

Reflections

SAT Temple

October. November. December 2015

“Supreme Knowledge, which is Consciousness, is the very same that the Vedas declared to be Brahman. Self-Knowledge is the easiest thing there is. So, what are efforts in spiritual practice? Only for the destruction of ignorance, the destruction of illusion, but when illusion is destroyed, one realizes nothing has been destroyed. The belief that it came into existence to begin with has been given up. Ego-death is said to be required for Self-Realization, but the ego does not actually exist! The unreal never is; the real always is. So, where can there be a difficulty in this?

The Self is something that is entirely real even for the most ordinary man. Every one knows that he exists. You know this without thinking about it. You know this with or without the senses. It does not require sensory activity. You exist, and you know that you exist. How do you know that you exist? It is not through the senses. If the senses were to be eliminated, you would still know that you exist. If you would imagine a state in which you cease to exist, you would still exist in order to have that cognition.”

-Nome, Sri Ramana Maharshi Self-Realization Retreat, 2007

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Sri Bhagavan always answers our prayers. If there is suffering, He has provided us the tool of inquiry to root out ego-born vasanas made up of desires and the subsequent attachments that create the sense of individuality. If we run into difficulty surmounting what appears to be a “head-strong” ego-desire, we call on Him for help. If our heart is full of sincerity and honesty, if our determination to eliminate the “individual” with self-critical examination is intense, if our faith, devotion, and surrender are absolute, and if our aspiration is single-pointed on our goal of emancipation from bondage, He will always, without fail, come to the rescue, turning our prayers to contemplations, our contemplations to deep meditations, and our deep meditations to deliverance from the ego.

For His Grace, we can never be too thankful. This quarter, devotees expressed their gratitude in worship during six events at the SAT Temple: Sri Ramana's Enlightenment on July 17; Guru Purnima on July 31; The Sri Ramana Maharshi Self-Realization Retreat August 28-30; Sri Ramana's Arrival at Arunachala on September 1; Janmashtami on September 4; and Ganesha Chaturthi on August 16. Shared on the following pages are some images from these events followed by portions of readings from each event.

Sri Ramana's Self-Realization Celebration



For more images of this event, please visit the SAT Temple website and/or the SAT Temple's facebook.



“If one can only realize at heart what one’s true nature is, one then will find that it is infinite wisdom, truth, and bliss, without beginning and without an end.”

–Bhagavan Sri Ramana Maharshi



“The individual being which identifies its existence with that of the life in the physical body as “I” is called the ego. The Self, which is pure Consciousness, has no ego-sense about it. Neither can the physical body, which is inert in itself, have this ego-sense. Between the two, that is between the Self or Pure Consciousness and the inert physical body, there arises mysteriously the ego-sense or “I” notion, the hybrid which is neither of them, and this flourishes as an individual being. This ego, or individual being, is at the root of all that is futile and undesirable in life. Therefore, it is to be destroyed by any possible means; then That which ever is alone remains resplendent. This is Liberation or Enlightenment or Self-Realization.”

–Bhagavan Sri Ramana Maharshi, Self Realization pamphlet, SAT



Bhagavan: . . . In the deep sleep state, what limitations were there?

Disciple: None that I am aware of.

B: That which says I was not aware then is also the mind. In deep

sleep, you are one with the real Self. That which appears in the interval also disappears. The Self always remains, whether in sleep, dream or the waking state. It is the substratum both of the waking state and the sleep state. The dif-

ferent states of dream, sleep and wakefulness are only for the mind. Trance and unconsciousness also are only for the mind; they do not affect the Self.

D: Will the Master say that there is no difference between the poet, the artist, the clerk and the engineer, etc.?

B: The difference is only in the mind. According to the predisposition of each, the differences exist. No two individuals are alike, due to vasanas. The ignorant mind is like the sensitive plate taking images of things as they appear, whereas the wise man's mind is like a clean mirror.

D: Is the Master here?

B: Who is the Master? You think there is the Master here. You see the body of the Master, but how does the Master conceive of himself? He is the Self or Atma. He sees everybody as himself. Only if there is a world apart from him could he see a world. If the Self is identified with the world, then where would be the world? There has been no creation, no destruction, and no preservation. That which is, is ever the Self, the Atma. These appear according to each one's stand point, according to the maturity of the mind, and as you progress further and further these doubts will not arise.

That which exists is Consciousness. Consciousness and Existence are not different. Existence is the same as Consciousness, pure Con-

sciousness, Absolute Consciousness. You say I am conscious of the body and so on, but pure Consciousness is beyond all this. It is Absolute Consciousness. There is no question of transition from unconsciousness to supreme pure Consciousness. Giving up these two, self-consciousness and unconsciousness, you inhere in the natural Consciousness that is pure Consciousness.

D: It is stated that the existence of the world is false, an illusion, maya, but we see the world day after day. How can it be false?

B: By false it is meant that the conception of the world is a superimposition on reality, as the idea of a snake is superimposed on the reality of a rope, in darkness (in ignorance). That is maya, illusion.

D: What is maya (illusion)?

B: Seeing ice without seeing that it is water is illusion, maya. Therefore saying things like killing the mind or anything like that also has no meaning, for, after all, the mind also is part and parcel of the Self. Resting in the Self or inhering in the Self is mukti, getting rid of maya. Maya is not a separate entity. Absence of light is called darkness, so also absence of Knowledge, Illumination etc., is call ignorance, illusion or maya. ॐ

-Crumbs From His Table,
Sri Ramanasramam



Guru Purnima



For more images of this event, please visit the SAT Temple website and/or the SAT Temple's facebook.



Song of Ribhu

*Honored Guru, with the sublime Knowledge beyond comprehension!
By your compassion, small-minded I have overcome my littleness
And have grown to be the great, undivided, complete, perfect fullness,
without separate identity.*

*By obtaining this hard-to-get-audience of yourself,
I have obtained all there is to be obtained in this birth.*

*By the rare relationship with your grace,
I have become one who has successfully fulfilled
All that is to be done.*

- 38:43

*My Guide! Of the words that you in your grace have bestowed,
I have taken up for reflection one of the statements of certitude that you
have uttered.*

*Thoroughly effacing all attachment and holding fast to supreme Bliss,
I have become of the nature of Supreme Brahman.*

What shall I say of your compassion?

*That has removed all my worldly sorrow and conferred undivided Bliss?
There is not an iota of doubt in what has been said.*

How shall I describe this greatness of yours, revered Master!

- 38:44

*Sadguru (true Guru)! According to the instruction with which you have
graced me,*

Meditating ceaselessly, lovingly,

Uninterruptedly, constantly, unfatiguedly, and sincerely

That I am the attributeless Supreme Brahman,

And attaining the supreme Knowledge transcending the triad of qualities,

Becoming myself the great Awareness, the Supreme Brahman,

And casting aside all undesirable qualities,

I have become a blemishless one who has transcended all qualities.

- 43:16

Glory to you, my Sadguru (true Guru), who has taught me
That all is the undivided Supreme Brahman, and That I am,
And removed all doubt such as, "This world is real and I am insentient!"
Glory to you, my Sadguru (true Guru), who has,
By conferring the worthy, undivided, supreme Knowledge on me,
Long submerged in illusion
And in the whirl of thought that the erroneous path of action would
enable me to reach the goal,
Made me verily That itself!
- 44:17

Glory to you, Sadguru (true Guru),
The blemishless, shining as the originless, undivided nature manifest!
Glory to you, Sadguru (true Guru),
The taintless, undivided, supreme Knowledge!
Glory to you, supreme Guru,
Who, transcending the "taintless Knowledge," tower as the
Changeless!
Glory to you, supreme Guru,
The realized, the equanimous, the totally nonattached!
- 44:19

Glory to the guru who is a mass of Existence-Consciousness-Bliss!
Glory to the supreme Guru, the motionless, the peaceful!
Glory to the Guru, the eternal, the attributeless!
Glory to the supreme Guru, the taintless!
Glory to the Guru, the pure, infinite expanse!
Glory to the supreme Guru, the perfectly full and nondual!
Glory to the supreme Guru, the undivided!
- 44:20

**Glory to the Guru,
the pure, infinite expanse!**

Sri Ramana Maharshi's Self Realization Retreat



For more images of this event, please visit the SAT Temple website and/or the SAT Temple's facebook.



SELF-KNOWLEDGE

ATMA VIDYA

COLLECTED WORKS, SRI RAMANASRAMAM, 1968



A devotee once wrote on a slip of paper that Self-Knowledge is the easiest thing, since one already is the Self, and handed it to Bhagavan, asking him to write a poem on the subject. This is the poem written:

*Self-knowledge is an easy thing.
The easiest thing there is.
The Self is something that's entirely
real
Even for the most ordinary man,
It could be said that a clear goose-
berry
Is an illusion by comparison.*

*The Self, which shines as Sun
within the Heart,
Is real and all-pervading. 'I will
reveal
Itself as soon as false thought is
destroyed
And not one speck remains. For
this thought is
The cause of the appearance of
false forms,
The body and the world, which seem
to be
Real things in spite of Self, which
steadfast stands,*

*The ever-changeless, firm as Truth
itself.
When Self shines forth darkness
will be dispersed,
Affliction cease and Bliss alone
remain.*

*The thought "I am the body" is the
string
On which are threaded diverse
thoughts like beads.
Therefore on diving deep upon the
quest
"Who am I and whence?" thoughts
disappear
And consciousness of Self then
flashes forth
As the "I-I" within the cavity
Of every seeker's Heart. And this
is Heaven,
This is that Stillness, the abode of
Bliss.*

*What is the use of knowing every-
thing*

*Except the Self? What else is
there to know*

*For anyone when Self, Itself, is
known?*

*On realizing in oneself the Self,
Which is the only self-effulgent
One*

*In myriads of selves, the light of
Self*

*Will clearly shine within. This is
indeed*

*The true display of Grace, the
ego's death,*

*And the unfolding of the Bliss
Supreme.*

*In order that the bonds of destiny
And all its kindred may at last be
loosed,*

*And so that one may also be
released*

*From the dread cycle of both birth
and death,*

*This path than others is far easier,
Therefore be still and keep a silent
hold*

*On tongue and mind and body.
That which is*

*The Self-effulgent will arise
within.*

*This is the Supreme Experience.
Fear will cease.*

*This is the boundless sea of
Perfect Bliss!*

*Annamalai, the Transcendental
One,*

*That is the Eye behind the eye of
mind,*

*Which eye and other senses
cognizes,*

*Which in their turn illuminate the
Sky,*

*And all the other elements as well,
That is again the Spirit-sky in
which*

*The mind-sky doth appear. That
shines within*

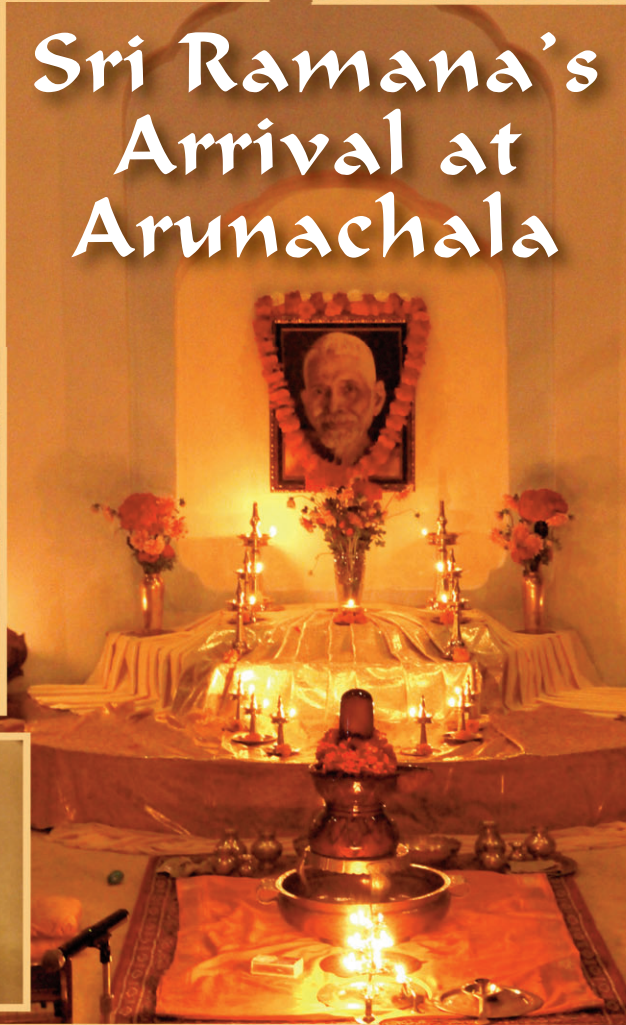
*The Heart which is of every
thought quite free,*

*And with gaze fixed within
remains as That;*

*Annamalai, the Self-effulgent
shines.*

*But Grace is needed most. So
faithful be*

*Unto the Self and Bliss will then
result. ॐ*



Sri Ramana's Arrival at Arunachala

For more images of this event, please visit the SAT Temple website and/or the SAT Temple's facebook.





Eight Stanzas to Sri Arunachala



By Sri Bhagavan, Collected Works, Sri Ramanasramam, 1968

1. Hearken; It stands as an insentient Hill. Its action is mysterious, past human understanding. From the age of innocence it had shone within my mind that Arunachala was something of surpassing grandeur, but even when I came to know through another that it was the same as Tiruvannamalai I did not realize its meaning. When it drew me up to it, stilling my mind, and I came close, I saw it (stand) unmoving.

2. "Who is the seer?" When I sought within, I watched the disappearance of the seer and what survived him. No thought of "I saw" arose; how then could the thought "I did not see" arise? Who has the power to convey this in word when even Thou (appearing as Dakshinamurthy) couldst do so in ancient days by silence only? Only to convey by silence Thy (Transcendent) State Thou standest as a Hill, shining from heaven to earth.

3. When I approach regarding Thee as having form, Thou standest as a Hill on earth. If (with the mind the seeker) looks for Thy (essential) form as formless, he is like one who travels the earth to see the (ever-present) ether. To dwell without thought upon Thy (boundless) nature is to lose one's (separate) identity like a doll of sugar when it comes in contact with the ocean (of nectar; and) when I come to realize who I am, what else is this identity of mine (but Thee), Oh Thou who standest as the towering Aruna Hill?

4. To look for God while ignoring Thee who art Being and Consciousness is like going with a lamp to look for darkness. Only to make Thyself

known as Being and Consciousness, Thou dwellest in different religions under different (names and) forms. If (yet) men do not (come to) know Thee, they are indeed the blind who do not know the Sun. Or Arunachala the Great, Thou peerless Gem, abide and shine Thou as my Self, One without a second!

5. As the string in (a necklet of) gems, it is Thou in Thy Unity who penetrates all the diversity of beings and religions. If, like a gem when it is cut and polished, the (impure) mind is worked against the wheel of the (pure) mind to free it of its flaws, it will take on the light of Thy Grace (and shine) like a ruby, whose fire is unaffected by any outward object. When a sensitive plate has been exposed to the Sun, can it receive impressions afterwards? Oh benign and dazzling Aruna Hill! Is there anything apart from Thee?

6. Thou art Thyself the One Being, ever aware as the Self-luminous Heart! In Thee there is a mysterious Power (Shakti) which without Thee is nothing. From it proceeds the phantom of the mind emitting its latent subtle dark mists, which, illumined by Thy Light (of Consciousness) reflected on them, appear within as thoughts whirling in the vortices of prarabdha, later developing into the psychic worlds and projected outwardly as the material world transformed into concrete objects which are magnified by the outgoing senses and move about like pictures in a cinema show. Visible or invisible, O Hill of Grace, without Thee they are nothing!

Flame art designed by: Freepik.com

7. Until there is the I-thought, there will be no other thought. Until other thoughts arise, (asking) "To whom?" (will call forth the reply) "To me." He who pursues this closely, questioning "What is the origin of the I?" and diving inward reaches the seat of the mind (within) the Heart, becomes (there) the Sovereign Lord of the universe. O boundless ocean of Grace and Effulgence called Arunachala, dancing motionless within the court of the Heart! there is no (longer any) dream there of such dualities as in and out, right and wrong, birth and death, pleasure and pain, or light and darkness.

8. The waters rise up from the sea as clouds, then fall as rain and run back to the sea in streams; nothing can keep them from returning to their source. Likewise, the soul rising up from Thee cannot be kept from joining Thee again, although it turns in many eddies on its way. A bird which rises from the earth and soars into the sky can find no place of rest in mid-air, but must return again to earth. So, indeed, must all retrace their path, and, when the soul finds the way back to its source, it will sink and be merged in Thee, O Arunachala, Thou Ocean of Bliss! ॐ

Janmashtami





For more images of this event, please visit the SAT Temple website and/or the SAT Temple's facebook.



The Song Celestial, printed by Sri Ramanasramam, is a small booklet containing verses from the Bhagavad Gita selected and reset by Bhagavan Sri Ramana. Following here are some verses from The Song Celestial, which were read to us by Nome during Janmashtami. For those treading the path of eternal truth, the Bhagavad Gita is an important scripture to be studied and deeply meditated upon. Not only does this scripture deal with the destruction of familiar ego-tendencies on the battlefield of the mind, it also includes the prescribed characteristics and attitudes an aspirant adopts and shuns on the path to eternal truth. As V. Sadanand writes in his preface to the Bhagavad Gita, Samata Books ed., 1981: "This famous Gita-Sastra is an epitome of the essentials of the whole Vedic teaching. . ."

Said Sanjaya:

1. **To him who was despondent, overwhelmed with compassion (as he sat), his troubled eyes filled with tears, Krishna, the slayer of Madhu spoke.**

Sri Bhagavan said:

2. **This body , O son of Kunti, is known as the field; and he who is aware of it is called the knower of the field by the wise. –xiii (1)**
3. **And know that I am the knower of the field in all the fields, O Bharata. The knowledge of the field and the knower of that, in my opinion, is true Knowledge. –xiii (2)**
4. **I am the Self, O Gudakesa, dwelling in the Hearts of all beings. I am the beginning and the middle and the end, indeed, of all beings. –x (20)**
5. **For to him who is born, death is, indeed, certain, and, to him who dies, birth is certain. Therefore, you should not grieve for the inevitable. –ii (27)**
6. **That is not born, nor does It ever die, nor, having been, does It ever cease to be. That unborn, eternal, everlasting, ancient Being is not slain when the body is slain. –ii (20)**
9. **The unreal has no being, the Real no non-being. These two facts the Truth-seers perceive. –ii (16)**

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12. This Supreme State is called the Unmanifested Imperishable (avyakta akshara). That is My highest abode. For those who attain to it there is no return. –viii (21)
14. He who abandons the injunctions of the scriptures and behaves according to the impulses of his desires attains neither perfection nor happiness nor the highest state. –xvi (23)
16. Only by devotion without otherness can I be known and truly seen Arjuna, and by Truth even be entered, O Tormentor of the foe. –xi (54)
19. To them ever steadfast in loving worship, I give the yoga of understanding by which they attain to Me. –x (10)
24. As a well-lit fire consumes its fuel, Arjuna, so does the fire of Knowledge reduce all karma to ashes. –iv (37)
26. Brahma-Nirvana is all around those who have freed themselves from anger and desire, who have subdued their minds and have known the Self. –v (26)
29. With the senses, mind and intellect subdued, the muni who devoutly seeks Liberation, without desire, fear or wrath, he is, indeed, ever liberated. –v (28)
33. At the end of many births, the man of wisdom comes to me, realizing that Vasudeva is all. Such a great soul is very rare to find. –vii (19)
36. He by whom the world is not afflicted, and who is not afflicted by the world, who is free from pleasure, anger, fear and anxiety, he is dear to Me. –xii (15)
38. For him, however, who rejoices only in the Self, is satisfied with the Self and content with the Self, no action is to be done. –iii (17)
40. Satisfied with what comes to him by chance, beyond the pairs of opposites, free from envy, equal in success and failure, he is not bound by his actions. –iv (22)
41. The Lord resides in the hearts of all, O Arjuna, revolving all creatures by maya as if mounted on a machine. –xviii (61)
42. Surrender unto Him alone with all your being, O Bharata. Through His grace you will attain supreme peace and the eternal abode. –xviii (62) ॐ

Ganesh Chaturthi

Ganapati Upanishad Om Namō Bhagavate Sri Ganeshaya

**Om O! deva-s, may we hear the auspicious with our ears; may we see the auspicious with our eyes, that which is worthy of worship. With firm/healthy limbs, with satisfied body, may we spend/enjoy life up to that age agreeable to the deva-s. May Indra, possessed of great swiftness, bless us. May Pusa, (Sun god) the one embracing all things, bless us. May the enemy of Taksaka, Aristanemi, bless us. May Brihaspati grant us blessings.
Om peace! peace! peace!**

1. Om prostration to Ganapati. You, indeed, are the clear/distinct/real truth. You, indeed, alone are the maker/creator. You, indeed, alone are the bearer/preserver. You, indeed, alone are the destroyer. You, indeed, are verily all; you are all-this-is-Brahman. You are eternally really the Self.

2. I say what is right (the truth). I say what is true.

3. Be you pleased with me. Be pleased with the speaker. Be pleased with the listener. Be pleased with the giver. Be pleased with the creator. Be pleased with the one devoted to learning (learned in the Vedas). Be pleased with the disciple. Be pleased with the west. Be pleased with the east. Be pleased with the north. Be pleased with the south. Be pleased with the above, also. Be pleased with the below. Protect me; protect me completely from all sides.

4. You are the essence of speech. You are the nature of Consciousness. You are the nature of bliss. You are the nature of Brahman. You are the nondual nature of sat-cit-ananda (Being-Consciousness-Bliss). You are the clear/real Brahman. You are the nature of Knowledge and awareness.

5. This entire universe is brought forth from (produced by) you. This entire universe

resides in you. This entire universe will dissolve in you. This entire universe returns to you. You are earth, water, fire, wind, space. You are the four states of speech (para, pashyanti, madhyama, vaikhari).

6. You transcend the triad of qualities. You transcend the triad of states. You transcend the triad of bodies. You transcend the triad of time. You eternally abide as the root substratum. You are of the nature of the triad of Sakti. You are meditated upon by Yogi-s eternally. You are Brahma. You are Visnu. You are Rudra. You are Indra. You are Agni. You are Vayu. You are Surya. You are Candra. You are Brahman—earth, sky, heaven. Om.

8. To that one-tusked one we know; to the One with a curved trunk may we direct our minds (meditate). May that tusked one inspire (impel) us.

10. Prostration to the Lord of the assemblage. Prostration to the Lord of the gana-s. Prostration to the Lord of pramatha-s. May this salutations be to you the potbellied, the one-tusked, the destroyer of obstacles, the son of Siva, the form granting boons, prostration.



Ganesh Chaturthi

For more images of this event, please visit the SAT Temple website and/or the SAT Temple's facebook.



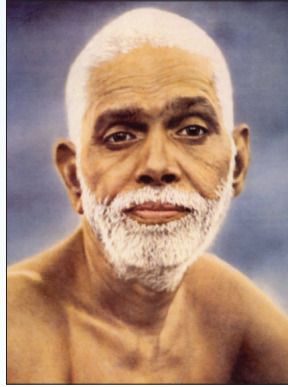
“Upanayanam does not mean just putting round the neck three rows of cotton thread. It means that there are not only two eyes but a third also. . .”

June 21, 1947

(124) Upanayanam (Ceremony of the Sacred Thread)

One morning two or three days back some people came with a young boy whose Upanayanam had been recently performed and went away after prostrating before Bhagavan. Soon after they left, some devotee asked him about the significance of Upanayanam and Bhagavan related it to us as follows:

“Upanayanam does not mean just putting round the neck three rows of cotton thread. It means that there are not only two eyes but a third also. That is the jnana netram (wisdom-eye). Open that eye and recognize your swa-swarupa (own form); that is what is taught. Upanayanam means additional eye. They say that the eye must be opened and for that purpose they give training in Pranayamam (breath control). After that they give Brahmopadesam (Initiating about Brahman), give the boy a begging bowl and tell him to go about begging. The first bhiksha is mathru (mother’s). When the father gives Brahmopadesam, the mother gives three handfuls of bhiksha (rice) to enable the young boy to do manana (repeat inwardly), the upadesa given by the father. He is expected to fill his stomach by begging, stay in the Guru’s house for training and realize his self by opening the Jnana netra. That is the significance of Upanayanam. Forgetting all that, what is done at present is this: Pranayamam has come to mean just closing the nose with the fingers and pretending to control the breath. Brahmopadesam means just to cover both the father and the son with a new dhoti when the father whispers something in the ear of the son. Bhiksha means just filling up the begging bowl with money. What could they preach to the boy when the father who gives



the Upadesa and the priest who gets this done, do not know the real significance of Upanayanam? Not only that. After receiving the required knowledge by staying with the Guru for a sufficiently long time, the Guru used to send the boy to his parents to find out whether his mind would get caught in worldly affairs or turn toward Sanyasa. After staying for some time in their own homes, the boys used to start on a pilgrimage to Banaras, devoid of worldly desires and with a

view to renouncing them completely. At that time, parents having girls of marriageable age dissuade the boys from going to Banaras and offer them their daughters in marriage. Those that are strongly inclined towards renunciation would go without caring for the offers of marriage and those that are otherwise, return home and accept the offer of marriage. All that is forgotten now. Pilgrimage to Banaras at present means the young man puts on a silver-lined silk dhoti, his eyes are colored black, his forehead bears a caste mark, his feet are ornamented with yellow and red paste, his body is smeared with sandal-paste, his neck is adorned with flower garlands, an umbrella is spread over his head and wooden sandals are worn for his feet and he walks on stylishly to the accompaniment of music. When the girl’s brother comes and offers his sister in marriage and presses him to accept the offer, he says, “I want a wrist watch. I want a motor cycle, I want this and I want that. If you give them, I can marry, otherwise not.” Afraid that the marriage, which is arranged, may fall through, the parents of the bride give whatever is demanded. Then they have photos, feasts and presentation of cloths and the like. Now-a-days, bhikshas are used for filling up the begging bowl with rupees and pilgrimages to Banaras are used for extracting dowries.” ॐ



Brahman- Knowledge

Satsang, May 17, 2015

Om Om Om

(Silence)

Nome: One who knows Brahman is Brahman. It is in the same manner that you know your existence. With what knowledge, by what power, do you know that you exist? Such knowledge does not depend on sensation or mental conception. In the Realization of Brahman, you do not become other than what you already are. Therefore, to be one with Brahman, you must know your Self. If you profoundly inquire to know your Self, you will find that your nature is Existence, without beginning and without end, free of change and modification, illimitable, and perfectly full. This, your true Existence, is transcendent of the body and undefined by the attributes, activities, and conditions of the body. This, your true Existence, is entirely transcendent of all that is conceived in the mind, in any of the states of waking, dreaming, or deep dreamless sleep. This, your true Self, is not individualized.

If you are not the body, not the mind, that is, if you are beyond all that is perceived and conceived, and even without the notion of "I," what are you? Only the Self knows the Self. Only Brahman knows Brahman. The body does not know you, though you appear to know the body. The mind does not know you; similarly, the "I," or ego-supposition. These do not know you. You know your Self, with the Knowledge that is inherent in Existence. If, in spite of your Existence just as it is, being eternally Brahman, you misidentify with that which is not your Self, such is delusion, and it is at the root of all sense of bondage and suffering. If you cease to misidentify, Brahman comprehends Brahman, you know your Self. Another cannot do so. Indeed, in the Self, in Brahman, the very idea of another is impossible. For the unborn, there is no

creation. For those who are free of misidentification, there is no differentiation. Who are those? Only Brahman.

So, in truth, there are no unrealized beings; nor are there realized beings. There is just Absolute Being, which is the very substance of Realization. As Brahman ever is as it is, the Self is ever just the Self, Self-Realization is not an event. It is the eternal Truth. So, Sri Bhagavan says, "The egoless state is the real state, the only real state that there is." To abide in That, as That, free of the notions of "I" and "this," the ego and the world, is true Knowledge. It is said in the sastras that the knower of Brahman becomes Brahman. What is this becoming? One already is Brahman. It is a matter of Knowledge, Self-Knowledge. For such Knowledge, inquire deeply within yourself, "Who am I?"

As a distinct mind, or separate individual, how could you ever know Brahman, the vast Absolute? Free of the assumption of existing as an individual, or a second knower, a mind, how could anything other than Brahman exist? The Upanishads declare Brahman to be One without a second. Consider deeply the significance of that. A second is anything other, starting with the assumption of "I." So question, inquire, "Who am I?"

Questioner: Your talk today confirms the conversation with Sri Ramana and a devotee I read about this week. It's really wonderful. It's just so wonderful, so clear.

N.: Sri Bhagavan's gracious instruction is always exceedingly clear, leaving no room for doubt or confusion. All that is necessary is for one to actually put it into practice.

Another Q.: Sometimes, I've occupied myself with helping people to learn something. There's this observation that the feeling of being identified as an ignorant individual, seems to generate a defensive excuse that conceives of the ignorance as subtle and impenetrable and the truth as elusive. If those two ideas are given up and the reliable instruction is just accepted, or at least explored to see how true it is, the clarity becomes obvious. It's not necessary to think that the ignorance making

up the individual is complex and impenetrable or that the truth being offered is elusive.

N.: In the case of something objective, you may or may not know it, that is, think of it, but as for your Self, which is innately thought-transcendent, who is there to know or not know it? The root of the entire so-called ignorance is the one who is ignorant. Search for him.

Q.: If the body and the mind in a dream were considered afterward, neither tangible convincingness, in the case of the body, nor anything impressive, in the case of the mind, is there in that observation. The same could be applied in the waking dream. There's nothing necessarily compelling about the ideas of body and mind to be in the way.

N.: So, if ignorance is lacking in substance, consisting only of your conjuring it up and your adherence to it and having no other substance, and if, indeed, you know that you are not a body or a mind, indeed, none of the content of the three states of waking and dreaming and such, what remains? In this there should be certainty.

Another Q.: In caring for my father-in-law, who is almost 95 and has lost most of his memory and mental capacity, I will try to have a conversation with him centering around his care, what he needs, and what he wants. Often, he can't really reply in a way that I can make sense out of it. I found, at first, a real difficulty in that, because I think that the way I consider myself is cognitive ability.

N.: Fragile stuff.

Q.: It's very fragile. I started to consider if I think that cognition and memory have some connection to Being, and I then I project that on him?

N.: When you lose all cognitive function, as in deep dreamless sleep, do you cease to exist? Is there anything wrong with you?

Q.: No, it's actually a relief. I think that's why I crave sleep. It is that period of restoration.

N.: You get a break from your so-called self. (laughter)

Q.: I desire to have the understanding and the compassion to be kind and loving to someone who's really struggling with his loss of identity. At times, he can be very peaceful. Sometimes, he says that it's actually quite nice.

N.: He can no longer think as he's accustomed to. He no longer has memory. But has Existence diminished? Has the Consciousness, itself, changed? Doesn't he know just as clearly that he does not have memory as when he used to have memory? I am speaking of the Knowledge, not the thinking about it.

Q.: When he is trying to remember or is trying to make his mind function, then I think he does feel a loss of existence.

N.: Yes, but has the Existence really been lost?

Q.: No, he's only just thinking that.

N.: To remain free from thought is a real blessing. This does not require an absence of thought. One should be free from thought.

Q.: If I lose all that memory and cognition, what am I going to do with that occurrence? When I meditate and really inquire, I like it when it stops, or the misidentification with both the sensations and the thinking stops.

N.: Clarity regarding your identity is of paramount importance.

Q.: Yes, without it, suffering is almost ensured.

N.: With certainty, the bliss of the Self is self-evident. With misidentification, suffering is certain. Without misidentification, bliss is certain. For purposes of meditation, when you observe someone in a state of suffering, place yourself in the same state, as it were, and find the way out. Your freedom thus becomes the root of compassion, and, with deep compassion, you perceive that the suffering is needless.

Another Q.: You mentioned that freedom from thought is not the same as absence of thought. I have come across scriptures that state that manonasa, the destruction of the mind, as a prerequisite to Self-Realization. I understand the freedom from thought as thought is there, but one is not identified with it. An absence of thought is thought not there.

N.: In the scriptures, manonasha, destruction of mind, is advocated, rather than manolaya, temporary dissolution of the mind. The appearance and disappearance of thought is objective. In your inquiry, have the nonobjective as your aim. Thought

appears; it is not eternal; it disappears. Having disappeared, it may reappear. You remain constant. That constant One is free from thought. By freedom from thought, two things are meant: first, non-identification with thought, and secondly, the absolute nonexistence of thought. There is no such thing as a thought in the Self. From what position, as it were, do you conceive of thought having existence? From what position do you consider thoughts as definitions for your Self? These should be examined. The mere disappearance of objective thought, as a phenomenon, is of no lasting significance. Consider how many times you have fallen into deep sleep, in which there has been no thought. You have practiced that thousands of times. Does it reveal Self-Realization?

Q.: I don't know, because I have no memory for that time, if it yields temporary Self-Realization, which may not be Self-Realization.

N.: If it is temporary, it is not Realization. Realization refers to the eternal. The eternal alone is real. The transiently appearing is merely illusion. Illusion does not exist.

(Then followed a recitation in Sanskrit and English of verses from the Avadhuta Gita.)

(Silence)

Om Shanti Shanti Shanti Om

(Then followed a recitation in Tamil from chapter 6 of the Song of Ribhu.)

Silent Spiritual Instruction

Satsang, June 7, 2015

Om Om Om

(Silence)

Nome: (Silence)

Questioner: In your instruction on Friday for meditation, you had us meditate on pure Consciousness. If one eliminates everything that has form, could change, may not really exist, or is not

absolutely, purely ever-present, he ends up having pure Consciousness being the irreducible, that one could not negate. Negation may not be the most direct practice, but it's sometimes listed as a preliminary, and certainly pure Consciousness seems to be a good place for that to go.

N.: If all that can be negated is negated, what else remains but unalloyed Consciousness? What was the instruction this morning?

Q.: (laughter) This morning, it was beyond words.

N.: Likewise is pure Consciousness, which is one's very Being. It is the Reality, for which there is no alternative. It is of the nature of Saccidananda – Being-Consciousness-Bliss. There is no one apart from that to say, "I know it" or "I do not know it." That absolute, invariable Existence-Consciousness-Bliss is Brahman. There simply is no other. As That alone exists, eternally, who can speak of preliminary or otherwise? The identity, the reality, and happiness should return to their right place, their origin. To know your identity, negate from it all that is not the Self. The only thing that can actually be negated is the unreal. The Reality ever is, infinite, eternal, and realized with nonobjective Knowledge. For this Knowledge, inquire, "Who am I?" and negate from your identity, from the knowledge of reality, from your happiness, anything that is not actually that. Since That is the sole-existent Reality, when all that can be negated has been negated, has anything been negated really? But the veil of ignorance is gone.

(Then followed a recitation in Sanskrit and English of verses from the Avadhuta Gita.)

(Silence)

Om Shanti Shanti Shanti Om

(Then followed a recitation in Tamil from chapter 7 of the Song of Ribhu.) ॐ

From The Ramana Way

The following articles appear in the August 2014 issue 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

All swallowing radiance, Sun of deliverance . . . -v. 27

Who can comprehend you, Arunachala! -v. 13



Editorial by Dr. Sarada

What is a thought? A thought is a mental movement or a mental action. When there is no movement, in the mind, there is no thought, as in deep sleep or swoon or when one consciously abides in the Self. It is like a wave in the sea. Like every action, thought is oriented towards a purpose, a goal. Hence, the reason for the rise of a thought is a desire or a need to reach some goal. When there is no goal or purpose whatsoever, there will be no action, no thought. Hence, desire is the root of thought. Desire may be of two kinds, one to attain and the other to avoid. At any given point of time, there may be a wish to obtain something that is considered to be pleasurable or else there may be a wish to avoid something that is considered painful. The latter form of desire is called fear. However, fear and desire are only two sides of the same coin.

Wherever there is desire, fear is bound to exist, whether or not the desire has been fulfilled. When a desire has not yet been fulfilled,

there is fear that it may not come to pass. Once a desire has been fulfilled, there is fear of losing the desired object or the desired state. Hence, desire and fear always go hand in hand. Rather, they may be said to be different names for the same experience. Thus, every desire, as it is always mingled with fear, is bound to be painful or sorrowful. The primary manifestation of desire is thought. Therefore, Ramana tells us with great love that all thoughts are sorrowful. The fullness of joy is our own nature, untouched by the rising and setting, the movements of thought, like the depth of the sea is untouched even by great storms that may rage on the surface. Wisdom, then, surely lies in recognizing that our true nature is the fullness to which nothing can be added, and, hence, nothing need be sought. However, being creatures of pathetic habit, we hold on to the belief that happiness springs from experiences of objects that are apart from us. So long as this belief has us in its grip, it is impossible for us to stop the ceaseless stream of actions, to cut the continuous movement of the mind. The purport of all spiritual practice is to undermine the supposition that we are limited and hence have a need to seek something externally to make ourselves complete.

The sense of limitation primarily manifests in us through identification with a body in the form of the “I am the body” thought. Nonetheless, Ramana does not lay great emphasis on thinking “I am not the body” or on austerities that relate only to the body, because we may deny only the physical body and we may fail to perceive our attachment to the body at the subtle level. In fact, we are said to have five bodies, the physical, the vital, the mental, the intellectual and the causal. Ramana points out that all these are, in fact, intertwined. He also clearly indicates that each of these is successively subtler than the other and that the gross is contained in the subtle. Hence, he says that, if we have tackled the subtlest aspect of identity, we would have automatically rid ourselves of all other aspects as well.

Only after the “I am the body” thought arises do all associated limitations arise. While many practices are aimed at cutting off the associated limitations before addressing the primary one, Ramana simplifies all spiritual practices for us by classifying them into two basic approaches, one the way of surrender and the other the way of enquiry. Even this dual classification is doubtless a concession to our propensity to duality as one grows to understand through practice that the two are only apparently different from each other. Going by this division, however, the way of surrender begins by accepting a superior force, calling it God or the Self, and proceeds to submit all to that Force.

At the physical level, if I say, “I am the body,” then I would believe I possess the power to act. The sense of possessing the power to act gives one the feeling that one is the actor or the doer. It is only on account of this belief that one has the propensity to engage in an endless stream of actions. This happens with a view to further what one believes to be one’s own happiness. Since actions and their results are always seen to be linked to each other, one holds on to past experience and acts based on it in order to attain pleasurable experiences in the future. Thus, we are caught in the grip of time and bound by the chain of endless actions. To undermine our sense of being possessors of our actions, we are directed by Ramana to recognize that actions yield fruits only by the power of the Supreme. In fact, actions

are possible only because of the Supreme Power. If we are ready to concede this fact, then the sense of doership, the sense of possessing actions and their fruits, is bound to be cut away.

Would this not automatically completely cut at the very root of desire and identification? It would do so provided one is able to perceive that the body is not merely physical. When one consciously delinks oneself from gross actions by recognizing that they happen by the Divine Will, one may or may not recognize at that very point that actions are not only gross. There are subtle actions, as well. For instance, one may accept that everything that happens to the body happens by a Divine providence. This would certainly lead to a great degree of detachment from events, and one may cease to have expectations about how the course of life should shape. The huge bondage with time may be greatly loosened. One may begin to accept events as they unfold from moment to moment. One may enjoy every aspect of life as it unfolds. Surely, all this would ensure that life would be far more joyous and fulfilling. There would be a great vitality that fills life. Yet, identification may or may not be completely erased. It may continue at the vital level as the seer of each and every event and experience.

To free one from the restlessness of ceaseless activity, Ramana suggests that one may watch the breath. Such watching will quieten us. Indeed, any kind of watching will bring a great degree of quietness as it is non-interference, it is surrender to the movement. It will also slowly bring about an awareness of the distinction between that which is watched and that which watches. Hence, a degree of detachment from that movement to begin with, and eventually from all movement, will develop, making for great quietude. Yet, Ramana also says that one must dive inward with this quiet mind to find its true nature and completely break free from limitation. Else one may rest in the identification with this quietness, this detachment. Why should one not halt here? Because, can the one who is detached be different from the one who is attached? If there is no sense of attachment at all, can there be any sense of detachment that is experienced either? So, Ramana says that liberation is for one who feels bound. Hence, if we feel that we are freed from our

bondage, it means we are not, for, in actual freedom there will be no thought of either freedom or bondage.

***Tell me what is nescience, whither
deliverance,
Shush! Make me one with you, Arunachala!***
-v. 68

When we realize that, though we perceive our experiences with detachment, we continue to relate to each and every one of them, we will know that we are continuing to live in a thought-world. There will still be a continuous stream of thoughts in our mind, although none of the thoughts may leave a deep impression. That is to say, every experience would still be perceived as mine in a subtle way. Each experience would continue to rise and subside in the form of thought. Instead of possessing events at a physical plane, one would then do so at the mental plane. Here, Ramana comes to our rescue by giving us the question, "For whom is this thought?" Our mind, already aware of the subtle distinction between the watcher and the watched, will be ready to answer, "It is my thought." Every time we answer thus, we will know that we have subtly bound our self to a thought, calling it mine. We will come to a point of awareness that thoughts do not matter and cannot exist unless we give reality to them. The "I" is the crux of our bondage, the essence of our limited existence.

***Turning back the mind's eye, constantly see
"Who am I"
"Will be seen," so you said, Arunachala!***
-v. 44

At the outset, we dwelt on Ramana's clue that the way of surrender would be suitable if one is ready to surrender. If one has complete faith in the words of the Sadguru that one is not the body, then the identification with the body will be cut asunder at one stroke. Or else, one may gradually surrender to the Supreme, first surrendering one's physical actions, then the vital movement in the body, then one's thought, then the very thinker of these thoughts. At this last stage, though, one may find that the intellect becomes a stumbling block. Till this point the intellect is our good friend and

helps us to see our identification with the gross physical body, with the vital body that lends vitality to experiences from moment to moment, and to the mental body, in which we are identified with the thoughts, even as they rise and subside. At this juncture, the intellect that knows all this must have the courage to recognize its own limitation. Even if it apparently admits, "I know the intellect is limited," it would actually be continuing to hold on only to limited knowledge and thus be perpetuating its own existence. How then is one to cross this barrier?

The way of enquiry is best suited to the intellect that is reluctant to submit or does not understand how to submit and, hence, has to be more or less tricked into doing so by applying its power on itself. Sri A.R. Natarajan writes of the effulgence of Arunachala which appeared without beginning and end before the great gods Brahma and Vishnu, who ultimately find their search for its limits to be futile.

***All swallowing radiance, Sun of
deliverance . . . -v. 27
Who can comprehend you, Arunachala! -v. 13***

This legend, in essence, depicts the vain effort by the mind and the intellect to fathom the Self. While the mind, which is the ego of possession, or the possessor, concedes defeat at one point, the intellect that knows tries to make out a case that it has understood the limitless Self.

On the one hand, there is in every one an un-said craving to break free from our illusory limitation as it is not our true nature. On the other hand, there is a need to sustain the limitation because of the comfort of its being apparently known to us. It is only because we believe that we know ourselves as a particular entity that we are comfortable continuing to function as that entity. We can never be comfortable with the unknown because not-knowing is unnatural to us.

Thus, Ramana employs the best tool to rid us of the false notion "I am the body." He makes us deploy the tool of non-knowing in the form of the question "Who am I?" To ask this question we must first concede that we do not have clear knowledge about ourselves. Otherwise, the question would be mere pretense. Whenever the question about our nature appears to us intensely,

at that moment there can be no other movement, no thought arising in the mind. When I do not know who I am in the first place, how can I think about anything that I need or desire and, further, about what I must do to fulfill that desire? In this way, through the doubt "Who am I?" we are forced to come to a total acceptance of non-knowing, a total surrender of all that is known as anything is known only in relation to the "I." In this silence, the Self speaks without speaking, says Ramana in Arunachala Aksharamanamalai:

**Without words you taught, to stay still with
no thought,
Being in silence, Arunachala! -v. 36**

**You called me into your heart, shared your life
and on my part,
There and then I lost my life, Arunachala!
-v. 95**

**With some magic incense, you robbed me of
my nescience
And showed me your omniscience,
Arunachala! -v. 73**



Both Brahma and Vishnu prayed to Lord Siva to withdraw his effulgence and abide as a motionless linga named Arunachala (the red hill) in order to bestow his grace on the world.

The Unique Effulgence

By Sri A.R. Natarajan

The sudden rise of the blazing column of Annamalai in front of Brahma and Vishnu and their utter distress at not being able to know the same is symbolic of the sphurana of the heart as the real Self of the intellect and the ego. -Bhagavan Ramana

Nandi said:

That is the holy place! Of all, Arunachala is the most sacred! It is the heart of the world! Know it to be the secret and sacred Heart-center of Siva! In that place He always abides as the glorious Aruna Hill!
-Skanda Purana

The Yogi of Arunachala that is Lord Sankara is victorious. He has tripundra on his forehead. He has tilaka made of kasturi paste. He has put on sparkling garlands. He has a loin cloth on His waist; there are hissing hooded serpents and a crescent moon on His head. The Lord is the light to everyone.

—Skanda Purana

The ancient legend is on the following lines. The ascetics living in the forest of Naimisa asked the sage Suta to enlighten them about the most sacred place for worship of Lord Siva among the large number of such places which had become pilgrim centres for devout Saivites. Suta told them that the very same question had been put to Nandikeswara by the sage Markandeya. In response, Nandikeswara had given a long list of such pilgrim centres. However, Markandeya queried him further and asked for clarification. “Visiting these diverse places and offering worship and engaging oneself in allied services is quite a task even for the long lived gods and siddhas. What can mortal men hope to gain in a life span as brief as a flash of lightening? Worse still is the plight of animals and birds, and hopeless indeed is the fate of trees and shrubs.” He, therefore, requested Nandikeswara to name a single holy spot merely by remembering which, with or without knowledge, one can attain salvation.

Nandikeswara thought of Arunachala. That very thought immersed him in Samadhi. Coming out of it after a long time, he started extolling the glory of Arunachala. He said, “Mount Kailash and Meru are only abodes of Lord Siva, whereas Arunachala is the embodiment of the Lord himself. He has assumed the form of the hill for the welfare of the world. It is the heart of the earth. The very thought of it bestows all worldly prosperity and, at the same time, it liberates one from the cycle of births and deaths.”

The question would arise as to why Lord Siva took the form of this hill. The backdrop for this was the quarrel between the Gods Brahma, the Creator, and Vishnu, the Preserver. They argued as to which of them was superior. Ego-ridden and forgetful of the Self of all, Lord Siva, they entered into mortal combat.

To end this fierce battle which arose due to Self-forgetfulness, Siva appeared before them as an effulgence spreading high into the heavens

and down to the nether world. An ethereal voice declared that whoever found the beginning or the end of this effulgence would be the greater of the two. “Like children who try to catch the moon reflected in water, each of them tried to measure that Supreme effulgence.”

Vishnu took the form of a boar and burrowed deep into the bowels of the earth. The deeper he went, there, too, he found the effulgence which seemed to have no beginning at all. Every limb of his body ached from fatigue. Realizing his folly and recognizing that his true strength was derived from Lord Siva, the Self of all, he prayed to be rescued from the predicament. By Siva’s grace, he was able to return to earth.

Brahma mounted his swan and soared into the high heavens to find the top of the effulgence, Prompted by unfounded confidence, he climbed higher and higher. Out of fear that Vishnu might have found the bottom, he persisted in his efforts, although he was half-dead and the wings of his swan were broken. Hearing the voice of siddhas praising the glory of Siva, he realized the folly of persisting in his effort. He, too, prayed to Siva. “This splendor of yours always pervades the Universe and illuminates it. But those deprived of your grace do not perceive it, like those who are blind and hence do not see the Sun.” As a result, he was re-energized and enabled to return to earth.

Both Brahma and Vishnu prayed to Lord Siva to withdraw his effulgence and abide as a motionless linga named Arunachala (the red hill) in order to bestow his grace on the world.

“Although, he had a luster on a par with hundreds of crores of midday suns and rising world-destructive fires, he became approachable to living beings.” Though the effulgence cooled down in the form of Arunachala, nevertheless its essential fiery nature of this linga form of Siva remained. “That day on which the ancient and wonderful linga of Arunachala took shape is the asterism of Ardra in the month of Mrigasira (December-January). And the day on which Vishnu and the other devas worshipped the Lord in the form of effulgence was in the month of Masi (February-March) on Mahasivaratri Day.”

Brahma and Vishnu prayed, “As the Aruna hill you exist for the welfare of all. But rain-bearing clouds only can perform abhishekam for you. The trees that grow on the slopes alone can offer

flowers to you; the sun and the moon will have the exclusive privilege of service to you by offering aarti and the deepam (waving of the lamp before the deity). Hence, O Lord! Graciously respond to our prayers and abide here, forever, on the eastern slopes as a taijasa linga so that we, too, may worship you with all our ritualistic offerings and try to win your grace and get rid of our innate tendencies. You must abide here as our guru so that both of us, as well as the mortals, may attain liberation.”

Siva accepted their prayers and took the auspicious form of Swayambu (Self-created) linga on the eastern side of the hill. This Sivalinga is worshipped

since as Arunachaleswara. The architect of Gods, Viswakarma, was entrusted with the job of constructing a temple for Arunachaleswara.

Siva assured them that he would appear on the top of the hill every year on the Karthikai day in the form of a peace-giving beacon, and those who see that flame and meditate on it would realize the “Great Flame” or the “Luminous Self” in themselves.

Siva also assured that he would abide always in that place as a “Siddhi Purusha” and would be known as Aruna Yogi. ॐ

“May you learn. May you learn by speech, spoken and written. May you learn what is expressed in speech. May you also learn what is beyond speech. May you learn. May you learn what is known by the mind. May you learn what is known in the mind. May you also know what is beyond the mind. May you learn. May you learn about all. May you learn from all. May you learn of That which is beyond all.”

**–Nome, September 6, 2015,
Vidyarambham of Saieesha**

Ever yours in Truth

Correspondence between Nome and seekers.

(Names of seekers are omitted to preserve their privacy.)

[In reply to differing views among a group of seekers about reality and Siva:]

April 13, 2015

Dear . . . ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

The egoless state is agreeable for all. Let that be realized, and then, as if doubt were still possible, it can be decided what is real or unreal, Siva or Sakti, expansive or contracted, conscious or inert, within or without, etc.

One who knows the Self is the Self. Brahman alone knows Brahman, and Brahman knows Brahman alone. In Siva, for Siva, how could difference ever be?

Inquire to know yourself.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker raised questions about beauty and inspiration. Here is the response.]

May 10, 2015

Dear . . . ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

Whenever and wherever the ego subsides, the Self shines forth, and this is experienced as beauty, which, after all, is "in the eye of the beholder." The forms that most reflect this are according to the propensities of the perceiver.

The all-pervasive, magnificent, universal perfection is of the perfect fullness of Brahman.

Inquire within to find the source of that which you love.

May that God to which you devote yourself be found to be truly your only Self, by profound inquiry, so that you ever abide as that which is satyam-sivam-sundaram.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A reply to another seeker.]

June 16, 2015

Dear . . . ,

Om Namo Bhagavate Sri Ramanaya

Namaste. The real nature of Consciousness is Siva. The real nature of Siva is Consciousness. Siva is Consciousness. Consciousness is Siva. Thus, in Nirvana Shatkam, Adi Sankara declares Cid-anandarupah Sivo'ham Sivo'ham. (Of the nature of Consciousness-Bliss, Siva I am, Siva I am.)

Om Namah Sivaya
Ever yours in Truth,
Nome

[Attempting to inquire, a seeker was advised by others to "practice awareness." He sent a question regarding this. Here is the reply.]

June 25, 2015

Dear . . . ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

For Self-Realization, which consists of Self-Knowledge, Self-inquiry is the direct means. Sri Bhagavan has said that it alone does not contain the duality that one is attempting to transcend.

Whose is the mind? For whom does awareness appear? For whom is the practice? Abandoning any tendency to misidentify as a body and as a mind, seek the very nature of your existence, questioning even the very assumption of individuality, the supposition of existing as an ego. In this way, discern your Being free of the least trace of misidentification. In this, Being is the Knowledge.

In this path, the end appears as the means. The inquiry consists of Knowledge that transcends sense perception and mental conception. That which in the end shines as pure Knowledge manifests in the form of the inquiry that searches to know what your existence actually is. As the Self is never a known or unknown object, or anything apart from yourself, your approach must be nonobjective. The nature of the inquirer is what is sought.

Such is what is indicated by the question, "Who am I?"

May your inquiry be deep, so that you abide in the Self, as the Self, completely free of illusion and full of happiness and peace.

Om Namah Sivaya
Every yours in Truth,
Nome

[The same seeker then said that practice is for the mind and asked for the meaning of "In this path, the end appears as the means." Here is the response.]

July 29, 2015

Dear. . . ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

The meaning of "In this path, the end appears as the means" is explained in the remainder of the paragraph that follows it in that previous response.

That which is to be realized and the way one realizes, or practices, must be of the same nature in order to succeed. If they are otherwise, how will the realization come about? So, if the goal were to be a bodily or sensory experience, the means could be bodily or sensory in character. If, though, the aim is that which is eternal and transcendent of the body and the senses, the practice must be similarly transcendent of the body and the senses. If the aim were to be a mental state, the practice could be mental in character, such as thinking in a particular manner, states of mind in which thoughts are absent or reduced, or concentration of one's attention, etc. If, though, the realization that one seeks to attain is eternal and transcendent of the mind, the practice must be likewise transcendent of the mind. Beyond the body and the mind is one's own Self, of the nature of eternal Being-Consciousness-Bliss. This very Consciousness is the nonobjective Knowledge that, in practice, shines as the discriminative inquiry to know one's own nature.

If you think that practice is for the mind, inquire into the source or nature of the mind. Sri Bhagavan has declared the mind to be unreal. That means it does not actually exist. In truth, there is no other knowing entity separate from the absolute Consciousness. Upon the negation of the objective portion of the mind, all that remains of it is pure Consciousness, just as, upon deep inquiry into the nature of oneself, the falsely assumed individuality, or ego, being unreal, vanishes, and all that remains is the Self, which is the sole-existent Reality.

I hope that you find what is stated here helpful and clarifying. You may also find it beneficial to continue to contemplate what was mentioned in the previous response. ॐ

Om Namah Sivaya
Ever yours in Truth,
Nome



Verses from *Skanda Purana*, chapter 63



JAIGISAVYA SAID:

61. O LORD OF UMA, YOU ARE ALL THAT EXIST HERE, VISIBLE OR INVISIBLE. I DO NOT KNOW HOW TO PRAY; YOU ALONE ARE ONE WHO ENABLES THE EULOGIZER TO PRAY.

62. YOU ARE THE PERSON TO BE ADDRESSED; YOU ARE THE SPEAKER; YOU ALONE ARE THE SPEECH; I BOW DOWN TO YOU, O MAHADEVA; I DO NOT KNOW ANYONE ELSE; O MAHESVARA, I DO NOT EULOGIZE ANYONE ELSE.

63. O CONSORT OF GAURI, I DO NOT BOW DOWN TO ANYONE ELSE; O SIVA, I DO NOT UTTER ANYONE ELSE'S NAME; I AM DUMB IN REGARD TO THE EXPRESSION OF ANOTHER'S NAME; I AM DEAF IN RESPECT TO LISTENING TO ANOTHER'S STORY.

64. I AM LAME IN REGARD TO THE ACT OF APPROACHING ANOTHER (GOD) AND BLIND IN LOOKING UP TO ANYONE ELSE. YOU ARE THE ONLY LORD; YOU ARE THE ONLY CREATOR.

65. YOU ALONE ARE THE PROTECTOR AND THE ANNIHILATOR. DIVERSITY IS A MISCONCEPTION OF THE IGNORANT. HENCE, YOU ALONE ARE THE REFUGE MORE AND MORE, AGAIN AND AGAIN.

66-67. O MAHESVARA, LIFT ME UP DROWNING IN THE OCEAN OF WORLDLY EXISTENCE.



AFTER EULOGIZING MAHESANA THUS, JAIGISAVYA, THE GREAT SAGE, KEPT QUIET BEFORE STHANU (SIVA) LIKE A PILLAR.

ON HEARING THIS PRAYER OF THE SAGE, THE LORD ADORNED WITH THE MOON, BECAME DELIGHTED AND SAID TO THE SAGE, "ASK FOR A BOON."



JAIGISAVYA SAID:

68. IF THE LORD OF DEVAS IS PLEASED, O LORD OF BHAVANI, O BESTOWER OF THE REMOTE (INACCESSIBLE) STATUS (MOKSA), LET ME NOT BE FAR OFF FROM YOUR LOTUS-LIKE FEET.

69. O LORD, THIS IS ANOTHER BOON WHICH SHOULD BE GIVEN WITHOUT HESITATION: MAY THERE BE YOUR PRESENCE IN THE LINGA INSTALLED BY ME.



ISVARA SAID:

70. O BLESSED JAIGISAVYA, O SINLESS ONE, MAY EVERYTHING MENTIONED BY YOU TAKE PLACE. FURTHER, I SHALL GRANT YOU ANOTHER DESIRABLE BOON.

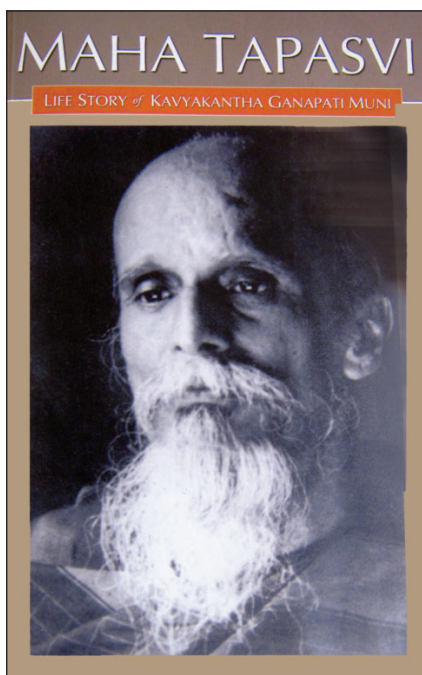
71. THE YOGASASTRA THAT WILL FACILITATE THE ACHIEVEMENT OF SALVATION IS PASSED ON TO YOU. YOU WILL BE THE FOREMOST YOGACARYA AMONG ALL YOGINS.

72. O ASCETIC, WITH MY FAVOR, YOU WILL UNDERSTAND CORRECTLY THE SECRET OF YOGAVIDYA WHEREBY YOU WILL ATTAIN SALVATION. 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, Adī Sankara, Rībhū, Ashtavakra, Dattatreya, Vasistha and many more who have kept Advaita Vedanta (Santana Dharma) alive for millennia.



Reading stories about the lives of sages and saints is worthwhile. It inspires us, increases our understanding of ego diminution and expands our view of Advaita Vedanta, thus, broadening our experience of it.

To know Sri Bhagavan is to know of Ganapati Muni. Ganapati Muni was an ascetic, mystic, poet and a saint in his own right. His humility, devotion and surrender to Sri Bhagavan were exemplary.

The following excerpt is taken from *Maha Tapasvi, Life story of Kavyakantha Ganapati Muni*, by A.V. Ramana (Grandson of Ganapati Muni), translated by Smt. Sonti Anasuyamma, and published by Sri Ramanasramam. It is available in the SAT Temple Bookstore or online at www.satramana.org

I bow to the Lotus Feet of the Master, Rishi Sri Ramana who showed me God, who shines beyond the darkness of ignorance. –Sri Ramana Chatvarimsat

Ramanopadesa, Ramana's teaching, was imparted to Ganapati on the Arunachala Hill. Ramana Maharshi was the Acharya and the sishya was the great scholar Kavyakantha Ganapati Sastry.

Mouna Swami blessed Kavyakantha and taught him with ever so soft words the essence of tapas. Ganapati's heart was filled with unparalleled joy. Sitting in Virupaksha cave, he meditated on this superb teaching of his master and rendered it into a Sanskrit sloka for the benefit of mankind.

Search within for the place where the I-I thought rises, the mind will subside there. That is tapas. Repeating a mantra, search for the source of the sound of the mantra and the mind will subside. That is tapas.

In verse, Ganapati Muni described the reason of the advent of Sri Ramana Maharshi:

O Great One! Thou hast manifested thyself to save those who are satisfied with only the intellectual grasp of scriptural texts by bestowing on them true knowledge of the Self. – Ramana Gita

Ganapati had told Mouna Swami that he performed mantra japa. Therefore the Swami's instructions were framed as a means to experience the splendor of the Self by tracing the source of both the I-thought and the sound of the mantra.

Ganapati was thrilled. Waves and waves of bliss rose up and soaked his frame. He sat there at the feet of the sage and meditated until evening. He was completely satisfied. He was convinced that no ordinary person could have imparted to him such a message. He made enquiries about the name of the Swami from the attendant. Finding it was Venkataraman, he made it brief and beautiful as "Ramana" and acclaimed the Mouna Swami as "Maharshi," the great seer.

Next day, Vasishta Ganapati Muni wrote to his intimate disciples: "I have found my Master, my Guru. He is the Sage of Arunachala known as Brahmanaswami. He is no ordinary Swami. He is a great Seer, a mighty spiritual personality. To me and to you all he is Bhagavan Sri Ramana Maharshi. Let the whole world know him as such."

When Ganapati Sastry was staying with Bhagavan, Bhagavan would address him in the respectful manner in which elders are addressed. Bhagavan used to address even monkeys in a respectful way. Ganapati was one year senior to Bhagavan. But this practice pained Ganapati and he pleaded with Bhagavan to desist from this practice and begin to call him by name using "thou" [plural, informall] instead of "you" [singular, formal, honorable]. Bhagavan then thought of addressing him as Nayana, which could be used to mean both a father and a child. The solution satisfied both the disciple and Guru. Bhagavan, however, refrained from using "thou."

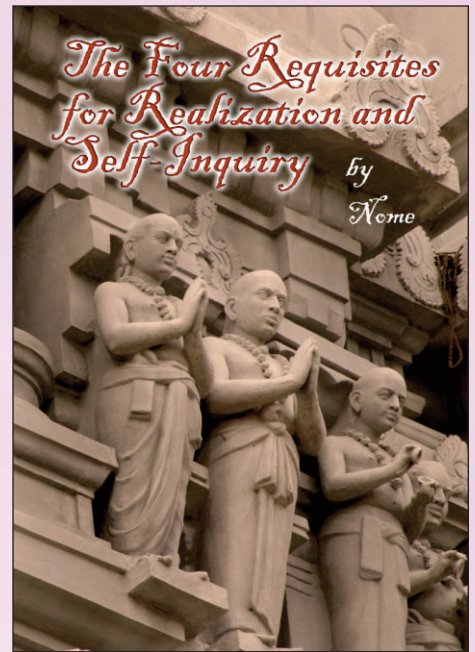


THE FOUR REQUISITES FOR REALIZATION AND SELF-INQUIRY

A SAT Publication. . .

. . . A jewel for practice

Sri Bhagavan employed the direct path
to Liberation with a single inquiry . . .



. . . all vasanas had been destroyed. He was ripe—plucked from the vine by Lord Arunachala-Siva. While we would not compare ourselves to Sadguru Ramana, He assures us that this direct path is available to all and he has given us the tool of Self-Inquiry to reach the identical, glorious state of Liberation. But, first, we must do our “homework.”

The means to access this precious tool of inquiry has been laid down explicitly by Sri Bhagavan in his writings and by Adi Sankara in his writings. Sankara tells us that there are requisites for Liberation or the fourfold-sadhana for Realization (homework). These requisites are an essential ingredient in the path of Atma-Vichara and must be developed, lest we repeat the cycle of

maya. They are: Discrimination, detachment, the six essentials—peacefulness, self-control, renunciation, fortitude, faith, deep profound meditation—and, finally, the desire for liberation. These requisites are meant to be practiced in unison, for if any one of them is absent, well, it would be like trying to drive a car with one wheel missing. We would not reach our destination.

The Four Requisites for Realization and Self-Inquiry, by Nome, is a short, but comprehensive, book detailing Sankara’s requisites, explaining in Knowledge, their essential essence in the practice of Bhagavan’s Self-Inquiry. It is available in the Temple bookstore or online at: www.satramana.org ॐ

Background: Freepik.com



“Nourished by the sacrifice, the Gods shall indeed bestow on you the enjoyments ye desire. Whoso enjoys, without offering to Them Their gifts, he is verily a thief.”

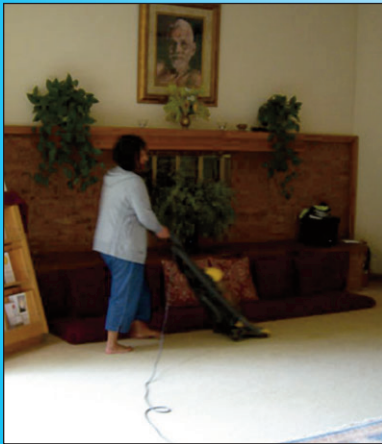
- Bhagavad Gita, Karma Yoga 12

Seva

With few exceptions, the care of the SAT Temple and the preparations for the ongoing functions at the SAT Temple are maintained by the selfless, volunteer service of devotees. Gardening, cleaning, and many repairs are done by those devotees, who, not only feel SAT is their spiritual home, but also perceive selfless service as instrumental to their spiritual life. In addition, preparing event recordings, maintaining the bookstore and book mail order service, organizing and preparing for events, temple beautification, media upkeep, publishing, cooking prasadam, and much more, are all tasks done by devotees joyfully volunteering their time. Here, we share a few images of their selflessness.



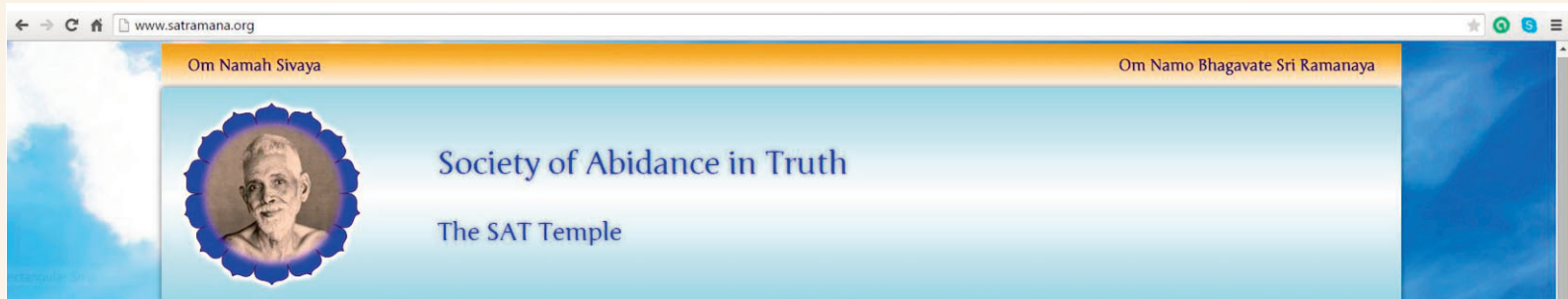






Temple Bulletin

New Item on The SAT Temple Website



A new item has been added to the SAT Temple website under the “gallery” section. . . audio recordings of Noma reading sacred texts and kirtans from special events. You may download them or just listen from the website while working at your computer. Please visit us at: www.satramana.org

The SAT Temple is now on Facebook

<https://www.facebook.com/SATTemple>

Vidyarambham of Saieesha occurred in the SAT Temple on September 6, 2015. Please visit the the SAT Temple blog for an article on this event:

<http://wp.me/p1030Y-z9>



Beautification of the Lotus Room

Due to its non-use, devotees dismantle the fireplace in the Lotus Room. An altar for Sri Ramana will be installed to replace the current one. To highlight Bhagavan’s altar and Anandhi’s beautiful Vasishta mural, the Lotus Room will be freshly painted white to match the Sadisvara Mandarim.

Your Amazon purchases can help support the SAT Temple.

For eligible purchases at AmazonSmile, the AmazonSmile Foundation will donate 0.5% of the purchase price to your nonprofit organization—the SAT Temple. Visit this link and see how: <http://smile.amazon.com/ch/20-3249462>

Upcoming Special Events

Navaratri (Vijayadasami): October 21, 2015

Dipavali: November 10, 2015

The Truth Revealed Retreat: November 13-15, 2015

Skanda Shasti: November 17, 2015

Karthikai Deepam: November 25, 2015

Dattatreya Jayanti: December 23, 2015

Arudra Darshanam: December 26, 2015

Sri Ramana's Jayanti: December 30, 2015

OM NAMO BHAGAVATE SRI RAMANAYA
OM NAMAH SIVAYA

