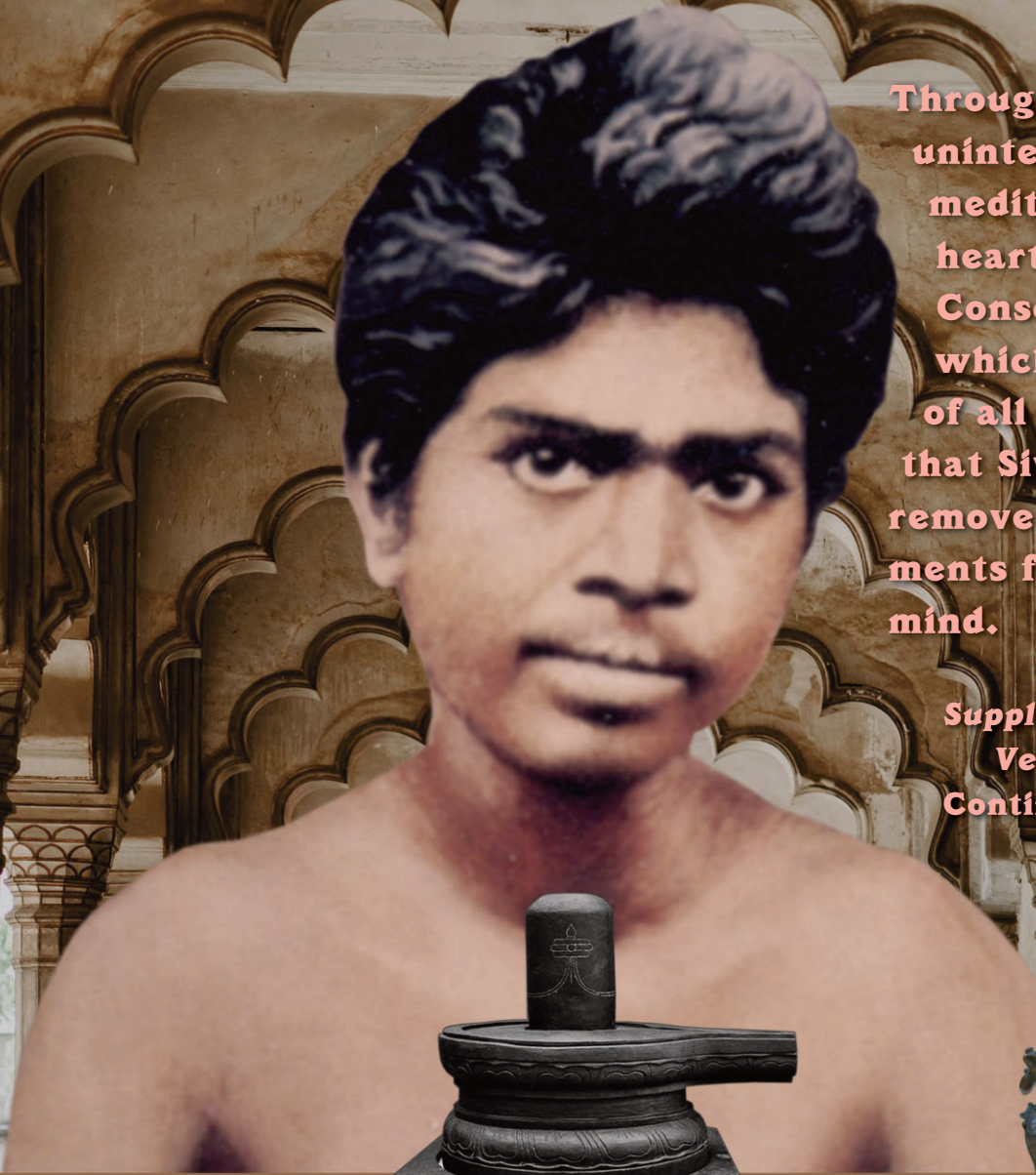




Om Namo Bhagavate Sri Ramanaya



Om Namah Sivaya



Through constant,
uninterrupted
meditation in the
heart, "That
Consciousness,
which is devoid
of all adjuncts,
that Siva, I am,"
remove all attach-
ments from the
mind.

-Verse 25,
Supplement to Forty
Verses on Reality
Continued on page 3



Reflections



SAT Temple

October . November . December 2018

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Commentary by Nome on Verse 25 of Sri Bhagavan's Supplement to Forty Verses on Reality

Meditation should be **constant** and **uninterrupted**. To be constant and uninterrupted, it must be of the very nature of Knowledge. It cannot be a thought form, for no mental form is constant. That which is of the nature of deep, innermost Knowledge, at the very depth at which you exist, is constant. That is the true place of meditation. **In the heart**, in your quintessential Being, there should be the meditation that consists of pure Knowledge, **Consciousness, which is devoid of all adjuncts, that Siva, I am**.

Meditation truly is to identify yourself, the very essence of your Being, with pure Consciousness and not with any adjunct. By "adjunct" is meant any limiting definition, such as Consciousness plus "I," Consciousness plus the mind, Consciousness plus the senses, Consciousness plus the body, and Consciousness plus objects of perception. You should realize your nature, free of any adjunct, identifying yourself with pure Consciousness. Consciousness, realized free of any limitation whatsoever, with nothing added to it, is the real nature of Siva, and Siva is what, indeed, you are.

That you exist is true. That you exist as this thing or that thing is not true. That you are Consciousness is the truth. That you are defined by what you are aware of is not true.

Remove all attachments from the mind. In delusion, which is mere imagination, to connect the Existence of the Consciousness, which is the Self, with anything is attachment. The instruction is to remove all the attachments from the mind. If attachments are removed from the mind, what remains of the mind?

You become attached in your mind only, for there is no other place for attachment to occur. You become attached when you already consider your nature to be one of the limiting adjuncts. With that illusory appearance, you become attached, thinking "Reality is here," "I am here," "My happiness is here." The result of such attachment is just the opposite: unhappiness, illusion, and not knowing your own Self. So, remove all the attachments of the mind. The sense of reality, of identity, and of happiness return to their origin. Their origin is you. What are you? You are that which is proclaimed to be Siva, the highest absolute good, the auspicious. It is the inconceivable, illimitable Consciousness. Siva is without limitation. You should identify yourself with the unlimited Siva. This leaves no room to identify as a thinker or as one defined by his thoughts. Attachments can be removed because they are not real. If they had a speck of reality in them, they would not be removed at any time.

Attachment is the idea that the non-self is the Self. By discriminating clearly what is the Self and what is not, attachment is destroyed. Then, what remains? Just your real identity, Siva, pure Consciousness. You are not an attached individual. One suffers due to attachment. Recognizing this, one wants to be free of it. The intention is noble, virtuous, and right. The way to be completely free of the attachment is to discern your real nature, which nothing has touched, at any time.

If you identify yourself as pure Consciousness, ignorance will not be conjured up. Ignorance not being produced, there is nothing out of which to make the attachment.

Only meditation that consists of true Knowledge can be uninterrupted. Thoughts are easily interrupted. Knowledge can be continuous. Where is Knowledge? **In the heart**, the innermost recess of your existence. What should be the meditation? Not these words, but the meaning indicated by them, which is **Consciousness, devoid of all adjuncts**, Siva am I.

By interior knowledge you know that you exist. By such interior knowledge, divest your sense of identity of all the limiting adjuncts. They are added only in delusion, for Siva, the real Self, is innately limitless. By interior knowledge, dissolve such ignorant imagination. What are the adjuncts? They are any form the "I" takes, as a mind, as a person, as a body, as a sensing entity, and such. By this knowledge, all attachments from the mind are removed. What, then, remains of your mind? It is Brahman, Consciousness, and Siva. It is to be known vividly, experientially and permanently, within you, as you. You are not the limited being. You are Being, without limitation. Where Being stands self-revealed, bliss shines fully.

The meditation is described as, ***“That Consciousness, which is devoid of all adjuncts, that Siva, I am.”*** To be devoid of all adjuncts is to be formless, without limitation, without qualities, and without attributes. It is Consciousness as it is, not falsely connected with a body, a mind, the senses, and such. Siva is the infinite Consciousness and ***I am*** indicates identity. ***Constant, uninterrupted meditation.*** Since thought is inconstant, the meditation indicated cannot be with thought. The thought “that Consciousness which is devoid of all adjuncts, that Siva I am” is not what is indicated. The meaning expressed in those words is the thought-transcendent Reality. Meditation ought to be constant. To be constant it must be beyond the mental level. Beyond the level of the mind, there is only Consciousness, which is Knowledge. The true substance of meditation is Knowledge. Pursue meditation as Self-Knowledge, the illumination of Consciousness by Consciousness. Such is not thinking but meditation. By such meditation, all attachments from the mind are removed. When is there attachment? When you think this thing or that thing is your happiness. When is there attachment? When you think this thing or that thing is real, for, obviously, if you knew it is unreal, you would not seek for happiness in it. When is there attachment? When you falsely associate your identity, your very existence, with some thought or something, which cannot be. If your mind would be bereft of all attachment, so that there is no confusion regarding identity, reality, or happiness, what form would your mind have? What would remain of your mind, if your mind were completely devoid of attachment, containing no confusion whatsoever regarding yourself, what is real, and what is happiness? There would be no tendencies, no vasanas. What would remain of your mind? There would just be pure, unmixed Consciousness. Without attachment, there would be no limiting adjuncts; there would be nothing superimposed to confine. Consciousness is Siva, and Siva is your actual Existence. Thus he said, ***“that Siva I am.”***

If the attachments of the mind are removed, you are quite free and happy in your natural state. How is this brought about? ***Through constant, uninterrupted meditation in the Heart.*** The Heart means your very center. Your within-ness should meditate upon its own nature. Constant, uninterrupted meditation is not possible at the level of thought. Meditation needs to be thought-transcendent to be continuous. Such thought-transcendent meditation is Self-inquiry. The meditation is expressed in these words: ***That Consciousness which is devoid of all adjuncts, that Siva, I am.*** It is not that one must think that thought, but one is to inwardly realize the significance of what is stated by it. Your nature is Consciousness, without adjuncts, which means without limitations added to your nature. Setting aside limitations, the adjuncts, by inquiring, “Who am I?”, meditation is the shining of the self-luminous Consciousness. The self-luminous, indestructible Consciousness, completely transcendent of thought, is Siva, and Siva alone is the significance of “I.” ॐ

from LETTERS FROM
SRI RAMANASRAMAM

The Boundless Wisdom of Sri Ramana Maharshi

Only One and All-Pervading Self

September 11th, 1947

Yesterday, a Sadhu came and sat in the Hall. He seemed anxious to speak to Bhagavan, but hesitant. After some time, he approached him and said, "Swami, it is said that the Self (Atma), is all-pervading. Does that mean that it is in a dead body also?"

"Oho! So that is what you want to know?" rejoined Bhagavan. "And did the question occur to the dead body or to you?"

"To me," said the Sadhu.

Bhagavan: "When you are asleep, do you question whether you exist or not? It is only after you wake up that you say you exist. In the dream state also, the Self exists. There is really no such thing as a dead or a living body. That which does not move we call dead, and that which has movement we call alive. In dreams you see any number of bodies, living and dead, and they have no existence when you wake up. In the same way, this whole world, animate and inanimate, is nonexistent. Death means the dissolution of the ego, and birth means the rebirth of the ego. There are births and deaths, but they are of the ego; not of You. You exist whether the sense of ego is there or not. You are its source but not the ego-sense. Deliverance (mukti) means finding the origin of these births and deaths and demolishing the ego-sense to its very roots. That is deliverance. It means death with full awareness. If one dies thus, one is born again simultaneously in the same place with Aham sphurana known as

"Aham Aham (I, I)." One who is born thus, has no doubts whatsoever."

Yesterday evening, after the chanting of the Vedas, a young European who came four or five days ago, asked Bhagavan a number of questions. Bhagavan, as usual, countered him with the questions, "Who are you?" "Who is asking these questions?" Unable to get any other elucidation, the young man, as a last resort, asked Bhagavan which verse of the Gita he liked the most, and Bhagavan replied that he liked them all. When the young man

still persisted in asking which was the most important verse, Bhagavan told him, Chapter X, Verse 20 which runs: "I am the Self, oh Gudakesa (Arjuna), seated in the heart of all beings; I am the beginning and the middle and the end of all beings."

**Death means the dissolution
of the ego, and birth means
the rebirth of the ego.
There are births and
deaths, but they are of the
ego; not of You.**

The questioner was pleased and satisfied and on taking leave, said, "Swami, this unreal self is obliged to travel owing to the exigencies of work. I pray that you may be pleased to recommend that this unreal self be merged into the real Self."

Bhagavan, smiling, replied, "Such a recommendation might be necessary where there are a number of different selves—one to ask for a recommendation, one to recommend and one to hear the recommendation. But there are not so many selves. There is only one Self. Everything is in the one Self. ॐ



Satsang *with Nome*

I and My

Satsang, April 22, 2018

Om Om Om
(Silence)

Nome: What is the significance of “I”? What is the meaning of “my”? In the Upanishads, Agamas, and elsewhere, it is stated that the presence of “I” and “my” is bondage, while the absence of these two notions is Liberation. The notions of “I” and “my” are at the very root of all other misidentification and attachment. What truly is the nature of the Self, of “I”? What truly is “mine”? The Self plus imagination results in the notion of an ego, an individual. Misidentification of the Self, which is pure Being, results in the ego-notion, and being equated with the body, or conceiving of embodiment. The Self, which is pure Consciousness, plus imagination, results in the notion of an existent mind. The Self, which is unalloyed Bliss, plus imagination, results in all kinds of attachment. To be free of misidentification and attachment is wisdom and is natural.

The attributes of the perceived and the conceived are not you and do not belong to you. Your nature may be said to be Being-Consciousness-Bliss, but these are not attributes. Such is only a description of that which is ineffable. The attributes of birth, manifest existence, growth, maturation, decay, and destruction do not pertain to you and do not belong to you. What truly is the significance of “I,” and what is the significance of “my”? “My object,” “my experience,” “my state,” and so forth and so on, are these really you and yours? That which is you is always you, and that which is yours is always yours. What is always? The notion, the assumption of individuality, is not true. The notion “I” is not truly

"I." The notion "my," which is in relation to all that is regarded as "this," is not true. Without the notions of "I" and "my," what are you truly? That which is you is truly yours; nothing else is so.

Questioner: How is it possible for the nonexistence of "I" without a desireless action? Because there is always a desire, with the "I" connected. There is an urgent desire that I must come here. Over the years, more than forty years, I have been listening to Bhagavan's teachings, preachings, "Who am I?", "What is this?", object, Consciousness, all, but still that desire is unstoppable. So, can we call it a desireless action?

N.: The desire must come from a very deep source. The action may be its manifestation.

Q.: Well there is a desire for me to come as, "I want to come here, I want to come here." So, there is a desire. So, there is no nonexistence of desire; how can we call it a desireless action? There is an "I" connected. How to eliminate that "I" of this action?

N.: Where there is "I," there is desire. Where there is no "I," for whom would the desire appear? When the perfect fullness of the innate Bliss is not perceived, or is misperceived, desire appears. When your identity stands as that perfect fullness of Bliss, how would desire occur?

Q.: I don't find any answer for that. There is a desire.

N.: The desire comes from a very deep source, as an intuition of your real nature. An intuition of your real nature can only belong to your real nature; the mind cannot know it. The source of the desire is actually the same place as its fulfillment. The source of happiness and the source of the desire for happiness are the same thing. The body acts, or even the mind may be said to act; do you act? "I"-less and bodiless, you do not act.

Q.: The body is...

N.: Let the body do whatever, it is not you. Without bringing in the notions of "I" and the body, can you think of acting? One who is happy in herself, without misidentification as an "I" or as a body, is said for the onlooker to engage in desireless action. Really, there is no actor. Without "I" and free of "my," can there be any question of desire or action?

Q.: Anywhere in the world, even in Timbuktu, if somebody is going to give a lecture about Bhagavan's teachings and preachings, my desire is only to run, even to Timbuktu. Is it a desireless action, or, what do we call it?

N.: Why do you run to it? There must be some deep reason. That deep reason is, in its essential nature, the Bliss that is sought and the Truth that is sought. Call it desireless, or call it one-pointed desire, it amounts to the same. Bhagavan speaks always, silently, in your heart.

"I" and "my," what do they mean? You are that which is attributeless, the unborn, the imperishable, ever the same, undifferentiated Being-Consciousness-Bliss. This is the Reality. Be free of imagination. To free yourself of any imagination, inquire, "Who am I?"

Another Q.: Does the desire for Self-Realization come from the mind?

N.: The desire for Self-Realization, at first glance, appears to occur in the mind, but its actual source is deeper. What is it that prompts the mind to think of Self-Realization? The source is deep.

Q.: This desire is not related to the worldly desire?

N.: What is the source of the desire? The source cannot be anything in the world, and the source is not any idea in the mind either. The end is the beginning. The desire for Self-Realization propels one beyond all illusion, all delusion. It propels the practice and resolves itself in the realization that there is One, without any alternative, that the Self alone exists. From another angle of vision, the desire to be free is there as long as there is the concept of being bound. When inquiring, "Who is bound?", you discover the absence of bondage entirely, what happens to the thought of realization? The manifest thought dissolves and is gone. All that remains of it is the Realization, which must necessarily be identical to that which is realized. As long as illusion prevails, one cannot help but think of Self-Realization as an attainment, or state, to be reached, or an occurrence. Penetrating deeply into Self-Knowledge, Self-Realization is not an occurrence. It is not the attribute of anyone. It is not a state. It is the sole-existent Being. It is not an occurrence, but is for all eternity; that is, it is timeless. No one becomes Self-realized. The idea of "anyone" ceases to exist. Just Existence, not becoming this or that, just Being is Self-Realization. Those who desire it with all their heart find it within themselves by the practice of Self-inquiry. In Atma Bodha, Adi Sankaracharya says that Knowledge is realized by the practice of Knowledge.

Another Q.: The whole notion of an "I" that possesses things evaporates when I ask the question of, "What actually is 'I,' or, what is my existence?"

N.: The attitude of questioning should be consistent and uninterrupted.

Another Q.: When we do the self-inquiry in the waking state, we constantly remind ourselves to go back to the source, but, once we sleep, I feel that the connection breaks. I mean we do not continue in sleep, and, when we wake up again, that thought comes that we should do the self-inquiry. How to continue even if we are asleep?

N.: The idea that you dwell in a state should be abandoned. Waking, dreaming, and deep dreamless sleep appear and disappear in you, not you in them. It is sufficient to inquire in the waking state, and thereby lift yourself beyond all states of the mind altogether. Who inquires? Such is the inquiry into the nature of the inquirer. The dream character need not inquire; the waking state character you are abandoning by virtue of the inquiry; and, in deep sleep, no question arises. If you are not the occupant, or experiencer, within the three states, and all of the content of the states of waking and dream, and absence of content as in deep sleep, are rejected, negated from your sense of identity, what remains?

Another Q.: The first time I heard you say “return” was in a meditation CD. I did not really understand it at the time, but I do now. It is returning to the awareness of that, of that state of just Being. It is so wonderful, so divine, so lovely.

N.: In imagination, we think that we have wandered outside the Self. To return, one has only to find the place where one really is; “place” is used metaphorically, for what we are speaking of is something timeless and locationless. The return is one of Self-Knowledge.

Q.: It is coming home.

N.: Bhagavan said that to realize the Self that one always is is the one way to recover the Bliss that was never lost.

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 28 of the Ribhu Gita. ॐ

The Ribhu Gita

Chapter 1, Verses 42-59

With Commentary by Nome at two
Boundless Wisdom Events held on
October 9 and November 6, 2009
at the SAT Temple

the Ribhu-Nidagha Dialogue

Om Om Om
Om Namah Sívaya

After we had completed the translation of the entire text from Sanskrit, Dr Ramamurthi composed a verse to the lineage. It appears at the very beginning of the book. He said:

Sadasiva being the beginning, Ribhu and other sages in between, reaching up to Ramana the Sadguru, to this lineage of gurus, prostrations.

Sadasiva means eternal Siva, Siva who is always himself. In this case, it simultaneously expresses Siva as absolute, eternal Consciousness and as the primordial guru, from which the teachings that reveal this absolute Consciousness come forth. Ribhu and other sages in between, other sages such as Adí Sankaracharya. From that absolute Consciousness streams forth the continuous revelation of the Truth regarding itself. Reaching up to Ramana the Sadguru, the Maharshi, who reveals the same timeless, Truth. It is the Truth of the Knowledge of the Self in which Knowledge and Being are identical. By the revelation of this Knowledge within you, you find the Self to be of the very nature of Brahman, the vast Absolute, illimitable, without beginning and without end. He concludes with, to this lineage of gurus, prostrations. For the grace of the revelation of Truth, which yields lasting peace and the perfect fullness of the bliss of the Self, we can never be too thankful.

42. I am devoid of all names and such. I am devoid of all forms. I am devoid of all attachments. I am Brahman alone.

I am devoid of all names and such. By **all names** should be understood everything that can be conceived. If it is conceived there is a thought for it, a name for it. The nature of the "I" that is the real nature of the Self is utterly without any concept whatsoever. By a profound inquiry to know your own nature, cast aside

definitions of your Self that have a name, that correspond to an idea. Not a single thought is your Self. What is your Self? Not any name—even if that name be exceedingly glorious—can describe the real nature of the Brahman Self. What idea can there be for your quintessential Being? One who rests in this Knowledge transcends thought. If you transcend thought, what bondage could there be? Just as the “I,” or the Self, is devoid of all names and transcendent over every idea, without even the very existence of any idea, **I am devoid of all forms.** The Self is devoid of the forms of the object, the forms of the subject, the forms that relate to all this, the forms that you regard as yourself, the forms of the experiencer, and the forms of the objects of experience. The Self is devoid of the form of “I.” What form do you pretend to have? What form is construed as yours during the waking state of mind, and what form do you take to be yours when in dream or in deep dreamless sleep? Without any of the forms of the experiencer is your real nature, the Self. That alone should be referred to as “I” and not anything that has the form of an experiencer, such as a body or a mind of any kind. Being beyond all forms necessitates your nature being nonobjective. Anything that appears, within any state of mind – waking, dreaming, sleep, or any mode within those – cannot be your essential Existence. The innate, essential Consciousness is beyond that. The Self is not only beyond that, but it is without the existence of any such thing. Devoid of name and form means without the perceived and without the conceived. If you do not consider yourself as the perceived, and if you abandon considering yourself in terms of the conceived, who are you? Discern your Self with this inquiry, and the Truth stands self-revealed.

I am devoid of all attachments. When you are attached to something, whether it is trivial or you consider such as momentous, there are two misconceptions based on one false assumption. The misconceptions are the regarding of happiness to be in that thing and to regard that thing as real. There is a misunderstanding regarding the nature of happiness and the nature of reality. Such misunderstandings are based on a fundamental assumption that is a mistake regarding one’s identity. There must be some sort of individual to have the attachment, and the attachment must be to something for the sake of happiness. Happiness lies within, and within means the Self. It is not found in an object, gross or subtle. That Self is the abiding Reality. All else is like a dream or an illusion and is conjured up by not knowing the nature of the Self. Not knowing the nature of Self gives rise to the fundamental delusion, the seed of all ignorance. That is the primal “I” notion, the supposition that you exist as an individual to be an experiencer, a perceiver, a conceiver, one who becomes attached and who grasps for his happiness in some unreal thing. If you clarify the understanding of what the nature of happiness is, if with the eye of Reality you comprehend the Reality, with the eye of the Self you know the Self, you liberate yourself from all of the delusive, illusory attachments, which only cause needless bondage and suffering. When you free yourself of attachment, you find that your nature, the Self, is innately so. How could the Self, of the nature of formless Consciousness, ever become attached or connected to some form or object? How could the Reality of Being become attached to something unreal? How could the Self become connected to or entangled with that which is never itself? By virtue of Self-inquiry, the Knowledge of your Self, find out how true this is.

I am Brahman alone. If I have no name and have no form, if I am without name and without form, without the perceived, without the conceived and if I am utterly without attachment, with no confusion regarding identity, reality, or happiness, what is true? What is the "I"? That is the nature of your Self; it cannot be anything else. Brahman has no parts. Brahman has no ego, no individuality. Brahman has no beginning or end. Brahman cannot be conceived in thought. Brahman is perfectly full and is of a nature that is absolute and not in relation to any other thing. If you do not know your own nature, if you do not know the Self as it is and imagine yourself as an "I," there are other things to which you determine your relation. If you are Brahman, Brahman alone exists always. Ever, it is just as It is. To know yourself as That is true Knowledge, supreme Knowledge, Self-Knowledge. The perfection of it is beyond compare.

43. I am the creator of all speech. I am beyond the end of all the Vedas (Vedanta). I am the end of all times. I am Brahman alone.

I am the creator of all speech. The ostensible meaning is that the "I" is to be identified with that Supreme Lord, who is considered the creator or the start of all speech, which has a divine origin. The sentence may also be interpreted more interiorly. From where does speech emanate? We could say that it emanates from the mind. From where does the mind emanate? When you bring forth something to say, even if it is of the very highest, what is the creator of it? Existing prior to speech and thought, it is referred to as Silence. All speech comes forth from it and actually concerns it. Nothing else is actually spoken of in all the permutations of speech, whether those permutations appear as true or false. When speech subsides, and when the mind subsides, the Silence, the original source, still remains, unaffected, immutable, and ever the same.

I am beyond the end of all the Vedas (Vedanta). There are two ways of interpreting **the end of all the Vedas (Vedanta)**. The first is to interpret it as signifying the Upanishads, which express the highest wisdom at the conclusion of the Vedas. The other is to interpret it as the finality of all Knowledge. Even the Upanishads, which have this as their sole intention and focus do not reach this true Self. Even the knowledge referred to, as long as it is conceived and not identified as Being, falls short. When the Vedas, the Upanishads, have concluded, the transcendent Silence, unconceived and uncreated, that remains is the Self. It is only for one who has understood the message of the Vedas, who has understood to dive deep within himself to realize his own nature, and has utterly abandoned the ego and all its permutations that the truth of this strikes home experientially and fully. I am beyond the end of all the Vedas. All of the spiritual teachings come from this one Self, yet this one Self lies beyond all of their expression.

I am the end of all times. If we consider all times in terms of eons and eons, the entire history of time, that which you are, that which is truly identified as "I," is that which is beyond all times, beyond all ages. It was before all, and it will remain after all. Cease to misidentify yourself with the body, or a transient, illusory individual, and how you are beyond all times becomes abundantly clear and self-evident. As time is conceived in terms of a past, a present, and a future, this verse has other significance, as well. Some place emphasis on the future, trying to focus on what will be. Some place emphasis on the past, trying to focus on where they

came from, and some, in their minds, place focus on the so-called present moment. All of it is fleeting: past, present, and future. All of them are merely conjured up in the mind. The real Self is quite beyond time and quite beyond all aspects of time. The Self has no past, though it always was. The Self has no present moment, but it is ever existent. The Self has no future, though It can never cease to be. That which is nonobjective, utterly timeless, not of the past, not of the present, and not of the future, but rather unborn and uncreated, is real Being, real Existence. That is what you are. You should know this as the "I" within you, and you can do so by deeply, profoundly inquiring to know the nature of your Existence.

44. I am the end of all forms. I am the joy that is the end of all names. I am the end of all the eons of time. I am Brahman alone.

Each verse ends with **I am Brahman alone**. It is the Truth. To add anything to it as a definition of yourself is to subtract from your experience and to veil the infinity of Bliss that is the very nature of Existence, your Existence, the only "you" there really is.

I am the end of all forms. Only that which innately stands beyond all form can destroy all form. What is meant by destruction? It is only in Knowledge. Destruction of a form at its own level is just more form, with a different shape or a different quality. The spiritual destruction of form is by Knowledge, realizing what is truly existent, rather than mistaking appearances to be real. It is getting to the substance, rather than seeing the mere form, finding the rope and no longer mistaking it to be a snake. When every form is gone, that which remains is "I." When every form of the mind is abandoned, by the power of your own Self, that which remains is your Self. So, you are Siva, inherent in which is the power to destroy all the illusion. The Self remains as the eternal Consciousness, the real Being. Such is the nature of Siva.

I am the joy that is the end of all names. Names may be interpreted as concepts. The Bliss of real Being is illimitable. It cannot be described, and it has no beginning or end. Concepts seem to veil it. Whatever the concepts are, the root is false definitions regarding yourself. When such concepts or definitions vanish, the Bliss that is inherent in your nature, which is the perfect fullness, shines without any obscuration. It is

profound, immeasurable happiness that does not depend on the condition or state of any thought, any subtle body, any physical body, the prana, the objects, the circumstances, the situations or events in the world etc. It is self-existent and self-determined. Rising higher and higher in profound meditation upon your own nature, there is no longer left any idea, any name. When all subsides before the immeasurable, there is the joy of your own Self. What you find is what you are.

Consider the source of the spiritual instruction, or upadesa, given by Ribhu and such sages. Ribhu said earlier, "I am the creator of all speech." It is said that Ribhu received the instruction from Lord Siva himself. Ribhu says, "I am the creator of all speech," thus indicating his absolute identity with Siva. The "I" in you that comprehends is the same "I" who uttered it. They are not two "I"s of the same quality, as if there would be two individuals of the same stature, but, rather, one and the same "I" - one and the same Existence. When your ears have heard and your mind has interpreted, beyond that lies the Consciousness, which truly

knows and without which listening and comprehending could not occur. The nature of the Knowledge of this kind of spiritual instruction is Consciousness itself. The existence of that Consciousness, which is truly "I" and not the instruments of the body, speech, and the mind, is the Knowledge and is the teaching.

When we speak of any mental tendency or any kind of vasana, does it make any sense to say that it goes on, as if it had a life of its own? What is the cause of its appearance? Is it self-caused? Is it conjured up by one's own mind? Does it make any sense to say that it occurs, as if it had an existence of its own? Do not consider the play of your mind as automatic or self-existent. It does not know itself. You know it. The sense of anything being real, to whatever degree, comes from you.

What makes you say that the experience of Consciousness comes to an end? In what way is Consciousness interrupted? By your own experience of deep sleep and waking, you know that your Existence does not cease; nor did your Consciousness cease. The Existence and the Consciousness are actually one and the same. Your thinking ceases. When thinking resumes, you have dreams. One of those dreams you call the waking state. When thinking ceases, those states dissolve, and deep sleep remains. You still exist. Existence is not inert. It is Consciousness. It is wise to cease to confuse thinking and Consciousness, just as you would not confuse sense perception and Consciousness. Though it is by the light of Consciousness that the senses play or are known, Consciousness is not the senses. Similarly, even though it is by the light of Consciousness that all of your thoughts are known, that light of Consciousness is not the thoughts.

Whatever you are, you always are. Whatever comes and goes, treat as accidental and not as your Self. Whatever disappears, just by simply going to sleep, cannot be you. Cease to confuse the Being-Consciousness, which is really you and exists all the time, underlying those three states with anything that appears within those states.

You conceive of beginnings and ends in the intellect that is in the waking and dreaming states, but when that intellect subsides, at the conclusion of those states, the idea of beginning and end vanish. Only that which remains ever without a moment's interruption should be regarded as your Self. That alone is the meaning of Being, and that alone is actually Consciousness.

What endures always and not just for a few moments, a few years, a few lifetimes, or a few ages? Let that be your focus; let that be your concern. Be devoted to that, and come to know that as the Self.

45. I myself am joy and nothing else. I myself am changeless Consciousness. I myself am everywhere. I am Brahman alone.

I myself am joy and nothing else. Bliss is Being; if you know your Being as it is, you find it to be of the nature of Bliss. Bliss is the only feeling of your Being. When you find your Being, the Self, to be one without a second, you find joy with nothing else.

I myself am changeless Consciousness. Every form, subtle or gross, changes; the formless alone is unchanging. Trace out your Consciousness. Every form of experience, from subtle thought to gross perception, is subject to change; none of them endures. The Consciousness, by the light of which they are known, en-

dures. When they fade away, the Consciousness remains. When the very idea that they ever occurred dissolves, the Consciousness still exists. The emphasis in “I myself” is indicative of identity. The “I” is Consciousness. It is subtler than the subtlest. It is the timeless and the space-less. Yet he also says, **I myself am everywhere.** If there is everywhere, I am all of that. If there is nowhere, I am that also. If there is everything, I am all of this. If there is no question of everything, I alone am. Brahman alone is. The Consciousness, which is subtler than the subtlest, is vaster than the vastest. The Consciousness, which is nothing whatsoever, though existing, is everything entirely. Dive within by inquiry into the very nature of your Consciousness. The Consciousness of which he speaks is your very Consciousness. The Self, which is the focus of his teaching is truly your Self.

46. I am the Self, which is Brahman alone. I am solely a mass of pure Consciousness. I am the sole-existent, undivided Essence. I am Brahman alone.

I am the Self, which is Brahman alone. Between the Self and yourself, there is no real distinction. Once you abandon the misidentifications, you find that the only thing that exists as yourself is the Self, the Absolute, which is one without a second, often described as saccidananda (Sat-Cit Ananda) Being-Consciousness-Bliss, which is Brahman alone. Brahman is, Brahman is who you are, Brahman alone exists. Realize this conclusively, with an undivided Knowledge within you.

I am solely a mass of pure Consciousness. You are not anything but pure Consciousness. That is you nature. You are nothing conceived or perceived. You are not a body, a mind, an ego, or any other such thing. You are pure Consciousness. Consciousness is space-like, ethereal, and utterly formless. A mass indicates its measureless immensity and its absolute solidity. Though space-like, subtler than the subtlest, it is more solid than anything else anyone could experience at any time.

I am the sole-existent, undivided Essence. The Existence, which is all-pervading, is essential. It is an undivided essence. Division appears to a mind that is absorbed in the forms of things, but to one who knows the essential Existence, it is undivided, one, completely homogeneous, with no parts, with nothing outside it and no divisions inside it. How can there be a sole-existent essence? When we consider the Existence as pervading all things, and as being their core, we refer to it as an essence. It is an undivided essence, and it is a sole-existent essence. Therefore, there is nothing pervaded. That which is regarded as the Essence of Existence in relation to all things is actually without anything whatsoever but is sole-existent. When you dive within to know the essence of you, you find that the Essence is actually all that you are. There are no other parts of you, no other limbs for you, and no other things appended to you. You are just that, which is referred to as an essence and nothing but that. In reality, that is Brahman, non-dual, without inside or outside, and without anything else whatsoever. What is its nature? It is a mass of pure Consciousness. What is its relation to you? It is the Self. What is the Self? Only Brahman. So, the verse concludes with, I am Brahman alone. If you know the truth of this, you will not be afflicted by any kind of ignorance at any time, and your happiness and peace will remain unobscured - exactly the same as the self-shining Essence, the self-luminous Consciousness that is your real Being.

Ribhu graciously bestows his spiritual instruction and says:

47. I am solely of the nature of Knowledge. I am of the nature that exists by itself. I am the sole-existent, complete Essence. I am Brahman alone.

I am solely of the nature of Knowledge. The one who instructs in Knowledge is himself the Knowledge. He is not an individual apart from the Knowledge, as if the Knowledge were objective and something known. Thus, Knowledge reveals itself. He is not the embodied individual. He is pure Knowledge. Knowledge instructs in the nature of itself. The nature of the "I" is solely of the nature of Knowledge. This implies that nothing objective can be your Self. All that is objective is of the character of the known. He says that the "I" is "solely of the nature of Knowledge. It cannot be of the nature of the known. What is the known? The entire world and all of the objects, events, circumstances, and experiences in it are the known. What else is the known? Your body, your senses and their activity, and your mind - the thoughts constituting it and every state, mode, and idea of the mind - are objective. Even the idea of individuality is an objectification of one's actual Existence. What truly is the Existence of the "I"? You cannot be the known. You must be of the nature of the knower. The nature of the knower is pure Knowledge, pure Consciousness alone. The "I" is solely of the nature of Knowledge; it is not an admixture, but only the Knowledge that is only unmixed, pure Consciousness. This Consciousness, which is your essential Being, constitutes the Knowledge in Self-Knowledge. Abandon any objective outlook, and inquire into the nature of "I," tracing inwardly your own Consciousness to realize conclusively what Ribhu reveals.

I am of the nature that exists by itself. This nature of the Self - Being, Consciousness, Bliss - exists by itself in a twofold manner. It exists by itself in that It is not dependent upon anything in order to be. No object, from subtle to gross, from thought to the body and the world, is like that. All of that is dependent and is not self-existent. The innermost Consciousness, the real Being, does not depend on anything else in order to be itself. To comprehend what is thus indicated, trace your own sense of existence inwardly. Your actual Existence does not depend on anything else. Rather, everything else, no matter what it is, however experienced by whomever, depends on the "I." The "I" does not depend on anything else. It exists by itself because it is One without a second. As long as the Self is mistaken to be individualized or embodied, how it is One without a second remains enigmatic or incomprehensible. Relinquish the misidentification with the body, inquire and see the nonexistence of an ego or separated individuality, and what is the nature of your Being? Bodiless and "I"-less, it is infinite and eternal. Formless, it is undifferentiated. The undifferentiated, the formless, and the infinite has nothing beside itself within it, and there is nothing beyond it. It alone exists, unborn and without a creation.

I am the sole-existent, complete Essence. He reveals the same solitary Existence, the utterly non-dual, which has no other. Here, he refers to it as an Essence. In order to realize the Existence as it is, you must look to the actual substance, or essence, and not to the appearance. All that is objective mentioned before is mere appearance like things seen in a dream. Get to the Essence; get to the Substance, the Reality. Since you are the Self, the Reality, the direct means to realize the Essence is to inquire "Who am I?"

He concludes the verse with ***I am Brahman alone***. Nothing else is to be attributed to the “I.” No other definition is true or adequate. The nature of the “I,” your very nature, is Brahman – the vast, inconceivable, absolute Reality.

48. I am of the nature of Existence. I, indeed, am of the nature of beatitude. I am beyond meaning or absence of meaning. I am Brahman alone.

I am of the nature of Existence. If the significance of this much is grasped, everything else is clear. For the Self, there is no birth and no perishing, no beginning or end, for, at no time, does Existence cease to exist. The appearance of things, which is entirely illusory, has a beginning and an end, but Existence is unborn and indestructible. By a profound inquiry, you should realize that your nature is Existence. Every kind of delusion and all of its consequent bondage and suffering has its root in the assumption that you are something other than this invariable, timeless Existence. Ribhu declares, “I am of the nature of Existence.” The “I” of which he speaks is the “I” that you are, the only true “I” that there really is.

I am of the nature of Existence. I, indeed, am of the nature of beatitude. The most profound blessing, the supreme grace, is to remain as you truly are, to be as you are. That is the auspicious, which is Siva, that is the great blessing or beatitude, and that is the state of grace. It is remaining as the very nature of Existence, which is Knowledge itself.

I am beyond meaning or absence of meaning. Objective things, from subtle to gross, can be conceived of as having a purpose or being purposeless, having meaning, or being quite meaningless. However viewed, it has nothing to do with the Reality. Though described as the supreme purpose, it is quite beyond the conception of purpose. Though it is all meaning in itself, one cannot seriously ask what meaning does the Self have, for it is quite beyond such conception. It is certainly not meaningless. All that can be said is that to silently abide in That, as That, is the supreme state. It is the Reality.

I am Brahman alone. Verse after verse, he concludes with, “I am Brahman alone.” What could be the intention of such apparent repetition? The Knowledge that “I am Brahman” should shine continuously within you. The inquiry that reveals your identity as the Self, which is Brahman, should be continuous. If, in sadhana, it is not continuous, it should be practiced repeatedly, until every vasana, or tendency to define yourself in limited ways, ceases. The conclusion is always the the same for those who profoundly, thoroughly, keenly inquire. The conclusion of all meditation and all forms of spiritual instruction is ultimately what is indicated by that aphorism, Aham Brahmasmi – I am Brahman. I am Brahman alone.

49. I am of the nature that is immeasurable. I am of the nature that cannot be discussed. I am of the nature that cannot be comprehended. I am Brahman alone.

How would it be possible to measure your very Being? If the Self is Brahman, how could it be possible to measure it in terms of duration, magnitude, greatness, subtlety, and its supposed distance from oneself? That which has form can be measured. Do you have a form? Whatever is objective can be measured in some

way or another. Can you be an object to yourself? Can you ever say of your Being that you have so much Existence, more or less? Do you ever have more Existence? Do you ever have less Existence? If you confound the Self with the body, you can be measured. If you confound the Self with the mind, you can be measured. If, though, you are bodiless and mind-transcendent, who would measure what and by what means?

I am of the nature that cannot be discussed. I am of the nature that cannot be comprehended. Even the most potent and well-spoken words do not touch the Reality. When instruction is given the real message or teaching, hidden in the words as it were, is Silence. Indeed, the revelation of the silent Truth is the purpose of the verbal and written instructions, and, apart from that, they do not even exist. Not conceived of as separate or distinct, there is no difference. The real Self is that which cannot be spoken of and cannot be conceived. You cannot be comprehended in thought. When, turning your mind inward, your thoughts subside unable to grasp the knower of all of them, you are said to comprehend the incomprehensible.

50. I am of the nature that is not woven together. I am without sorrow. I shine uninterruptedly. I am Brahman alone.

You are not an object, you are not a circumstance and you are not an event or an experience. All such involve the weaving together of various factors. The factors are enumerated differently according to those who analyze them. It is imperative to know that your actual Existence, or the Self, is not something woven together. It is not a combination of parts, and it is not the weaving together of factors of experience. The Self is self-existent, indivisible, part-less, unwoven, and uncreated. If you mistake yourself to be that which is woven together, you become entangled. The entire universe is woven together of a single thread. What is this thread? All of this is woven together, but the actual thread, which is the only substance, is not something woven together. You should know the Self as this Brahman thread.

I am without sorrow. I shine uninterruptedly. One's real nature is sat-chit-ananda – Being-Consciousness-Bliss. Bliss can have no sorrow. If you are another, an individual rather than real Being, something objective, such as a thought rather than Consciousness, you appear to be other than Bliss, and you have the potential to suffer. Sometimes, the suffering seems stronger, such as at times of grief, fear, etc., and, sometimes, the suffering seems milder. To be caught up in imagined differentiation from your real nature is a state of suffering. It is illusory suffering, but suffering nonetheless. To be free from suffering, know yourself. If you know yourself, you find your nature to be this Being-Consciousness-Bliss. Just as Being cannot become other than what it is and Consciousness can never become non-consciousness, so Bliss can never become of the nature of suffering, can have no sorrow, and has no grief. Be determined to reach the state in which there is no suffering ever but only unalloyed happiness, supreme unending peace, real Bliss. It is your very nature, and your nature calls to itself to abide as itself. It is possible to abide completely liberated from the capacity for sorrow. All that is necessary is the Realization of the Self. It is at hand. It is not far away.

In real Being, there is no room for the nonexistent. In Consciousness, there is no scope for anything other than itself. Likewise is it with Bliss. There is no cause

and no scope for suffering. With the rise of the individual, or the supposed, separated, differentiated mind, the ability to suffer appears. Turning inward to realize what your real nature is, the capacity to suffer, the memory of how to suffer, is obliterated.

It is the destruction of egoism. If the "I" is not, the potential to suffer is not. If the "I" is assumed, then, inasmuch as it represents a differentiation or breaking off from Brahman, there is the potential to suffer. If, inquiring, you discern that you are not distinct from the Self and there is no way you ever could be distinct from the Self, suffering is abolished. The present suffering is over, the future suffering becomes impossible, and the past suffering, also, becomes impossible. The suffering is like the case of an imaginary man, a phantom, who had a dream. The man himself is not there; how could his dream be real?

I shine uninterruptedly. Just as Existence always is and never is not, so Consciousness always shines, and its knowing capacity is never interrupted. Even when there is nothing to be known it still knows, or shines. It shines in all three states of mind, waking, dreaming, and deep sleep. The Consciousness shines whether there is apparent light or darkness, so-called knowledge or ignorance, anything or nothing. It is, it shines. Inquire and know your Self as that which shines, the Illuminator of all. When the all is not, it still illuminates. It shines now and always upon the entirety of your experience. The shining is uninterrupted. The experiences are interrupted. They are sporadic and transitory. You continuously exist. How is it possible to mix up the Self, which is the ever-shining Consciousness, with things that are transitory, sporadic, and only the known?

I am Brahman alone. If the Consciousness, which shines uninterruptedly, knows itself by its own light, which is innate Knowledge, that Knowledge is perpetual, and ignorance becomes impossible.

51. I am devoid of all activity. I am devoid of all differences. I am devoid of all doubts. I am Brahman alone.

In how many activities have you apparently engaged, even in just this lifetime? Not a single one. You have remained entirely still. The Consciousness shines but does not act. Existence is but does not act. With body, speech, and mind, activities seem to be performed. You are devoid of all activity. If you erroneously misidentify the Self as the performer of action, mistaking these instruments – body, speech, and mind – to be you, there is action, and the results of action accrue to you. Such is karma. Wise sages declare, "I never do anything." Even in the midst of apparent bodily activity, still the proclamation is that I never do anything. Speaking, they remain silent. Thinking, they remain without an idea. Acting, they are perpetually inactive. They are absolutely still. To have the conception of being the performer of action, the doer, is a weighty burden. Even if all that you manage to do in the day is get up in the morning, or the afternoon, or the evening, and you do nothing else, with the "I am the doer" conception, it is too much for you. Without this notion in the mind, without the tendency to misidentify, activity, inactivity, and different kinds of activities are all experienced as the same, and there is no touch of bondage, no burden.

I am devoid of all activity. I am devoid of all differences. If there is the imagined "I," there are all kinds of differences. If this first differentiation has not been made, if your Self is always Brahman alone and cannot be otherwise, every

difference based on “I” – and all of the differences are based on “I” – is illusory. One Being alone is everywhere at all times.

I am devoid of all doubts. Where there are differences, there are doubts. Doubts are the uncertainties regarding your own existence, not knowing what the reality is, not knowing where happiness is, and not knowing oneself. All doubts regarding the Truth explained in the Vedanta are actually just formulations of one’s own definitions poorly conceived and unexamined. By thorough inquiry, one becomes doubtless. Doubtlessness is born of the certainty of one’s own Existence. How certain everyone is of existing! If you just do not mix anything with it, any differences, which are only imaginary, with Existence, you are doubtless. The doubtless state is signified by ***I am Brahman alone.***

Doubt is actually just the formulations and the wrong identity manifesting, in an inverted manner, as doubting how real the Reality is, how true the Truth is. Sri Bhagavan says that one should doubt the doubter. Then, all the doubts are swallowed up, and the certainty of one’s own Existence alone remains. It is the certainty of true Knowledge. In that, there is no difference, so there is no scope for doubt. The individual who can be the doubter is the basis of differentiation. It is the first difference. If you inquire and find he is not there, only the innate certitude of Existence, of Brahman, remains. The fact that there is nothing else but Brahman, there is no other, just one Self that exists eternally, is so simple yet profound and self-evident.

52. I am without an ego. I am without a master. I am ever of the nature of Brahman. I am Brahman alone.

If it is realized that the “I” is egoless, all is complete. Then, there is no further difference. Realizing egoless-ness is realizing all there is to be realized, beyond which there is no further attainment, for there is no one for whom such could be. The one Self alone remains ever shining. In that, there is no master, no disciple, no instructor, no instructed, no separate instruction, none higher, none lower, no one striving, no one practicing, no one bound, and no one liberated; just One is.

I am ever of the nature of Brahman. Can Brahman have an ego? Can anyone come before Brahman or come after Brahman? Nothing of the kind exists. I am Brahman alone.

53. I am devoid of Brahma or the characteristics of Brahma and others, devoid of the characteristics of Kesava (Vishnu) and others. I am without the characteristics of Sankara and others. I am Brahman alone.

If there are gods, there are characteristics of those gods. The Self transcends every characteristic and every distinction. If there is a creation, there is a creator. Is there a creation? If there is something that is created, something is pervaded or sustained. Is there such a thing? Is there such a one to do that? If there is creation, there is destruction and one who brings about the destruction. That one may be conceived in any way, as a power, as a force, as a substance, or as a god. If, though, there has been no creation and only one Self alone exists, none of these differences apply.

If one accepts creation has actually happened, there is attributed to it some divine force, some immensely intelligent divine power, that creates all this, that sustains it, and dissolves it; for everything is subject to creation, sustenance, and destruction. If the Self alone is, difference-less, and that is Brahman, none of those differences applies. Then, there is neither a creation nor a power of creating; likewise sustaining and destruction.

54. I am silently luminous. I am Brahman alone. I am nothing. I am not “the highest.” I am a small thing. I am also the Supreme.

Silently luminous requires no commentary.

I am Brahman alone is that luminous Silence.

I am nothing, not a thing, not an object. If there is something, I am that something, and, if there is nothing, I am the existence of that nothing, as well.

I am not “the highest,” as segregated from that which is lower. I am that which is the solitary Existence, higher than the idea of the highest.

I am a small thing. How subtle is the Self? **I am also the Supreme**, vast, vaster than the vastest, and subtler than the subtlest. In the least little thing, you are there. As the vastness, you are there. Give up the “I am the body” conception and perceive how this is so.

55. I do not have a lustrous body; nor am I the illuminator of the universe. Such are the descriptions of God or gods. What am I then?

I am a mass of Consciousness. I am of the nature of Consciousness. I am ever of the nature of Existence.

Beyond the most shining view of God lies pure Consciousness, the ineffable, the inconceivable. It is space-like, yet he calls it a **mass of Consciousness**. It is the only solidity that there is. It is the Reality. Consciousness is the Truth. Consciousness is what you are. That alone is what you are, and That alone is real.

56. I am joyous. I am the embodiment of joy. I am Brahman alone. I neither am a boy, nor am I a youth, nor an old man. I am higher than the highest.

One who realizes **I am Brahman alone** is very happy. He is **joyous**, he is completely happy, the very **embodiment** of joy. He is the happiness. He is not merely experiencing happiness; he is the happiness. Bliss and Consciousness and Being are one and the same. He is not a body. Therefore, childhood, youth, or old age are not you. You are the bodiless, the unborn, the undecaying, **higher than the highest**.

57. I am not of the nature that is manifold. I am Brahman alone. This, my own experience, has thus been told, the supreme Essence of all the Upanishads.

You cannot simultaneously hold the knowledge of being Brahman and the ignorance of being misidentified as parts, pieces, and many. Through the non-dual Knowledge of the Self, by profound inquiry, see that the manifold is not, and Brahman alone is.

58. Whoever hears this becomes himself Brahman.

Truly listen and know your Self.

59. Those deluded by the intellect with ideas of “little of learning” and “omniscience” and the like, arising out of [conceptual interpretations of] the Vedas, scriptures, treatises, aphorisms, and the like, cannot, even by the study of hundreds of scriptures, know Sankara as being neither the gross nor the atomic, nor fire, wind, space, water, or earth, but as merely the shining Heart-space inside the sheaths within all beings.

Om Namah Sivaya

(Silence)

Om Shanti Shanti Shanti Om ॐ

From The Ramana Way

The following articles appear in the November 2016 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

Editorial

[No Mental Movement]

by Dr. Sarada

Ramana says that Self-Inquiry begins when one is off the mental movements. We know that every process is a movement, every seeking is movement, and every goal is attained through movement. This would imply that, in Self-Inquiry, there is no seeking, nothing to be sought, there is no goal, nowhere to be reached, and, therefore, there is no process that is undergone in order to reach a goal.

Indeed, the very person for whom there may be a process simply goes missing! However, when there is no mental movement whatsoever, where would the need for inquiry arise? In that case, is not Self-Inquiry also a process?

For purposes of understanding, shall we say that there could be two kinds of processes or two kinds of actions, one that perpetuates itself and one that ends itself? In Upadesa Saram, Ramana begins by declaring that action leads to further action, hence, action cannot lead to freedom from action. Why? Let us examine what motivates us to act. It is evidently the desire for a chosen goal. But, having once attained the goal, action should cease, should it not? For instance, one may want to buy a car or a house or even to have a baby. Once this desire has been fulfilled, our mind should completely come to rest, should it not? However, this



is not the case. One who has a car may want a house and one who has both a car and a house may want a baby. What if one already has a car, a house, and a child? One may still want a better car, a bigger house, and another baby.

This is because of one of two reasons. One is because we have got satiated by the fulfillment of one desire and seek something else. The other reason for the continuation of the action chain is because the fruit of action is transient

and leaves behind a seed for further action. The result of action, or rather, the satisfaction that we derive from the results of our actions, is not constant or continuous. This evidently means we will be forced to engage in the same action all over again in order to sustain the fulfillment of that desire.

This story goes on apparently endlessly. However, Ramana says that if we are interested in ending once and for all our pathetic dependence on action to give us fleeting pleasures, then there is surely a way out. The first step would be to understand that it is not action that is important for us but only the result that the action produces which is so. Further, we need to recognize that it is not even the result of the action that is sought but only the joy that we believe is springing from the result.

Next, we realize that this joy is not really the joy that we are seeking because it may or may not be attained in the first place as there is no guaran-

teed result for any of our actions. Actions do not have the supreme power to bestow the sought after result. They are, in fact, powerless to bestow any result. Results only emerge in accordance with the order of the Supreme and not because of the power of the actions. If, by chance, some of our actions do happen to produce the desired results, such results do not give us lasting happiness.

If our goal is, indeed, happiness that is unchanging, eternal, then the path cannot lie through action. Unless and until we recognize this, how will our longing for action ever cease? And until we cease longing for action, how will the chain of action be broken?

If we do recognize the futility of action, what would we do? Just remain perfectly still, that is all. "What would happen then, how will we reach our goals?" Even if such a thought should arise, why would we indulge in actions once again as we are already convinced that action is incapable of taking us where we want to go?

On the other hand, we may be in a situation of partial doubt and partial faith. We suspect that actions do not really give us the desired result of lasting happiness. In fact, they hinder our reaching the goal. Although we doubt the efficacy of action, at the same time, we are not fully convinced that action is futile. Somewhere deep down within us lies the unshakable conviction that action will produce results and desired results at that. If this is not the case, we may be in a mental condition in which we have begun to recognize the futility of action and at the same time, we find ourselves driven to action because of the power of habit. We find that it is impossible to be still. What then? In that case, we need help to get us out of the clutches of this habit. To begin with, let us try to understand better as to the manner in which action happens and how it binds us.

One may say that there are three levels or three processes involved in any action. These are the primary, secondary, and the tertiary. Finally, there is the fourth action, which is the goal. The first or primary action is the rise of the "I" as a separate entity. Ramana defines this for us as the "I"-thought. This, he says, is the very first thought to rise on waking. As it rises, one can clearly say that this is a movement, a process or an action. It is only after the rising of the "I" that any other

thought can arise. Hence, the rising of the "I" is the primary action.

The second level of action is that which follows the rise of the "I." This is the rising of other thoughts, which are dependent on or are associated with the "I"-thought from time to time.

The third stage of action is when thoughts are allowed to continuously focus on the action and these are supported by the necessary physical actions as well.

Finally, the goal is attained, and that particular cycle of action gets completed. However, a new goal is seen as being desirable and the cycle commences once again. Since we desire many things at the same time there are numerous cycles of actions that are occurring concurrently in our lives.

If our goal is to cut away our dependence on or attachment to action, then one would be to address the goal of action, which is, results. It would be to act without attachment to results. This is what Ramana suggests in the successive verse of Upadesa Saram. A powerful aid to help us do so would be to uproot the faith in the action itself by recognizing that action is, in fact, powerless; it is God who is the sole source of power. It is God's law which empowers action and enables it to yield results. So, it is wiser to resort to the higher power and offer action to God. One needs to repeatedly offer each and every action to God. And one needs to be continuously vigilant to the subtle presence of desire in every action and keep cutting off the desire by surrendering it to God. Evidently, this process is not about cessation of physical action. It is not also about mental silence. It is rather the cultivation of a mental attitude towards action. This mental attitude would be one of great calm, and the mind would become less and less agitated. As each desire is surrendered, the agitation of having to pursue and fulfill that desire would cease, and a resultant calm would follow. This calm would serve as reinforcement to sustain itself just as, earlier, the apparent joy springing from the fulfillment of desire had been a motivator to further pursue that desire.

As with all mental attitudes, however, the strength to surrender desire is likely to vary. There may well be times when desires seem to be waning away and other times when they appear to be on the rise. The ebb tide and the high tide would

come in cycles. There will be times when the mind seems to be perfectly calm and other times when the turbulence appears to be absolutely uncontrollable. Even a single desire can completely throw us off balance by its enormity. And desire, of course, can come in both positive and negative modes. There can be a positive desire to attain something or a negative desire to avoid something, a longing or fear. Again with sustained effort one would be able to surrender that desire, too.

One must remember that the calm one feels on account of such surrender is a mental calm as opposed to the mental turbulence caused by desire. However, the silence that results from experience of the Self transcends the division of opposites. It is not the subsidence of desire but the complete nonexistence of desire. When one dives into the Self, one would experience the cessation of all processes. If abidance in the Self is intermittent, then one would get back into the stream of action time and again. However, whenever one dips into the Self, one would be completely outside the realm of mental movements. Once the silence is tasted, the strong pull that it would automatically exercise towards the Self cannot be compared to any mental mode.

Hence, Ramana says that a mental offering of actions to God and the mental attitude of detachment can only act as aids to complete freedom from the chain of actions. Only the unbroken experience of the Self can give us this freedom because the source of action and its power would then be known intimately and need no longer be assumed through faith in the Sadguru's words or even by faith in one's own intellectual analysis. To surrender the results of actions to God because the Sadguru says it is the right thing to do is like a child not touching fire because the mother says it will hurt. To recognize the futility of action through reason and analysis is like a child watching a few people getting burned and arriving at the conclusion that fire will burn. But to be free from all need for action is like a child who has once tried to hold the candle flame and been burnt by the fire. After that, there can be never any room for doubt. If one has tasted of the Self then one will know beyond doubt that actions are mere shadows, simply the play of light.

Therefore, Ramana suggests a more radical method of cutting away attachment to action by addressing the primary action itself. This is why he says that Self-Inquiry begins where mental movements are cut off. The question "Who am I?" Cuts away faith in the very source or root of the action, which is the actor. In case one does not have the courage to ask oneself this question in all earnestness or if actions in the form of thoughts continue to rise due to strength of habit, then one addresses the secondary level of actions or the thoughts. One offers each action in the form of thought to God who shines as the Self. Further when one asks oneself the question "for whom is this thought?" attention shifts not only from the goal of the thought but also from the very form of the thought back to the basis of action which is the "I"-thought. One can again get back to cutting the very primary action or the rise of the "I" by asking oneself once again "Who am I?"

We began with the premise that there are two kinds of actions – one perpetuates itself and another that will end in its own destruction. The first kind is obviously actions that are done with desire and with faith in the power of action to bestow results. So long as this faith is strong there cannot be any end to the cycle of actions. Once one has recognize that actions are powerless and begins to act with growing faith in and offering one's actions to the Supreme, such actions bind one less and less. Better still is to recognize that physical actions are only extensions of mental actions and to nip the malaise in the bud, to cut it at its source. This would be to offer one's mental actions or thoughts to the Supreme by whose power these actions become possible. The question as to the power source of the thoughts would arise, and Ramana's answer that it is the attention of the "I"-thought alone which gives life to thoughts would be revealed through continuous inward attention. For the thoughts then, the "I"-thought is the Supreme without which they are as good as dead or non-existent. And what is the source of the "I"-thought? It is the Self. Ramana says that Self-Inquiry consists of the "I"-thought merging in its source. When it rises from the source, it should be taken back through the question "Who am I?" or "Wence am I?" "What is the source of the I?" Clearly, this questioning, though in action, is that action which

cuts away all possibility of further action. Besides, the question is used only if and when the action arises. Thus, Ramana takes us from being helplessly tossed about in the sea of actions to the powerful land of the silent mind.

Again in Upadesa Saram Ramana asks, "What remains for such a one to do?" Those among Ramana's devotees who have experienced and abide in this truth Sri A.R. Natarajan calls "The Inner Circle." Ramana says that when one has no sense of doership whatsoever than one becomes a pure channel of God's power; however, there will be no thought or awareness of being such a channel. Then, the automatic, divine action takes over and there is no room for mental movements anymore.



The Inner Circle

By A.R. Natarajan

D.: Does God work his will through some chosen persons?

B.: God is in all and works through all. But his presence is better recognized in purified minds. The purer ones reflect God's actions

more clearly. Therefore, people say they are the chosen ones. But the "chosen" man does not himself say so. If he thinks he is the intermediary, then it is clear that he retains his individuality, and that there is no complete surrender.

-Talks 594

One might ask, are there inner and outer circles among the devotees of Ramana? What is the rationale, the criterion by which such a distinction can be made? Would not such a line be arbitrary, based on the preferences and prejudices of the classifier? The answer is that such a distinction is there. The basis is indicated by Ramana himself in the above quote. It is only a matter of the extent

to which they have surrendered to Ramana. For them the devotee would have recognize the importance of his will and also be simultaneously aware of the Omnipotence of Ramana. Thereafter, nothing would obstruct the free flow of Ramana's grace. By the very act of their recognition of Ramana's limitless powers, they become pure channels of Ramana's supreme power. They become instruments, though they themselves would never admit it, for spreading the extraordinary beauty of his life and teachings. They are clothed with Ramana's authority. Hence, they become worshipful ones themselves.

Ramana himself puts this idea, and a way in which he alone can express, in the eighth verse of the "Necklet of Nine Gems on Arunachala," which reads:

*Arunachala, Siva in the form of a Hill,
Famous throughout the universe,
Gave me his own state of bliss so that
His heart might rejoice,
So that His own state of pure awareness
might shine forth,
And His power might flourish.*

What was Ramana's role in this divine plan? It was to restore the glory of the path of jnana, of knowledge. Ramana broadcast the infallible path of Self-Inquiry incessantly. For this purpose, he clothed some of his stamp of authority to communicate, as pure vehicles, his own state of Self-Abidance which comes through steady Self-Inquiry. Even they are a vast galaxy for such is the power of Ramana's gracious glance. So, it would have been quite an impossible task to choose. But the choice has been made by Ramana himself. Over the years, the editor of "The Mountain Path" published by Sri Ramanasramam, would select a devotee to be written about in each issue and give me the blessing of performing the task. And what names! Mother Azhghammal, Ganapathi Muni, Muruganar, B.V. Narsimha Swami, Munagala Venkatramiah, Devaraja Mudaliar, G.V. Subbaramayya, Suri Nagamma, Humphreys, Paul Brunton, Sundaresa Iyer, and Jagadeeswara Sastri.

To this list have been added the articles in "The Mountain Path" about other great Ramana luminaries-Sivaprakasam Pillai, Natanananda, Vishwanatha

Swami, Sadhu Om, Arthur Osborne, Dr. Sarada's heartwarming homage to Kunju Swami and mine to Professor Swaminathan in "The Ramana Way." An account about Gambhiram Seshier has been added from "Self Realization."

Each one is a mighty spiritual giant! Their greatness lies in their humility. None of them would accept any personal adulation, encourage any kind of thought about their guruhood. They would always point out that the glory is only Ramana's and not theirs. This was possible because they lived in the constant presence of Ramana with total self-effacement.

The list of inner circle of devotees is by its very nature very wide for many have lived a life of humble surrender to Ramana. They have preferred to enjoy the beauty of inner life in anonymity. Also, Ramana being a timeless one, many more persons would be added to this list from generation to generation. This list is therefore selective.

However, surprising as it may seem, in this list of the inner circle we find one common feature. Nearly all of them are poets and authors on Ramana, Arunachala-Siva embodied. They have individually and collectively contributed immeasurably to the understanding of Ramana's teachings. Once we read and reflected on their lives and works, Ramana comes closer. Ramana literature is no longer merely cold print but is glowing warmly with their personalities. They are bound to be remembered by many generations to come for Ramana has made their pens mighty and ageless. The Sadguru and his disciples, God and the devotees are inseparable. Ramana has gone a step further when he says, "O Arunachala, let me be a loving servant of the devotees who hear your name with love."

The interplay between the Sadguru and the disciple is tender and beautiful. Often the disciple himself becomes the instrument for drawing the master out, to make him fulfill the purpose for which he walked on earth. The Muni is responsible for the compellingly beautiful "Arunachala Pancharatnam" in Sanskrit by suggesting it would be wonderful if Ramana wrote it and refusing to accept Ramana's seeming objection that he did not know enough Sanskrit. What indeed did the all-knowing one not know!

We have Muruganar, of course, who would often force Ramana to put down his teachings.

While writing the "Thiru Undiyar" he left blank the portion pertaining to Siva's teachings, in the form of advice to the sages of the Daruka forest. This he persuaded Ramana to cover in 30 verses. Who else was Ramana except Siva! Thus, "Upadesa Undiyar" came to be written.

Again, Muruganar used the ploy of asking for fresh verses to complete the "40 Verses on Reality" and then quietly deleted the old ones on some pretext or the other until at last the world was given Ramana's masterpiece, "Ulladu Narpadu." We owe Ramana Puranam in Muruganar's "Ramana Sannidhi Murai" and Ramana's "Anma Vid-dai" to Muruganar's faith that the compassionate heart of Ramana would ensure their completion.

Likewise, we have the renowned "Hridaya Kuhara Madhye," the first Sanskrit composition of Ramana, because Jagadeeswara Sastri wrote the first words and could not proceed. Would we have had Munagala Venkataramiah's record of "Talks" or Suri Nagamma's 'Letters' had not Ramana prevented, by his strong mercy, the reinstatement of Venkataramiah to his old professional job, or given his tacit consent to Nagamma for her midnight chronicle?

Ramana has blessed me with the opportunity of moving with some of these saints and seers—Devaraja Mudaliar, Muruganar, Viswanatha Swami, Sadhu Om, Kunju Swami and Professor Swaminathan. What a blessing, indeed, it was to hear them talk about Ramana or expound his teachings!

When one thinks and reflects about the overwhelming love of these chosen devotees of Ramana, who is Arunachala-Siva embodied, one is often moved to tears. Theirs is a great saga. It is a pity that there is no Sekkeizhar to write about their wondrous lives. We have heard of the Nayanmars, the 63 Saivite saints, who melted with love for Siva. They lived centuries ago. But, this book deals with those who were with us in flesh and blood in such a thick cluster, until fairly recently. They exemplify what divine passion means. To rid them of the madness for this world, Ramana lured them with madness for him. One is filled with longing for the day when we, too, may be lost in that fullness, that bliss, that Supreme state, called Ramana. ॐ

Ever Yours in Truth

Correspondence between Nome and seekers.

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

[In reply to a question about nidra:]

June 14, 2018

Dear ,

Om Namō Bagavate Sri Rāmanaya

Namaste. Thank you for your message.

Nidra means sleep. Yoga-nidra refers to a state of mind experienced in meditation that resembles sleep. As with sleep, it can be quite calm; as with sleep, it does not yield Self-Realization. Just as with sleep, when it is over, the tendencies that must cease for Self-Knowledge to dawn, which lie dormant during the nidra or sleep, resume undiminished. Therefore, Sri Bhagavan and other sages have advised against making a practice of nidra.

From your description of your experience, you do not intentionally enter a sleep state during meditation. Pertinent to this, in Origin of Spiritual Instruction, Bhagavan shows how to pass beyond this seeming obstacle:

“Until the mind obtains a firm and steady hold on the state of pure Being, practice of profound meditation tinged with religious emotion (bhavana) is essential, for, otherwise, the mind becomes an easy prey to wayward thoughts or is overcome by sleep.”

By profound Self-inquiry, realize yourself to be that which is transcendent of every state of mind. In

truth, you neither sleep nor wake, neither dream nor think.

Other factors may be involved, such as fatigue, health, amount of sleep had previously, etc. By inquiry, know yourself free of misidentification with the body and unaffected by the conditions and attributes of the body.

May you abide as the Self, the self-illuminated and ever-existent Consciousness, and thus remain in ever-vibrant peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[In response to a request for grace]

July 3, 2018

Dear ,

Om Namō Bhagavate Sri Rāmanaya

Namaste. One Self alone exists, eternally. The notion of a separate world is mere imagination, which, too, has no separate existence.

Blessings are always there, for grace is of the same nature as Being.

May you ever immovably abide in the Knowledge of the Self and thus dwell in endless happiness and peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[In the course of an email, a seeker asked, "Is it the case, in the highest truth, that a Sage does not see differences or distinctions of any sort because there is no one to see them?" Nome replied:]

July 8, 2018

Dear,

Om Namo Bhagavate Sri Ramanaya

Namaste. Yes, in the absence of the individual, there is not any differentiated "this." One Self alone exists, eternally. That is the indivisible Reality. In Self-Knowledge is found perfect peace, complete happiness, and true freedom.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker wrote:]

Beloved Atman,

This is ... from India. By the grace of the Supreme Lord and the masters like you, the inner stillness becomes revealed. There is only a minimum amount of thoughts. Peace and happiness are there. It is heard that the enlightened souls never sleep. It is not my experience now. When will it become experiential to me? Should I do any practice? Kindly make me clear on this matter.

Thank you.
Love,

[This is the reply.]

July 16, 2018

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

The Self-Realized sage, jnani, is free of all misidentifications and knows himself in a thought-transcendent way to be only the infinite, eternal, indivisible, non-individualized, undifferentiated Consciousness, which is Brahman. The three states of mind are not for him. He is not a waking state experiencer, not a dreamer, and not a sleeper. Bodiless and free of a mind, he never sleeps, dreams, or wakes. He is always just the Self.

Self-inquiry should be practiced until there is no alternative to Self-Knowledge.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker questioned about the instruction to "Make your vision nonobjective." He wrote, "Alan Watts talked about the idea that the eye cannot see itself without reflection, teeth cannot bite themselves, and a fingertip cannot touch itself. This nonobjective vision seems very much like Watt's idea." Here is the reply.]

July 22, 2018

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Yes, "vision" signifies knowledge. Therefore, making one's vision nonobjective cannot be an action. The nature of such knowledge, regarded both as path and as goal, as practice and Realization, is explained several times in the commentary on Essence of

the Spiritual Instruction (Upadesa Sarah) and other SAT publications.

The analogies are good insofar as they illustrate the impossibility of objectively grasping oneself, though they do not illustrate the self-luminous, or self-knowing, nature of Consciousness.

If, with introspective inquiry, having relinquished the misidentification with what is objective, the true nature of the “I,” for whom the doubt appears, is known, the vision may be said to have been made nonobjective.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker wrote:]

I consider you as my guru. Do you want accept me as your disciple? Do you want to be my guru? Do you think it will be better for my progression to Self-realization, or is it just my ego who wants to feel great to be your disciple? I know, for me, now that nobody can make the Advaita teaching so clear like you are doing and the way to bring me, all of the time, to the source, my true nature.

[Here is Nome's reply.]

August 20, 2018

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. It is as you consider it to be. The sincerity of your intention is that which is important. Deep trust is natural.

I see all as the Self and do not think of them as disciples or want them to be such. Similarly, Nome is the Self and not an individual being considered to be a guru, acharya (teacher), desika (guide) or such. Sri Bhagavan says, “The Guru is the Self.” The one who knows the Self is the Self, for he has lost his separate individuality, and all that remains is the Self.

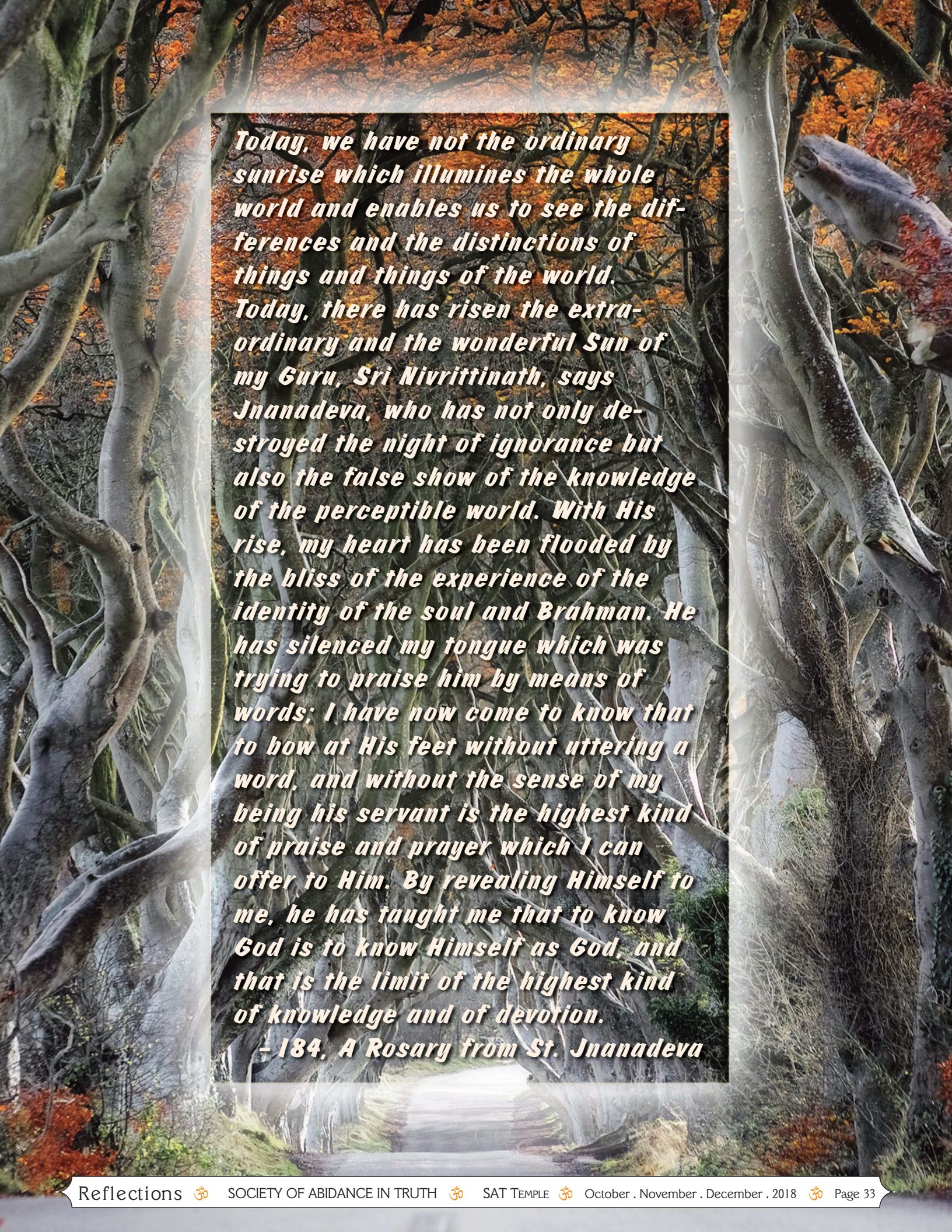
Om Namah Sivaya
Ever yours in Truth,
Nome ॐ

From Ramana Smrti Souvenir (1980)

When Bhagavan was still on the hill, a postcard came in which the sender wrote: "I am a poor elementary school teacher. My mother is old, and my salary is so small that I cannot look after her properly. Kindly see that I get a raise." Bhagavan laughed and said: "Well, why not?" Another card came after some time in which he wrote: "By your grace, my salary was increased. Now, there is a vacancy in a higher grade. If I am given that grade, I shall earn more and make my mother very happy." Bhagavan had a good laugh and said: "Good." Again after some days, another card: "My mother is bedridden and there is nobody to nurse her. If I could get married, my wife would look after here. But I am a poor man. Who will give me his daughter in marriage? And where shall I get the money for expenses? Bhagavan may kindly arrange." Bhagavan laughed and said: "Well, let it be so." After some months another postcard came: "By your kindness, I was married quite easily. My wife is already with me. My mother wants a grandchild before she dies. Please provide." "Why not?" said Bhagavan. After some months another card: "My wife gave birth to a child, but she has no milk for it. I cannot afford milk for the baby. Please get me a promotion." Then another card: "I got a promotion and an increment. The child is doing well. I owe everything to your kindness." Bhagavan remarked: "What have I done? It is his good karma that all goes well with him."

After some days another card: "Mother died. She worshipped you before her death." "Well," said Bhagavan. After a month, another card: "Swami, my child has died." "Sorry," said Bhagavan. Another month had passed and a card came saying: "My wife is pregnant again." Then another card: "My wife gave birth to a child. Both died." "Ram, Ram," said Bhagavan. "Everything seems to be over." Then another card: "Due to family trouble, my work was very irregular, and I was dismissed. I am completely destitute now." Bhagavan said, heaving a deep sigh: "All that came has gone; only his Self remained with him. It is always like this. When all goes, only the Self remains."

— Reminiscence by
Voruganti Krishnayya (Krishna Bhikshu)



Today, we have not the ordinary sunrise which illumines the whole world and enables us to see the differences and the distinctions of things and things of the world. Today, there has risen the extraordinary and the wonderful Sun of my Guru, Sri Nivrittinath, says Jnanadeva, who has not only destroyed the night of ignorance but also the false show of the knowledge of the perceptible world. With His rise, my heart has been flooded by the bliss of the experience of the identity of the soul and Brahman. He has silenced my tongue which was trying to praise him by means of words; I have now come to know that to bow at His feet without uttering a word, and without the sense of my being his servant is the highest kind of praise and prayer which I can offer to Him. By revealing Himself to me, he has taught me that to know God is to know Himself as God, and that is the limit of the highest kind of knowledge and of devotion.

- 184, A Rosary from St. Jnanadeva

Because of generous donations given by devotees, we were able to reseal the temple parking lot, purchase needed video equipment for recording satsang and other special events, and attend to other important repairs and maintenance on the temple grounds.



Mr. G. V. Subbaramiah, devotee, has written some short poems, which are interesting. Some of them refer to a child. Sri Bhagavan said God becomes a child, and vice versa. That means that the samskaras are yet latent in the child and thus its innocence is complete. When they are eradicated, even a grown up man becomes a child once again, and thus remains God.

The author said: The child creates the 'home' atmosphere.

Sri Bhagavan: Yes. The children are always in the 'home.' We, too, are there but are dreaming and imagining that we are outside the home.

Sri Bhagavan added: I have rendered the work 'youth' (yuva) in Dakshinamurti Stotra by 'child' (bala). This seems more appropriate. To be reborn is to become children over again. One must be reborn before gaining jnana, i.e., recovering the natural state.

– Talks with Sri Ramana Maharshi, 414



Left: Baby Arnima, mother Tulasi, and father Arunkumar.
Below: grandmother Sitamahalakshmi Kona with Arnima.



Devotees gathered on July 21 to celebrate the first birthday of Arnima..

Upcoming Special Events at the SAT Temple

Navaratri: October 18; Dipavali: November 6; Skanda Shasti: November 13; The Truth Revealed Retreat: November 16-18; Karthikai Deepam: November 23; Dattatreya Jayanti: December 21; Arudra Darshanam: December 23; Sri Ramana Jayanti: December 30

Readings and Bhajans during special events may be listened to by visiting the SAT Temple website. Many images from each event are also available in the website gallery: <https://satramana.org> and facebook at:

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

You may also view Satsang and other special events on YouTube at:

<https://www.youtube.com/satramana>

Upcoming SAT Retreat

This year, SAT will offer 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 Svatanirupanam 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 16 - November 18, Friday morning through Sunday afternoon

This retreat is focused on nondual Self-Knowledge as revealed by Sri Ramana Maharshi and consists of an in-depth explanation of the teachings contained in Sri Ramana Maharshi's Saddarshanam (i.e., Sat-Darshanam, Truth Revealed, Forty Verses on Reality). There is also much time for the participants to silently meditate upon this quintessential, profound, Blissful Knowledge for the revelation of the Truth within.

Online Retreat Registration Available!

End of sign-up date is

one month prior to commencement of each 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

Om Namo Bhagavate Sri Ramanaya Om Namah Sivaya