



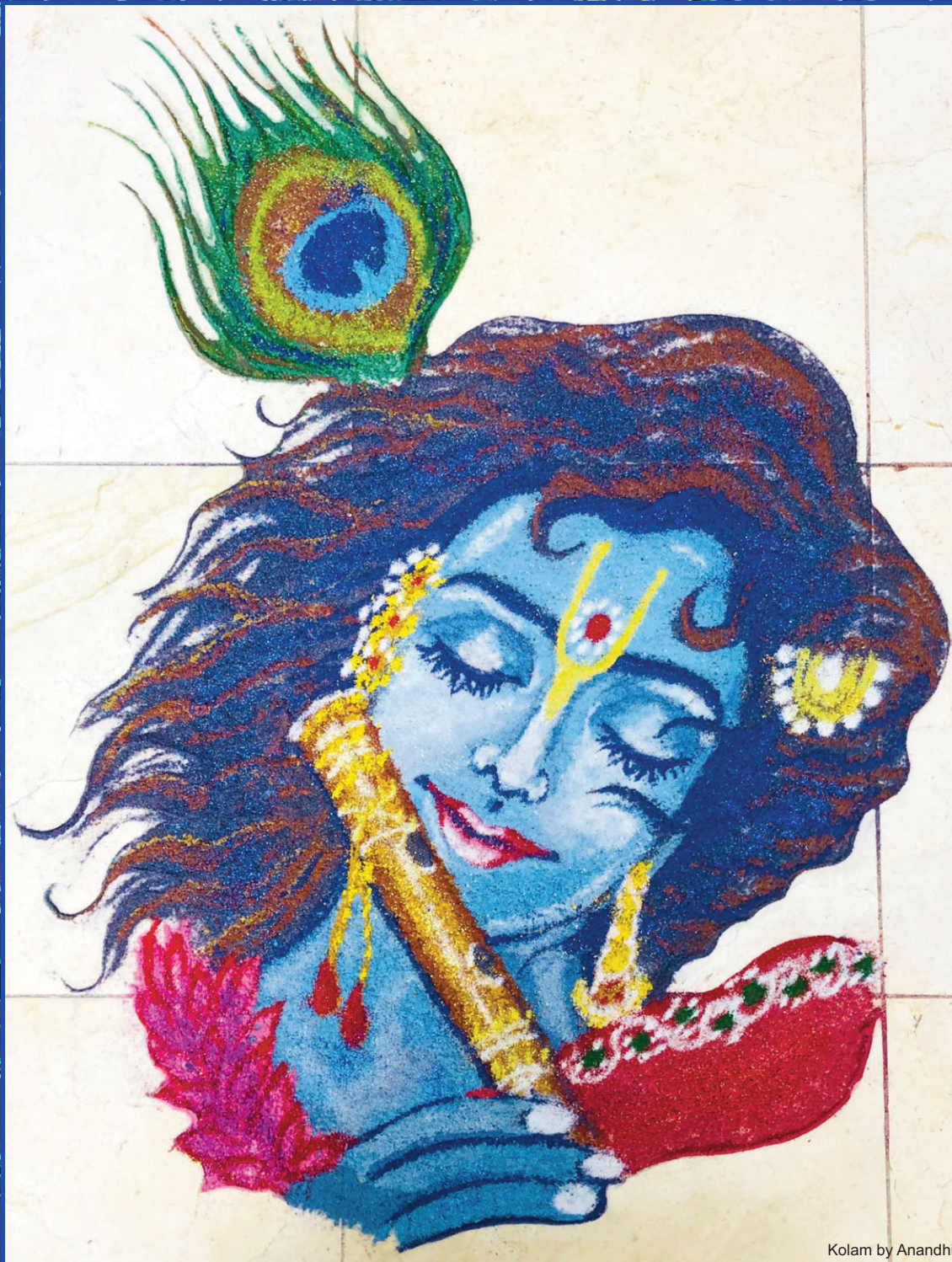
Om Namo Bhagavate Sri Ramanaya ॐ Om Namah Sivaya



30 Years  
SAT Temple  
August 1989 - August 2019

Reflections ॐ SAT Temple  
October . November . December . 2019





Kolam by Anandhi

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**Images and Bhajans from special events held at the SAT Temple may  
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**Commentary by Nome from**  
**Origin of Spiritual Instruction**  
**(A Catechism of Instruction)**  
**Chapter 3**

**(This commentary was taken from the May 2018, Self-Knowledge Retreat held at the SAT Temple.)**

**Om Namō Bhagavate Sri Ramanaya**

**The disciple asked, “What is Ananda (Bliss)?”**

**Sri Bhagavan’s response is, “It is the Realization of the Supreme Bliss, of perfect peace in the state of Vijnana, which resembles deep sleep and is entirely free from thought. It is this state that is referred to as Kevala Nirvikalpa Samadhi.”**

**Nome: Supreme Bliss can be only when there is perfect peace. The root of perfect peace is the changeless. The changeless is both birthless and deathless. Inquire within, regarding what is changeless. All of your supposed attributes are changeful and objective to you, conceived in the mind. What is changeless? Such Bliss, such perfect peace are to be found in a state of Knowledge—Knowledge of the Self. It resembles deep sleep. Why? In deep, dreamless sleep, there are no objects, there are no thoughts of anything else. You exist, but entirely formlessly. There is Consciousness but no thought of anything and consequently no memory of anything. The one who existed in deep sleep is the same one who exists now. The thought-transcendent Consciousness that reposed in deep sleep is the same Consciousness that shines even now. What makes any difference? What has changed? The changeless does not change, ob-**

viously. Something else is apparently added to it starting with the supposition of "I." To that "I" is appended all else. Know the changeful appearance as such and not yourself. If you know yourself, free from changeful thought, then this is what he refers to as Kevala, meaning that which alone is, Nirvikalpa, which means undifferentiated or doubtless, and Samadhi, profound absorption. If there is that which alone is, Kevala, and it is utterly undifferentiated, being of the nature of changeless, pure, supremely blissful, perfectly peaceful Consciousness, what then becomes the meaning of Samadhi? If you are in a state, that is conceived of as a state of Samadhi. If you are not in a state, but abide as just pure Consciousness, how can we speak of Samadhi or absence of the same? In that Knowledge, there is perfect absorption to which we can justify giving the name Samadhi.

**Question:** *When inquiring into what my identity is, it seems that identity and absorption are going to move into something else. What I struggle with is that I need to identify with Consciousness.*

**Nome:** Leave the Consciousness as it is. Do not worry about it, and just dissolve the ego. If the ego dissolves, all is clear.

**Question:** *Things clear up when I think about my dreams. Dreaming thought is the one that creates different dream objects. When I wake up, I realize that the existence of those objects were from just one thought, the dream thought. So, if I think of the objects in the waking state as just dream objects, and it is Consciousness and Existence that give shapes to these objects and actions, it feels very similar to a dream. Then, I can trace what made objects appear in a dream is the dream thought and that which is borrowed from Consciousness. The same thing happens here, and it is that Consciousness that is actually real.*



**Nome:** That is right. Regard the waking state as just another kind of dream. In the dream, the only one real there was invisible, who is Existence, who is Consciousness, but not visible as anything in the dream and not the dream character either. It is just like that in the waking state. Consciousness, which is the existence of everything, is not to be seen in objects, even though it alone is there. Since you, yourself, are the Consciousness, that is nonobjective, you shine in yourself, for yourself. ॐ



Kolam by Anandhi



## The Boundless Wisdom of Sri Ramana Maharshi

September 25, 1947

The Omnipresent (10)

Bhagavan was reading something from a Malayalam book yesterday afternoon. Someone nearby inquired whether it was the “Vasishtam,” and Bhagavan replied in the affirmative. A Pandit who was there began discussing the stories in the “Vasishtam,” and said, “Swami, there will be several bondages for the attainment of realization, will there not?”

Bhagavan, who was reclining on the sofa, sat up and said, yes, that is so; they are the bondages of the past, the future and the present.

Of past bondages there is a story in the Upanishads and also in the “Vasudevamananam.” A Brahmin with a large family acquired a she-buffalo and, by selling milk, curds, ghee, etc., he maintained his family. He was fully occupied the whole day with obtaining fodder, green grass, cottonseed, etc., for the buffalo and in feeding her. His wife and children passed away one after the other. He then concentrated all his love and affection on the buffalo, but, after a time, the buffalo, too, passed away. Being thus left alone and disgusted with family life, he took to sanyasa, renouncing the world, and began practicing prayer and meditation at the feet of a holy teacher (Sadguru).

After some days, the Guru called him and said, “You have been doing spiritual practices (sadhana) for several days now; have you found any benefit from them?” The Brahmin then related the above story of his life, and said, “Swami, at that time, I used to love the buffalo mostly because it was the mainstay of my family. Though it passed away long ago, yet, when I am deeply engrossed in meditation, it always appears in my thoughts. What am I to do?” The Guru, realizing that it was a past bondage, said, “My dear friend, the Brahman is said to be ‘asti, bhati and priyam.’ Asti means omnipresent; bhati means luster; priyam means love. The buffalo, being an object of your love, is also the Brahman. It has a name and a form; so what you should do is to give up your own name and form as well as those of the buffalo. If that is done, what remains is the Brahman itself. Therefore, give up names and forms and meditate.”

The Brahmin then meditated, giving up both of them, and attained realization (jnana). Name and form are past bondages. The fact is that that which IS, is only one. It is om-





nipresent and universal. We say: here is a table, there is a bird, or there is a man. There is thus a difference in name and form only, but That which IS, is present everywhere and at all times. That is what is known as asti, omnipresent. To say that a thing is existent, there must be someone to see—a Seer. That intelligence to see is known as bhati. There must be someone to say, “I see it, I hear it, I want it;” that is priyam. All these three are the attributes of nature—the natural Self; they are also called Existence, Consciousness, Bliss (Sat-Chit-Ananda).”

Another devotee queried: If priyam (love) is a natural attribute, it should be existent no matter what the object may be. Why then is it not existent when we see a tiger or a snake?

Bhagavan, replied: We ourselves may not have any love for them, but every species has love towards its own kind, hasn't it? A tiger loves a tiger,

and a snake a snake. So also, a thief loves a thief and a debauchee a debauchee. Thus, love is always existent. There is a picture presented to you on a screen. That screen is asti, omnipresent, and the light that shows the pictures is bhati and priyam, luster and love. The pictures with names and forms come and go. If one is not deluded by them and discards them, the canvas screen, which has been there all through, remains as it is. We see pictures on the screen with the help of a small light in an atmosphere of darkness; if that darkness be dispelled by a big light, can the pictures be visible? The whole place becomes luminous and lustrous. If, in the same way, you see the world with a small light called the mind, you find it full of different colors. But if you see it with the big light known as Self-realization (atma-jnana), you will find that it is one continuous, universal light and nothing else. ॐ

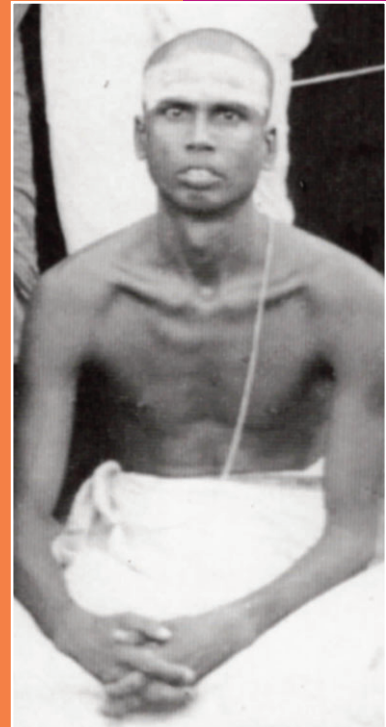
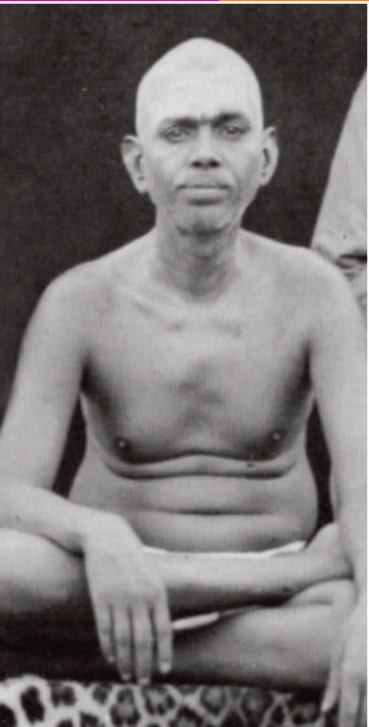
***Excerpts from The Shining of my Lord, by Muruganar***  
***(Published by Sri Ramanasramam, trans. by T.V. Venkatasubramanian***  
***and David Godman, available in the SAT bookstore.)***

***A jewel of jnana- and -bhakti.***

***“Will I, an unworthy ignorant one, ever be accepted as a devotee by Lord Siva who, as the Divine Guru with the wealth of grace, showed clearly to the world the greatness of Manikkavachagar? And even if I get such a chance, will I be able to sing of the glories of his grace-showering feet in the same way as Tiruvachakam?”***

“Like many other thoughts that arose in my mind, this thought, a long time ago, appeared and disappeared like a flash of lightning manifesting in the sky.

Then I heard from devotees who had redeemed themselves by taking as their support the grace of the one at Tiruvannamalai, who is the embodiment of true jnana, and who shines as the flame of true tapas. When they spoke of the greatness of his grace, they melted in joy. Hearing them, I was lost in admiration and unceasing joy.” - Muruganar





# Satsang with Nome

## Nonobjective Knowledge

Satsang, November 8, 2015

Om Om Om  
(Silence)

Nome: If only you know yourself as you truly are, you know Brahman, and the Brahman that you are is what you know. If you know your Self with the nonobjective Knowledge, which is innate, yours is transcendent, immortal peace. Cease any tendency to misidentify yourself with a body and find the eternal Existence that you are. Abandon the tendency to misidentify with what is conceived in thought and find the self-luminous Consciousness that you are. Cease to conceive of a world external to your Self, your self misidentified as an embodied ego-entity, and find the Bliss that is natural, uncaused, and unconditioned.

Who are you? What do you need to know your Self? Certainly, you do not need sense perception or even mental conception. You cannot become an object to yourself. Therefore, you are neither the perceived nor the conceived. What are you? You may be instructed that you are Brahman, you are Saccidananda (Sat-Cit-Ananda)—Being-Consciousness-Bliss—but what does it really mean? Inquire within. What does “within” mean? It is the nonobjective Knowledge of your Self. The nonobjective is the changeless. The immutable is the eternal. Do not regard as yourself anything that is not eternal or not immutable.

What remains? That which is real remains. To be real, it must be ever-existent and self-existent, not dependent on anything else for its existence. What in you is ever-existent? Certainly, this is not the body, nor does it have the least trace of individuality. If you inquire to know yourself in this manner, in this nonobjective Knowledge, even the least trace of bondage dissolves, and Brahman alone remains, knowing Brahman with itself, by itself. Inquire.

Q.: Being certain of one's Existence is a path into inquiry and realizing that I know that Existence; so it's a matter of Knowledge as well as Being. But we choose to have Sri Ramana stand for all of that.

N.: We do not choose anything; he alone exists. There is no one else. Of course, if you conceive of him as a body, this is incomprehensible. If, though, he is in all selves the Self, it is readily comprehensible. You inquire; “you” as such disappear. That which alone remains he is.

Another Q.: There is a bifurcation of one part that is listening and starts to feel deeper, and some other part like an annoying little brother is thinking about women or the beach, trying to turn the head somewhere else. How do I get past it?

N.: Your mind is naturally drawn to that which it regards as happiness. What is the source of happiness? Is it any of those things about which you think?

Q.: In terms of source?





N.: Hmm, hmm. Are objects of different kinds or external circumstances the source of happiness?

Q.: No, they provide some pleasant stimulus.

N.: Have you experienced pleasant stimuli and, at the same time, not been happy, for something else was weighing on your mind?

Q.: Yes.

N.: If those objects were the source of happiness, they should provide you with happiness all of the time; consistently, without a single exception. but it is not so.

Q.: Okay.

N.: When you experience happiness in any form, does it come to you externally, as something else approaching you, or does it well up from within you? Happiness comes from within you. The mistake is to consider it as derived from external circumstances, objects, people, etc.

Q.: This makes sense.

N.: If we ascertain where the source of happiness is, we are drawn to it with a fascination that is irresistible, and, also, we become happy. Sri Bhagavan often points out, in his spiritual instructions, that one experiences complete happiness in deep dreamless sleep. In deep dreamless sleep, there is no thought activity. There are no objects perceived, not even the remembrance of them. Yet you are happy, you are at peace; so much so that you do not like to be disturbed from that state. If happiness came from objects, even in the least degree, that would not be your experience. But it is the experience of all, in deep sleep, there is peace and happiness, though there are no objective things to cause such. Once you know for certain that happiness has its source within, its nature is your within-ness, then, to find the within-ness, Self-Knowledge, becomes imperative, and you are drawn to that in a one-pointed manner. Just continue to contemplate what has just been said.

Another Q.: You said, "Sensations come from your body, but the experience of sacredness or holiness comes from some place else."

N.: The within-ness that was just spoken of as happiness or joy is also the sacred. It is the divine.

Q.: It also feels like a sensation to me when it happens. It feels incredibly wonderful.

N.: Wonderful is not bad. (laughter)

Q.: It feels like a physical sensation though.

N.: Are physical sensations eternal?

Q.: No.

N.: Keep your eye on the eternal. The sacred is surely eternal; physical sensations are not.

Q.: So, we have misidentification; is that what you are saying?



N.: Is that what you perceive?

Q.: Now, yes, I see that somehow I pop on top of the wonderful feeling of sacredness sensations in the physical body.

N.: And with that superimposition, the sacred will seem to come and go. Without that superimposition, the sacred is always.

Another Q.: Inquiry seems to be totally nondependent on anything. It does not require something else. I really don't have any excuse, or any inability to know your Self.' There is nothing lacking, other than just simply inquiring, to find out. When I actually start to do that, I leave behind all the mental activity about what is needed. You have said many times that the answer to the inquiry is the one who is inquiring. I do not find my Self as a thing.

N.: In the higher sense, Existence is ever-existent, and Existence is Consciousness, which is the real substance or nature of true Knowledge. Therefore, in the absence of anyone else to have a need, there is no need, and Self-Knowledge is innate. However, because there is the doubt, 'But I don't know my Self,' as if there were two, one to not know the other, the wise have graciously brought forth various instructions, such as the fourfold sadhana in Vedanta, as being very helpful for the inquiry; you could say needful. The fourfold sadhana you know as the requisites for Self-Realization: discrimination, detachment, peacefulness etc., and the intense desire for liberation. Is all of that necessary? Maybe.

N.: If there appears to be an unrealized state, such practices as sravana, manana, and nididhyasana—listening, reflection and deep profound meditation, are very important. One could even say that they are necessary. In the final Truth, though, which actually alone exists, there is no question of a necessity. The Reality, Brahman, simply is. There is a need to realize. Without the Realization, there will be no lasting peace and happiness. Not being happy, not being at peace, runs contrary to our nature. Hence, the necessity to realize. Only, that which is necessary is actually ever-existent.

Q.: Wow, it is the only thing that is necessary, and it is the only thing. But unless one know that ...

N.: Then, that is to be known by direct experience, which is nonobjective Knowledge.

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

(Silence)

Om Shanti Shanti Shanti Om

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





# Correspondence with Nome



***[A seeker in Germany had previously written and received spiritual instruction. Here is another message from him, edited for the sake of brevity, and the reply.]***

**June 13, 2019**

**Dear Nome,  
Namaste**

**Since your last mail, I have deeply pondered your advice. For the first time, I feel am actually able to engage in real inquiry, as there is this constant sense of an inner priority to find out who I am that is underlying experiences. I experience the person I took myself to be more as a peripheral phenomenon, and the sense of real-ness is less connected with it.**

**Thank you for your patience and willingness to point out the Truth to me regardless of how many times I have overlooked it. I know you do not consider yourself a guru, but you are one fine non-guru indeed. I am now certain that I will completely realize the Truth, and that has a lot to do with your example and teaching.**

**Warmest regards from Germany,**

**Dear ,**

**Om Namo Bhagavate Sri Ramanaya**

**Namaste.**

**May your inquiry, deep and constant, reveal the profound Knowledge of the Self, of the nature of Being-Consciousness-Bliss, so that, with the nonexistence of the ego, which is the assumption of individuality, you dwell in peace forever.**

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

***[A seeker in Sweden had several questions about spiritual practice and Self-inquiry. He concluded with: "I hope and pray that your health will allow you to help and guide us for many years still." Here is the reply.]***

**July 11, 2019**

**Dear ,**



**Om Namō Bhagavate Śrī Ramanaya**

**Namaste. Thank you for your message. I am glad to know that you find our publications to be beneficial.**

**For a spiritual practice to yield the fruit of Self-Realization, the means and the end must be of the same nature. In Self-inquiry, the end itself appears as the means. That is nonobjective Knowledge, which is of the nature of indivisible, invariable, immutable Consciousness, and in which Being is knowing.**

**Consider how you know that you exist. Such knowledge is innate and is not dependent upon, or a result of, sensory perception, mental conception, thought or any mode of mind. What is it that knows the thought of “I” or any other thought, and that knows the mental attention, be such acute or diffused, but which is not known by them? At the depth at which you know that you exist should be the depth at which you inquire. Thereby, the self-luminous remains self-revealed. This is mind-transcendent Self-inquiry.**

**Consider further that that for which you search is eternal and transcendent of the three states of mind. How could that which is not such ever reveal it? The real alone knows the real; the unreal does not know the real, for the unreal does not exist, so how could it know? If a mere change of the state of the mind destroys it, it is not real, and it is not you. Your Existence, though, never ceases. This is ceaseless Self-inquiry.**

**Are there two or multiple selves, “I’s”? The Self is always only one. Your Existence is invariably singular and free of modification. So, who is to think what, and who is to give attention to what? Of course, if the bound individual is mistaken as oneself and as existent, then there is discussion of such things. If there is freedom from misidentifications, all perplexity is gone. This is doubtless, undifferentiated Self-inquiry.**

**The inquiry expressed as, “For whom is this?” indicates the return of the sense of reality and identity to their source, which makes one’s vision nonobjective. The same inquiry expressed as, “Who am I?” is the destruction of the false assumption of individuality. Such illusory supposition, or ego, is only ignorance, which is destroyed by true knowledge alone. This Knowledge is the essential Self-inquiry. Only the unreal is destructible. The reality, the Self, is imperishable and is never destroyed.**

**Thank you for your kind, good wishes about my body’s health.**

**May your inquiry be profound, so that you abide always in the Knowledge of the Self, of the nature of ever-existent Being, self-luminous Consciousness, and uncaused Bliss.**

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

***[A seeker performs music as part of pujas at the SAT Temple. Here is a message that was sent to him.]***

**July 17, 2019**

**Dear ,**

**Om Namō Bhagavate Śrī Ramanaya**



**Namaste. Thank you for the time and effort with which you are engaging in learning and rehearsing with the variety of instruments and effects. Your beautiful music contributed very much to the experience of the puja last night for Guru Purnima.**

**That from which all sound originates, in which it rests, into which it dissolves, by whom it is heard, because of which it is known, and which it really is, is the Self. Meditate on that as your identity.**

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

***[A seeker's mother became deathly ill. He requested spiritual guidance and concluded with: Kindly let me know what I should do. I have no one other than my guru to help me.] Here is part of the response]***

**August 11, 2019**

**Dear ,**

**Om Namo Bhagavate Sri Ramanaya**

**Confusion and grief upon facing death or illness that may result in death, of your own body or that of a loved one, is due to misidentification of the Self with the body. Beginningless and endless, the Existence of the Self does not cease when the body dies, is not injured when the body meets with an accident, and does not become ill when the body is afflicted by disease. Water wets it not, fire burns it not, the air does not wither it, the earth does not cover it. Nothing can cause the destruction of that which is innately imperishable. Realize the truth of the Self and remain at peace forever.**

**You must make decisions that do not result in regret later.... It is also important to consider the spiritual atmosphere in which she spends the final time of this life.**

**The peace that you, yourself, feel within will radiate to her, and this will be the best help for her. Know that I am always with you.**

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

***[Part of another message to the same seeker:]***

**August 30, 2019**

**Dear ,**

**Om Namo Bhagavate Sri Ramanaya**

**Namaste.**

If she is able, going to Arunachala and Kashi would be good. If not, the unmoving One (achala), the Light (Kashi), will manifest within her. Either way, grace is there in full.

Just as the body had a birth, so the death of the body is inevitable. The Self, though, was not born and is imperishable. Knowing this to be true, both you and her can abide in peace.

Om Namah Sívaya  
Ever yours in Truth,  
Nome

*[A response to a seeker:]*

August 12, 2019

Dear ,

Om Namó Bhagavate Srí Ramanaya

Namaste. The bodies have a beginning and an end. The Self does not. The eternal is immutable. Realization of this is peace. May you abide in such Knowledge always.

Om Namah Sívaya  
Ever yours in Truth,  
Nome

*[A reply to a seeker in Canada:]*

August 13, 2019

Dear ,

Om Namó Bhagavate Srí Ramanaya

Namaste. Certainly, you may focus attention upon respiration as described by you, but be sure not to stop with that. With the resultant calm concentration, turn further inward and engage in nonobjective Self-inquiry and thus abide in Self-Knowledge. This is permanent peace.

Om Namah Sívaya  
Ever yours in Truth,  
Nome

*[In the course of a reply to a seeker:]*

August 15, 2019



Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. ... Stories change as they pass from one person to another until they bear little or no resemblance to the original facts. Similarly, the mind creates and mistakes for true its own repetitious concepts. True Knowledge is otherwise.

Om Namah Sívaya  
Ever yours in Truth,  
Nome

*[A seeker wrote of his appreciation of a passage written by an elderly monk as an explanation of “form and emptiness.” Here is Nome’s response.]*

August 21, 2019

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message, inclusive of the other two copies of it...

The Ch’an Buddhism passage is appreciated. The explanation is a lucid one. If one inquires as to who it is that knows both “form” and “emptiness,” all dualism, being unreal, vanishes entirely forever.

Again, thanks for sending this passage. At the risk of sounding repetitious, you are always welcome here.

Om Namah Sívaya  
Ever yours in Truth,  
Nome

*[A reply to a seeker who had undergone surgery.]*

September 3, 2019

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. The body undergoes weakness and vigor, pain and pleasure, growth and decay, birth and death, etc. The Self is ever transcendent. Abiding in this Knowledge, remain at peace.

Om Namah Sívaya  
Ever yours in Truth,  
Nome ॐ



# The Ribhu Gita

Chapter 2, Verses 22-32

With Commentary by Nome from two  
Boundless Wisdom Events held on  
April 9, 2010 and May 7, 2010  
at the SAT Temple

the Ribhu-Nidagha Dialogue

Om Om Om  
Om Namah Sívaya

**22. You are left with your nature. You recognize only your nature. You are immersed in the waters of your own joy. You are Brahman. There is no doubt of this.**

For Self-realization, one ought to inquire. It is the summit of all spiritual paths and endeavors. Inquiring, you cast off from your identity what is not actually the Self. You set aside, as being only so much misidentification – composed of imagination – all kinds of things, from the body and the senses to the prana and the mind and all of its thoughts and states. Inquiring deeply, you realize that which is your very nature, your very Being. **You are left with your nature.** When all that is not truly the Self has been removed through inquiry, you are left with your nature. When all that is possibly destructible has been destroyed by interior Knowledge, you are left with your own nature. In the quest to realize the supreme Brahman, in the end, you know your Self. You are left with your own nature, and not something else, not something objective, not some state that would pass away, not some condition of body or mind, and not with anything that has the least trace of otherness, or the least trace of duality. In That, no division is possible, and, where there is no division, no differentiation, there shines great Bliss, unimpeded happiness.

**You recognize only your nature.** What is seen, in the seeing of Reality? What is recognized, by the wisest of the wise? It is just this nature and not anything with the least trace of objectivity, not some idea, not some set of ideas or doctrine, and not something that could be grasped through the senses, but just that which is your own nature. Having abandoned the false, the one who is wise stays only in and as his own nature. What he sees and



what he recognizes, everywhere and at all times, are only his own nature. There is no second.

**You are immersed in the waters of your own joy.** Your nature is the vast, limitless happiness for which all beings yearn. By not knowing the Self, there appear all the sorrows of samsara. By knowing the Self, you are left only with your own nature. You abide as happiness, itself. Being is Bliss. To immerse yourself in the waters of such joy, immerse yourself in the Knowledge of the Self. It is your own joy. The joy does not belong to something else. Bliss is inherent in Being. Whenever you experience happiness, to whatever degree, such is the waters – even if it be just some drops – of your own joy. By being absorbed in the Knowledge of the Self, the wise are immersed in their own joy. It is your own joy that is infinite. The Self is the limitless repository of happiness. The happiness of our nature is immeasurable. Cease to limit it by things; cease to regard it as dependent on something, and, immersing yourself in the Knowledge of the Self, you are immersed in your own joy. It is pure. There is nothing like it.

**You are Brahman. There is no doubt of this.** The nature which alone remains, upon profound inquiry to know the Self, is Brahman. In your Existence as Brahman, there is no doubt. When you are left only with your own Self – in your own nature – Existence knowing itself, such is a doubtless state. Existence never has a doubt of itself. The Consciousness, which is the essence of any recognition, never has a doubt regarding its own knowing, its own shining. Thought can be doubted, but not the Consciousness. It is forever beyond doubt, and joy is beyond doubt. When happiness shines, there is no uncertainty regarding it. One does not need to consult with somebody about it. Joy has its own certitude. Existence-Consciousness-Joy is Brahman, and, about this, there is no doubt. About that which is not Brahman; a so-called self that would be other than Brahman, there could be plenty of doubt. In your true Self, as Brahman, there is no doubt. For those who inquire, freeing themselves of erroneous misidentifications, there is no doubt that their real nature is Brahman. It is just the truth.

**23. You alone exist in the kingdom of your Self. You bow only to your own Self. You are of the nature that is full. You are Brahman. There is no doubt of this.**

Always, you are with your Self. In truth, there is never any other; there is no other being and no other thing. In the entire realm or **kingdom of your Self**, there is just you, your Self. When you realize the Self, you find that you alone exist, the perfect Being-Consciousness-Bliss. Never is there another. It is only delusion when you think there is another, another being, another thing, another state, or any kind of other. You, the real Self alone exist. If there is everywhere, you are the everywhere and you are all that appears everywhere. If you alone are, there is no question of everywhere.

**You bow only to your own Self.** When you bow to God, to what do you bow? If you bow to the Guru, to whom do you bow? You bow only to your own Self. This is not merely the body. It is not the limited individual, or ego. It is your real Self. Bowing to the Guru is really bowing to the Self. Bowing to God is, likewise, really bowing to the Self. The significance of such bowing is the utter destruction, or subsidence, of the ego.





**You are of the nature that is full. You are Brahman. There is no doubt of this. There is never anything missing in our real nature. From one perspective, the entirety of illusion, or the samsara, has as its basis the idea that something is missing; a tenth man is missing, but there is no one missing in truth. You, the Self, are of the nature of the perfect fullness, purnam. There is no legitimate cause for unhappiness, but, imagining something is missing, one searches for it elsewhere. All the while, what will make one complete is his own nature and not something far away or anything flawed. Your own nature is perfectly full. Learn to rest in your own nature, and everything is fine always. It is as fine for you as it is for Brahman, because you are Brahman. Does Brahman ever have a rough day? Is not Brahman eternally just as it is? If you are That, your joy, your perfect fullness, is always. One should have no doubt about this. Ribhu is absolutely certain. Nidagha also becomes certain. We who are reading this should also be quite certain about this.**

**24. Rooted in your own joy, you are yourself. You do not perceive anything outside yourself. In your Self, you shine and are like space. You are Brahman. There is no doubt of this.**

**Rooted in your own joy, you are yourself. If you know with certainty that supreme happiness is within, you remain rooted in it. Being rooted in it, you lose false attachment, which is the misconception that happiness is elsewhere. This opens wide the gate to profound inquiry, in which you realize the very nature of your Being. First, perceive that happiness is within, and, then, with the full force of the desire to always be happy, rest in the Knowledge of your own Being. You are your Self. You cannot be another. All that is necessary is to determine what actually your Self is, and give up thinking of yourself as something other. Since Bliss is Being, one who finds the Self, the nature of his Being, is rooted at the very source of joy – indeed, he is rooted in joy itself. Rooted in your own joy, you are yourself. Rooted in your own joy, you are free of attachments. Rooted in the Being, which is bliss, you are simply yourself. No longer do you pretend to be something else. This is Knowledge and profound happiness. If you find this within you, it is invariable.**

**You do not perceive anything outside yourself. If you are a thing, there is something apart from or outside of you. If you are a body, there is a world apart from or outside of you. If you are a mind, there are other minds apart from or outside of you. Dependent upon what form you misidentify with, there is a corresponding realm of the external, or the other. In the Self, your real nature, you are division-less Being, undivided like space, formless like space, and without boundary. Where is inside? Where is outside? You do not perceive anything outside your nature. Even when you think that you see something else, you are seeing only your own nature as that something else. If the conceptions that define you are abandoned then, free of such false limiting definition, what is yourself and what do you perceive? If you are infinite, all is in you. If you are the Reality, all that you perceive are just your Self. In this great absolute Oneness, the indivisibility of your own nature, lies great happiness. You do not perceive anything outside your Self.**





**In your Self, you shine and are like space. You are Brahman. There is no doubt of this. Abiding as the Self, in the Knowledge of your Self, you shine as pure Consciousness. Your Being is Consciousness. It is Consciousness that is said to be like space, formless, boundary-less, ever clear, and undivided. Abide in the Self, as the Self. Abide just as pure Consciousness, which always shines. If you inquire to know the Self, that which knows, which shines, is the Self. In the Realization of the Self, there is no division; there is just homogeneous Brahman, without the least trace of other. With only your Self as your Self, doubt is impossible. The Reality knows itself with absolute certitude.**

**25. You do not swerve from your nature. You do not perceive anything outside your nature. You, in your own nature, are nectar. You are Brahman. There is no doubt of this.**

**You do not swerve from your nature. Your Existence never becomes other than what it is. If, in the course of inquiry, in meditation, or in spiritual practice, you seem to drift from the Self or swerve from the Truth, what is happening? Your own nature does not swerve from itself. If you misidentify with sensing or with thinking, there is swerving. The senses move; do you move? This should be discerned. Thinking moves. Where does it move? Even if you accept that it moves, do you move? Is the Self ever divided into two, so that there is one part that is stable and another part that moves or strays from it? If there is swerving, every effort should be made to return to the center, to the Truth of the Self. When you return to the Truth of the Self by profound inquiry, what you find is only one Self – your Self. Who, then, swerved, and to where did that one swerve? Imagination is done away with; such is the inquiry; such is the Knowledge. You cannot swerve from your nature, and your nature is this absolute Reality, Brahman, the great joy of which he speaks.**

**The swerving and the swerver are the same thing. One tends to notice the swerving only after it has been built up and a train of thoughts is occurring. At some point, you catch yourself, and you wonder what you are thinking. You retrace your steps to the original notion of “I,” who is upstream of, more subjective than, all of the steps along the way of the swerving. He is the primal one. Then, you inquire into him; Who is he? His separate individuality vanishes because of such inquiry; then, there is no swerver. Without the swerver, swerving cannot exist.**

**After swerving for a while, you must return to something that does not move. For an aspirant who is sincere about Liberation, the return is rather quick. For a jiva not engaged in practice, the swerve may take lifetimes. It is a transmigratory swerve. Longer or shorter, one eventually must return. A bird can find no place to stay in mid-flight but must return to its landing place once again. So, no matter how you swerve, you must come to rest, and you can rest in only one place.**

**If you could swerve from your own nature and become something else, that something else could perceive other somethings else. Then, there would be an entire array of multiplicity, and all of these divisions would make for**





much suffering. If you never swerve from your nature, but you exist always just as pure Existence—and this is the Truth of you to be known fully, completely, and just as it is—there is nothing else that comes after that One to which to swerve. There is neither the perception nor the assumption of yourself as an individual, an experienter; nor are there the objects of experience. When you think that you swerve, you do not cease to exist. When you swerve, the Consciousness that knows all of the swerving, inclusive of all of its details, Consciousness is not swerving, is it? To abide as the Consciousness—to know yourself as just the Consciousness—is the direct way to be without swerving. States of mind may change, but Consciousness never changes. It does not move when the mind moves, and he who sees Consciousness in all of his perceptions sees nothing outside his own nature.

You, in your own nature, are nectar. The word for nectar, amṛita, can mean immortal. In your own nature, you are the sweetest bliss. There is no happiness that compares to the happiness of the Self. If you desire the greatest happiness, unlimited happiness, perceive the nature of your own Self. Then, you will experience it fully. That which you experience is your Self. You, in your own nature, are immortal. It is only when you confound your nature with something else that you seem to be subject to birth and death. Confound yourself with the body, and there appear birth and death. Confound yourself with that which is mortal, and you seem to have a beginning and an end. In your own nature, you are immortal, and, in your own nature, you are happiness. Everlasting bliss is that for which all living beings yearn. That which all yearn for is you. Set aside from your identity all that is not really you; not this, not this. Who am I? Dive deep in quest of immortal bliss; who am I?

Discerning your own Being, your Consciousness, as it is, you find that That is Brahman—the vast absolute, the supreme Reality—and That is eternal. Diving in, in this way, nothing remains of a separate “you.” Your own nature shines, and that is Brahman. It is certain of itself. With no doubts to confuse, there is no cause for unhappiness.

**26. You shine with your own nature. You blossom with your own nature. You are no different from your own nature. You are Brahman. There is no doubt of this.**

When Bliss shines, by what light does it shine? When true Knowledge shines within you, having been deeply meditated upon; by what light does this Knowledge shine? When, at last, one knows the Truth as it is, knows the Self, what shines? **You shine with your own nature.** You, in your own nature, shine. You do not shine by or with anything else. Nothing else is instrumental in the shining. You, yourself, are the Light of all lights. Anything else can be said to shine only by your Light, but you, in your own nature, do not shine by any other light, but only by your Self.

**You blossom with your own nature.** By what power does Realization bloom within you? By what power do you spiritually blossom? As the Truth unfolds within you, the petals of your nature opening, by what power does this happen? The power in the blossoming and the light in the shining of





Truth are one and the same thing. Your nature is the infinite Light, the eternal Light. Your nature is the divine power, the divine cause. By your nature, in your nature, you shine, you blossom. You are left in your own nature, with all its fullness and limitlessness.

**You are no different from your own nature. You are Brahman. There is no doubt of this.** Grasp this fully. One hears about the oneness of the Self the nonduality of Truth, that you are the Self, That thou art – Tat tvam asi, and so forth. Again and again, the wise sages proclaim that your own nature is the Truth, your own nature is Being, your own nature is Consciousness, your own nature is Bliss, to the extent that your own nature is the Realization, is the Knowledge. Yet, if one continues thinking that it is a different “your own nature,” and his own nature is something distinct therefrom, the Truth seem elusive, slipping through one’s grasp. The inquiry is not into something else. It is into you. Self-Knowledge is, after all, Knowledge of the Self, not knowledge of somebody else’s self or some other one, but your Self. Try to grasp the full meaning of this, as you inquire, so that the tendency to think in terms of you are going to know it dissolves. This dissolution is the making of your vision nonobjective. The Self should not be regarded as an “it.” It is your own nature. The nature of the one who is listening to this and meditating upon this is what is referred to by “your own nature.” It is your Self and not the idea of some other. In this lies the direct awareness, or direct experience, of Reality.

**You are Brahman. There is no doubt of this.** Inquire and continue to inquire until the certainty that Ribhu expounds is your own. It is certainly quite possible. The goal is not far away. The Self is not divided from yourself. Most certainly, it is not impossible. What he states in glorious, pristine terms here is your own nature, the Self. He uttered this instruction because it is certainly possible. Uncertainty is simply misidentification. If you are not different from your own nature, there are no more doubts. All of practice is just to resolve such.

Once one is convinced that there is an absolute Reality, that there is a state of Self-realization, which is the greatest bliss that can be realized, that That does, indeed, exist, even if he regards it as far away from himself, then, the purpose of spiritual practice is the chipping away, or the blasting away, of the ideas that make the seeming chasm between the Self and yourself. So, inquiring, question the inquirer. Do not inquire to know “it;” inquire to know “I.”

**27. You are ever yourself. You see yourself everywhere. You enjoy yourself in yourself. You are Brahman. There is no doubt of this.**

**You are ever yourself.** Existence always is itself and never becomes non-existent; nor is there another existence for Existence to become. Existence, Being, is. That is you, and you are ever your Self.

**You see your Self everywhere.** If you are misidentified with form, there are other things everywhere. Free of such misidentification, you stand as pure Consciousness. Consciousness is infinite and homogeneous. It perceives itself only, everywhere, ever.





**You are Being. You are Consciousness. You alone exist. You alone are the knowing and all that is known.**

**You enjoy yourself in yourself. Self-luminous happiness is your very nature. Whenever happiness shines, it shines within you. Knowing the meaning of within, knowing the nature of that within-ness, it shines always. You are the perpetual Being-Consciousness-Bliss, and that is Brahman.**

**You are Brahman. There is no doubt of this. There is no doubt for the real Self. An unreal self does not exist. Know your Self.**

## **Chapter 2, Verses 28 - 32, May 7, 2010**

**Om Om Om  
Om Namah Sívaya**

**Suta said:**

**28. Then, pleased with the words of Nidagha, Ríbhú, beloved son of the lotus-born Brahma, looking at him, a fit person (a fit vessel) fully qualified for the essence of the love of Siva, continued to instruct him.**

**With which words was he pleased? At the beginning of the chapter Nidagha says, “Revered Ríbhú! In this state of affairs”—meaning life, death, and the appearance of this world—“who qualifies for Brahman-hood?”—the state of being Brahman. “Please tell me especially that Knowledge which has come out of the words of Sankara.”—the words of Siva. Ríbhú perceives that Nidagha is a fit vessel, a fit person, fully qualified for the essence of the love of Siva. Love is always indicative of unity, and supreme love is absolute identity, absolute Oneness. Love of Siva indicates dissolution in Siva, loss of separation in Siva, and even identity with Siva. Who is fully qualified for this essence of love, the essence that is Being? One who is ardent to realize the Truth, who is detached from worldly things, dispassionate toward worldly events, who yearns to realize, who is inward-turned, and who is eager in the ardent pursuit of the inquiry to know the Self is a fit vessel. A fit vessel is one in which egoism is dissolving or has disappeared. There is plenty of space in that vessel for true Knowledge to shine, for the presence of Siva to illuminate.**

**In response to Nidagha’s question about wanting to hear what Sankara, Siva, himself, had said,**

**Ríbhú said:**

**29. Once, on Mount Kailasa, Sankara instructed his son. I shall tell you the same. Listen with an attentive mind.**

**“Son” refers to Skanda.**

**Spiritual instruction ought always to be sought with an attentive mind. One that is inward-turned, that recognizes the supreme purpose of the spiritual quest and regards it as being of the highest importance, and seeks inwardly to verify the truth of what is revealed is an attentive mind.**





**30. This phenomenal world does not exist. It never was created, nor does it ever exist by itself. This has been called the world-picture; it is ever unreal.**

This teaching comes from Siva. It is the self-luminous Knowledge inherent in the Absolute. What he is about to say is the same. Ideas change. Truth is eternal. The Truth is the Self, absolute, unmoving, and immutable. If, thousands of years ago, someone, turning inward, realized the Truth, thereby losing his separate individuality and abiding as the Truth and if, someone, thousands of years hence, turns within, loses his separate individuality and abides as the Truth, what he realized and what he will realize are the very same as what is realized now by anyone who turns within, inquiring one-pointedly to know the Truth of the Self. The Truth is always the same. It is of the nature of pure Existence, unveiled by any conception about it. It is the nature of the Self, unborn and imperishable, without the least trace of misidentification.

**This phenomenal world does not exist.** In order to appear, to be experienced, the phenomenal world requires a perceiver of it. To point out the Reality of pure Existence and thus guide one's vision beyond the illusory appearance of name and form, Ribhu states that the phenomenal world does not exist. As long as there is the belief in "this," you can be quite sure that there is still the conception of an "I," a perceiver, an experiencer of "this." By the elimination of the objective vision, the real nature of Existence, which is self-luminous, remains self-revealed. If you rid yourself of the delusive belief in an objective world, a phenomenal world, what remains, self-revealed, is the Reality. The Self stands as the Reality. Then, where is the place to be bound? Where is the place to suffer? Where is the place to be embodied? Where is the place to be born and to die? If the phenomenal does not exist, what does exist? In order to understand that the world does not exist, you must first relinquish the tendency to conceive of yourself as a body. It is only from the position of being misidentified with the body that you conceive of an outer world. Has anyone ever perceived the world without a body? If you are a body or embodied, the phenomenal world appears to exist. If, inquiring, you reach Knowledge of the Self, you discern clearly that you are not the body and that the qualities and attributes of the body do not apply to you. Where, then, is the world? What is it that you refer to as "the world"? It is not that there does not exist anything; there is Existence, and it is impossible for Existence not to exist. When not realized for what it is, it appears as the world. What is it that truly exists? Lift your vision beyond names and forms, beyond perceptions and conceptions. What actually exists? You cannot trace this out objectively; the approach must be nonobjective. You exist; what is this existence? It is not personal; it is not embodied. Therefore, it is not finite, and it is not temporary. It is not a form; it is not a body. Therefore, it is not differentiated or individualized, and it is without beginning and end. This Existence, the timeless and space-less, the eternal and infinite, which is the Self is the very thing that is erroneously conceived as an individual and mistakenly perceived as a world - "I" and "this." With Knowledge of the Self, implicit in which is the realization of the unreality of the world, "I" and "this" resolve themselves into their original nature.





**It never was created, nor does it ever exist by itself. Once one regards the objective sphere of experience, or the world, as existing, he considers it either as self-existent or as the result of a precedent cause. He sees it as created or existing by itself. If something is supposedly created, it must partake of the nature of the creator. The effect is nothing but the cause appearing as that very form. What is the creator, or cause, of the objective world? The cause cannot be just another object within the world, for, otherwise, we must ask what is the cause of that. If the original cause, whether referred to as "God" or called by any other name, is something beyond the world, how can that which is beyond the world become in the world? How could that which is utterly beyond the world give birth to a world? How could that which is undifferentiated give birth to differentiation? How could the infinite give rise to the finite? How could the eternal give rise to birth and death? How could the nonobjective Consciousness give rise to an objective world? How could the Self give birth to that which is not the Self? The other view is that the world apparently experienced, exists by itself, that it is not dependent on something to create it, or a cause, but exists independently and is self-existent. Who is aware of it? Does the perceived ever exist independent of the perceiver? If the perceived never exists independently of the perceiver, it is nothing other than the perceiver appearing in the guise of the perceived conceived as such. If the nature of the perceiver is pure Consciousness, how could it give rise to anything else? If you consider the perceiver to be something other than pure Consciousness, who knows that? Who knows something or someone other? It resolves itself into pure Consciousness. Considered the uncaused cause of all, it truly abides just by itself. It does not take birth, and there is no creation, whether considered as existing independently or existing dependently.**

**This has been called the world-picture. This is anything objective, which can neither be created nor be standing on its own. It is not truly a world but just a picture of one in one's own mind. When unexamined, it is conceived as an external world, just as, in a dream, you seem to experience an external world. The dream world is never actually created, nor does it exist independently. It is just a picture. It is ever unreal. Even the picture is unreal. That of which it is a picture is entirely unreal. There is the Reality, Brahman, the real Self. Sweep away the picture of that which is objective. Negate the tendency to conceive of an objectified world, and the actual Existence, "I"-less and world-less, stands self-revealed, shining with its imperishable perfection. The nature of this absolute Existence, egoless and world-less, is the ancient Truth, the eternal teaching. That, itself, not the mere idea about it but the Reality itself, is the ancient Truth, the eternal teaching. By eliminating the superimposition, the illusion of a world, the Reality shines, just like, dismissing the imagination of the snake, the rope, which is actually there, is seen.**

**31. The phenomenal world never exists; nor thought and such; nor does egoity or an individual soul exist. There being only Brahman alone, these are unreal - ever unreal.**





**The phenomenal world never exists.** Just as that which is grossly objective, the world, does not exist, so, likewise, **thought**, which is subtly objective. One may think that “it,” the object of his knowledge, is the world. The “it” is unreal. It is merely imagined, though the Knowledge, itself, is true. It is the luminosity of pure Consciousness. The same knowing without an object is illimitable. Similar is the case with thought. When you have the supposition, “I know it” and the “it” is your own thought, what actually exists there? The knowing derives from a deep source, pure Consciousness, which is the Existence. The “it” aspect, here in the form of thought, is entirely an illusion. Some regard the objective aspect of their experience as an external phenomenal world. Some know, due to depth of meditation, that the world exists only in the mind; it is only their thought; it is a form of thought. Gross or subtle, it is just the thought of it and nothing more. The wise, fully realizing the nature of Consciousness, dissolve the tendency to conceive of it, “this,” entirely. World-less and thought-transcendent is the nature of the Self. This is pure Consciousness; this is real Being, unperceived, unconceived, not a world, and not a thought.

**Nor does egoity or an individual soul exist.** The Reality is not the world, not the mind or thought, and not the individual or ego. What is it in you that is truly your Existence, which, when not inquired into, you style as “I,” which you assume to be an individual? Just as the world appears and disappears, just as thought appears and disappears, yet Existence remains always without any interruption, so the ego notion, or individual “I” appears and disappears, yet real Existence abides. The real Existence, or true Self, cannot be the ego. The world comes and goes for the ego; thought comes and goes for the ego; or the world comes and goes according to the state of mind, so, the world comes and goes for thought. Thought comes and goes for the ego. For whom does the ego come and go? There is the absolute Self, or Brahman, which is ever changeless, ever without modification, perfect, full of bliss. For That, nothing comes and goes. Should you say that the ego comes and goes for itself? That would be absurd because it would suppose its pre-existence. All that can be said is that the world, the thoughts, and the ego do not exist. In illusion, they appear to come and go. In Reality, they neither come nor go. That which has never come, cannot go; or we may say it is thoroughly gone.

**What exists ever exists. There being only Brahman alone, these are unreal – ever unreal.** It is not just when one realizes the Self that the world, the mind, and the ego become unreal; they are always unreal. The Real ever is; the unreal never is. The conclusion about that is seen clearly by the seers of Truth.

Even if it were a thought of something very large thought, it is still just a thought. In a dream, you may look upon an enormous vista that has been there for a long time. From where do the space and time come? It may seem long and it may seem large, but it exists only in the imagination, really taking up no room at all.

You treat the nonobjective Self as if it were an objective reality and, thus, the eternal, ever-present Self as a transitory—however profound—experience. You treat the individual, who is actually ever unreal and who, even at the outset, can be seen as coming and going, as the perpetual witness, or on-





going experienter. Delusion inverts. In order to remove the objective aspect, or superimposed limitation upon your experience, make your vision nonobjective. Inquire into the one who appears to be the experienter. If you strip away his objective characteristics to get to the heart of who he is, his own existence, there is direct experience, which is not divided between knower and known, perceiver and perceived. What you are regarding as "it" is really "I;" what you are regarding as "I" is merely "it." What is truly "I" perpetually exists. Whether the world is considered to be the phenomenal world, the world of your mind, or the realm of experience of the individual, it is like dreaming while being asleep. If you all asleep here and dream you are far away, maybe some big city somewhere, you do not really travel to that big city. The big city does not come into this room or get inside your head. How does it happen? Does it really happen?

Whatever you are, you are always, for you know you exist and you always know that you exist. If you would be the individual, you would always be the individual, but you always exist, yet not as an individual. What does this tell you? You are not a perceiver of the world, a conceiver of thought, or an individual who assumes himself. Brahman alone exists, and That alone is what you are, always. Whatever is not that never actually came into being.

What truly is "I"? Sift, discriminate, so that you no longer mix it up with what does not deserve the name. Whatever is objective is not actually "I." What is the "I," if not defined in objective terms? Every thought has an object; there is a form to it. It is not that you think about objects; objects are only thought. Every thought is objective and is about something. However abstract, it has some content. Therefore, not a single thought can possibly be, or be a definition for, "I." You cannot be a thought. What is known of yourself, when you do not think of yourself in any manner whatsoever? Without thinking of yourself as in any form whatsoever who are you?

There could be nothing more natural than the innate Self abiding by itself, without even the least idea superimposed upon It. Self-realization is the natural state.

Does the Consciousness ever waver? Self-Knowledge is unwavering because it is of the very nature of Consciousness and is not a thought-form or a set of ideas. Consciousness, which is the Knowledge, is inherently steady. It is the ego, an illusion, that thinks, "I do not know this; perhaps I will know this," that is entirely unsteady. After all, how could there be a steady illusion? Only the innermost Consciousness is capable of discerning what the nature of the "I" is.

The Self is nonobjective and cannot be conceived, but you can negate the misidentification, which is the confusion of the Self with the not-Self. That being accomplished, everything is accomplished. Only the supreme Light of the Self, pure Consciousness, could possibly be capable of such Knowledge. The thoughts cannot; they are inert. The individual who does not exist cannot know. When you discriminate, in deep inquiry to know who you are, the light of your own Self shines as the Knowledge, and this can have absolute certainty and complete steadiness.

Certainty is in the Reality. The Reality of the Self is the Reality of the guru. It is the Reality of Brahman. There is no difference here.





Who does not know this? Who lacks clarity? Questioning the assumption is like bringing light to darkness. If you do that, there will be no place that is dark.

**32. There are no effects of delusion and such. There is no fear of the effects of delusion. There being only Brahman, these are unreal – ever unreal.**

Delusion alone is said to be the cause of the ego, of thought, of the world, and of all the suffering and bondage associated with such. Thus, seekers of Liberation seek Knowledge, which alone has the capacity to destroy delusion. What is being destroyed? Delusion is not a thing or a power in itself. It seems to have effect from borrowed power. From where is the power borrowed? Only from you. Without you, can delusion stand on its own? Is not delusion always self-conjured? It is not that illusion waits to jump on you, when it has an opportunity. You have to conjure it up yourself. Apart from your own imagination, what delusion is there? **There are no effects of delusion and such. There is no ego, no thought, no world, and no bondage, which are the effects. The delusion is insubstantial. If you seek its source, it vanishes completely. If you inquire for whom is the ignorance, not a trace of ignorance is to be found. In that is liberation from all of the imagined bondage. Delusion is unreal; its effects are unreal.**

**There is no fear of the effects of delusion. If delusion is not known as delusion but is mistaken to be real knowledge, knowledge of reality, knowledge of oneself, the effects of delusion seem solid, and there is fear in relation to those effects. Fear always supposes the loss of existence and the loss of happiness. If the effect of delusion is a belief in an external world, that external world can seemingly put an end to your existence or put an end to your happiness. Likewise are the other effects. Existence and happiness are one and the same. They are you and cannot be taken from you. See the Self, free of delusion; then, neither the effects nor the fear of those effects remains. Know your Existence, and you will have no fear of going out of existence. Know the source of happiness within, within is the Self, and there will no fear about losing happiness. Rather, you are the Existence; you are the Happiness. An Upanishad says that where there is a second, as it were, there is fear. Where there appears to be a second, there is fear. A “second” means duality. Where there is no second, just Brahman, just the Self, there is no fear. There is complete peace. There is absolute freedom. The place where there is no second; where there is no delusion and no effects of delusion, is the Self. How else to go there except by inquiring, “Who am I?” and thus know your real nature?**

**There being only Brahman, these are unreal – indeed ever unreal. When all that is unreal is abandoned, what remains? That which remains is that which exists the entire time. Never are you actually bound. Never are you actually anything but Brahman – Śiva Himself.**

Om Namah Śivaya

Om Shantī Shantī Shantī Om ॐ





## From The Ramana Way

The following articles appear in the June 2018 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](http://www.ramanacentre.com)

### Editorial

by Dr. Sarada Natarajan

What is self-inquiry? Self-inquiry is an inquiry that must spontaneously well up from within when there is a true and intense doubt about one’s real nature. When I am hit by the fact that I do not know myself, then the question is bound to rise within me, “Who am I?” The question will rise; it need not be asked. The question “Who am I?” springs from doubting one’s own identity. If one is to ask what a doubt is or how is one to doubt someone, what should our answer be? The seed of doubt may be sown in someone’s mind by another, but the doubt itself needs to take root and sprout within the individual leading to the inquiry.





If, for some reason, the seed that is sown is not watered and nurtured, the inquiry will not become manifest. It may either wither away or simply remain dormant.

Let us look at some instances in which such an inquiry springs up, "Who is this person?" being asked by another or the

question "Who am I?" Being asked by the individual happens in cases of mistaken identity. In many of our movies we have stories, wherein the hero or heroine is a prince or a princess who has been lost in childhood unknown to all except to one or two key players. The child grows up as an ordinary citizen, roughing it out among the laity. However, at one point in the story, as it must be, there is an urgent need for finding the lost Prince or Princess on account of the throne falling empty or into bad hands. Then the inquiry begins.

But, this inquiry is from outside, by someone else, "Who is the Prince or the Princess?" Nonetheless, there must come another point in the story when suddenly there will spring up some clue, some revelation about the actual origin of the character. Then, the inquiry will take on an all-together more intense turn as to who this person really is, looking at every pointer that reveals that the present identities is false and that the original identity was different. Finally, when the truth is revealed to the actual person, his or her own inquiry will begin. Their inner and outer tussle between their two identities will happen, and finally one will be accepted as real.

Or else there may be the story pertaining to amnesia in which an accident or a knock on the head has brought about loss of memory. Another twist in the story, another knock on the head, old memories return but they are hazy still. In the confusion between the present identity and the old one, the question, "Who am I?" would arise. One may also wonder as to which identity one should

actually stick with. Though the character may continue to remain with the new identity, it would be with a sense that this identity is false, "I am not this person, I am actually someone else." Ultimately, the story will lead to an unveiling of the false and the revelation of the true identity.

There could be the case of mental aberrations, which are variations of amnesia. There could be regression in which one suddenly becomes a baby or child. Or, hallucinations may arise in which one sees oneself as someone else. One may even assume several different identities at the same time with each identity being unaware of the existence of the others. Or, one may take oneself to be a dog or cat or a donkey, perhaps depending on one's own propensities. In such an instance, medical help is sought by others to help the individual regain the original identity. With good luck, one may come out of the temporary spell. One may also have spells of clarity and spells of return to illusion, and the transition would be made only through inquiry.

We have the story of Ahalya being cursed by her husband, the Sage Gautama, to become a stone. Ramana has clarified that this is not a physical transformation. That means that she forgot the Self, she became jada, rock-like in her understanding and behavior. What happened when Rama set foot in their ashram? Awareness of her real nature blossomed. In that instance, it was an instantaneous transition back to the true nature by the powerful manifestation of grace. There was no inquiry required. But, there is another part of this story which many of us may not know. This is narrated by Ramana himself as part of the hoary legend of Tiruchuzhi.

The Sage Gautama, too, underwent the impact of a curse. For, before becoming a rock Ahalya remonstrated, "You mindless Sage! You have cursed me without inquiring into the reason for this occurrence and verifying whether I was truly guilty of the offense that you think I was. Tell me when I will be relieved of my curse." Gautama tells her that the touch of Rama's feet will free her from her curse. He leaves the ashram, and, as he journeys, he finds that his mind has lost all clarity; it has become clouded and restless. He realizes it is on account of Ahalya implied curse in the words, "You mindless Sage."



Gautama, too, had thereby lost his original identity, wherein his mind was clear and abiding in peace. When he discovered that this was the case, the question automatically sprang up in him, "Why is this so?" It was on inquiring that he could go back to the origin of the change of his identity. Then, he knew the source of the problem, and, being a Sage he knew the remedy, too. He realized that it was only when he beheld the dance of Siva, the Nataraja Tandava, that he would be free from the curse of Ahalya. What, indeed, is this dance of Nataraja but the awareness of Siva's presence as the dynamic movement of the entire universe? It is what Ramana describes as the Sahaja Nishta, the natural state of being in the Self when nothing is seen apart from it. If nothing is seen as apart from the self, then where is the question of wrongdoing, where is room for anger or restlessness or loss of clarity?

Sage Gautama went to Chidambaram, the limitless space of Consciousness as the name signifies, to behold this universal dance of Siva. Yet, he was redirected to Tiruchuzhi. He was promised that he would behold the dancing Lord in that sacred place. What is Tiruchuzi? It is the place of the sacred whirlpool, that whirlpool which will draw into itself the flooding waters that threaten to swallow the earth. It is the whirlpool created by Siva's Trident piercing the earth and thereafter Siva is known there as Bhuminatha, the Lord of the Bhumi or earth. What are the flooding waters but the thoughts that completely swallow us? What is the Trident of Siva but the piercing weapon of Self-inquiry? And, when this Trident graciously pierces us the flooding waters of thoughts are drawn into the heart. Thereafter, Siva, the Self shines supreme in this body, which is known as the Bhumi or the earth.

This is the state which Ramana describes in the Upadesa Saram as "vinditi iha jeevastu deivikaha."

*Attaining here and now,  
The highest happiness,  
Transcending freedom and harness,  
Exists the person of Godliness\**

(\*Translation by Kameshwar in the book Ramana Darshana Trayi carrying the introductions to and verse translations of the three works Arunachala Aksharamanamalai, Ulladu Narpadu and Upadesa Undiyar.)

And, it is said that no sooner did Gautama Muni set foot in Tiruchuzi, his mind became crystal clear. He performed penance with this clear mind and beheld the glorious dance of Lord Nataraja after which he returned to his ashram. Ahalya, too, had been freed of her curse by the dust of Rama's feet. Both Gautama and Ahalya came to Tiruchuzi, blessed with a vision of the wedding of Lord Shiva and Gauri.

The story of Gautama narrated by Ramana reveals to us the process of Self-inquiry. First comes our recognition that we have fallen into confusion, that there is no clarity in our understanding. I cannot be what I have taken myself to be because of so many experiences in my life which belie this. Believing that I am a body has thrown me into confusion and has rendered me restless in trying to constantly fulfill the needs of this body.

However, this body is continuously changing from when I was a mere cell in my mother to the present moment. How, then, can I say I am this body? Even awareness of the nature of my body keeps changing, that, too, within the span of every 24 hours. I assume a different body in my dreams and have no body at all in deep sleep. How can I be this body?

Even in the few hours that I am awake, I do not even know what is happening in my body to claim that I am the body. I have no clue about the functions of the organs or the movement of blood. I am not even, for the most part, conscious of my breathing which is the most visible part of my bodily functions. My image of my body does not include the skeletal muscular systems, the blood and the pus and the gore. It is merely an image that I behold with my eyes.

My awareness of my body is only that of a nebulous boundary most of the time. Only when there is pain or when there is a pleasant sensation in some part of the body can I become aware of that part. And, then, I become, at that instant, my eyes or my nose or my ears or my tongue or my hands. The next instant, as and when another powerful sensation arises, I become that sense or that part of the body. When I have a headache, I become the head, after a good meal, I become my stomach and so on. I can equally, therefore, exist without my eyes or my ears or my hands or my legs or without a kidney or an ovary. I can even change



my gender from man to woman! What to say of being this body or any other body when the body itself is absolutely changeable?

Am I, then, the breath or the senses or the mind or the intellect, if I am not the body? How can I be any of these if I am not a body at each and every one of these is dependent on my being a body? If I am not any body, can I have a breath? If I am not a body, can I have sense organs or sensations? If I am not a body, where is room for the mind or the intellect? Is not the mind only the thought "I am a body"? When there is no body, where can such a thought arise? Hence, when I understand that I cannot be a body, which I have wrongly assumed I am, automatically all identifications will have to fall off as they are all completely dependent on the body notion.

If I become aware that I am not the body, then who will remain even to declare that I am not the body? Who is to deny or affirm? To inquire? Thus, as the sense of doubt about one's identity deepens it keeps cutting away at every identity even as it rises until one finally gets established in the pure silence of one's true nature free from all identities. The question, "Who am I?" is initially asked only by the one who is identified. It is identity questioning itself. Ramana says in his last composition "Ekanma Panchakam (Five Verses on the One Self), Self-inquiry is like one in a state of drunken stupor asking himself, "Who am I? Where am I?" Some have even said that Ramana has laughed at the method of Self-inquiry by equating it to questions asked in a state of drunkenness. On the other hand, Ramana is actually laughing, if at all, at our stupor and pointing out that if we have thus become drunk with identity we cannot help but ask ourselves who we are.

The wonder is that even when we ask ourselves "Who am I?" even in a state of drunkenness, our doubt is about our identity, never about our existence. We never do ask, nor can we, "Do I exist?" Whether I have "forgotten myself" or "remember myself," whether I enquire or do not enquire and remain in illusion, I exist. In the "Forty Verses on Reality," Ramana gives the story of the ten fools who wrongly thought that one of them was lost. This was because each time they took a head count the one who was counting inevitably forgot to count himself. Ramana says that when the tenth man was taken to be lost, when they

searched for him with loving concern and when he was ultimately joyously rediscovered, all along he was there. He was never missing at all.

To be struck repeatedly with the awareness that one is not what one has taken oneself to be and to keep questioning one's identity is the process of Self-inquiry. As each thought arises, one becomes instantly and acutely aware that this is a thought for me, it is an experience that is related to my identity with a body, but this is not the truth, "Who am I?"

Gradually, the question leads us to try and fix attention on that nebulous entity who is declaring "I this" "I that," that entity which is hiding behind every experience manifesting as thought. Thus, inquiry deepens until the awareness dawns that there is no such entity. As Sri A.R. Natarajan says, "One has to ask oneself the question, "Which is the light which enables the seer to see this world of creation?" If this question is posed to oneself it would be seen that the individual, the objects and the world can exist only if that light falls on the mind of the seer."

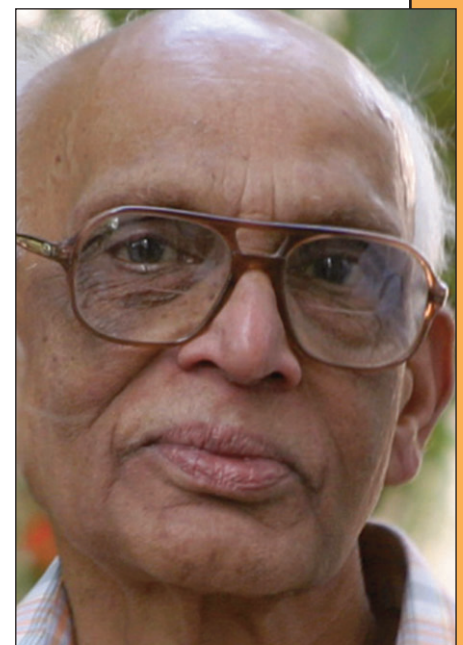
Then the inquiry leads us to the source of the ego, to the very source of the "I"-thought, whereupon the identity gets absorbed there, and the Self reigns supreme.

## Holistic Meditation

By A.R. Natarajan

### Unitary Perception:

Holistic Meditation enables one to have a unitary perception. The unitary perception is the opposite of dualistic perception. When the mind is fragmented by thoughts, it can think only in terms of pairs of opposites, good-bad, ignorant-wise, rich-poor and so on. In such a dualistic vision, the body, mind





and the Self are seen as three separate entities. The dualism of the mind springs from the de-linking of the mind from the source of light, the Heart, which happens in the waking and dream states. Consequently, one comes to believe that the body is self-conscious or that the mind is self-conscious or that both the body and mind are self-conscious. This results in one being aware of the multiple variety of forms in this universe, ignoring the underlying, single, unitary source of energy gushing in the spiritual heart.

#### The Ramana Way and True Vision:

The Ramana Way restores to us the true vision of oneness of the energy source by locating it in the spiritual heart and providing the seeker a means to search and discover for oneself this central light within. To the extent to which one is successful in Holistic Meditation, the seeds of a new, transformed life would be sown. Meditation would then embrace life as a whole and not be limited to the short period set apart to be free from thoughts and relate to the Supreme at that time.

#### The Light, the Seer and the Seen:

We find that Ramana takes us through this unitary vision by placing before us certain fundamental truths. Beginning with the heart-center, he then takes us through the vast panorama of variety, the variegated world with millions of life forms and nature's infinite splendor. One has to ask oneself the question, "Which is the light which enables the seer to see this world of creation?" If this question is posed to oneself, it would be seen that the individual, the objects and the world can exist only if that light falls on the mind of the seer. Ramana gives an analogy of the cinema theater. In the theater, there is a projector, the film which is being projected and the screen on which it is projected. None of them can function unless light is focused through the projector. For all life, the essence is the ever-conscious light of the heart. This fact should not be forgotten and must be kept in clear focus by one following the path of Holistic Meditation.

#### Some examples:

To drive home this point, Ramana gives the example of gold and gold ornaments both in the

"Forty Verses" and in his last composition "Five Hymns on the Self." Ordinarily, one may see only the different forms of the ornaments like necklace, bangles, earrings and so on. But can they exist without gold? The goldsmith is aware and goes only by the weight of the gold. The other example is that of a sugar doll sold in a village shanty. A child would ask for the elephant or the deer not knowing that all the dolls are made of sugar and cannot be made without it. Likewise, one who forgets the essence will perceive only division and variety. For the jnani, however, divine light would be seen in all forms without losing sight of the truth that it is limitless, embracing the mind, the body and the world.

#### The Know-How of the Unitary Approach:

First and foremost, one has to recognize the importance of such a unitary approach, since it alone holds the key to a fully awakened mind and the bliss of natural joy. Secondly, and perhaps equally important, is the need to understand the mind and its essential nature. For this, Ramana gives one an insight by drawing one's attention to what he calls, "The daily miracle about the mind," viz., the daily disappearance of mind in deep sleep and its rising again on waking. The fact that the fatigued mind gets re-energized during sleep should also be remembered. Logically, one can infer that the mind has linked itself to the center, the Heart, in deep sleep. Hence, Ramana says in his "Forty Verses," "God illumines the mind and shines within it."

#### The Quest – Diving within:

The existence of a treasure trove of happiness within is squarely placed before us. It is only logical that the best use of the mind's power would be to search for or quest for, this fountain of life. Hence, in Ramana literature, we find the expression. "Margana," or search. Its importance is stressed over and over again. The search here is by the mind in the waking state for its own place of origin.

Perhaps, the example of one using the TV 'remote' for search of a particular channel of his choice would be apt. If the cable operator has made some changes or when some new channels have been added, one has to search to locate the particular channel of his choice. Here, the mind's



search is for its own place of origin. Ramana gives the analogy of a dog tracing his master by a single means of identification known to it—his smell. It would not know whether its master is tall or short, fat or lean but it would certainly not miss his scent. Likewise, the scent of its own origin, its own conscious nature, would be imbedded in the mind. This would make it possible for one to be successful in the search.

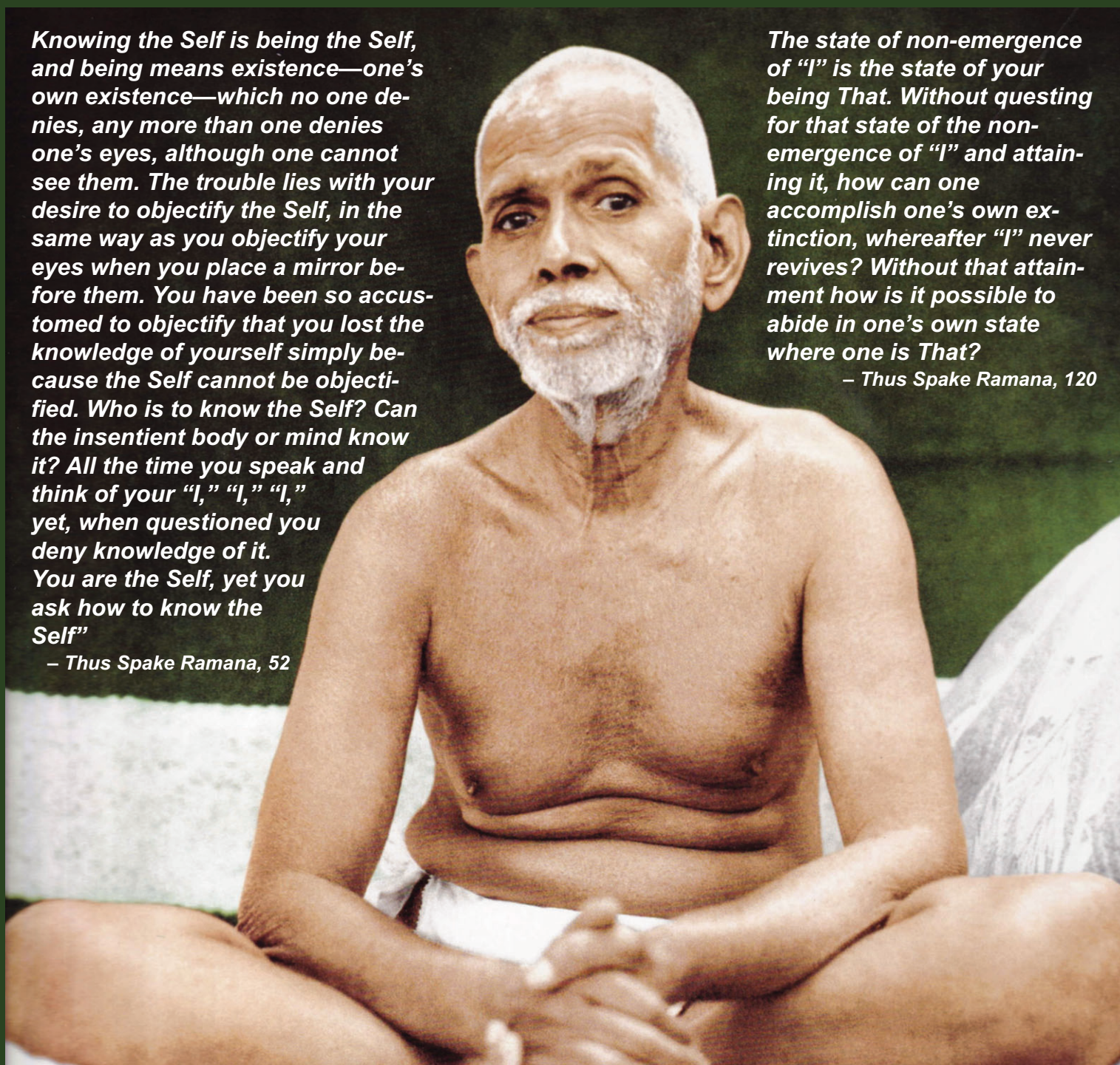
Another familiar expression used by Ramana is to dive within. Just as a swimmer would dive to the depths of a pool by using the diving board, so, too, should one use the mind's power itself, its conscious nature, to dive within to discover the hidden treasure, the divine current in the heart. ॐ

***Knowing the Self is being the Self, and being means existence—one's own existence—which no one denies, any more than one denies one's eyes, although one cannot see them. The trouble lies with your desire to objectify the Self, in the same way as you objectify your eyes when you place a mirror before them. You have been so accustomed to objectify that you lost the knowledge of yourself simply because the Self cannot be objectified. Who is to know the Self? Can the insentient body or mind know it? All the time you speak and think of your "I," "I," "I," yet, when questioned you deny knowledge of it. You are the Self, yet you ask how to know the Self"***

***– Thus Spake Ramana, 52***

***The state of non-emergence of "I" is the state of your being That. Without questing for that state of the non-emergence of "I" and attaining it, how can one accomplish one's own extinction, whereafter "I" never revives? Without that attainment how is it possible to abide in one's own state where one is That?***

***– Thus Spake Ramana, 120***





# Siva's Garden

Early this year, Jyothi drew plans for a garden, "Siva's Garden," to be build behind the Satsang Hall. Here are images of the garden's creation.



With heavy rains this winter, Jyothi, Raghu and Scott work in the mud digging out the shape for the linga base.







Above: Scott places the plastic tarp upon which the gravel will be poured. Gravel will be used for proper drainage underneath the brick retaining wall.

Right: Jyothi and Raghu remove the soil which has been dug out for the retaining walls.







Devotees' create an assembly line moving the retaining wall bricks to behind the Satsang Hall.





Buckets of gravel are brought.





The linga base is complete. Scott, Gnana, and Jaya dig trenches for more retaining wall on the hillside.







The additional retaining walls are complete and Jaya and Gnana prepare the ground for ground cover.







To prevent erosion on the hillside, the ground is first covered in plastic tarps and then covered in redwood bark. Above, Raghu spreads the bark. Left, Laura arranges the rocks and secures the border for the linga. Below, Jyothi creates an OM with the stones.







Jyothi and Raghu create lamps out of stones; one lamp on either side of the OM. The children help fill them in with smaller stones.









# SAT Retreats 2019

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 15 - 17, 2019

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.

# Retreats 2020

## The Nondual Self-inquiry Retreat: March 13 - March 15, 2020

This retreat is based upon the teachings of Sri Ramana Maharshi as presented in his books, Self-inquiry and Who am I? The spiritual instruction focuses on the nature of the Self, the natural state of Self-Realization, the introspective inquiry that results in this Realization, the nature of happiness, the nature of Being, the nature of Consciousness, and transcendence of the body, mind, and ego. The retreat provides much time for silent meditation in addition to the instruction.

## The Self-Knowledge Retreat: May 22 - May 24, 2020

This retreat is based on the teachings of Sri Ramana Maharshi contained within Origin of Spiritual Instruction. The spiritual instruction focuses on the discernment between the Self and what is not the Self, between what is real and what is not. The Nondual Realization of the Unborn State of the Self and the Truth of No-creation (Ajata), as always in the teachings presented at SAT, are central to the instruction provided during this retreat. The retreat provides much time for silent meditation in addition to the instruction.



# Sri Ramana Maharshi Self-Realization Retreat

August 28 - August 30, 2020

The date of September 1st is when Sri Ramana Maharshi arrived at Arunachala, steadily abiding in and as the Self, where he would henceforth reveal the highest Nondual Truth with teachings of Self-Knowledge, showing the primary means of the path of Knowledge – Self-inquiry. This retreat, which precedes the celebration of that holy day, focuses on the Maharshi's teachings contained within Atma Vidya, Ekatma Pancakam, and other short texts, with spiritual instruction about these teachings, and much time for silent meditation. This retreat is an immersion in the fusion of Knowledge and devotion.

## The Truth Revealed Retreat: November 6 - November 8, 2020

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 the commencement of each retreat.  
To sign up for retreats on-line please visit the SAT website at:  
[satramana.org](http://satramana.org) › Events › Retreats



Om Namo Bhagavate Sri Ramanaya

Om Namah Sivaya