



Reflections

SAT Temple
July . August . September 2014



Know me also to be the
Knower of the field in all
the fields, Oh Bharata:
knowledge of the field and
of the Knower of the field I
deem to be true Knowl-
edge. -Bhagavad Gita xiii2



One Without a Second

The Reality is Absolute,
Homogeneous, without difference.
Vast and void,
Clear and self-luminous,
It alone abides forever;
One without a second.

Formless and uncreated
Being, timeless is;
This, the Self
Is the Reality;
It alone abides forever
One without a second.

Like space in space,
Like water in a mirage,
Like a drop in the ocean's depths
The universe appears within
The womb of the infinite Self,
Which alone abides forever
One without a second.

Beyond, yet within,
The universe experienced,
There exists the Truth
The single Reality;
For it alone abides forever
One without a second.

He who abides
One with that Truth
Alone is known as Guru,
The Master of the Self
Which alone abides forever
One without a second.

Master of eternal Silence
Absorbing me
In Thy timeless repose
Blissful presence, unmatched by any
Thou who abide forever
One without a second.

One smile from Thee
Reveals the Truth,
O my Guru, eternal master,
Thou revealest the Self,

Thou alone abide forever
One without second.

Thy Grace and Wisdom
Bring all to be as Thee,
Thou absorbest the universe
In Thy luminous Space--revealing
That alone abides forever
One without a second.

Perfect is Thy Wisdom
Endless is Thy Love
Fathomless is Thy Peace
Infinite is Thy Freedom
Thou art That which forever abides
One without a second.

O, my ever-gracious Guru;
Absorption in Thee
Is Absorption in Being.
Thou hast absorbed me entirely.
Thou alone abides forever
One without a second.

- Nome, 1985



*I bow to the revered guru's
pair of feet, which destroy the
unbearable pair of opposites,
the dust of which is the ash
allaying the (malefic) planet of
erroneous perceptions.*
- Adi Sankara, Svatanirupanam



Sankara Jayanti: Devotees celebrating Sankara Jayanti at the SAT Temple, Sunday, May 4, 2014. See page 10

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The Boundless Wisdom of Sri Ramana Maharshi

April 10, 1947

ABSOLUTE SURRENDER

This morning, an Andhra youth handed over a letter to Bhagavan in which it was written: "Swamiji! They say that one can obtain everything if one takes refuge in God wholly and solely, and without thought of any other. Does it mean sitting still at one place and contemplating God entirely at all times, discarding all thoughts, including even about food which is essential for the sustenance of the body? Does it mean that when one gets ill, one should not think of medicine and treatment, but entrust one's health or sickness exclusively to Providence? From the definition of *sthitha prajna* given in Gita,

विहाय कामान् यः सर्वान् पुमांश्चरति
निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥

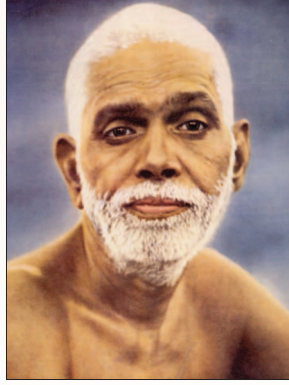
"The man who sheds all longing and moves without concern, free from the sense of 'I' and 'mine,' he attains peace."

"It means the discarding of all desires. Therefore should we devote ourselves exclusively to the contemplation of God, and accept food, water, etc. only if they are available by God's grace, without asking for them? Or does it mean that we should make a little effort? Bhagavan! Please explain the secret of this *saranagathi*."

Bhagavan saw that letter leisurely and told the people near him: "Look! *Ananya saranagathi* means to be without any attachment of thoughts, no doubt, but does it mean to discard thoughts even of food and water etc., which are essential for the sustenance of the physical body? He asks, 'Should I eat only if I get anything by God's direction, and without my asking for it? Or should I make a little effort?' All right! Let us take it that what we have to eat comes of its own accord. But even then, who is to eat? Suppose somebody puts it in our

mouth, should we not swallow it, at least? Is that not an effort? He asks, 'If I become sick, should I take medicine or should I keep quiet leaving my health and sickness in the hands of God?' *Kshud-vyadeh aaharam*,' it is said. There are two meanings to this. One is, since *kshuth* i.e., hunger, is also like sickness, so for the sickness called hunger, the medicine called food must be given; the other is: like medicine for *vyadhi* (sickness), food for *kshuth* (hunger) must be given. In the book *Sadhana Panchakam* written by Sankara, it is stated, *kshudvyadhischa chikitsyatam pratidinam bhikshaushadham bhujiyatam*. It means, for treatment of the disease called hunger, eat food received as alms. But then, one must at least go out for *bhiksha*. If all people close their eyes and

sit still saying if the food comes, we eat, how is the world to get on? Hence, one must take things as they come in accordance with one's traditions and must be free from the feeling that one is doing them oneself. The feeling that I am doing it is bondage. It is therefore necessary to consider and find out the method whereby such a feeling can be overcome, instead of doubting as to whether medicine should be administered if one is sick or whether food should be taken if one is hungry., Such doubts will continue to come up and will never end. Even such doubts as, 'May I groan if there is pain? May I inhale air after exhaling?' also occur. Call it *Iswara* or call it *karma*; some *Karta* will carry on everything in this world according to the development of the mind of each individual. If the responsibility is thrown at him (the *Karta*), things will go on of their own accord. We walk on this ground. While doing so, do we consider at every step whether we should raise one leg after the other or stop at some stage? Isn't the walking done automatically? The same is the case with inhaling and exhaling. No special effort is made to inhale or exhale. The same is the case with this life also. Can we give up anything if we want to or do anything as we please? Quite a number of things are done



automatically without our being conscious of it. Complete surrender to God means giving up all thoughts and concentrating the mind on Him. If we can concentrate on Him, other thoughts disappear. If *mano-vak-kaya karmas* i.e., the actions of the mind, speech and body are merged with God, all the burdens of our life will be on Him. Lord Krishna told Arjuna in the Gita:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां णित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

"To those men who worship Me alone, thinking of no other, to those ever harmonious, I bring full security and attend to their needs."

Arjuna had to do the fighting. So Krishna said, *"Place all the burden on Me, do your duty; you are merely an instrument. I will see to everything. Nothing will bother you."* But then, before one surrenders to God, one should know who it is that surrenders. Unless all thoughts are given up, there can't be surrender. When there are no thoughts at all, what remains is only the Self. So, surrender will only be to one's Self. If surrender is in terms of bhakti, the burden should be thrown on God, and, if it is in terms of karma, karma should be performed until one knows one's own Self. The result is the same in either case. Surrender means to enquire and know about one's own Self and then remain in the Self. What is there apart from the Self?"

That young man said, 'What is the path by which it can be known?' Bhagavan replied: "In the Gita, several paths are indicated. You are asked to do dhyana. If you are not able to do it, then bhakti, or yoga or nishkama karma. Many more have been indicated. And one of the paths must be followed. One's own self is always there. Things happen automatically in accordance with the samskaras (the fruits of the actions of previous births). The feeling that the doer is "I" is itself bondage. If the feeling is got rid of by vichara, these questions do not arise. Saranagathi is not the mere act of sitting with closed eyes. If all sat like that, how are they to get on in this world?" While Bhagavan was speaking, the bell of the dining hall rang. "There goes the bell; should we not go?" So saying with a smile, Bhagavan got up.

April 24, 1947

WHICH IS THE FOOT AND WHICH IS THE HEAD

This afternoon at 3 o'clock, a devotee stood near Bhagavan's sofa and said, "Swami, I have only one desire, namely to put my head on Bhagavan's foot and to namaskar (obeisance). Bhagavan must grant me this favour." "Oh! is that the desire! But then which is the foot and which is the head?" asked Bhagavan. No reply. After pausing for a while Bhagavan said, "Where the self merges, that is the foot." "Where is that place?" asked that devotee. "Where? It is in one's own self. The feeling "I" "I", the ego, is the head. Where that aham vritti (ego) dissolves, that is the foot of the Guru."

"It is said that bhakti should be like mother, father, guru and god, but, if the individual self gets dissolved, how is it possible to serve them with bhakti?" he asked. Bhagavan said, "What is the meaning of the individual self getting dissolved? It means, making that bhakti expansive. Everything is from one's own self. Hence, if one is in one's own self, one gets the shakti (energy) to broad-base them all." That devotee said, "Does dissolving one's self in its own place mean that with buddhi (developed mind) one discards the annamaya and other kosas (sheaths of the body) and after that discards buddhi itself?" Bhagavan replied, "Where do you go if you discard buddhi? The buddhi remaining in its own state is the knowing of one's own state. To eliminate or discard the various elements mentioned already, buddhi must be used like a punishing rod. The buddhi is described as of two parts, unclean and clean. When it is associated with the work of the antahkarana it is stated to be unclean. That is known as mind and ahankara. When buddhi is used as a punishing rod to drive away those things and to give the inspiration of the self (aham sphurana) i.e., "I", it is known as clean buddhi. If that is caught and the rest is discarded, that which is, remains as it is."

Further questioning was, "It is said that that buddhi must be made one with Atma. How is that?" Bhagavan replied, "How can it be made one with Atma when it is not a thing which comes from outside? It is within oneself. The feeling or the shadow of Atma is buddhi. If that buddhi, the static thing, is known, one remains as one's own self. Some call that "buddhi," some "shakti" and some call it "aham." Whatever the name, it must be caught hold of firmly to drive away all that comes from elsewhere." ॐ



Tapas

October 28, 2012

Om Om Om

Nome: In an Upanishad, the nature of Brahman is defined as satyam-jnanam-anantam – the true-the knowledge-the infinite. In the Upanishads, the Self is defined as Sat-Cit-Ananda – Being-Consciousness-Bliss. The very same was declared by the Maharshi, in the booklet, “Who Am I?”, in which he says that the awareness that remains after the negation of all else is of the nature of Sat-Cit-Ananda – Being-Consciousness-Bliss. The very same truth is declared by Ribhu many times over, by Sankara, and by others. These same sages and Vedic texts declare the nature of the Self and the nature of Brahman to be one and the same, that the Self is Brahman. From this, we can understand that Sat, Existence or Being, is the Truth, Satyam, and that Chit, Consciousness, is Jnanam, the Knowledge, and that the perfectly full happiness, Ananda, is to found in the Infinite, Anantam.

How is it to be found? In Sat-sang a few weeks ago, there was a recitation from an Upanishad that said that tapas is Brahman, and one should attain or know Brahman by tapas. What is this tapas? In the English translation read aloud during that recitation, “tapas” was translated as “concentration.” We should know that such concentration signifies a withdrawal from the illusion of multiplicity and an undivided focus on that which is absolutely One. Tapas also conveys a sense of heat, of fiery practice – fiery in the sense of having the ability to burn up the dross of ignorance, as well as being illuminating. What is this fiery practice that burns up all else, so that Reality remains? The Upanishad says, “Tapas is Brahman; seek to know Brahman by Tapas.” From this, we can understand that the means and the end are the same, because they are Brahman and it is by this means that one knows Brahman, that is, one realizes Brahman.

What, then, is this tapas? Often, it is understood to mean austerity, but really it should be comprehended as doing without delusion, being without ignorance, and being without this world. In this sense, there is nothing bodily about it. How is ignorance to be burned up? By knowledge, and by knowledge alone. What kind of knowledge is this? If it is Knowledge that is Brahman, it most certainly cannot be a thought. It can neither be a perception nor a conception. The Knowledge that is

Brahman is the means to realize Brahman. The Knowledge, or Consciousness, that is your Existence is the light by which you know Existence. (silence)

Parvati is said to have done intense tapas and thereby was blessed with the state of being undifferentiated from Siva, symbolized in Ardhanarisvara. How to arrive at that state in which the entire manifested experience is in complete union with the formless Absolute Truth? How to realize that in which there is one undifferentiated Existence without beginning, without end, and without division or duality of any kind? Such tapas of the nature of Knowledge can only be a profound inquiry to know oneself. Aside from inquiring to know oneself, how else could ignorance, in the form of misidentification that makes one think that one is separate from Brahman, be eliminated? Other than thought-transcendent inquiry, which, from the start, is free from duality, what other kind of concentration could be Brahman and result in the Realization of Brahman? Other than the austerity of doing without illusion, what other kind would result in what is eternal and blissful?

Therefore, to realize the blissful Truth, declared to be the only Reality by numberless sages, inquire within yourself to determine what in truth you actually are. Abandon the tendency to misidentify. Attain non-attachment, or complete dispassion, by knowing the

source and nature of happiness, which is one's own Self. Inquire, "Who am I?" It is not a bodily practice. It is a practice that sets you free of misidentification with the body. Inquire, "Who am I?" It is not a mental practice. It reveals the nonexistence of a separate entity to be regarded as the mind. Inquire "Who am I?" It does not belong to the ego but questions the very existence of the ego to reveal the one Self, which actually alone exists eternally. The absolute Knowledge, or pure Consciousness, that appears in the form of Self-inquiry in spiritual practice is the very same Knowledge that constitutes the realization in Self-Realization. Ramana says that abidance as the Self is good tapas. Engage in such. Abide as That. (silence)

Questioner: This brings to mind what I might clumsily de-

scribe as a false modesty or honesty, a thought, "I believe I'm bound."

N.: Before making a claim that you are bound, first find out. (silence) You need not declare yourself to others, or in your mind, to be bound or to be free. Just find out. (silence)

Q.: So, the goal is Knowledge, not proclamation one way or the other.

N.: You are free to proclaim, but first find out what you are proclaiming. (silence) By an absence of definition one knows oneself. (silence) Consider deep dreamless sleep. When in deep sleep, you do not retain the idea that you are bound. Even the idea that you are free is missing, yet you exist and very happily so – free without either idea. What

is found accidentally in deep sleep should be realized deeply and thoroughly, even now. (silence)

Q.: From the point of view of an individual, it might seem that engaging in tapas would be an activity, or having a time and place and perhaps competing or alongside other activities, but, in listening to the teaching, it doesn't seem to be the case. If the experience is a deliberate effort or coming to myself at certain times throughout the day on its own; is that a valid starting point?

N.: In such practice, what is your intention? What is your aim?

Q.: To fully understand the teaching.

N.: And you wish to fully understand the teaching for what reason?



Q.: It is an intuition that there's something very wonderful in the teaching.

N.: The aim is a good one, and it is a fine starting place. That for which you are making a deliberate effort will be found, in the course of such effort, to be actually natural, to be of your very existence. That for which you are setting aside certain times of the day for deliberate spiritual activity will be found, in the course of such, to be everlasting and continuous, because it is of the nature of your own true Self. Such spiritual effort is very worthwhile and not a drop of it ever goes in vain. (silence)

Q.: If there's a period of time when it doesn't seem like there's spiritual effort, that could be looked into?

N.: Are you happy with such? The quest for happiness will drive you further inward. The desire for happiness becomes the desire for Liberation, or Self-Realization. Such desire becoming intense, spending time in the old tendencies of illusion no longer makes sense and becomes uncomfortable. It is too tight a space to fit into. It is very worthwhile in spiritual practice to discern when you are in ignorance and why? That questioning of the reason why will lead you back to what you regard as your identity, for the modes of mind are based upon identification. What you regard as yourself assumes the form of various mental tendencies, none of which are natural, and the destruction of which is the purpose of spiritual practice. It is the destruction of ignorance,

illusion, and not something real. By such, happiness is uncovered. It was there all the time, but veiled by the ignorance. So, as much as you can discern keenly what in truth you are, as proclaimed by the teaching, and what you are taking yourself to be at any moment. Compare and contrast, and then inquire as to what in truth you are. (silence)

Another Q.: The peace and clarity that I touch when I'm inquiring properly doesn't last with me as I go through the day. My practice is like a tender sapling. If there is no wind, it seems steady and stable. If there is nothing to disturb me and all the outer circumstances are okay, I'm able to carry that flow. If there is a slight wind, it starts shaking, and I get all caught up in it. I've been trying to reflect on Ramana's instruction to his mother, "Let whatever happens, happen." I am not able to let go of the worry. How can I just let go? What should I do to just let go of all the troubles? In the midst of these troubles, there's a feeling that I should just go away, I should just disappear, but I guess disappearing from the situation is not the solution.

N.: If you disappear from the situation, you will still appear to you. How can you really disappear? Such complete disappearance is indicated by the Maharshi's answer to his mother, "The best course, therefore, is to remain silent." The nature of that silence is that in which there is no wrong identity, no "I" notion, no ego. If you can disappear like that, all will be well. It is not circumstances that pull you out of

the peace of the Self. It is the thinking in your mind. This can easily be seen by the fact that, even if circumstances are not problematic, if you start thinking about them with memory, it is problematic. The peace is disturbed. Conversely, if you find the root of peace and abide steadily there, even if circumstances are problematic, your peace will remain. The experience hinges entirely upon what you regard as your identity. Either inquire and thereby have the ego disappear entirely and remain as that which is space-like and unaffected, or recognize the all-powerful One as God, as Guru, and, surrendering to That, become void of the sense of "me" and "mine." If you surrender fully, it is as good as not being there, even if you are physically in that very disturbing situation.

Q.: I need to be clear about what I take myself to be in that situation. When I am in seated meditation, I am able to take that one step back and look at the situation as a third person, not being involved in it, but then again there is this period when it stops and I am back.

N.: Are you making your happiness dependent on something in this world? If that one tendency ceases, happiness will stay where it really is, inside you. You gain thereby the necessary dispassion, or detachment, that is sufficient to deal with any circumstance.

It is essential. Where is happiness? It is simple, but it is so important to know it through and through.

Q.: For me, the process of finding out where is happiness is still on a mental level. I try to reason out that a particular object doesn't give me happiness, even if I get that object. I am not able to take it deeper than that, because I don't feel that the knowledge stays with me.

N.: Even then, you still yearn for happiness. Where are you going to find it? It does exist, but where is it to be found?

First, ascertain with certainty and depth, so that you feel it and not just think it, where happiness is, what its source is, what its nature is. You will find it to be within, just as all who have succeeded before you have found it to be there. Then, abidance within, knowing what is within, becomes of paramount importance. Who am I? If you inquire deeply, you see that you are not in the circumstance. The circumstance only appears within you. You are not some embodied, limited person. The happiness has its root in the Self, and the Self is the eternal, infinite, pure Consciousness. Regard the entire personal life, including the troublesome circumstances, as no more than a dream. That is not what you are; that is not where you are. Identify with the space-like Consciousness. You will be at peace, and nothing and no one will be able to shake that, just as one cannot shake space. Even if someone pushes the space, space is not hurt. Space-like is your real Self, and it is peace, itself, because of its changelessness. It lacks nothing. It is perfect.

Wake up from the dream of being a personality. That is not

what you are. From the vantage point of this expansive perspective, what does it matter what appears to go on? What does it matter if someone says such and such or does such and such? It is like asking, "What does it matter what the people in last night's dream did?" It was just a dream. The Reality is of a transcendent nature, and the Reality is your real home. Go there; disappear there.

Q.: Even to hear its description feels so peaceful; imagine if I know myself as That, the source of peace.

N.: The spark is lit. Fan it into a great flame by practice. (silence)

Q.: In a recent dialogue, I had a very clear experience of what Self-abidance is. I said to you, "This is home for you, isn't it?" You responded, "No departure." When you said that, I knew where my home was.

N.: With pure intention, one turns within and inquires. Inquiring, he reaches his true home. Having reached his true home, one finds there was never actually a departure. It was only maya, illusion, that made the Reality seem otherwise. Consider the Maharshi's analogy of someone falling asleep in the satsang hall, dreaming that he is elsewhere, and making every effort to return to the satsang hall, which, indeed, he never actually left.

Q.: If I ask myself, "Did I depart?", I find there isn't a departure point?

N.: It is better to ask, "Who would depart?"

Q.: That approach takes care of the whole concept of departure. Thank you.

Another Q.: About tapas and concentration: concentration should be understood to be nonobjective knowledge?

N.: That's right. It is the withdrawal from the objectified multiplicity and the focus being one-pointed upon the nonobjective interior Knowledge.

Q.: That ability comes from knowing exactly that there is no true knowledge or happiness in the objective.

N.: Yes, what is true, what is knowledge, and what is happiness belong to the real Self. They cannot belong to an illusion. It is not that one turns away from real things; rather, one turns away from concocting the idea in his mind that things are real. It is not that one austere does without something that is joyful; rather he finds the real source of happiness, and he loses interest in all else.

Q.: I have this belief in the inquirer as something that's separate from inquiry. I believe that that is real in some way--- myself and the world. Then, I think that I am standing as something defined as mind.

N.: If one has that belief, he appears as if bound. But, what is the core of belief, or the root of it? That which declares, "This is so, this is real," —what is that?

Mixed up with the ideas in the mind, it comes out as if limited, but trace it to its root. From where does the sense of reality derive?

What you believe appears to become. What is belief without the “what” part? The Knowledge-essence, coupled with some objective notion, comes out as a thought, or a set of thoughts. Without the objective part, what remains of that Consciousness? Similar is it with belief.

Q.: Whatever is the heart of the idea, you’re questioning that. To be able to see that is important. You see it very clearly.

N.: The nature of the Self is, indeed, self-evident. Is there another self that would not see it clearly?

Q.: Yes, definitely there seems to be. (laughter)

N.: Then, question him. Question him and get to the core of his existence. It will be found to be the same One, there being only one Being and all apparent divisions or separation from it are just imagination. If you believe in imagination, it appears as if real. If you keenly inquire, what is imagined vanishes, being unreal, and the imagination, itself, proves rootless. (silence)

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

(Silence)

Om Shanti Shanti Shanti Om

(Then followed a recitation in Tamil from chapter 36 of the Song of Ribhu.) ॐ

Brahman

October 21, 2012

Om Om Om

Nome: Brahman. (silence) It is indicated through silence as expressed in the opening line in the Dakshinamurti Dhyanam, revealing the truth of the supreme Brahman by speechless eloquence, silent speech. Brahman. It is so expansive that it is described as anantam, infinite, without end. It is so

perfectly full, such a repository of happiness and peace, that it is referred to by ananda, bliss. It is the only self-luminous One, so it is described as Cit, Consciousness, the one Knower in all beings. It is of the nature of Knowledge itself, so it is called Jnanam, Knowledge. It is the True, Satyam, and it is Absolute Existence, the Reality, Sat. Brahman is described as Satyam-Jnanam-Anantam, the True, the Knowledge, the Infinite. Being the nature of oneself, or Atman, it is referred to as Saccidananda, Being-Consciousness-Bliss. This Brahman is the solitary Existence in all things. It is the actual identity of all beings. It is the very Self of you.

To know Brahman, know your Self. (silence) If Brahman is known, it is actually Brahman that knows Brahman. If Brahman is not known, the one who does not know is not actually real. To comprehend what is being indicated, inquire within yourself, just as Sri Bhagavan has instructed, “Who am I?”, to know yourself as you are.

If you misidentify yourself as an embodied individual, Brahman will seem mysterious or something other than your Self. Even when instructed, “Brahman is the Self, and the Self is what you are,” if you misidentify as an embodied individual, you still think in terms of, “There is the Self, and there is myself.” The Self, the Absolute Existence, though, is only One and not divided into your self and another self.

If inquiring profoundly within, “Who am I?”, you find that you are not the body, what, then, is your existence? Free from the false definition of a body, your existence is beginningless and endless, free of the limitations of form, of an undifferentiated or homogeneous nature, without birth, without death, and without condition or state. This very Existence is Brahman. If, inquiring deep within to know yourself, you find that you are not the mind, your existence is of the nature of pure Consciousness, without division, without difference, utterly inconceivable, and transcendent of all thought. This Existence-Consciousness is Brahman. If, inquiring to know yourself as you truly are, you abandon the false assumption of individuality, of existing as an ego entity, you find your existence to be utterly non-dual, invariable, not to be described or conceived in any manner, absolutely one without a second, and without anything other whatsoever, and this difference-less, absolute Existence is Brahman. It is in this way that Brahman knows Brahman. That is, the Self knows itself.



Mahasivaratri 2014

Of yourself and the Self, or Brahman, the Vedanta declares in the Upanishad and elsewhere, “Tat tvam asi” – That you are. That is what you are. Do you imagine otherwise, even to the least degree? If so, why? If only you know your existence as it really is, what in truth you are, Brahman is realized. The sense of existence is invariable for you. Always you are, and always you know that you are, without even thinking about it or sensing anything about it. Inquire to know the nature of this existence. Trace it to its source. Cease to define yourself in terms of the perceived and the conceived, the gross and the subtle, the body and the mind. What, in truth, are you? (silence)

If you appear to know all else, but do not know your Self, what do you really know? If you, indeed, know your Self, Reality comprehends itself by its own light. In ignorance, there is false bondage and consequent suffering. In Knowledge is Liberation, the revelation that is blissful. Inquire to know yourself, and thereby discover that what is referred to as the liberated state is actually innate. Brahman: it

is that before which words and thoughts turn back, unable to grasp. (silence)

Questioner: Thank you, Master. Reflecting on your discourse, from the beginning, it was very much in the spirit of the great proclamations like, “All is Brahman”. I remember first hearing that as if there were an alternative that had to overcome, but there was never any alternative to be found. There was just the assumption that there was. Except for “All is Brahman,” there has never been another answer. The assumption of an alternative is so baseless it’s laughable.

N.: What alternative to Reality, or Existence, could there possibly be? Even if there were such an alternative, it would be nonexistent or unreal, which amounts to nothing. Non-duality signifies its invariable nature without an alternative. When it is declared that all this is Brahman, the emphasis is entirely on Brahman, which alone exists. There is really no such thing as “all this.” For there to be “all

this,” there must be an “I” that perceives it. If the nature of the “I” is individualized, there is a perceiver and the perceived, the ego and the world. Inquire into what is seemingly an individualized “I” and see what its nature is. If the nature of the “I,” even the very same that is now mistaken to be particularized or individualized, is actually the difference-less Brahman, there is neither ego nor the world---not the least trace of such things---just as there is not a trace of the snake in the rope that is imagined to be a snake. Likewise, there is not a trace of “all this,” the “I” and the world, in the Reality of Brahman. (silence)

Q.: When I sat down for satsang today, I asked myself, “What are you here for? Is it another great satsang, or are you here for Self-Realization, like this might be the last opportunity to achieve that?” I took the latter, and it’s an approach that’s incredibly helpful, because there’s a deep sense of humility in it. I think by approaching with a deep desire for Liberation, everything you said was the same as the silence before you started speaking. The words are not apart from the silence, so when I listen and follow them with that deep desire for Liberation, all of it makes sense. If I just focus on what is innately there without any change in it, that’s where I want to be. I’m not something else. I’m not something that’s separate. It’s not “I.”

N.: Is this non-separation certain?

Q.: There’s an experience of some possibility that it’s not certain.

N.: What constitutes it? What is taken to be your identity? There is Absolute Existence, which has innate certitude. Doubts arise from difference. Difference is merely a product of imagination. Imagination is taken to be reality only due to lack of inquiry. (silence)

Q.: What is it that I’m not getting here? There’s something that I’m missing – not in the instruction. There’s something I’m misidentifying with that I don’t actually get hold of. Otherwise, I wouldn’t even have the idea that there was some possibility of something else.

N.: What unexamined thing are you taking to be yourself?

Q.: There actually isn’t some real thing that I’m not examining. It’s an imagining that there’s something and taking that to be real.

N.: Yes, but when you mistake it to be real, you don’t know it’s imagined. Ignorance seems like knowledge. One assumes that there is validity to it. Thereby, the Real does not seem to be entirely real, and the unreal seems as if real, even though, in truth, the Real alone ever is and the unreal has never come to be. A few minutes ago, you mentioned humility. When you experience such humility, is that different for you? If it represents a change, it is good, but a change from what? What is it that, at other times or otherwise, is taken to be yourself, that the humility dissolves or causes to subside?

Q.: It’s thinking that I actually know something and what that knowledge is...

N.: It is a collection of ignorance.

Q.: Wow, that’s a potent way of talking about what I know from an egoistic point of view.

N.: So, the Maharshi says, “What is the use of knowing all else without knowing oneself,” indicating it is in vain.

Q.: Knowing all else actually isn’t even knowing. Knowing a pack of ignorance would not be very useful, when I am really trying to find out.

N.: When, through wisdom, you forget all that you thought you knew about what is real, Reality shines. When you forget everything you have thought about yourself, your own Self stands forth. The obstruction to true Knowledge is what you think you know. What you think you know, if you examine it closely, always involves some misidentification apart from which the objectified concept cannot stand. There is the notion of “I” in the midst of every false idea. If you want to remain free, to abide in your true Self free of the falsely assumed “I” notion, it makes sense that you would abandon

everything that has been built up on it, everything appended to it.

Q.: The concepts I have about myself would mean the entire objective sphere of all thoughts that ever happened or will ever happen.

N.: Such is just so much dream. (silence) Ideas such as “I do this, I will do this, I have done this, I think this, I have thought this,” etc. are purely the products of delusion. Where the sense of “I” and “my” vanish, there is the knowledge of the real Self. (silence) Certainly, if you want to realize the nonexistence of the ego “I”, its importance must be cast aside first.

Q.: That’s the humility. That’s such an important place for me to look. The contrast between those two experiences is one of being free and the other one is being bound.

N.: So, continue to examine your experience and inquire as to what you truly are.

We began this morning with Brahman. The root of the word for Brahman means expansive. It is indicative of the vast Absolute, the Infinite, beyond any conception of large, and the Eternal, beyond any conception of duration. Self-Realization is nothing less than that. Considered in this light, what significance is your individual “I,” what it thinks, and what it does? It is not even real. (laughter)

Q.: I have to laugh that I could be so concerned about something that’s so small and is unreal. I have to laugh at myself.

N.: All of ignorance is like that. Delusion is just silliness. (silence)

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

(Silence)

Om Shanti Shanti Shanti Om

(Then followed a recitation in Tamil from chapter 36 of the Song of Ribhu.) ॐ



Adi Sankara Jayanti

Sunday, May 4, 2014

Adi Sankara is known as the spiritual genius of Advaita Vedanta.

“He engaged himself in reforming the Sanatana Dharma, the Eternal Religion of the Hindus, and with that end in view wrote commentaries on the Bhagavad Gita, the Brahma-sutras, and the principle Upanishads.” (Taken from the preface of Self-Knowledge “Atmabodha”).

SAT has been blessed with the mission of translating many of His works, including: Svatmanirupanam, Advaita Prakarana Manjari (containing 8 texts: Brahmanucintanam, Advaita-panca-ratnam, Nirvanamanjari, Anatmasri-vigarhana-prakaranam, Advaitanubhutih, Jivanmuktananda-lahari, Svarupanusandhanastakam, and Brahma-jnanavali-mala), Nirvana-satkam, and Nirguna Manasa Puja.

To the excellent guru, the compassionate (one), I bow,
Who destroys all doubts,
Whose feet instruct one in the
nondual experience,
The meaning of the word "That."
2

Scorched by the forest fire of
samsara,
Possessed of all practices,
The disciple is enlightened by the
Guru
In perfect, accurate words, as to
the definition of one's own (the
true) Self. 3

"Oneself exists"—in this fact
For whom does a doubt exist?
Even in this, if there be doubt,
He who has the doubt, indeed, you
are. 4

When one knows that "I am not,"
Truly, Brahman, indeed, it is
that knows he is not;
Knowing that "I am,"
Brahman, indeed, it is that knows
himself thus. 5

Brahman is only yourself.
Hence, "I am not Brahman"—this
is only delusion.
Difference comes into being from
delusion;
All sorrows are rooted in that. 6

The pentad of troubles¹ is not
experienced by one
Who has discrimination of the
pentad of sheaths.
Hence it is that persons of skillful
intellect
Ever investigate the pentad of
sheaths. 7

The pentad of sheaths of food,
prana,
Mind, [intellectual] knowledge
and bliss,
Existing one inside another, from
discrimination,
The shining Self experiences. 8

This body, known to be of the
nature of food,
Is a sheath, not the Self, for it is
inert like a pot,
Having an origin earlier, ceasing
to exist later,
And being an object of perception.
9

This sheath of the nature of
prana,
A kind of air inside the body and
delimited by the body—
How can there be Self-hood for
this,
Connected, as it is, with the af-
fliction of hunger and thirst? 10
Creating the sense of "I" in regard
to the body,

*Creating the sense of “mine” in
regard to the house and others,
Subject to likes and dislikes,
This, the sheath of the nature of
the mind, is not the Self. 11*

*In deep sleep, disappearing into
itself,
On awakening, pervading the
entire body,
Known by the name of [the
sheath of] intellect,
This reflection of Consciousness,
too, is not the Self. 12*

*That which believes, “I am
happy,”
In the snatches of happiness while
in the deep sleep state,
Named as the sheath of bliss—
How can that ego be the Self? 13*

*What shines as being the original
being,
That indeed is the Bliss, the Self of
all,
Because it is existent before and
after,
Being changeless and not affected
[by anything else]. 14*

From The Ramana Way

The following articles appear in the May 1993 and March 2014 issues of “The Ramana Way,” a monthly publication produced by the Ramana Maharshi Center for Learning in Bangalore, India. RMCL has been producing monthly publications entirely devoted to Sri Ramana and His teaching since the early 1980’s. Sri A.R. Natarajan dedicated his life and his family’s life to the cause of Bhagavan Ramana. Sri A.R. Natarajan was absorbed in the lotus feet of His Master in 2007. His daughter, Dr. Sarada Natarajan, continues in his legacy, keeping the Ramana Maharshi Centre for Learning and “The Ramana Way” alive for all Ramana devotees. May the devotion and wisdom from which these articles are written “jump” off the pages and into your heart.

Please visit them at: www.ramanacentre.com



Running Backwards

by Dr. Sarada Natarajan

The conviction that the body is “I” and that happiness is to be attained through this is so deep-rooted that we are nowhere near serious about tackling the illusion. The fallacy in our seeking is revealed in our very methodology of practising self-enquiry. We set apart time for it each day. Good, we tell ourselves, that we at least give some time to it in the midst of our busy schedules. In doing so, we forget

that self-enquiry is not a part-time job; it is an attitude of doubt about our very nature, how can it be restricted to ten minutes or half-an-hour? Supposing we strongly suspect a worker of thieving, if we have ample circumstantial evidence about it and are on the look out for concrete proof only, would we disbelieve the worker for half-an-hour a day and trust him for the rest? Would we say, “Half-an-hour I will lock my almirahs and for the rest I will leave the keys with him because I have already established my distrust for the first half hour”? And, once the seed of doubt has been sown, is it at all possible for us to trust him even if we intend to do so? Can suspicion and trust go hand-in-hand? Where there

is trust, doubt has no room. But once doubt enters, it shatters trust at once. Then, if we really doubt the validity of our identity, if we are truly convinced that the body idea is a mere guise, how can we function with happy faith in it? The moment we seriously question the truth of what we have taken ourselves to be, that question must necessarily possess us, haunt us, permeate our every action, our ever thought. The very fact that we are able to make self-enquiry a part of our schedule, instead of it dictating and governing our life, means that it is merely an intellectual exercise, it is not the urgent question that it ought to be. This further leads to a false complacency, a feeling of having understood and performed self-inquiry. Yet, it must be remembered that the emphasis here is on the sadhaka, the "practiser," the subject. To think, "I have understood what self-enquiry is" or "I have performed self-inquiry" are contradictions in terms. For the question is "Who is the "I" who has understood?" "Who is the "I" who practises?" "Who seeks to attain?" In fact, any thought being present means self-enquiry is not. Or, we have reduced self-enquiry to an intellectual question.

If the appreciation of the fact that one is not Self-aware is only intellectual, can there by any seriousness in the question "Who am I?" Will it, then, be the identity-shattering weapon? There are some who honestly confess, "When we hear a talk, when we read an article, we are able to see that we are not the identity, but, later, we still feel that we are the body and the thoughts. It is difficult in practice to question the basis of these." Thus, we are really in a strange or absurd position of believing in our identity and simultaneously believing in the efficacy of self-enquiry. How do we explain our situation? Doubt and faith cannot co-exist, it is true. However, they can exist alternately. For a moment, we may be suspicious about someone. Next moment, that someone may convince us that he is worthy of trust once again. Then, the next time we are hurt by his actions, our questioning would again be aroused. If the trickster is truly clever, again we might end up trusting him. This is probably the case with our self-enquiry. At moments, we are convinced that this identity is a hoax, an illusion. Or, to put it correctly, the mood of Self-enquiry is intense one moment. But the next instant we are in the grip of identity once again. Hence, our effort has to be directed to

fanning the flames of enquiry, to be vigilant that identity does not trick us into accepting it. It takes so many subtle forms that we are practically unaware of its presence.

From morning until night it passes as the doer, the actor, as the agent of all actions and the enjoyer of the fruits of action. I wrote this book, it thinks, let's stop it here. "Who wrote the book?" "I." "Who is this "I"?" Silence for some time, then another action is performed, another thought creeps in. Someone reprimands us, our bristles are up at once, "How dare she scold me, after all the work I have done!" We wallow in self-pity. "Who has done the work? Who has been scolded? Who is upset?" "I" in every case, it is "I." But, who am I? Silence again. Then yet another thought. "If I did my self-enquiry well I wouldn't get upset about these small things." Who should do self-enquiry? Who is getting upset? Who is thinking about getting upset? "I," it is "I" in every instance. But, who am I? There must necessarily be silence again. In this manner, self-enquiry must be used as a missile against every rising thought, and attention should be turned back to the "I"—the thinker, the seeker, the actor. Continuous vigilance is essential. One moment's lapse and we are back to thinking of a hundred unnecessary things.

What about necessary thoughts which are needed to perform work? But then, who is labelling thoughts as necessary and unnecessary? Who feels the need to work? "I." But who am I? When the "I" is not known, where is the question of its working or not working? We protest, "What about our duties?" Whose duties? Whose indifference? Whose joy? Whose sorrow? Whose anger? Whose tenderness? Whose ideas? Whose mistakes? Whose accuracy? Whose carelessness? Whose success? Whose failure? Mine, Mine, mine. Who am I? Give me a single thought that can withstand the fire of enquiry. There can be none.

If thoughts continue to plague us, it is because we are not performing self-enquiry. If we have sorrow, it is because we are not gripped by the spirit of enquiry. If we are indifferent or complacent, it is because we haven't yet truly begun to question our identity. If we still have our dreams and plans intact, we have not breathed the rarified atmosphere of self-enquiry. If we are but gripped by that one question "Who am I?" nothing else can matter to us. So

long as we remain with the attitude of enquiry, no care, no thought can even approach. Sometimes we declare, “We long to be possessed by the spirit of self-enquiry, but what to do, the intensity does not come!” It is because of these tricks that the mind plays that even the desire for Self-realization must be finally cast aside. The thought that one must attain Self-awareness, the thought that one must do sadhana, the thought that one’s practice must become more intense—yes, all these are only thought. And they must also be dealt with through self-enquiry. After all, who wishes to attain Self-knowledge and who will attain it? Who wishes to do sadhana? “I.” But who am I?

Yes, in the white heat of self-enquiry there cannot even be the thought of sadhana, there cannot be even the consciousness of trying to do self-enquiry—even that must be questioned. Does that mean there is no sadhana at all? Does this mean one should not or cannot practise self-enquiry? That is not so either. There is sadhana, but not the thought of sadhana. How is this? One does not think “I must ask my self “Who am I?” Nor does one repeat the question, nor does one mentally say, “I am not this or that.” To say “I am not this” means I know what I am not, and thus, in a sense, what I am. But when I really wonder who I am, I can neither say what I am not nor what I am. There can be neither affirmation nor negation. It is simply an alert suspension of all thinking. The effort lies in the cessation of effort; the effort lies in maintaining an intense attitude of doubt. The effort is there alright, but it is not toward attaining something, it does not move in the normal forward direction, it is not focussed on an object. Hence, Nayana aptly equated it to running backwards. When you run backwards, you cannot see where you are heading, you do not know what awaits you. All expectation is suspended. There is simply the movement backwards and awareness of it. Self-enquiry is similar. Normally the minds’ energy is focussed outward. Here it is turned inwards, it has not run backwards into its source. It cannot see or anticipate or think. It can only remain vigilant, open, ready to land where it will. It cannot anticipate a goal—distant or near. Thus, we cannot think Self-knowledge is far or near. Yes, we cannot think at all. And like running backwards it needs greater alertness because nothing can be taken for granted. Hence, far from saying it is effortless, it is a total all-consuming effort.

Why must we perform it when it takes so much and when the goal itself is not for me, when “I” itself will cease to be? The first answer to this question is the counter query, “Who wants to know why?” But that apart, Bhagavan also points out that what awaits is an inundation, a flood of bliss. This assurance, this bait, is given for those moments when we are tempted by identity. For really speaking, who will experience the bliss? So, let us waste no time in getting back to self-enquiry. ॐ



Egoless Living

by A.R. Natarajan

Egoless living! is such a thing possible at all? Will the ego ever commit suicide? How can one act at all without ego? Will life bloom in all its fullness only when one’s life is egoless? These are some of the doubts and fears which arise. For, such a life is outside the sphere of our experience. Action without the actor, a mind without sloth and outward movement, are unknown to us and therefore we fear the logical consequence of the pursuit of self-enquiry, the “loss” of the mind in the Self. Ramana assures that in this death of the mind or ego is the birth of true life. Then one is born anew in a totally different dimension in which the fountain of joy endlessly overflows. One is, as it were, inundated by it. There is constant renewal, a totality of perception, and perfection in action.

What does egoless living really mean? What is the birth and death of the ego? The rising of the “I”-thought on waking is ego’s birth. All thoughts are its forms. Seemingly infinite is its variety. What constitutes its death? Is it the silence of the mind, made quiescent by breath-control or mental practices which lull the mind? Is it a trance or a swoon? It cannot be these, for these are but temporary spells. When they end, the ego is strident again and is in full cry. The situation would be no different from what it was prior to these spells of mental inactivity. All attempts at “pruning” the ego are destined to fail. But then is there no sure way to bring about its death? Is there no escape from its suffocating grip?

One can surely nail the coffin of the ego if only one enquires steadfastly and ceaselessly as to

wherefrom it originates. Firm attention to the “I”-thought as it rises each time is all that is needed in the Ramana way. “Plant your lotus feet upon the head of the ego as it emerges.”¹ prays Ramana to Arunachala, for, the mind’s outward movement has to be checked before the ego mingles with its associates, other ceaseless thoughts. If it is caught at the threshold, then, losing its anchorage in conceptual thought, it would fall, crestfallen, into its source—the Self. But that is not the end of the story of ego. Latent tendencies born of residual impressions of past actions would soon externalize the mind. Repeated practice of self-inquiry, however, would result in the mind staying ever merged at its source.

What happens thereafter when the infinite expanse of a limitless life opens up? This is the constant question of the ignorant about knowledge. It must remain a riddle, an unsolved puzzle, so long as the most desirable is evident even to those who have tasted a little of “this maddening bread,” who have savoured its sweetness, even if it be for a few fleeting seconds. But being caught up still in the ego’s snares, the fear that one would lose all interest in life, that no action would be possible lingers as an undercurrent. Paul Brunton expresses the universal misgiving when he questions Ramana about what happens when ego comes to an end like a snuffed candle. Ramana’s reply to him is most reassuring. It is only then that the door to limitless bliss opens. Muruganar too exhorts: “Don’t ask in fear and doubt, ‘What will happen if I give up quite this self?’ Whosoever lets go the bough he clings to lands on solid earth. You are bound to reach the Self.”

It requires the utmost courage to take the plunge. For this, the words of the great ones are a source of great encouragement to dive within. Why this deep rooted fear? Implicit in this fear is the innate idea that action is performed by reason only of individuality, by reason of the ego’s strengths. We labor under the idea that the mind is an independent and separate entity. Is it really so? No, though ego might put on the garb of the Self and masquerade as being all-powerful, it has no inherent strength of its own. Ramana gives the analogy of images placed on temple towers. Their strained look would make it appear that the tower is supported on their shoulders. In reality, it is the masonry structure which supports the tower as also

the images themselves. The individual consciousness or the ego is only a reflection of the Self which is unlimited consciousness. Ramana explains that ego or individuality is like the moon and the self is like the sun.² The reflected light of the moon is required only so long as the sun does not rise. When the ego merges in its source, and stays so merged, action is performed automatically just as all the activities are carried on in this world when the sun rises. The undercurrent which vivifies the mind will flow without the limitations imposed by ego’s identification. The mind as we know of it may be dead but in another sense it would function totally for it has become pure. Then action would not only be automatic but would also be perfect.

There is no need for such a one to be active. There is no compulsion of desire, no ambition to be fulfilled, no goals to be reached. “What action remains for those abiding as the Self?”³ For, when they are rooted in consciousness, the much cherished values of life pale into nothing and become meaningless. After all, all effort is in search of happiness, and, once they become the very embodiment of it, nothing more needs to be done. Yet they act with an enthusiasm which is at once exemplary and infectious. But such action is effortless, for, in them, the sense of doership is totally obliterated. Being wholly unaware of such action, we wonder over and over again if it is possible at all.

Ramana gives several examples of such action. He asks, when we walk from one place to another do we count the steps? Does a sleepwalker know that he is walking? Would a child who is fed by the mother, when a sleep, know that it is fed?⁴ Again, he refers to women walking with water pots on their heads, chatting with their companions but keeping their attention still fixed on the load on their heads.

What happens is that every action is complete, and there is no carry forward of thought. For the egoless, incidents, as for a child, are of interest only as long as they last. When they are over, they are over. No residual impressions are left by the actions.

When asked by Paul Brunton, whether an egoless person’s actions would always be right, Ramana says—“They ought to be. However, such a person is not concerned with the right or wrong of action. His actions are God’s and are therefore right.”⁵

The egoless persons, having no feeling of a separate individuality, just float in the divine current for fulfilling its purposes. What marks them out is their total faith in the cosmic order. Ramana's remarks to Paul Brunton that "he who has given life to the world knows how to look after it" typifies this attitude. A prayer of Ramana to Arunachala is also worth recalling for it reflects their unfailing remembrance of the fact that it is the Creator's Law and His Grace which shape everything — "Ordain that my burden should no more be mine but yours, for what can be a burden for you, the all sustainer?"⁶

For those whose mind has ceased further search, having reached the heart of bliss, "life is a copious spring of ever fresh experience!"⁷ Since

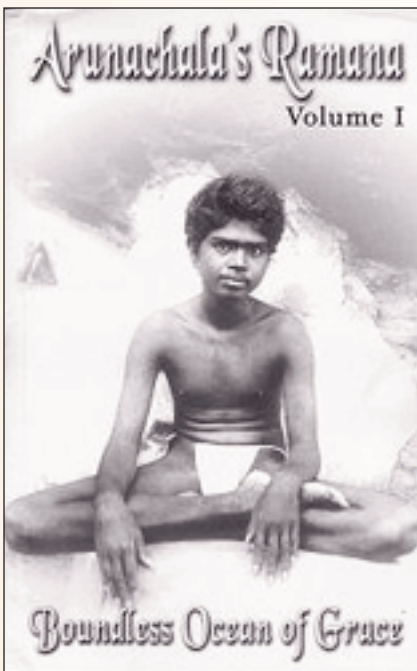
there are no "others" for them, they are "humbler than the humblest" and are overflowing with love. Enveloped as they are in the infinite, in them one finds the confluence of peace and power. Their very presence is benediction to humanity.

1. Arunachala Padigam (Eleven Versus) – Verse 7.
2. Selections from Ramana Gita — The Science of the Heart — Versus 11 and 12.
3. Upadesa Saram — Verse 15.
4. Maharshi's Gospel — Pg. 8-9.
5. Unpublished record of Paul Brunton and Munagala Venkataramaiah – p. 121.
6. Arunachala Padigam (Eleven Verses) — Verse 9.
7. Garland of wealth Guru's Saying – Verse 202. ॐ

Jewels from the SAT Temple Bookstore

The SAT Temple bookstore contains an abundance of classic Advaita Vedanta in its purest expression, with emphasis on the teachings of Sri Ramana Maharshi, Adi Sankara, Ribhu, Ashtavakra, Dattatreya, Vasishta and many more who have kept Advaita Vedanta alive for millennia.

The following is an excerpt taken from Sri Ramanasramam's exquisite 8 volume set of "Arunachala's Ramana, The Boundless Ocean of Grace." It contains the sublime story of our Sadguru, Bhagavan Ramana and His teaching, and is available for purchase in the SAT bookstore. No further introduction has been included here as Sri Ramanasramam has expressed clearly below the nature of this 8 volume set.



Arunachala's Ramana, The Boundless Ocean of Grace

"Most comprehensive book on the life and teachings of Bhagavan, Sri Ramana Maharshi. The author has brought all the anecdotes, conversations, and interesting incidents from every published source under a single set of eight volumes. This eight volume set is a treasure trove of wisdom for spiritual seekers. Available in Tamil and English."

The following excerpt is taken from vol. III:

SINCERITY

When we were living with Bhagavan, there was one thing we could never be—insincere. There was no way we could fool him.

Once a group of influential devotees from Madras came up with a scheme to take Bhagavan away to Madras. In an attempt to execute this plan, a number of them arrived at the Asramam and came into the hall.

It wasn't long before they realized that Bhagavan would never consent to leave the Ramanasramam, and eventually they left.

An old devotee was sitting in a corner of the hall, quietly watching the whole drama unfold. He said nothing while the discussion was underway, though he was secretly in collusion with the group from Madras. After the group left, Bhagavan turned to one of his attendants and said, "Some people will sit quietly as if they have nothing to do with what is taking place before them. But on the contrary, they have everything to do with what is going on."

The old devotee questioned, "Bhagavan, are you testing me?" Bhagavan simply remained silent. Any act of insincerity was easily known to Bhagavan, and he did not hesitate to point it out.

The following excerpt is also taken from vol. III Above Orthodoxy and Un-orthodoxy

... One day a relative of Bhagavan's (and therefore a Brahmin) demanded to eat among the non-Brahmins but the Sarvadhikari would not allow it. They were arguing about it when Bhagavan came

on the scene and asked what the matter was.

"He says that he has no caste," the Sarvadhikari told him, "that all are equal in the presence of Bhagavan and that he is simply a human being not bound by the shackles of cast, creed, clime or color."

"Oh, is that so?" Bhagavan said, looking surprised. "Then, in that case you are wrong to insist that he should eat with the Brahmins."

But then, turning to his cousin, Bhagavan remarked: "But you, too, are wrong. These people here feel that they are non-Brahmins. You have no caste feeling so how can you sit among them? There is only one person here who has the feeling of being neither Brahmin nor non-Brahmin, and that is myself." Calling the attendant, "So, place a leaf plate, for him by my side; let him sit with me." The young man was shocked by the implications of this proposal and immediately took his place with the Brahmins.... ॐ

FROM THE Brahmaloka Library

"We should understand the Atman, who is inside the whole world as universal Consciousness and it is He who directs all the bodies from within. Vishnu, the protector should be recognised as the Antahkarana, inner organ in this way."

- St. Ramdas, Dasboadh, 9:13

"If ignorance states that it gives birth to the world, which is Knowledge, and attempts to establish its existence by means of ignorance, then the world itself has incontrovertibly proven the non-existence of ignorance; because ignorance and Knowledge are not things which can be related in the way that a

substance and its quality are related." - Jnanadev, The Nectar of Self-Awareness, 282-283

"Throughout the twenty-four hours abide in the awareness of the Presence of God. Then only can there be hope of Realization. Who can foresee at what moment He may choose to reveal Himself? This is why one must ever keep wide awake."

- Anandamayi Ma, Matri Vani

"From silence came thought, from thought the ego, and from ego speech. So, if speech is effective, how much more so must its source be?"

- Gems from Bhagavan

*"With the Lord's Grace
I have met the Satguru;
Possessor of divine talent,
Bestower of supreme Bliss,
He is the conferer of true
Knowledge.*

*I was burning in the flames of desire,
He poured the elixir of devotion
And quenched the fire;
I became placid and cool.*

*A glimpse of him,
A touch from him,
And my evil tendencies vanished.
He gave me the technique (secret)
Of repetition (devotion)
And I developed divine love.*

*He shattered the doors
Of pretense and delusion
That blocked my way;
He told the tale of my true Home
And all my fears faded away.*

*Deep and dreadful in the world's ocean;
Who could have dared take me across?
In the boat of Nam (love)
Kabir's Master, the adept carsman,
Ferried him to the eternal shore. "*
*- Kabir, The Weaver of God's Name,
The Bestower of Bliss.*



Sivakami in the Sri Sadisvara Mandiram

RMCL Ramananjali Awards

Earlier this year, RMCL held a Global Online Contest and Fest in connection with Ramananjali's 500th public offering and the centenary of the composition of Bhagavan's Aksharamanamalai. Devotees at SAT were invited to participate. Four entries were submitted. Below are links that will take you directly to each entry. Simply copy and paste the link into your browser and hit return. Enjoy the videos!

SRUTHILAYA

<http://events.ramanacentre.com/collection/view?vid=7209&cid=7208&lang=Tamil&page=2>

JANANE SIVAKUMAR

http://events.ramanacentre.com/category/video/view?cat_id=2712&lang=Tamil

ADVAIT SADASIVAN

<http://events.ramanacentre.com/collection/view?vid=11349&cid=11348&lang=Multi-lingual&page=10>

SAT TEMPLE

<http://events.ramanacentre.com/collection/view?vid=11789&cid=8248&lang=Multi-lingual&page=4>

We are pleased to announce that each entry won an award. Below is a letter from Ujwal Jagadeesh of RMCL informing us of this:

*"Namō Ramana Sir,
(addressing Ganesh Sadasivan)*

We had the wonderful and successful Ramananjali Awards ceremony on June 7th by the Grace of Ramana.

I have with me the prizes of Advait Sadasivan, SAT Temple, Sruthilaya and Janane Sivakumar. I am also happy to inform the SAT has won the Super Award for all the love of Ramana and Ramananjali Awards.

Please let me know if I can send all the prize to the below give address.

Ccing all the SAT Participants.

*Thanks and Regards,
Ujwal Jagadeesh,
Ramana Maharshi Centre for Learning,
Bengaluru."*



Vasistha Mural

Anandhi continues with her magnificent mural in the Lotus Room of the temple of Vasistha instructing Rama in the company of other sages. Please visit the "Temple Blog" at:

<http://satramana.wordpress.com/2013/12/28/vasisthas-instruction-to-rama/> to view an article about this mural.





Sri Sadisvara Mandiram, April 26, 2014

Sri Sadisvara Mandiram

April 26, 2014 was an exciting day for devotees at the SAT Temple. The Siva Lingam and Murtis were placed in their permanent home in the Sri Sadisvara Mandiram. Please visit our most recent blog addition about this event here:

<http://satramana.wordpress.com/2014/06/16/sri-sadisvara-mandiram-part-9-installation-of-the-siva-lingam-and-murtis-pratishta/>



Upcoming Special Events

Guru Purnima

Saturday, July 12, 2014, 6:30PM

Sri Ramana's Self-Realization

Thursday, July 17, 2014, 7:30PM

**Sri Ramana Maharshi
Self-Realization Retreat**

Aug 29-31, 2014

OM NAMO BHAGAVATE SRI RAMANAYA

OM NAMAH SIVAYA