.

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

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

The Self-Realization Retreat: August 28-30, 2026

This retreat focuses on Sri Ramana Maharshi's teachings contained within Atma Vidya, Ekatma Pancakam, and other short texts, with spiritual instruction about these teachings, and much time for silent meditation. This retreat is an immersion in the fusion of Knowledge and devotion.

The Truth Revealed Retreat: November 13-15, 2026

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

REGISTER ONLINE

<https://satramana.org/web/events/retreats/retreat-application-form/>
End of sign-up date is
one month prior to commencement of each retreat.