

Om Namo Bhagavate Sri Ramanaya 🕉 Om Namah Sivaya

What provides you with light? By day, the sun, by night, a lamp. What is the light which sees these lights? The eye. What is the light that illumines the eye? The intellect. What is it which knows the intellect? It is the "I." Therefore you are the light of lights. When the teacher said this, the disciple said, "truly, I am that."

- Supplement to 40 Verses On Reality, verse 7

SAT Temple

Reflections

October . November . December . 2017

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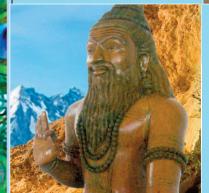
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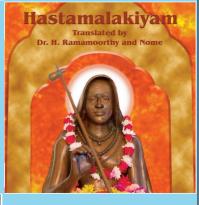


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Publisher: Society of Abidance in Truth (SAT Temple) / Editor: Sasvati Nome 1834 Ocean St., Santa Cruz, CA 95060 USA831.425.7287 / email: sat@cruzio.com / www.SATRamana.org Reflections, October, November, December, 2017, Copyright 2017 This verse is found in two works composed by Adi Shankara, Eka-sloki and Sata-sloki. These derive from a passage in the Upanishads.

If you trace the knowing inward, you arrive at the conclusive realization of yourself being pure Consciousness. What knows the world? What provides you with light? By day the sun, by night a lamp, what is this light which sees these lights? The eye. The experience of the universe is con-

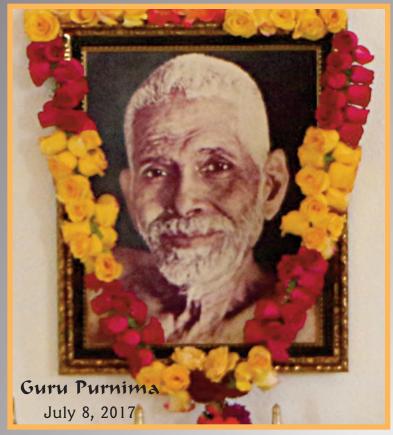
tained entirely within the sensations of it. That world or universe does not know itself. Something shines upon it, knows it, through the senses. Apart from those sensations, the objective portion has no existence whatsoever and is certainly not self-known. Asked, "What is the light that illuminates the eye?" the eye and other senses, the answer is, "the intellect." Something shines in and through the mind and knows all the sensations, which in turn compose the entire sphere of objective experience. Apart from the mind, there is no experience and knowledge of the senses and the world. The senses do not know themselves. Something else knows them. It appears as the mind. What knows the mind? By what light is the mind seen? That alone can be only "I," for the mind contains all that is objective. That which knows the mind, by whose light the mind is seen, must necessarily be nonobjective. The mind does not know itself. The "I" knows it. Here the inquiry reaches its

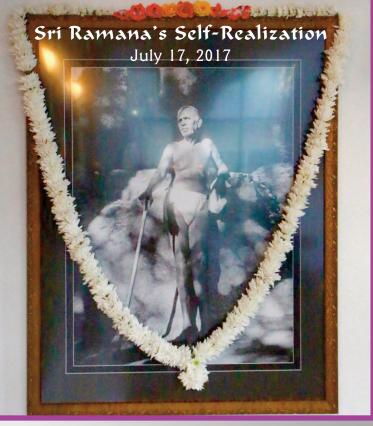
conclusion, for the "I" is self-known. The things, the senses, the mind, are not selfknown. They depend on another to illuminate them. The I, that which knows even the mind, is self-known and does not depend on anything else in order to be known. It does not depend on another source of illumination.

The "I" is only one. There are not two "I"s in you. There is just one "I," self-existent and self-known. It is the light of the world that is beyond the world, the light of the senses ungrasped by the senses, and the light of the mind not conceived by the mind. It is Brahman, which no sense and no thought can grasp. That is your real place. That is your true identity. You are, therefore, the light of all lights, the single light that alone shines through all that it transcends.

That which is truly "I," your identity, your existence, lies quite beyond the domain of words and thoughts. What is it that lies beyond words and thought? By whose light are the thoughts, the words, and all else known? The answer to the question is found not by guesswork or forming an idea but by complete absorption of your sense of identity in the light of Consciousness. The answer is of the nature of direct experience. The answer is of the nature of your very Being. Your abidance as That, the full absorption of your identity in That, is the nature of the answer to the inquiry.

Consciousness is not an attribute, just as Existence is not an attribute. An attribute is a quality that belongs to something else, or a power or an ability that belongs to something else. Consciousness does not belong to anything else. At no time does Consciousness cease, just as at no time does Existence cease to exist. Consciousness neither does anything nor does anything do something to it.





Special Events at SAT



Images, readings, and bhajans from these events can be viewed by following these links: https://satramana.org/web/gallery/ and https://www.facebook.com/SATTemple

Ganesh Chaturthi, August 25, 2017



Sri Ramana's Arrival at Arunachala. September 1, 2017





from LETTERS FROM SRI RAMANASRAMAM The Boundless Wisdom of Sri Ramana Maharshi

The Attitude of Silence (vol. 2 (1)) September 3, 1947

I went to Bhagavan's sannidhi (presence) at 3 o'clock this afternoon and joined the group of people around him in their discussions. Bhagavan casually remarked that Adi Sankara wrote Dakshinamurty (Siva incarnate as a youth teaching in Silence. Bhagavan has been identified with Dakshinamurty) Sthotram in three parts and said, "Sri Sankara felt like singing in praise of Sri Dakshinamurty but, then, Dakshinamurty being the embodiment of silence, the problem was how to describe silence. He therefore analyzed the three attributes of silence, namely, srishti (creation) sthithi (preservation) and laya (dissolution) and thus offered his salutations to Dakshinamurty. Dakshinamurty is the embodiment of these three attributes, which do not have any discernible characteristics or distinguishing marks. How else can Silence be eulogized?"

Taking up the thread of the conversation, a devotee said, "Dandapani Swami told us several years back that on a Mahasivaratri (Great Night of Siva) day, devotees gathered around Bhagavan saying, "Bhagavan must explain to us today the meaning of Dakshinamurty Ashtakam" (Eight slokas in praise of Dakshinamurty). Bhagavan, however, sat in silence, smiling. After waiting for some time, the devotees went away feeling that, by his continued silence, Bhagavan had taught them that silence alone was the true meaning of those slokas. Is that a fact?"

Bhagavan (with a smile): "Yes. That is true."

I (with some surprise): "So that means Bhagavan gave a silent commentary?"

Bhagavan: "Yes, that is so. Without abiding in the Self, how could it be mouna (silence)?"

Devotee: "That is just what I am asking. Would it be mouna if one were to completely refrain from speech without at the same time having an awareness of the Self and abiding therein?"

Bhagavan: "How could real mouna be achieved? Some people say that they are observing mouna by keeping their mouths shut, but, at the same time, they go on writing something or other on bits of paper or on a slate. Is not that another form of activity of the mind?"

Another devotee: "Is there then no benefit at all in refraining from speech?"

Bhagavan: "A person may refrain from speech in order to avoid the obstacles of the outer world, but he should not consider that to be an end in itself. True Silence is really endless speech; there is no such thing as attaining it because it is always present. All you have to do is to remove the worldly cobwebs that enshroud it; there is no question of attaining it."

While we were thus engaged in discussions, someone said that a broadcasting company was thinking of recording Bhagavan's voice. Bhagavan laughed and said, "Oho! You don't say so! But my voice is Silence, isn't it? How can they record Silence? That which Is is Silence. Who could record it?"

The devotees sat quiet, exchanging glances, and there was absolute silence in the hall. Bhagavan, the embodiment of Dakshinamurty, sat in the Attitude of Silence (mouna mudra) facing southwards (one meaning of the name Dakshinamurty is 'The Southward facing.' The Guru (teacher) is the spiritual North Pole and, therefore, traditionally faces south). That living image, his body, was radiant with the Light of the Self. Today is indeed a memorable day.



Satsang with Nome

Purnam Satsang, November 1, 2015

Om Om Om (Silence)

Nome: Purnam, or the perfect fullness of Brahman, is in-

nate to the Self. It shines forth as soon as there is Self-Knowledge, and there is Self-Knowledge as soon as misidentification ceases. With what do you identify? Do you conceive of yourself as a body, as a mind, as an ego-entity or individual, or as a combination of any of these? The body is inert. Who is it that misidentifies with it? The body does not misidentify with itself; it has neither ignorance nor knowledge. Who is it that misidentifies with the mind? The mind is but thought; from where does the belief in its validity come? The individuality does not misidentify, for it is the misidentification itself, the conception of existing as an ego-entity. If such misidentification ceases, the Self is realized to be of such a nature as to be Existence, without beginning or end, as Consciousness, without limit and utterly nonobjective, and as Bliss, illimitable and without condition. The Self is of such a nature always.

You cannot simultaneously be an embodied ego-entity and the Self. The nature of the Existence of the Self is invariable. So, who are you? If you deeply inquire in such a manner, the groundless misidentifications that constitute ignorance vanish. They vanish because they are unreal. What remains is perfectly full. That which remains is actually ever-existent. Discern that which is ever-existent. It is within you; indeed, it is you. Inquire deeply as to who you are, so that the perfectly full abides as the perfectly full. Make your vision nonobjective and inquire, "Who am I?"

Questioner: You mentioned that simultaneously there is not a manifestation of the Self and the ego-self. In the "Forty Verses," toward the end, it says that one is not to bring that Knowledge into the everyday and that the Master doesn't like that. Within the practice, it appears that there is this definite softening of the personality self, a refining that informs the everyday life, showing in a variety of ways, such as compassion. So, is that not the Self coming through; or the Self is there but it's also manifesting in that realm?

N.: The Self may be said to manifest as all that is true, good, and beautiful. What actually is true, good, and beautiful is innate and not to be acquired anew. The Self is not to be acquired anew. What was mentioned earlier is that you cannot be simultaneously the Self and a limited, embodied ego. The two are contradictory. To the degree the ignorance of believing yourself to be an embodied ego-entity dissolves, to that extent and to that degree, that which is true and good and beautiful shines forth unveiled. It is not that you can choose between being the Self and being the illusion, for the illusion is mere illusion, unreal. By inquiry, you can discern what, in truth, you are. It was also mentioned that the Self is ever-existent. It is invariable in its nature. It does not change. It does not become modified. It always exists; it is eternal. Know yourself as the eternal. You are not the transient body. Know yourself as the unchanging Being, the immutable Consciousness. You are not an illusory mind. Know yourself as the undifferentiated Existence, the Supreme Reality. You are not a particularized individual.

Sri Bhagavan reiterates the instruction of Adi Shankara and others, in the "Supplement to the Forty Verses on Reality." It is to that that you are making reference. Therein, it is stated that nonduality may apply to the three worlds, but it is never to be used in relation to the Guru or in action. There is no nondual action. Absence of the performer of action, which is the absence of the misidentification of thinking of yourself as the doer or performer of action, is nondual. But, there is no such thing as a nondual action. What is the everyday life? What really exists every moment? Upon what Existence does all this depend? By which Existence, or Consciousness, is all this pervaded? Does Brahman have an everyday life? What is God's everyday life? If to think of, or imagine, an everyday life for Brahman or God seems absurd, it is equally absurd for you, because what you are is Brahman; God is your own Self-nature. Apart from that nature, there is no other self. Hence, it was said you could not simultaneously be that absolute Brahman-Self and an embodied ego. One is true, and the other is entirely false. As the Gita proclaims, "The Real ever is and the unreal has never come to be."

Another Q.: This is very, very illuminating.

N.: The source of the illumination is within you.

Another Q.: How does one keep the going?

N.: When you actually inquire, does the question arise then as to how to prolong it?

Q.: No, it happens afterward. It happens when I start thinking again. If I actually keep inquiring, there is nothing to solve, like the problem of thinking, or how to.

N.: So, it is only from the standpoint of misidentifying with thought, or as a mind, and not actually inquiring, that the apparent difficulty arises.

Q.: How does one continue to actually inquire?

N.: What is the nature of that one?

Q.: Which one? (laughter) The one who is asking the question? That one I know is the ego, because that's the guy who becomes confused. I don't think that is the one you're referring to. N.: The one that you regard as "I." Thinking that there is no ego is not to be equated with the realized Knowledge that is egoless. Thinking about the Vedanta is not the same as actually knowing it. Whatever you regard as being the "I," however it is defined, it is of a nature that is singular. Find out what that singular one is.

Q.: That sense of singularity is the heart of it?

N.: If he is a conceiver, there are thoughts conceived; is he a conceiver, a thinker? Whatever he is, he is always, whether awake, dreaming, sleeping. Since you ask, "What does one do?" the reply is to find out who that one is.

Q.: The difficulty comes only before and after actually doing that.

N.: From the misidentified or delusive position or standpoint, there is a before and an after. You treat what is experienced in inquiry as an experience, as if it were objective to you, and regard that which is an objective illusion as being the actual subject. It is completely inverted. The Self is not an experience that comes and goes; it ever is, and it ever is just as it is. It is the characteristic of delusion to mix up the Self and the non-self, so that that which is not the Self is regarded as the Self and that which actually is the Self is regarded as something other. Similar is it with the confusion regarding the real and the unreal. In delusion, the real appears as if unreal, and the unreal appears as if real. Sri Bhagavan has graciously revealed that which puts an end to all the imagination, all the confusion, and consequently destroys all the bondage, all the limitation, and its suffering. But, you have to actually inquire.

Another Q.: Is there ever a time when a delusion is helpful? There's so much chaos and confusion in the modern era. If one decides to leave this world for his own salvation, nirvana, it is necessary to participate and try to bring some kind of shock healing to the world. One must dance to the dance and be in a little bit of confusion, angst and frustration.

N.: Ignorance is never called for.

Q.: There are seven billion people on the planet.

N.: The seven billion people can take care of themselves. You should take care of your-self.

Q.: They don't seem to be doing a very good job. (laughter)

N.: There is One who indwells the seven billion and all else as well.

Q.: It's a hard dilemma? It's very difficult.

N.: That One should be found. After that, you can figure out how to help everyone else.

Another Q.: My longing and desire have to be so intense for it to be continuous. Otherwise, it is choppy; it comes and it goes; it's not continuous. How to make it a continuous inquiry?

N.: If you can see that continuous inquiry, which alone yields continuous Knowledge, depends on the intense desire for Self-Realization, that is excellent. In order to have the intense desire for Self-Realization, you have only to be absolutely certain as to what the source and nature of happiness are. In one sense, the needed intensity is always present; you just need to use it in the right way. Always, you desire to be happy; you cannot turn that off. If you realize that all happiness lies in the Knowledge of the Self, the intense desire to know the Self cannot be turned off. If that is not turned off, the inquiry does not cease. If inquiry does not cease, there is no scope left for ignorance. If there is no ignorance, not even so much as the individual to be ignorant, Knowledge is perfectly full. You are always actually seeking to know your Self, in everything you attempt to know, in everything you try to determine as being real or not. In every attempt to become happy, you are searching for your Self. The intensity is there; it's natural to you. Use it.

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

(Silence) Om Shanti Shanti Om

(Then followed a recitation in Tamil from Chapter 17 of the Song of Ribhu.)

A disciple remarks that Sri Bhagavan often says that Maya and Reality are the same. How can that be?

Bhagavan: Sankara was criticized for his views on Maya without understanding him. He said that Brahman is real, the universe is unreal, and Brahman is the universe. He did not stop at the second, because the third explains the other two. It signifies that the universe is real if perceived as the Self, and unreal if perceived apart from the Self. Hence Maya and Reality are one and the same. – Guru Ramana, (Jan. 4, 1937)

The Ribhu Gita

Chapter 1, Verses 1-17 With Commentary by Nome at a Boundless Wisdom Event held on June 17, 2009 at the SAT Temple

Om Om Om Om Namah Sivaya

(Nome): Tonight, by the grace of Sri Bhagavan, who is none other than Siva, we have the opportunity to start the English translation of the Sanskrit Ribhu Gita. We will start with chapter one, verse one. I am not going to read aloud or comment upon the introductory material that is contained in the book. If you have not read it, you are encouraged strongly to do so, for it not only tells about the teaching and the context of the book, but how to read and meditate upon such a holy text. So, read that when you have the opportunity. We will take up the text as usual for us, in the way described in the introduction, verse by verse, phrase by phrase, meditation by meditation.

The Ribhu-Nidagha Dialogue

1. Skanda said, "The Rishis spoke thus to Ribhu, the devotee of Sambhu." Sambhu is a name for Siva; it means the bestower of happiness. So, "The Rishis spoke thus to Ribhu, the devotee of Sambhu, the desireless, the best among sages, decked with ashes and rudrakshas, who was at Kedara on the Himalayan peak worshipping the Lord of Kedara."

The Rishis are those who were wise, intent upon Self-Realization, the Realization of Brahman. They spoke to Ribhu. Ribhu is described as the devotee of Sambhu, the devotee of the bestower of happiness, which is Siva. Such a devotee, who is fully immersed in devotion, is identical with that to which he is devoted, and he is desireless. What makes one desireless? Seeing the unreality of the world, coupled with abidance at the very source of bliss, which is the Self within, makes one desireless. The best among sages: the emphasis here is not comparison as to which sage is better or best but rather, the essence of all sages, that which is the ultimate within them. Decked with ashes, sacred ash, and rudrakshas, the holy seeds. Rudra is an ancient name for Siva; aksha means eye; rudraksha is the eye of Siva. Who is at Kedara on the Himalayan peak worshipping the Lord of Kedara: worshiping Siva.

2, 3. The Rishis said, Worthy son of Brahma, the lotus born! For our Liberation, please enlighten us, with the Knowledge, the wisdom of the Vedas and the mahavakyas, or great aphorisms, which you obtained on Mount Kailasa by worshipping Lord Isvara, by means of which we shall be enabled to cross the shoreless ocean of samsara, (the repetitious cycle of birth and death).

What did they desire? Only one thing was desired - to become enlightened with the Knowledge, the Knowledge of Reality, which is the Knowledge of the Self, the very same which is the quintessence of the Vedas. They wanted to hear it from him directly. They had the conviction that, knowing that, they would be freed of samsara, the illusory cycle of birth and death. Without Knowledge, there is no Liberation. Knowledge, itself, is Liberation. So, they yearned for the Knowledge that shows all of the bondage to be imagined and Liberation to be the natural state.

4. Suta said, "Gladdened by the words of the Sages and looking around, he addressed the wise assembly, who were established in the contemplation of the feet of the Lord of the octonary form."

They were already absorbed in contemplation and seeking the highest Knowledge. What were they contemplating? The feet of the Lord. "The "feet of the Lord" indicates the devotion involved and that they were worshiping, or contemplating, that much of the Lord that is manifest. The feet represent that which is manifested. The greater part is unmanifested. That is the pure Brahman. "The octonary form," ashtamurti, is the five elements, earth, water, fire, air, and space, and the Sun, the Moon, and Purusha, which means Spirit or human being. They were worshiping God appearing as all of these, and they wanted to know the Essence, that which is beyond even manifestation and all appearance.

5. Ribhu said, "There is nothing secret from you, great souls, the noble devotees of Sambhu. Looking at you from the mansion of love of the three-eyed Lord, I shall communicate to you this:

6. the aphoristic Knowledge of Sankara, a great emanation from the head of the Vedas. Hear this, best of men, seekers after the Knowledge of Brahman! Hear this, the Ocean of Siva-Knowledge,

7. by which you shall, conquering your [attachment to the] senses by devotion to Siva, cross that sea of samsara. Offering obeisance to Mahadeva, I shall expound to you the knowledge of Isvara."

Ribhu starts his explanation by saying "there is nothing secret from you, great souls, the noble devotees of Sambhu." They were already inward-turned and devotees of that which is the very source of happiness. For such ones, what could be lacking? Again, the Knowledge of Brahman, or the Knowledge of the Self, is not hidden. Although elsewhere Ribhu refers to it as the secret of all secrets, still there is nothing hidden about it. It is revealed as the fact of Existence in everyone. The Existence of the seeker of Truth is itself the Truth. There is nothing hidden. He says, "Looking at you from the mansion of love of

the three-eyed Lord." The three-eyed Lord refers to Siva. "I shall communicate to you this." One who has love of the Supreme becomes the Supreme. When more than one person caught up in love of the Supreme are together, there is really still not more than one. The love unifies them in the essential Being. Who can measure the love of God, whether we consider that to be God's love or the devotees' love of God? How can that be measured? It is of a formless nature and, being formless, it knows no division. Indeed, when devotees are together focused on the true Knowledge, they enjoy a bliss that is unique. He says, "I will communicate to you this," and then he sets forth what he is going to communicate: "the aphoristic Knowledge of Sankara." Sankara, here, means the beneficent One, Siva. "A great emanation from the head of the Vedas;" this is the very essence of the Vedas, the highest Truth revealed by the Vedas - specifically the Upanishads. This is "the aphoristic Knowledge." It may be tersely stated, yet, when realized, it is of the perfect fullness. "Hear this, best of men, seekers after the Knowledge of Brahman!" The Knowledge of Brahman is not hidden, but you must be ardently seeking it, inquiring deeply within yourself, in order to find it. Otherwise, hearing, you do not listen. Remembering it, it is forgotten. Attempting to meditate upon it, it seems elusive. If, though, you ardently seek the Truth of the Self and inquire within, "Who am I?" when you hear, you actually listen. Having listened, you can truly reflect. Reflecting, you enter into deep, continuous, profound meditation whereon you find yourself absorbed. That in which you are absorbed is you. "Hear this: the Ocean of Siva-Knowledge by which you shall, conquering your [attachment to the] senses by devotion to Siva, cross that sea of samsara". If only one ceases to misidentify with anything perceived by the senses, such as the body, and ceases to regard the senses as the determinants of reality, which regard gives rise to the notion of an external world, and attachment is tossed aside, if only this much is accomplished, you cross the sea of samsara. You are no longer subject to that which has birth and death. It is the nonobjective abidance as the real Self. By listening, reflecting, and deeply meditating upon, that is absorbing, the Truth that Ribhu imparts, samsara ceases to exist, and you are said to have crossed' it. "Offering obeisance to Mahadeva," Mahadeva is another name for Siva and means the great God. "I shall expound to you the knowledge of Isvara," the Knowledge of the Lord; that is God's Knowledge of God. This is not a human perspective. He does not expound the Truth based on the individual's perspective, but the Knowledge of the Self is from the Self, by the Self. Brahman alone knows Brahman. Brahman instructs Brahman about Brahman. This is what occurs when one absorbs the teaching of Ribhu.

8. Ribhu says, "The cause of the universe is the divine Consort of Uma alone, the shining illuminator, the one cause of the sentient and the insentient world, and the one cause of joy. For Him, the great Isvara (Mahesvara), there is no need for any action. He, Hara, alone is the cause of all."

This verse and the next, are in some respects more of an invocation than they are instruction. Nevertheless, there is great depth in this. He says, "The cause of the universe is the divine Consort of Uma". Uma is the Consort of Siva, so the "Consort of Uma" is Shiva. "The cause of the universe is the divine Con-

sort of Uma alone"; the cause of the universe is Siva alone. One might expect him to say that Siva combined with Sakti is the cause of the universe or, perhaps, give some other explanation. But he says that it is Siva alone. Why does he say that the cause of the universe is Siva alone? It is because Siva is of the nature of pure Existence. One Existence is all, in all, at all times. It is invariable. It is without a second. There is nothing other than the Existence of the Self, which is Siva. Wherever and whenever anything is perceived, the Existence of that---whatever Existence there is in that---is only the singular Siva, without Siva being transformed into anything else other than Himself at all. "The cause of the universe is the divine Consort of Uma alone"; alone, not a second, and with nothing else in addition. "The shining illuminator;" of the nature of selfluminous Consciousness. "The one cause of the sentient and the insentient world;" both that which appears to know and perceive and that which does not, the moving and the inert, the living and the dead. All of this is just the singular, undivided Existence, which is of the nature of Consciousness. "And the one cause of joy." In this first line of this verse, he has set forth the nature of Siva, the nature of the Absolute Self as Being, Consciousness, and Bliss, described as the one cause of joy, that which is the illumination, and the cause, the only substance of Existence. "For Him, the great Isvara, there is no need for any action." That which is Absolute does not do anything in order to exist, and, in consideration of the universe, which is the focus of this verse, nothing truly happens for it to appear. The Existence is; it is never transformed and never undergoes modification. It just is. All this is only That which is, though, in That which is, there has been no creation.

(Questioner): Sometimes, I have a good hold on my existence, and I am clear about my identity and, at other times, I may not.

N.: Whether you hold it or not, still you exist. The "I" in both perspectives is constant. In truth, there is no question of having a grasp of it or not.

Q.: It doesn't require any grasping?

N.: The Existence just is. The idea that there is a second one who loses it or who grasps it is an illusion. That which appears and disappears is merely an idea and cannot at all be your true Existence.

Q.: Is that idea as meaningless as all of the other ideas?

N.: Not only that, but all of the other meaningless ideas are for that one meaningless idea.

Q.: That is hilarious, in a very profound way. It makes a mockery of one's own suffering.

N.: When you inquire deeply "Who am I?" the sufferer proves nonexistent. The cause of the delusion proves to be unreal. Always, what exists is just Being-Consciousness-Bliss, alluded to by Ribhu in this verse. When there is nothing else, there is just this Existence. In this verse, Ribhu indicates that, when everything else appears to be, there is still just this Existence. Your individualized existence is not at all real. If it helps, take this perspective: the individual's life is just a tiny speck, one body, so small, so momentary, in a universe that is like a passing bubble, which rests in the great Existence, called Siva, the only substance in the bubble and even in the tiny speck of that bubble, without actually becoming a bubble or a speck at all.

It is to That that the Rishis were devoted, and it is That which is revealed by the Vedas. It is That which Ribhu is, which is truly the nature of Nidagha and truly the nature of all. The self-revelation of this is the purpose of such instruction. It is not small. "For Him, the great Isvara, there is no need for any action." There is no action, in truth, involved in all this, and there is no action at all in the Truth, itself. "He, Hara;" Hara means the one who destroys or removes and is another name for Siva. "He, Hara, alone is the cause of all." It is axiomatic that the effect is only the cause appearing as the effect. So, if "He," that One, "alone is the cause of all," there is no other factor involved. This makes a separate existence of the world and the individual impossible. One who understands like this truly perceives and knows what's what, by knowing who's who.

The next verse, rich in symbolism and similar in content and expression to verses that appear in the Rg Veda Samhita, pertains to Siva.

9. The charioteer born of the arrow, and the horses from the faces of the charioteer, the pair of eyes of you, the rider, as the pair of chariot wheels, the chariot fitted and yoked for the hunt, seated in the chariot with a crown on the head and bows and arrows in front, and steering the chariot--may the dust of this Sthanu (immovable One, motionless One), protect us!

10. Then, addressing Nidagha, Ribhu said: I shall tell you about the definition of the Self, which is not available in all the triad of time--past, present, and future—

The Self is not in time, and Self-Realization is not in time. He has already dismissed action, and that which is not in time is not an event. Self-Knowledge is not an occurrence. It obviously does not happen in the past, is not something that will happen in the future, and it has no relation to the present. That which is nonobjective, the Truth of Self-Knowledge, is timeless.

11. "ever the most secret of the secret, by summarizing what has been expounded by Siva." This is connected to the previous verse, so we can read them together. "I shall tell you about the definition of the Self, which is not available in all the triad of time - past, present and future - ever the most secret of the secret, by summarizing what has been expounded by Siva. There is nothing that can be talked of as non-Self, neither the mind as the non-Self nor the world as the non-Self. Be of the certitude that there is nothing that is non-Self."

Why is it the "secret of the secret," the "most secret"? No one keeps it a secret from us, save ourselves. It is beyond the perceptual and the conceptual, so it is said to be secret. It is that which no one can know, because it is devoid of individuality. So, it is said to be a secret. As it is the very nature of Being, it is also self-evident. So, it is a self-evident secret. "By summarizing what has been expounded by Shiva;" He says that he is summarizing what was expounded by Siva. Siva is the Absolute Consciousness that continuously expounds, or reveals, the Supreme Truth. No matter how much is said, no matter how much is written, no matter how much is thought of it, such is only an expression, a summarizing of something incredibly vast, limitless, and eternal. The same is fully expounded by Sri Bhagavan's silence, just as Dakshinamurti did in ancient days. "There is nothing that can be talked of as non-Self, neither the mind as the non-Self nor the world as the non-Self. Be of the certitude that there is nothing that is non-Self." Those steeped in the spiritual instruction of Vedanta are familiar with expressions as, "The Self is not the mind; the mind is not the Self. The world is not the Self; the Self is not the world." To such as these, Ribhu expounds the Truth and says that there is no non-Self. There is nothing constituting anything to be considered as non-Self. If there is a mind that understands or does not understand, that very mind has no existence apart from the Self. There is no separate thing called "the mind." There is only the Self. Similar is the world, the objective sphere of experience, from subtle to gross. It has no existence, no matter how it is experienced, apart from the Self. There is no non-Self. If the world is not non-Self and the mind is not non-Self, what, then, constitutes bondage? What, then, constitutes samsara? In what way are you bound? In what way can you consider yourself distinct or separate, even to the least degree, from the Supreme Self? "Be of the certitude that there is nothing that is non-Self. To have this certitude, know your Self; know your real Existence. To know your Existence, inquire deeply "Who am I?" Upon such inquiry, you know, and what you know is what you are. It is the solitary, indivisible Existence; there is nothing but That. One who comprehends this has no experience of samsara.

12. By the absence of all sankalpas, by the elimination of all forms, by the conviction of there being only Brahman, be of the certitude that there is not anything that is non-Self.

"Sankalpa" means an idea; it can mean volition, but here it means a fixed idea, a determined idea, and an idea that seems to have validity due only to lack of inquiry. "By the absence of all sankalpas", by the absence of all fixed ideas, or concepts, and "by the elimination of all forms;" these are the means to attain this happy Liberation, or Self-Realization. It is divesting oneself of all fixed ideas, of all concepts, such as "I," "this," "I am this," "I am that," "I am like this," "I am like that," "this is like this," "this is like that," and so forth and so on. It is the relinquishment of every idea about the object and the subject. If you can see that the object is contained in the subject, just eliminate the ideas about the subject. If there seem to be a subject and object, eliminate the ideas of both. "By the absence of all sankalpas;" by knowing that they are not "I" and not real. "By the elimination of all forms;" How are you going to eliminate all of the forms? You cannot do it bodily. It is not possible to physically get rid of all of the forms. You would just trade in one form for another. How do you eliminate all of the forms? It is not something to be done mentally. That would be just trading one mental form for another, one mode of mind for another mode of mind, one thought for another thought. How do we eliminate all forms? The Maharshi says that, with the rise of "I," all else rises; with the subsidence of "I," all else subsides. He has made it abundantly clear that everything that appears to exist does so only in relation to the "I." If the "I" has a form, there are forms to objects as well. If the "I" is formless, who is to perceive or experience what and how? If you inquire steadily, deeply "Who am I?" the absolutely formless and undifferentiated nature of your Self will be revealed. That which is formless is indivisible and boundary-less. There are no forms beyond it and no forms within it. It abides as the solitary Existence. "By the absence of all sankalpas;" all ideas to the contrary; and "by the elimination of all forms" by knowing one's Self, "by the conviction of there being only Brahman;" what was misconceived as "I" and misperceived as "this" is just Brahman, the one Self. "Be of the certitude that there is not anything that is not-Self." If you think something is there, it is only the "I" in that guise. Since the "I" is only the Self, it is only the Self that appears as that. It is not that the Self has taken on an appearance, but it appears that way to the perceiver. Be of the certitude that there is no non-Self. If there is no "l" that is separate from the Self, how could there be anything else that is separate from the Self? Neither an ego, an individual, nor a single objective thing has ever been born or been created. One Self alone exists always.

13. In the absence of the mind, there is no thinking; in the absence of the body, there is no aging. With the conviction of there being only Brahman, be of the certitude that there is no non-Self.

Note that he equates the Self and Brahman by saying, "there being only Brahman, be of the certitude that there is no non-Self." If the Self were in the least bit, the least degree, distinct from Brahman, he would not say this. Brahman is the only Self there is. There is no other kind of Self, and Brahman is eternally so, infinite, and without another. "There is no non-Self." There is, then, no scope for a mind. Brahman is Brahman; Brahman knows Brahman. There is no scope for a second existent knowing entity called "the mind." To know if this is so or not, inquire within as to the very nature of your own mind. "In the absence of mind, there is no thinking." This, indeed, is true freedom from thought. To know that you are beyond thinking but still assume that thought is existent is partial. It is important, good, and an excellent step in sadhana, but it is not the finality. To know that there is no existent as the mind, no conjuror of thoughts, no container of thoughts, and no existent thing as thought is true freedom from the mind and from thought.

The thinker is missing. What is that which you regard as thought? Not the various shapes or the particular content, but what is thought itself?

Q.: If I try to find where the cycle of causality of thinker and thought starts, it dissolves into itself. It does not have an origin.

N.: Yes, the illusion is said to be origin-less and beginning-less. Its unreal nature becomes obvious to one who inquires. If there is a thought, it is as if it has two aspects – the objective portion of it and the knowing of it. Apart from the knowing of it, the thought does not exist. The form of the thought depends on the knowing of it. Trace the knowing to its source. The knowing does not come out of nothing.

What form does the knowing, Consciousness, really have? It is spaceless as well as timeless. It is location-less. It exists, and it shines. Being eternal, it is formless and immutable. How could the immutable change into a thought-form? This much is expressed reasonably and through questions; what is being indicated is that there is only the solitary Consciousness, or undivided real Being, which can never be modified into anything else. All the modifications of Consciousness, regarded as thought-forms, are only that, yet that has never become any modified form whatsoever. It would be better to say, "The Consciousness is," and leave it at that. It does not move, it does not change, and it has no action.

Indeed, the entirety of the spiritual instruction and various forms of questions used to examine and discriminate is really just "Who am I?" appearing in those ways; one question, one answer.

"In the absence of the mind, there is no thinking." So, where can illusion or delusion be? "In the absence of the body, there is no aging." A form, a body, ages; it decays. That which is bodiless is unborn and imperishable. It does not age, and it does not decay. You are that which is characterized by an absence of the mind and an absence of the body. Bodiless and mindless is the real Self. The real Self has no idea, no concept, no thought-form, and no sankalpa. The real Self has no age, is not young, not old, not living, not dead, has no change, and no decay. "With the conviction of there being only Brahman, be of the certitude that there is no non-Self." You are not the body, you are not the mind, and you are not any kind of separated individual. That which is known as Brahman and is to be realized as the Self is alone what you are.

14. Because of the absence of feet, there is no walking; because of the absence of hands, there is no work. There being only Brahman alone, be of the certitude that there is no non-Self.

You, the bodiless one, have no hands and feet, no motion and no action. You do nothing, ever. The way to realize by direct experience the uncreated nature of Reality, as expounded by Ribhu, is to understand by direct experience, interior inquiry, the unborn nature of your own Self. If you understand your own bodiless nature, your identity, and rest in your quintessential Existence, the sweeping negation of all that is objective, from the body to the world, is quite clear and quite obvious. 15. Because of the absence of Brahma, the Creator, there is no world; in the absence thereof, there is no Hari, the sustainer. There being only Brahman alone, be of the certitude that there is no non-Self.

The creator himself has not come to be. So how could there be creation? If nothing has been created, how could we think of it as being sustained and that which sustains it? We may say the Divine creates, the Divine sustains, and the Divine dissolves, but that pure Divinity is quite beyond creation, sustenance, and destruction. Ribhu reveals that which is so divine and utterly transcendent, the cause of all, verily Brahman, to be that which alone exists. So, who is to create what? Who is to sustain what? "There is no non-Self;" there is no non-Brahman. Brahman is; the Self is the solitary Existence.

16. In the absence of aging, there is no death; nor is there the world or the Vedas or the gods. There being only Brahman alone, be of the certitude that there is no non- Self.

That which does not take birth does not decay and does not age. It is the timeless One. That should be known as your Self. If this Knowledge is present for you, blissful immortality is recognized as your natural state. For such a one, there is no death. For that which has beginning, there is an end. For that which appears, there is a disappearance. That which has birth has death. Were you born? Do you appear? What is your own nature? This should be inquired into. Know your existence, inquiring "Who am I?" Does it grow? Does it change? Does it begin? The beginingless is the endless. The unembodied Self is innately immortal; there is no death for it. Only that which has a beginning has an end. Ribhu reveals that nothing has begun. There is only the Existence. So, that which never really began has an end, and that which is ever without a beginning, in another sense, is endless. "Nor is there the world or the Vedas or the gods." If there is birth and death, the mind and body, there are all these: the world, the Vedas, the Gods, etc. If the individual who perceives these, who thinks of these, and who experiences these turns inward to know himself and loses his individuality, there are none of these things. There is just one vast expanse of Being-Consciousness-Bliss. That is Brahman, which alone is. For That, there is nothing other, "there is no non-Self."

17. There is no dharma (righteous conduct), no purity, no [concept of] truth, [and] no fear. There being only Brahman alone, be of the certitude that there is no non-Self.

Trace the source of dharma; you will either understand it comes from an interior spark, or source, or you will understand it is rooted in the Vedas. If the latter, rooted in the Vedas, find the source of the Vedas. That source is beyond such designations as dharma and adharma. It is pure, but its purity is beyond any concept of purity whatsoever. It is One, and, for that which is One, there can be no admixture, for there is nothing else. The idea of purity is in contrast to an admixture, but, for that which is solitary, the concept does not apply. "No lconcept of] truth, and no fear;" Ribhu reveals the Truth, not a concept of truth,

just as assuredly you exist, and you are not a concept of existence. You exist. If the Truth of Existence is realized, what Ribhu has just indicated becomes clear. "No fear;" an Upanishad proclaims that, where there is a second, there is fear. A second means any duality, anything other. The very root of all duality, the first concept of another, is the notion "I." That is at the root of all differentiation. Where there is differentiation or duality, there is fear. Where there is no second, no "I," there is no fear. No one fears himself; one always fears another. When your Self has become that which alone exists, for which there is no other, fear is no longer a possibility. It is the deathless One that cannot go out of existence; so fear becomes impossible. It is the very source of happiness; so fear becomes impossible. "There being only Brahman alone, be of the certitude that there is no non-Self."

Om Namah Sivaya (Silence) Om Shanti Shanti Shanti Om 🕉

From The Ramana Way

The following articles appear in the February 1991 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

No Attributes By Dr. Sarada

Many doubts worry us. Some of them are intellectual queries, others practical problems. Yet, it is important to solve both. Unless one has intellectual clarity, it would not be possible to comprehend the method and pursue it accurately. Besides, the rising of doubts is also a healthy sign to the extent that it indicates a certain seriousness. Unless one has

thought about something or practiced it, one cannot have a doubt about it. A doubt indicates partial understanding. Whereas the absence of doubts is a sign of total understanding or of no understanding at all. But all this that is said in favor of doubts or queries does not hold for disbelief. What is meant here by doubt is a need for further clarification and not a negation of the very premises, the very foundation. The foundation has to be one of faith: faith in the Sadguru's words that one is not the body, that one is the Self that includes and transcends the body. If this faith is total, then nothing further need be done. The very moment one hears that truth from the Sadguru one would be established in it. Sadly, our faith is far from total.

Happily, though, we are extremely fortunate to have come to the Sadguru and have sufficient faith at least to attempt treating the path. We



are indeed lucky that we can question Bhagavan about the path and find answers from him. For, he has already answered the numerous seekers who came to him earlier, answered every possible kind of doubt. And there are also those answers that are built into his works.

One such answer pertains to the nature of the Self. When a devotee asked Bhagavan about the nature of the Self, he answered, "Abide in the Self free from thoughts instead of enquiring about the nature of the Self."

Yet, we find repeated emphasis on the blissful nature of the Self, also that it is Poorna, full, and that it is One without a second in Sat-Darshanam as in Upadesa Saram. It is said that the Existence-Consciousness-Bliss. Self is In Upadesa Saram, Bhagavan explains that these are not independent attributes of the Self; they are its very nature. There is no separate consciousness that lights existence. That is to say, awareness of existence is not provided by a separate entity. We see objects by the light of the sun. Sight is in our eyes, but it is the sun that lights the sight. In darkness we would still have sight, however, we could not see anything. Rather, we could see only darkness. But how do we see the sun? By its light itself. There is no need for another light for us to see the sun, for it is itself of the nature of light. The sun is light. Even so the Self is Consciousness; it exists as

awareness and bliss. One might argue that there could be another entity that makes one aware of existence. However, such an argument would be endless. If one assumes an entity X that lights existence, there must be another entity, say Y, that makes one aware of X and in turn an entity to make us aware of Y and so on. One must necessarily then concede the presence of a self-aware entity that has no beginning and, hence, no end. The Self is that entity in which Awareness is Existence.

Why has Bhagavan thus explained the nature of the Self after telling a devotee that it is not important to think about it? Because, the needs of each aspirant are specific, and Bhagavan's replies are apt to the questioner. Bhagavan did not encourage excessive intellectualization. He would explain only those doubts that had practical relevance to the questioner's pursuit of Self-knowledge. If one were to ask a question about the relative importance of fate and free-will, he would ask the questioner to know the individual to whom fate and free-will pertained. However, if one were genuinely worried that one's fate may stand in the way of one's spiritual pursuit, then he would readily explain the role of free-will and effort. To keep on discussing endlessly about fate and free-will would be an utter waste of time. But to understand their relative importance and act in the appropriate manner would be worthwhile. To keep on discussing the nature of the Self would be in vain, yet, when one is worried that the destruction of the ego could lead to a void, it is important to be reassured that the Self is fullness, that it is Existence, Consciousness. It is equally essential that the non-dual nature of the Self is also clearly recognized by the seeker. This recognition brings home the fact that there can be no half-measures. There is no way one can cling to any vestige of duality and still experience the Self. The Self is fullness, but that fullness cannot be known so long as the divisiveness of the ego lasts.

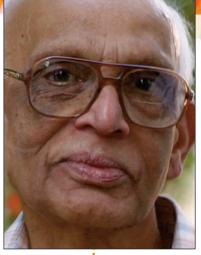
The ego and its bid to last, however, plays many tricks, and one camouflage could be to wear the guise of the Self. That is, the ego, in some instances, might assume extraordinary magnitude. When one is told that one is the Self, the universal truth, one may well make the mistake of assuming that this limited "I" thought is itself so great. In fact, it is one's essential nature that is universal and not one's identity. To think "I am universal," "I am the all-pervading Self" would be useful provided one is conscious that this is just an intellectual process, a practice used as an aid to experience the Reality. However, if one begins to believe "I am all pervading," while yet remaining in the mental realm, the delusion would indeed be disastrous. When one is not ready for Self-Knowledge Bhagavan says that the teaching could work on the imagination. Then, his experiences could be "only according to his imagination of the state "I am the Self," whatever he may conceive it to be." (Talks, p. 231)

How is one to make a distinction between the awareness of one's universal nature and a mental delusion that one is all-pervading? In the awareness of the Self, one will not think that one is infinite, all-pervading---it will be the spontaneous experience. As Bhagavan says in Sat-Darshanam, man does not go on declaring "I am man, I am man." The notions "I am infinite" or "I am awareness" are only in the realm of thought so long as the awareness or the infinitude are perceived as attributes of the "I." Where there is any duality, Self-abidance is not. It is to drive home this point that Bhagavan emphasizes the nondual nature of the Self, clarifying that awareness and bliss are not the attributes of Existence, but its very nature.

Time, What is Time? By A.R. Natarajan

Strange but true, our interest, our fascination, is for the shadow and not for the substance. We have never really questioned what time is. Or, what it is to end it or to find a way to stop its ticking away. When one reads the questions in the "Talks" or "Day by Day," one can readily see this. A visitor, Girdharlal, asks Ramana about the classification of time into ages and

wishes to know when the Kali Yuga would end. "I don't consider time as real. So, I do not take interest in such matters," says Ramana, but the visitor continues with his own pet theories. Many, including ashramites, sometimes would wonder why they cannot know about their past lives as some yogis are reputed to be able to do. Maybe they had wanted to be reassured that in their past lives, too, they had been associated with Ramana. Ramana would joke and ask, "Won't you be puffed with prided if you knew you were a virtuous lot in the previous lives?" Then he would seriously add, "Thank God for his mercy in withholding this knowledge. Even the memories of the past events of this life is a load enough. You will be over-burdened with memories if you were to know the past lives also." The trouble with all of us is that our interest keeps moving back and forth either wanting to unfathom the secrets of the past lives, which are so mystifying for us. Or, we like to crystal gaze into coming events, into future lives. How sad. For the secret of life is in the present, in each moment of one's life. For all experience can only be in the present. Also, more crucially, the truth behind the experience can be known only when we do not indulge in these habitual thoughts swinging



between the past and the future. Ramana makes this point when Jivarajani, an earnest seeker, was being carried away by his interest in matters like life after death. He told him firmly, "Find out about your present life. Why do you worry about life after death? If you realize the present, you will know everything." Again, Ramana would stress that both yesterday and tomorrow are with reference to today. He would say, "Yesterday is called today in its

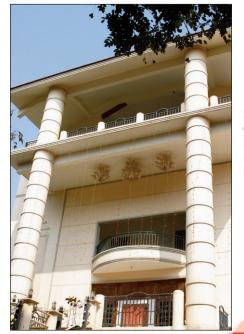
time, and tomorrow will be called today tomorrow. Today is ever present." So absurd is this interest in the unknown past and future and the lack of interest in the ever-existing present that Ramana says it is as much a matter for laughter as it would be if one was presuming to count numbers without the number one.

Caught up in the mental movements caused by our insatiable interest in the past and future, we superimpose the concept of time in our sadhana also with dangerous possibilities. We presume that Self-Knowledge is something to be attained at some distant future. We also assume that the experience of this state would come to us at some future date. It is something wholly in the lap of the future, so we think. Miss Merston gave voice to this undercurrent of thought when she told Ramana that "It would take some years for Self-Realization." "Why years? The concept of time is only in your mind," was Raman's pregnant reply. It is quite on the cards that unless the experience of the inherent joy is there along the way during sadhana one would be apt to lose interest in the joyous pursuit of spiritual practices. Like the lady who had her necklace around her neck and thought it was lost, one would forget that the Self is here and now and that the whole purpose of practice is to reveal it, to make one aware of it.

What then is time? Time, says Ramana, is something which rises when ego rises. This would be clear if one examines the meaning of the "daily wonder" sleep and waking. In sleep time stops. Does it not? What happens in sleep is a matter of recollection on waking and not one's current awareness. During sleep when the ego is not, time, the movement of thought, as present, past and future, too, comes to a grinding halt. It starts all over again on waking, on the rising of the "I" thought. So, if we have to tackle time, if we have to master it, quite obviously we have to learn to consciously stop mental movements; we have to learn to keep attention fixed on the present. Why? Unless the thought waves stop, unless one is able to stay with the present moment, no enquiry about the rising ego is possible. The search for the eternal, for the ever existent feeling of "I-I" would be possible only in a situation when we shift attention from time, which keeps changing, to the changeless substratum.

This bring us back to that infallible weapon of Ramana, Self-enquiry. Here, we have his assurance that time is immaterial for Self-Knowledge. Why? In Self-Inquiry, the focus of attention is the induvial and not this parasitic thoughts. The movement of thought away from the focus of attention, the individual, would be quickly detected. It functions like pesticide, for the "poisonous weed of conceptual thought" is tackled as it sprouts. The thoughts wither away because attention is not on them. When the individual attention is withdrawn from thought, it can be focused steadily on the feeling of "I-I." This Self-attention, this staying the "true Self," is the experiencing of the natural state. Experience of the joy of that state is direct and immediate.

One should however stay with the experience, knowing it to be one of the natural state and not move away from it. All that is needed is to remain still. Not to do anything wrongly thinking that something further needs to be done, is the wisdom needed at this crucial stage. When one has tasted this atmosphere of happiness, Self-enquiry needs no pushing and cajoling. Interest in it would be automatic. All that is needed would be the steadying of the experience which happens by practice. The way has become the goal for they were never really apart. \mathfrak{F}



Ramana Maharshi Center for Learning, Ramana Maharshi Heritage Center, Bangalore, India.



Ever Yours in Truth

Correspondence between Nome and seekers.

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



[A response to questions posed by a seeker in Brazil]

June 7, 2017

Dear

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

One who has realized the Self is the Self and remains identified only with the Self. He has not the least trace of individuality and no concept of being a performer of action.

The various emotions mentioned by you have as their root confusion regarding the source and nature of happiness.

If there were clarity regarding such, and also relinquishment of the tendency to misidentify with the body, how many samskaras would remain for you?

At some time, you may wish to question your belief in the notions promulgated by psychology.

For one who ardently inquires to know the Self, activity and inactivity become the same.

When ignorance is truly known to be only ignorance and not real at all, it is gone. Your true Being remains. Peace and perfectly full bliss shine endlessly.

Om Namah Sivaya Ever yours in Truth, Nome [The same seeker from Brazil wrote:]

June 21, 2017

Dear Master Nome,

Overflowing with gratitude, I will refrain from explaining the obvious reasons why the booklet "The Four Requisites for Self-Realization and Self-Inquiry" is one of the most important jewels a seeker can ever find in the path of Knowledge.

All the ignorant questions previously sent by me to you could be avoided had I acquired this pristine set of teachings before, which I regard as a precise GPS pointing the lost driver safely to the Ultimate Destination.

I thank you with all my heart, Master.

With Love,

[Here is Nome's reply.]

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. That you discern the benefits of the requisites is wise. Joy is natural for those who thus turn within and inquire to realize the Self.

Om Namah Sivaya Ever yours in Truth, Nome

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[On August 31, 2017, a seeker in India wrote:]

I am really touched by your immediate response. I have been getting regular dreams of Bhagawan. Is it my mind playing tricks?

Thanking you,

[This is Nome's response.]

September 1, 2017

Dear , Om Namo Bhagavate Sri Ramanaya,

Namaste. His Grace, all-pervading and manifesting in ever so many ways, extends from that which is beyond all of the states of mind to your dreams, inclusive of the dream referred to as the "waking state." The forms of such appear according to the mind. The Grace, which is of the Self, transcends them.

Om Namah Sivaya Ever yours in Truth, Nome

[From the same seeker in India:]

September 2, 2017

Dear Nome,

I don't sit in dhyana but keep doing enquiry as and when I remember. Is it enough? Please do tell me.

[The reply:]

Dear

Om Namo Bhagavate Sri Ramanaya

Namaste. Self-inquiry should become continuous. It is not dependent upon bodily posture. Are you so preoccupied with worldly activities that you cannot spare even a few moments for meditation?

You may find it helpful to deeply consider that Self-Realization is that which is most important in life and then practice accordingly.

Om Namah Sivaya Ever yours in Truth, Nome

[Another question from the same seeker in India followed by the reply:]

September 6, 2017

Dear Nome,

Do you feel the approach of mine to sadhana is sporadic? Please do reply. Regards,

September 7, 2017

Dear

Om Namo Bhagavate Sri Ramanaya

Namaste. In order that it fully bears fruit, the means and the end must be in accord with each other or of the same nature. So, if it is Self-Knowledge for which you yearn, Self-inquiry must be the practice. If you desire constant happiness and peace, practice must be constant and directed to the realization of the changeless. If your aim is to transcend even death and attain blissful immortality, how intense and focused ought your practice to be? If eternal freedom is your wish, how consistent and thorough should your practice be? If, by grace, you have become aware of Sri Bhagavan and his teachings, how deep can you dive?

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Om Namah Sivaya Ever yours in Truth, Nome

from GUTU RAMANA by S.S. Cohen, publ. Sri Ramanasramam, 19

D.: What is the difference between the ego and the Self?

B.: That which comes and goes, rises and sets, is born and dies is the ego. That which always abides, never changes and is devoid of qualities is the Self.

D.: Can I say that God is the flame and we are the sparks?

B.: Although the sparks rise from the flame, they fall away from it into space, whereas we are never outside God.

D.: But is there a God apart from ourselves? Naturally, there must be a creator to this universe.

B.: If by "ourselves" you mean your body, then there is a creator, but if you mean the pure Self, then there is nothing but It. If you objectify and see a universe, then you are bound to see many things beside yourself and postulate a God, the creator. Body, God and world rise and set together from, and into, the Self. If God is apart from the Self, then He would be Self-less, that is, outside existence, that is, non-existent.

D.: I suppose one has to sublimate the ego-self into the true Self.

B.: The ego-self does not exist at all.

D.: Then why does it give so much trouble? Look at the havoc it has created among nations and people. It is dreadful even to oneself.

B.: To whom is the trouble? The trouble also is imagined. Pain and

pleasure are to the ego, which is itself imagined. When the ego disappears through constant enquiry into its nature, the illusion of pleasure and pain also disappears, and the Self, their source, alone remains. There is neither ego nor ignorance in Reality.

D.: But how did the ego arise?

B.: Ego is nonexistent, otherwise you would be two instead of one—you the ego and you the Self. You are a single, indivisible whole. Enquire into yourself, and the apparent ego and ignorance will disappear.

D.: Why then do we need to concentrate?

B.: Concentration, meditation and all spiritual practices are not performed with the object of realizing the Self, because the Self is ever-present, but of realizing the nonexistence of ignorance. Every man admits his own existence and does not need a mirror to prove it to him. Existence is awareness, which is the negation of ignorance. Then why does a man suffer? Because he imagines himself other than what he in reality is, e.g., the body, this, that, and the other—"I am Gopal, son of Parashuram, father of Natesan," etc. In reality, he is the intelligent "I-am" alone, stripped of qualities and superimpositions, of names and forms. Does he see his body and all these qualities, shapes and colors in dreamless sleep? Yet, he does not deny that he is then himself existing even without a body. He must hold on to that existence, that lone being—Kaivalya—even when he is in the waking state. The man of wisdom simply is. "I Am That I Am" sums up the whole Truth. The method is summed up by "Be still and know that I am God." What does stillness mean? Cessation of thinking, which is the universe of forms, colors, qualities, time, space, all concepts and percepts whatever.

Another D.: If the ego or "I" be an illusion, who then casts off the illusion?"

B.: The "I" casts off the illusion of "I" and yet remains as "I." This appears to be a paradox to you; it is not so to the Jnani. Take the case of the Bhakta. His "I" prays to the Lord to unite it with Him, which is its surrender. What remains as residuum after this surrender, is the eternal "I," which is God, the Absolute, Paramatman Himself. What has happened to the "I," which originally prayed? Being unreal, it simply vanished.

Hastamalakiyam

Translated by Dr. H. Ramamoorthy and Nome

A young boy uttered a hymn to Adi

Hastamalakiyam **Translated by Dr. H. Ramamoorthy and Nome**

> SAT **Publication**

Sankaracharya on how his identity of being the Self is as clear as a fruit in the hand in answer to the question who he is. As Self-Knowledge was as natural and evident to him as a fruit in one's hand, he became famous under the name of "Hastamalaka." "Hasta" means hand, and "amalaka" is a small fruit with properties of rejuvenation.

Adi Sankaracharya wrote a commentary on these verses answering various doubts to make the experience of the Self self-evident to all.

Sri Ramana Maharshi also translated the verses to Tamil with some nuances that further make the Self-Knowledge self-evident.

Since these three works present the true nature of the Self so clearly, the English translation of the three works is being presented in this book.

The book starts with the story of Hastamalaka and flows into the hymn of Hastamalaka. It consists of twelve verses that succinctly reveal the Knowledge of the Self, proclaiming the identity of this eternal Knowledge and the Being of the Self. The hymn is addressed to Vishnu, the all-pervasive, the sustainer of the manifest world. The Sanskrit, English transliteration, and English translation of the verses are presented in the book.

Also included in the present volume are an English translation of the Tamil version of the text by Bhagavan Sri Ramana Maharshi and an English translation of Hastamalakiya-Bhashyam, which is the Sanskrit commentary by Adi Sankara upon these verses by his disciple.

Paperback . 48 pages . \$5.95 English . ISBN-13: 978-0981940991

Available in the SAT Temple Bookstore, on the SAT website at: satramana.org and through Amazon. Devotees gather for Atmotsava (Ramana Nama Sankirtanam) each Wednesday night at the SAT Temple.







"The whole universe is but a tiny ripple on the infinite ocean of Sat-chit-Ananda Ramana. I meditate on Him, the Sublime Indweller of the Heart-cavity, transcending all thought." –Ramana Gita

Devotees have the opportunity to engage in devotional readings, chanting of stotrams and bhajans, and learning to recite in Sanskrit and Tamil.

Temple Bulletin

Because of the generous donations given from devotees during the 2017 annual pledge drive, SAT was able to renovate the temple kitchen.





Vpcoming Special Events at the SAT Temple

Dipavali: Wednesday, October 18, 2017, 7:30 p.m. Skanda Shasti: Wednesday, October 25, 2017, 7:30 p.m. The Truth Revealed Retreat: November 10-12, 2017 Karthikai Deepam: Saturday, December 2, 2017, 6:00 p.m. Dattatreya Jayanti: Sunday, December 3, 2017, 10:00 a.m. Sri Ramana Jayanti: Saturday, December 30, 2017, 6:00 p.m. Arudra Darshanam: Tuesday, January 2, 2018, 7:30 p.m.



https://satramana.org https://www.facebook.com/SATTemple



Many satsangs and special events are available to view on YouTube at: https://youtube.com/satramana



Om Namo Bhagavate Sri Ramanaya Om Namah Sivaya

Many of the background images used in Reflections are from: Pixabay.com

SAT Retreat for 2017

(2018 retreat schedule will be released in December 2017)

This year, SAT will offer four retreats to assist spiritual seekers in their quest for Self-Realization. SAT retreats are wonderful opportunities for spiritual experience and practice and are perfect for all seekers of nondual Self-Knowledge.

In SAT retreats, Self-Knowledge and Self-inquiry meditation, the means of inquiring within to know the true Self, are taught, with ample time to ask questions as the teachings are given, so that you can clarify and deepen your understanding and experience. SAT retreats are very thorough in their presentation and provide a tremendous amount of spiritual guidance. The experience of attending retreats is profound and very helpful for spiritual development.

All of SAT's retreats are taught by Nome, a sage who practiced the inquiry for steady abidance in Self-Realization. He places no emphasis on himself, but keeps the focus of the instruction entirely upon Self-Knowledge and Self-inquiry, turning the aspirants' attention fully inward, for it is in this way that meditation, Self-inquiry, and Self-Knowledge truly open for one.

Recommended readings for the retreats are the works of Sri Ramana Maharshi, Ribhu Gita and The Song of Ribhu, Self-Knowledge, the writings of Sankara (Adi Sankara), such as those contained in Svatmanirupanam and Advaita Prakarana Manjari, Avadhuta Gita, Ashtavakra Gita, Saddarshanam and an Inquiry into the Revelation of Truth and Oneself, The Essence of Spiritual Instruction, and The Quintessence of True Being. Familiarizing yourself with or studying these books will enable you to obtain even more from the retreats, which are an experiential immersion in the essence of Advaita Vedanta. All of these books and similar nondualistic literature are available from SAT.

Vegetarian meals are provided during the retreats. During retreats, lunch and dinner are served on Friday, three meals are served on Saturday, and two meals are served on Sunday. SAT does not provide special meals for those with unique dietary concerns.

The Truth Revealed Retreat

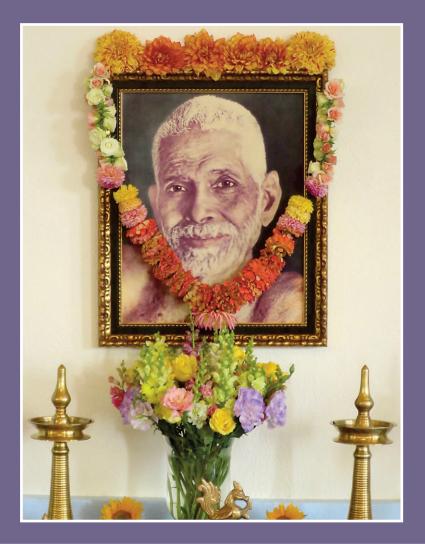
November 10 - November 12, 2017 Friday morning through Sunday afternoon

This retreat is focused on nondual Self-Knowledge as revealed by Sri Ramana Maharshi and consists of in-depth commentary, with dialogue, upon the teachings contained in Sri Ramana Maharshi's Saddarshanam (i.e., Sat-Darshanam, Truth Revealed, Forty Verses on Reality).

There is also much time for the participants to silently meditate upon this quintessential, profound Knowledge during these three days of blissful Wisdom and the revelation of the Truth within you.

Online Retreat Registration Now Available!

End of sign-up date is one month prior to commencement of retreat. Please visit the link below to register for retreats at the SAT Temple: https://satramana.org/web/events/retreats/retreat-application-form/ Or, visit the SAT website at: satramana.org > Events > Retreats



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