

Om Namō Bhagavate Sri Ramanaya ॐ Om Namah Sivaya



**Reflections**



**SAT Temple**

October . November . December . 2020



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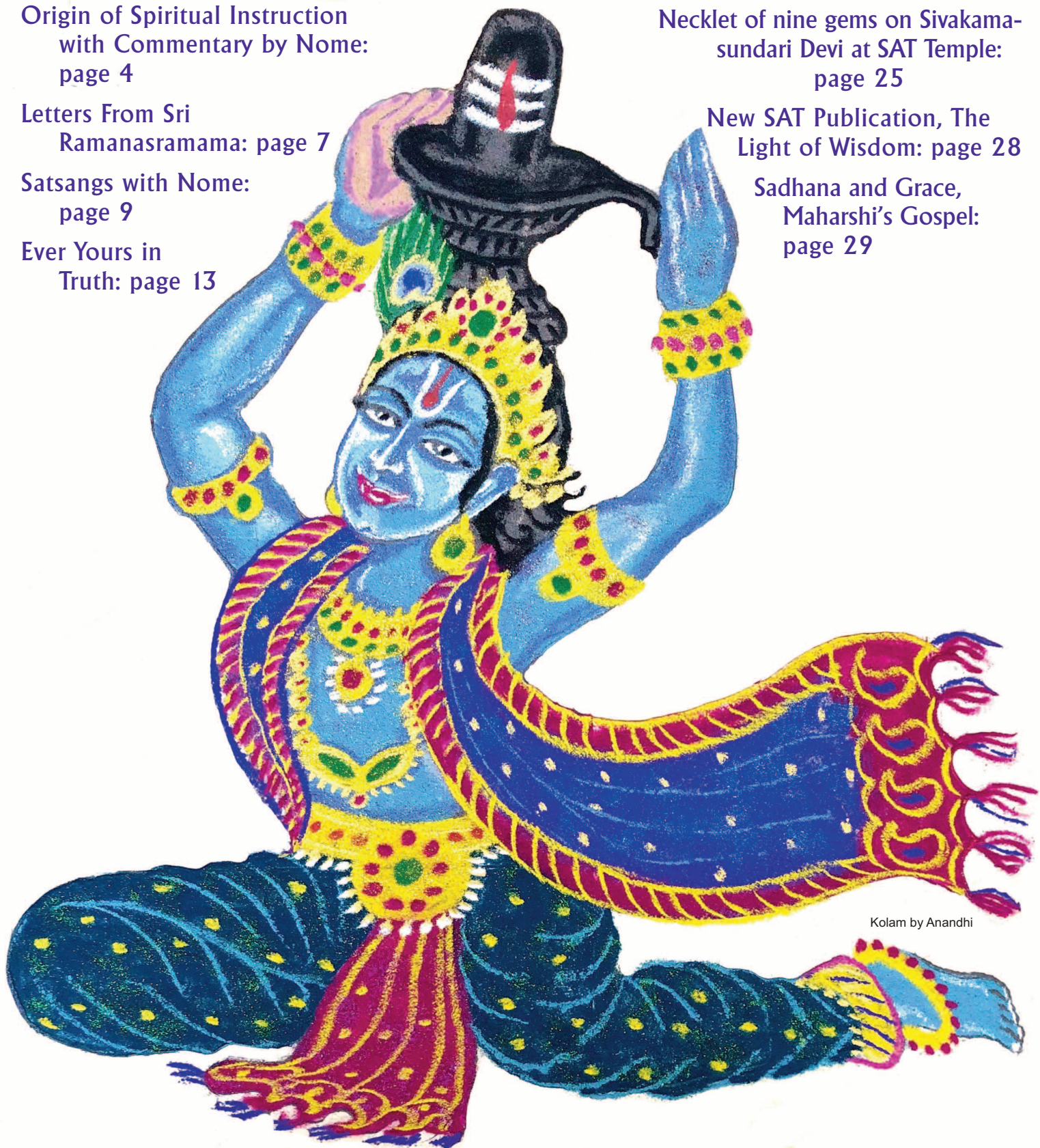
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Kolam by Anandhi

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**Nome:** It is in the mind and by the mind that there are the distortions of delusion. It is the mind alone that assumes all kinds of manifold forms. It alone appears as what is subtle; it alone appears as what is gross. It alone appears as objects; it alone appears as the interaction between them.

Commentary by Nome from

# Origin of Spiritual Instruction

(A Catechism of Instruction)

## Chapter 3 Continued from Previous Reflections

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

**Om Namō Bhagavate Sri Ramanaya**

Nome: What is your mind? Is it binding or otherwise? Is it an entity or something else? Is it a troublemaker or helpful?

The disciple asked: Is the statement that Brahman is discernable by the mind (knowable) as well as beyond such discernment (unknowable) based on experience?

Bhagavan: Yes. Brahman is discernible by the mind that is pure, and it is beyond such discernment if the mind is impure.

Disciple: What, then, are the respective characteristics of the pure and impure mind?

Bhagavan: When that indefinable power of sakti, which, on getting differentiated from Brahman, has become subject to abhasa, or distortion (reflection) and has assumed manifold forms, gets free from such distortion through viveka, or wisdom and discrimination, that selfsame power is called the pure mind. Its state of identity with Brahman is called discernment of Brahman. When that power becomes subject to abhasa, it is called the impure mind, and its state of non-identity with Brahman is called non-discernment.

Nome: What is your mind? If it believes in its own imaginings it is ex-troverted and impure, mixed with illusion. If it ceases to believe in its own thoughts, then what remains of it? It is in the mind alone that there is differentiation from Brahman. Is it true? To discriminate such is clear discernment and liberation from bondage. It is in the mind and by the mind



that there are the distortions of delusion. It is the mind alone that assumes all kinds of manifold forms. It alone appears as what is subtle; it alone appears as what is gross. It alone appears as objects; it alone appears as the interaction between them.

Question: Is that the same as maya? Is maya another word for it, or is maya something different?

Nome: Maya is illusion. It is the nature of the outward going mind. Maya really means that which is not. Likewise, are the forms and states of the mind. How does one become free from the manifold forms that the mind assumes? By viveka, discrimination. If we wish to say that discrimination occurs in the mind, it is alright, but its source is actually much deeper.

Another questioner: It is said that all is created, sustained and dissolved in the Self, but the Self does not really create anything, right? So, is that a creation of the mind?

Nome: The creation is imagined by the mind. The only thing that is really there, misperceived as creation and the rest, is the Self. This holds true for the mind itself, as well. What appears as the mind before discriminative knowledge dawns is found, in its real identity, to be Brahman. In Brahman, there is no question of creation and the rest.

Another questioner: (Speaks about the mind and attempting to see its unreality through inquiry.)

Nome: The one thing illusion cannot withstand is a questioning inquiry to see what it is. By what power does the mind, inclusive of its illusions, appear? Sri Bhagavan referred to it as an indefinable power. If that power is traced to its source, the egoless, infinite Brahman is all that is found, and what was previously regarded as power is realized as peace. The selfsame power is called the pure mind. The same power that appears as ignorance manifests as wisdom, there being only one power. Without discrimination, the mind manifests with abhasa, distortion; it also means reflected light. If there is reflected light, there must be an origin. What is the origin? The selfsame power is called the pure mind. Its state of identity with Brahman is called discernment of Brahman. By what light is its nature discerned; by what power does discrimination occur? What, then, is the nature of the mind? Is it binding or otherwise? Viveka or discrimination seems to be in the mind, but how can that, which transcends the mind, which sees the real nature of the mind, be contained in the mind? Then, the mind is not what it originally appeared to be. Brahman is of the nature of pure Consciousness. What can stand in identity with it? Only that



which has lost its form. If your mind abandons its own forms, what is your experience? We could say the light of Consciousness mixed with imagination appears as a mind and all its manifold

illusions. The very same thing discerned in its true nature is only Brahman, free of imagination and, thus, free of bondage, free of ignorance. ॐ







from LETTERS FROM  
SRI RAMANASRAMAM

## The Boundless Wisdom of Sri Ramana Maharshi

The Fourth State  
(Turiyavastha) (19)  
October 30, 1947

This morning, a young Tamilian asked Bhagavan, "Swami, it is said that there is no world without the individual soul and God (Jiveswara). What is the meaning of it?"

"Yes," Bhagavan told him, "The world, individual soul, and God (Jagatjiveswara) are the embodiment of the three qualities or gunas."

"Is the personal god, Iswara, to be included in the three qualities?" asked the young man.

"Certainly," said Bhagavan. "In that group, goodness (sattvam) is the personal God (Iswara); activity (rajas) is the individual soul (jiva); and heaviness (tamas) is the world (jagat). It is said that the Self is pure goodness (suddha sattva)."

A young Bengali who was present asked, "Swami, samadhi is said to be of two sorts: kevala nirvikalpa and sahaja nirvikalpa. What are their attributes?"

Bhagavan looked kindly at him, and said: "One who accustoms himself naturally to meditation (dhyana) and enjoys the bliss of meditation will not lose his samadhi state whatever external work he does, whatever thought may come to him. That is called sahaja nirvikalpa samadhi. It is these two states that are called complete destruction (nasa) and suppression (laya); nasa is sahaja nirvikalpam, and laya is kevala nirvikalpam. Those who are in the laya (suppressed) samadhi state will have to bring the mind back under control from time to time. If the mind is destroyed, it



will not sprout again; the mind will then be something like a fried seed. Whatever is done by such people is just incidental; they will not slide down from their high state. Those that are in the kevala nirvikalpa samadhi state are not siddhas; they are mere sadhakas. Those who are in the sahaja nirvikalpa state are like a light in a windless place or the ocean without waves; that is, there is no movement. They cannot find anything which is different from themselves. For those who do not reach that state, everything appears to be different from themselves."

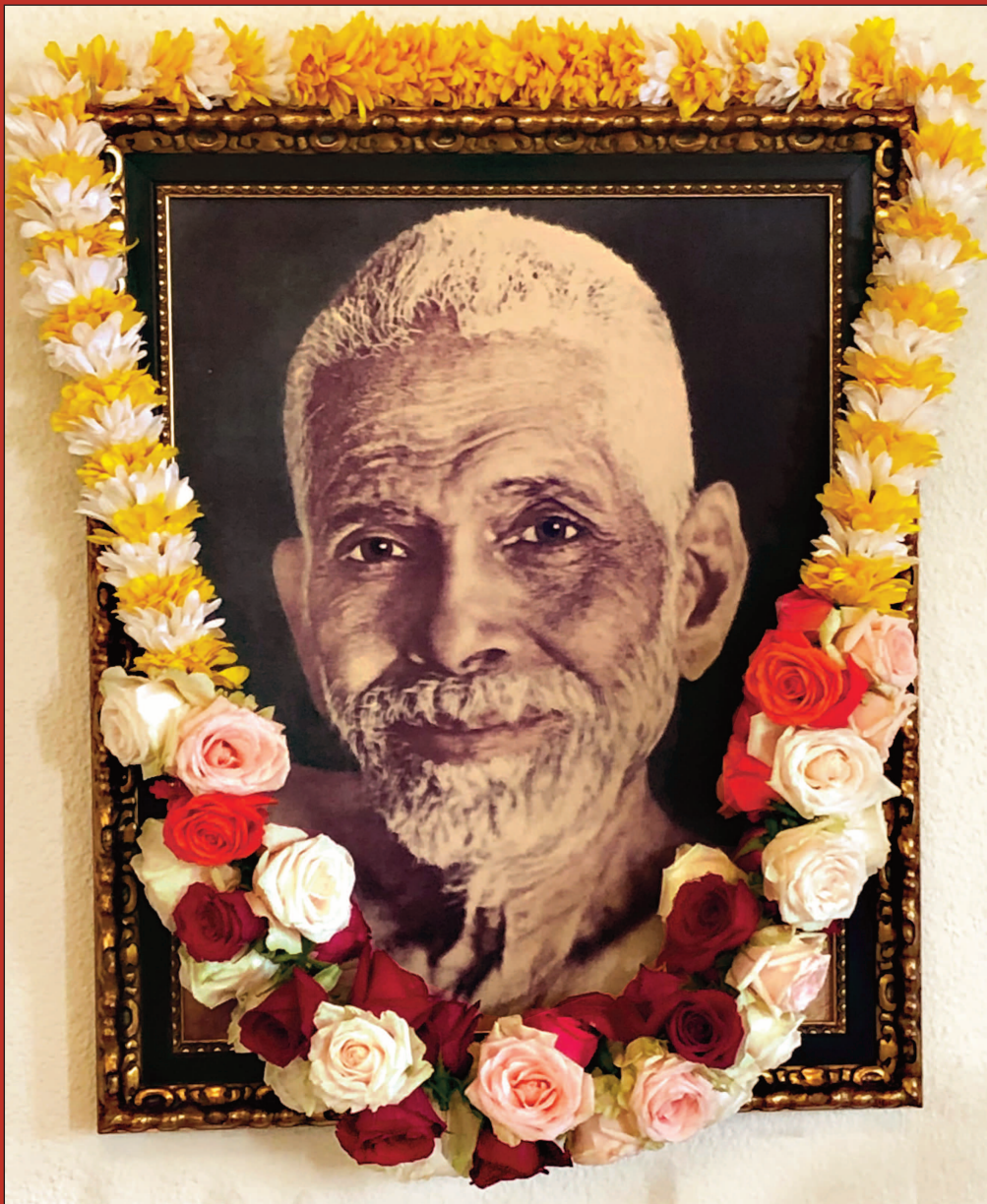
Two days ago, a young man in ochre robes and belonging to the Ramakrishna Mission, asked, "What is meant by the fourth state (turiyavastha)?"

Bhagavan replied, "There is no such thing as the

fourth state. Self, itself, is the fourth state."

"Why then do people say 'the fourth state' and 'beyond the fourth state' (turiya and turiyatita)?" asked the questioner.

Bhagavan, replied, "What there is, is one state only; you may call it turiya or turiyatita or what you like. The wakeful state (jagrat), the dream state (swapna) and the state of deep sleep (sushupti) these three states go on changing like the scenes in a cinema. All the three are ideas of the mind. That which is beyond these three and which is real and permanent is the Self, itself. That is the state called the fourth, the turiya state. In common parlance, people talk of the fourth state and of beyond the fourth state, and so on, but, strictly speaking, there is only one state." ॐ





# Satsangs with Nome

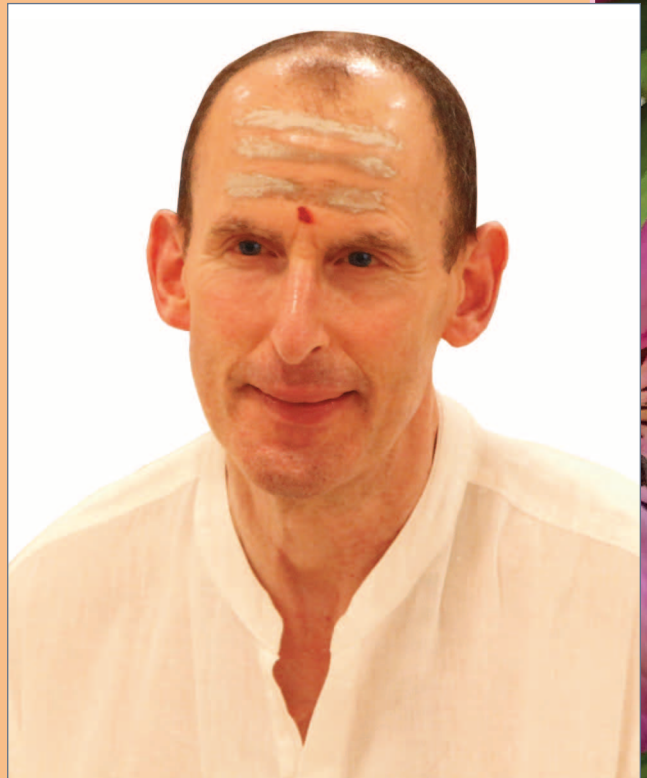
## Free From Difference

February 8, 2015

Om Om Om  
(Silence)

Nome: Brahman exists. Brahman is Existence. It is ineffably indivisible and it eternally is just as it is. That alone is the Self, and, as the Chandogya Upanishad declares, Tat tvam asi, That you are. Differentiation is entirely illusory, the product of imagination. Of all differentiation, the supposition, the bare assumption, of "I," of the individual being, is primary. It is implicit in every other difference that follows. With the appearance of "I," or the individual, comes the triad of jagat-jiva-para, the universe, the individual soul, and the Supreme. Sri Bhagavan says that it is only as long as the ego-notion prevails that the three appear to be three. If the ego-notion dissolves, the one Existence stands self-revealed. With such imagination, or delusion, there is the supposition of an "I" other than the Self, a being in addition to absolute Being, an individual knower, or mind, in addition to the one indivisible Consciousness, and a separation between happiness and oneself, giving rise to innumerable desires and fears. If the ego-notion dissolves, no such differentiation exists. Absolute Being is one's own Being, the infinite Consciousness is the knower himself, and Bliss is one's own nature.

So, how to attain the dissolution of the ego-notion, the destruction of the illusion of differentiation? Inquire and determine who is really existing. If you inquire deeply to know your own existence as it is, even apparently individualized, the individuality, being unreal,



vanishes, and the residuum of undifferentiated Existence, Brahman, alone remains. Be certain to be free of the misidentification with the body, for if the "I am the body" misconception prevails, a differentiated world seems to exist. If you know yourself as bodiless Being, what, then, can be said of the world?

You exist; you are Existence and not another. Existence, as it is, is without difference, indivisible, beginningless, endless, neither active nor inactive, but stands transcendent of all definition. Realize, by profoundly inquiring, "Who am I?" Then, that which is Brahman, that which is God, that which is known as the Self, is found to be who you are, the innate. In this lies un-decaying peace and the perfectly full happiness that is lauded by all the sages. If you come to know this, realizing it with utmost certainty, conclusively, the purpose of life is fulfilled.

Questioner: It is said that Consciousness is the witness of the mind and also the witness of all other minds. I should be as ready to dismiss the reality of the mind as I might be to dismiss the reality of other minds.



N.: Where do all minds appear?

Q.: They have to be in the same Consciousness.

N.: For whom? The idea of all minds is in your mind. The distinction between your mind and the minds of others is merely the idea of such. The knower, which is unalloyed Consciousness, confounded with the known gives rise to the idea of mine and others. If the knower is divested of misidentification with the known, all that remains is undifferentiated Consciousness. In relation to anything whatsoever, that same Consciousness is referred to as sakshi, the witness, but really there is no such thing as the witnessed. One light appears in all; trace the light to its source.

Another Q.: When we start the day tomorrow we will have a memory of today. Tomorrow will be different, and the day after that will be another new day. It seems very similar to the dream state that I experience at night. This waking day-to-day living, seems very similar to day-to-day dreaming. My car is still sitting there, but everything else is changing and, like memory, ongoing. It has an unreal quality about it. Is it more real than the dream state, or is it the same?

N.: When the dreaming state of mind is over, what is left of the dream objects?

Q.: They dissolve.

N.: Similar is it with the waking state of mind. The reality is that which always exists. That which temporarily appears actually has no existence at all, just like the things in last night's dream.

Some things seem to be moving; some seem as if unmoving. Some seem as if changing rapidly; some seem to change much more slowly. Thus it appears in a dream, either kind of dream. Search for that which is eternal, which is continuous, and which does not depend on a state of mind. There is only one that is such, but it never appears as an object within the dream. The only thing real in your dream is the Consciousness, which is invisible. It constitutes all, yet it cannot be seen within the dream. Just the same is the case with the

present waking state. That which is nonobjective, of the nature of eternal Consciousness, is the Reality. If you cease to regard the dream world and the dream character as real and as you, you wake up, and the dream is over. Likewise, if you cease to regard the world and the ego as real, you wake up from this dream.

Q.: Peace follows.

Another Q.: Thank you, Swami. Brahman is indivisible in every aspect and is beyond any sense of duality. Why is it that it allows itself to feel the sense of division, to feel the sense of separation from what is around? What is the origin of the feeling that there is something beyond our existence?

N.: The origin is the one who has it. If, through inquiry, you know his nature, duality will be found never to be. The Real ever is, the unreal has never come to be. Just how real is Reality, and how unreal is the unreal? If we say to ourselves that the unreal is unreal, but still it is to a certain extent, for it appears, we really do not know that it is unreal, and we still think that it is real. If we accept that Brahman, the Self, is real, that excludes the possibility of anything else ever coming to be, for Brahman is without modification. How would it be possible to change the changeless? Any sense of difference starts with "I." Examine him first.

Q.: I find it hard to understand. Why does the "I" arise, and what purpose does its perceived existence have?

N.: Does the "I" arise? Explanations of illusion are only to dispel the illusion and not to give rise to the concept that it concretely exists. So, the "I" is said to arise first. This makes one's vision nonobjective, which yields clear inquiry and true Knowledge. It does not mean that there is actually an "I," and it rises. It prompts the inquiry regarding who arises and for whom. Can an ego-notion arise for itself? It cannot arise for the true Self, which is One without a second. So for whom is it? Do you see how to proceed?



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

(Silence)

Om Shanti Shanti Shanti Om

(Then followed a recitation in Tamil from Chapter 44 of the Song of Ribhu.)



## Happiness

July 19, 2020

Om Om Om

(Silence)

The happiness of the Self is that with which nothing else can compare. Veiled by ignorance, it is revealed in Knowledge. The Self is happiness. Happy is the Knowledge of the Self. Happy is the one who knows. The inquiry to know the Self is joyful, so, too, the inquirer himself.

Knowing this inner happiness makes one detached from all else. Attachment is merely misidentification regarding Bliss, for Bliss is one's true nature. Knowing the Self as it is, what could possibly interrupt one's happiness? Happiness is not an objective occurrence, but rather the nature of your Being. Being is Bliss, and one who realizes the nature of Being never loses it. Happiness is uncaused, just as Being and Consciousness are uncaused. Rather, Being is self-existent; Consciousness is self-knowing, and, in this very same way, happiness is self-existent and self-known.

One's very nature, your very nature, is Brahman. In Knowledge, one abides as That, and profound inner happiness is significant proof of it. No object can give you this inner happiness, as nothing else can give you yourself; nor is there a need to acquire happiness. It shines forth as being innate the very moment misidentification and ignorance subside. Such inner happiness is profound peace. Such peace is found in that which is changeless. That which is changeless is indestructible and imperishable. To know yourself is to find deathless Bliss, immortal happiness.

What is happiness? It is not a bodily sensation. What is happiness? It is not a particular thought. When you cease to misidentify with the body, happiness shines, and, when thought no longer defines you, happiness shines. Happiness does not occur to you; rather, happiness is you. Happily know yourself, and be at peace.

Questioner: Happiness is perceived to be in this object or this event. There are distractions of the mind, negative emotions, and desires. The happiness that is intrinsic to oneself is not experienced. Desire, which is so strong, is fueled by vasanas from past lives. It seems to be a process that I have to do, and there are things I have to achieve.

Nome: Whenever happiness is experienced, it does not come from an external place. It wells up from within you. What is that source? To mistake an object for the source is to create and become entangled in ever so many emotions, which are actually just patterns of thought given too much emphasis. Happiness, though, is innate, and it is natural. It is the root motivation for all the apparent, innumerable desires. When you have a desire what is it really that you desire? It seems you want an object or an occurrence, but, really, you want happiness. Knowing that happiness is within, and within means the Self, one is quite naturally endowed with an irrepressible motivation for liberation. The desire for release, the desire for liberation, is the motivation that underlies everything else. Such desire can be satisfied only in one way, and that is in the Knowledge of the Self. Realizing that, what else could possibly be desired? It cannot be added to, and it cannot be subtracted from.

Q.: Desire is so persistent. It keeps coming up.

N.: The desire for happiness is unstoppable. Even if one's aim is to be desireless what is the motivation for it? The desire is unstoppable but is fulfilled in the Knowledge of the Self. It is like a river when it joins the ocean. So, it was said earlier that the knower and the known are the happiness. You have always wanted only just the happiness. Inquiring, "Who am I?" find that you





were desiring only yourself the entire time. The Self is not other than you, and you are not other than it, so where can happiness be found?

Another Questioner: All my life I admired Saint Francis of Assisi. I grew up as a Catholic in Mexico. His prayer, "Make me an instrument of thy peace, oh Lord," is nestled in my heart. I aspire to be an instrument of God's peace. With Bhagavan's Grace, the clear realization is that I am peace itself. So the instrument, God, and peace are not at all separate. It is the Buddhist tradition, to help alleviate the suffering of the world. There is a subtle desire here to do so. In Bhagavan's, life people asked him why he did not do something to alleviate the suffering of the world. He said, what makes them think that my being here is not the best possible help? So, I think that we all have the subtle desire to help the world. With Bhagavan's Grace, I realize that just being as I am is the best possible way to help.

N.: Yes, because, in this way, you destroy samsara, the repetitive cycle of illusion, of births and deaths. His very Being is supreme help. It places one beyond the need for any further help. His peace is his Existence. So, the revelation of that Existence is the teaching he bestows and the help that he gives. When you help others, who are the others? If in your helping, the others lose their otherness, it is divine.

(Then followed a recitation in Sanskrit and English of verses from Upadesa Sahasri.)

(Silence)

Om Shanti Shanti Shanti Om

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





# Correspondence with Nome



[A seeker wrote about his understanding and experience and concluded with: "Thank you for removing ignorance (again and again). Please forgive me, as me is synonymous with ignorance. Please shine forth unobstructed." Here is the reply.]

June 29, 2020

Dear ,

Om Namoh Bhagavate Sri Ramanaya

Namaste. Yes, bodiless Existence has no beginning or end. The Self is timeless, location-less, indivisible, partless, and undifferentiated. It is only if, in ignorance, the individual "I," or ego, is imagined to be real and to be one's identity that the supposition of others ("you," etc.) can appear. For the nonobjective Knowledge of the Self as it truly is, inquire "Who am I?" At the same depth that you know that you exist, not depending on the senses or thought, inquire. If, thus, ignorance is negated, that which alone remains, of the nature of self-luminous Knowledge, is the real Being of the Self.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[Another reply to the same seeker]

July 9, 2020

Dear ,

Om Namoh Bhagavate Sri Ramanaya

Namaste. What you have written is clear. Be certain that that which is ex-

pressed is completely your actual experience, which is true Knowledge, and not only thoughts about it. For such steady, profound Knowledge, continue to deeply inquire.

May you abide as Consciousness alone, in the Knowledge of the Self, full of peace and happiness.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[The same seeker wrote again, concluding with; "I seem to be trapped in objectivity. What is the means to nonobjectivity?" Here is the response.]

July 16, 2020

Dear ,

Om Namoh Bhagavate Sri Ramanaya

Namaste. The Self is never a known or unknown object. It is nonobjective in nature and is to be realized with nonobjective knowledge. It is attributeless and not an attribute of something else. At the same depth and in the same way that you know that you exist, the nature of this existence should be known.

The Self is never bound. Who seems to be trapped? Inquiring "Who am I?" destroy the misidentifications with that which is erroneously attributed to the Self. That which alone remains is utterly nonobjective, indivisible, and full of happiness and peace.

Om Namah Sivaya  
Ever yours in Truth,  
Nome



[A seeker in UK asked for guidance regarding how to understand treating or avoiding the senses as poison mentioned in Vivekacudamani and elsewhere. Here is the reply.]

August 5, 2020

Dear ,

Om Namo Bhagavate Sri Ramana

Namaste. If you reread our past email correspondence, or read "Ever Yours in Truth," you will find the answer to your question. To briefly reiterate here: The essence of detachment is clarity of discrimination (viveka) regarding happiness, its source and nature, reality, and identity. Thus, the nature of vairagya (dispassion, detachment) and jnana (knowledge) is the same.

The objects and activities are not the happiness and do not give you happiness. They cannot give you what is yours and you. They are not real. Ignorance regarding such is the "poison" alluded to in the sacred teachings expressed in the holy books.

Because you are not the body, you cannot be a performer of action.

Reading Adi Sankaracarya's Vivekacudamani is excellent.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[In reply to a seeker]

May 15, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. Sri Bhagavan's silence and spoken spiritual instruction are of the same nature. Silence, mauna, is that in which no "I," no individual, arises, he declared. That is perpetual and self-luminous.

Yes, otherness is rooted in the "I" notion, the illusory assumption of individuality. This false supposition is implicit in the very idea of other. Free of such assumption, one's own true Being is Realization. That alone exists.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A reply to a seeker in Germany.]

May 23, 2020

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. The Upanishads declare that all are loved, or are dear, for the sake of the Self. If you reflect deeply upon your experience, you will discern how this is so. It is not the ego, the mental concepts, or the body that you love and hold dear. Transcendent of such, love is the indivisibility of Being.

As long as individuality is assumed and the ever-existent Existence, the Self, is viewed as if it were something objective, inquiry should continue.

One power may be said to accomplish, or manifest as, all. Inquiring to know for whom it appears, the particular experiencer vanishes, being unreal, and, along with it, so does the idea of a manifestation. That which remains, immutable and full of immeasurable peace, alone is the reality always. Where is the scope for volition in that?

May you steadily abide in the profound Knowledge of the Self, which is your natural state.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[The same seeker asked about kundalini and similar experiences. Here is the answer.]



June 22, 2020

Dear ,

Om Namoh Bhagavate Sri Ramanaya

Namaste. The same inquiry is the wise approach in regard to subtle phenomena, such as kundalini. Abide identified as the ever-existent Consciousness. The nonobjective Self alone is you and exists. You need do nothing with such subtle experiences; have neither desire for nor aversion to them. May you abide in the Knowledge of the Self, of the nature of Being-Consciousness-Bliss, infinite and eternal, your own true nature.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[Here is the response to a seeker in Canada whose questions can be inferred from the answers.]

June 24, 2020

Dear ,

Om Namoh Bhagavate Sri Ramanaya

Namaste. Before one decides the answer of any question pertaining to God's will, one must know who God is, what the true nature of God is.

The question as to which is the true cause, fate (destiny) or free will (or self-effort), arises only as long as the ego is assumed to exist. If the Self is known, the doubt and the assumptions upon which it is based vanish, being unreal.

For practice purposes, to eliminate an inflated view of the ego's importance and to strengthen detachment, holding the view that God does all may be helpful. The surrender is not to the circumstances but to God. Vasishtha and other sages state that all is accomplished by self-effort and God merely impartially grants or dispenses the results. There is also a third view, which considers all events and such to be of God's power or manifestation and the mind and spiritual

experience, or state, to be of one's self-effort.

You may adopt any view that reveals the unreality of the world and the true existence of the Self, so that you abide happily in peace.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[Another reply to the same seeker.]

July 11, 2020

Dear ,

Om Namoh Bhagavate Sri Ramanaya

Namaste. More or less thoughts for longer or shorter duration may appear.

You are the one Consciousness that silently witnesses all of them. In meditation, inwardly inquire so that you cease to misidentify with the content of any of them, and, with deep knowledge, realize the unreality of thought. Thereby, you will be free, abiding as the eternal Self.

Yes, the health, chemistry, and such of the brain may affect mental functions, but the Self transcends all of that. You are the Consciousness that is unborn, undecaying, and imperishable. May your meditations be deep so that remain steadily in the Knowledge of the Self, full of happiness and peace.

Om Namah Sivaya  
Ever yours in Truth,  
Nome



## Namo Ramana - Request for an article

[Dr. Sarada Natarajan, the president of the Ramana Maharshi Centre for Learning located in Bangaluru, wrote with a request. Nome's response follows.]

Namo Ramana to Master Nome!

It is a great joy to connect in Bhagavan. We often remember you with gratitude to Bhagavan, as we savor the commentary on Sat-Darshanam and try to stay with it in practice.

As you are aware, Bhagavan has graciously absorbed Sundaram Anna into Himself this morning.

This is to request you to write a brief article on Sundaram Anna for publication in Ramana Way. There is no specification about the length of the article, but it would be good to have it be about your personal interactions with him and your insights.

Yours in Bhagavan,  
Sarada Natarajan

[Nome's response:]

July 23, 2020

Dear Dr. Sarada,

Om Namō Bhagavate Sri Ramanaya

Namaste. It is always a sweet joy to hear from you. Please accept my apology for not replying earlier, for I wished to write the requested before doing so.

Please see the attached file. I do not know whether or not the article is what you have in mind. Hopefully, it can be of some use.

I trust that, in His grace, all is well at the Centre.

Ever yours in Sri Bhagavan,  
Nome

[The attached file:]

Absorbed in Sri Bhagavan  
Om Namō Bhagavate Sri Ramanaya

That which is about to be expressed here at the request of Dr. Sarada shines clearly as self-evident to devotees of Sri Bhagavan. One such devotee, very much revered, whose selfless service to Sri Bhagavan as the president of Sri Ramanasramam is well known, is Sundaram Anna.

Endowed with a warm smile that radiated his peaceful humility, his deathless devotion ensured his absorption in Sri Bhagavan. Such was Sundaram Anna, dear to all.

Now, his bodily form is no more, yet he remains absorbed. Absorption is in the infinite and the eternal, the indivisible and the changeless. Such is Sri Bhagavan, the one Self of all.

In absorption, grace and Self-knowledge are not separate or distinct. Absorption is the undifferentiated state. If one is of another nature, how could absorption ever be complete? If one is of the same nature, separation is nonexistent, and undifferentiated Being is the truth of absorption. That is immortal. Abandonment of the idea of embodiment and the relinquishment of the supposition of individuality yield the realization that the absorption is the only state that actually is. Sundaram is absorbed in Sri Bhagavan.

Before the birth of the body, absorption is. During the lifetime, absorption is. After the death of the body, absorption is. He is absorbed in the one in whom he absorbs himself. Sundaram is absorbed in Sri Bhagavan.

In time, memories will fade and anecdotes will be forgotten, but, transcendent of all, the Self of the one who is devoted to Sri Bhagavan never perishes. Sundaram is absorbed in Sri Bhagavan.

Absorption in Sri Bhagavan fulfils all hopes and yearnings, allays all fears and sorrows, destroys all ignorance and illusion, yields lasting peace and perfectly full bliss, and reveals Reality, the One without a second. Sundaram is absorbed in Sri Bhagavan.

Who is absorbed in whom? Sundaram is absorbed in Sri Bhagavan.

Om Sri Ramanarpanamastu

[Dr. Sarada's response:]

July 26, 2020

Namo Ramana to Master Nome and Shashvati Amma,

Grace has poured in through the note that has been received from you 🙏.

My loving gratitude to Bhagavan for it.

I could see it only a few hours back and did not get to reply in the interim.

As always, Master Nome is uncompromising as Bhagavan is in reiterating the Truth.

Such is His infinite Grace 🙏.

Yours in Bhagavan,  
Sarada Natarajan



Kolam by Anandhi



# The Ribhu Gita

Chapter 2, Verses 50-57

With Commentary by Nome from a  
Boundless Wisdom Event held on  
September 10, 2010 at the SAT Temple

the Ribhu-Nidagha Dialogue

Om Om Om  
Om Namah Sivaya

**50. Whatever is spoken through words, whatever is thought of by the mind or determined by the intellect, and whatever is known by thought,**

**51. what is united by yoga, what is done by the senses and others, and the waking, dream, and deep sleep states, and the fourth state -**

**52. all these do not exist. It is to be known that all these are determined by conditionings. Never is purity achieved by ablutions, never is purity achieved by contemplation.**

**All these do not exist.** There is still Existence but not in the form of all these things. **It is to be known that all these are determined by conditionings.** What is determined by conditionings? **Whatever is spoken of,** whatever is conceived in **the mind or the intellect,** whatever is **thought of,** and so forth and so on. The word for conditionings in the Sanskrit original is “upadhi.” Upadhi means conditioning or something added as a limitation. It signifies some false, superimposed limitation that results in the wrong conception of reality.

What conditionings determine whatever is spoken of through words, whatever is thought of by the mind, or determined by the intellect, and whatever is known by thought? Whatever is spoken of through words is name, and name applies to form. That which is truly formless is also nameless. To any form perceived, a name can be given. Whatever has a name is only a result of, or is only determined by, these conditionings, these falsely assumed limitations. What conditionings, or limited adjuncts, go into the make of believing that what is said and what is spoken of is the reality? If, by inquiry, you rise above those conditionings, those false limitations, you will know absolute Existence, Brahman, as it is and not limited by words.



What limitations are imposed on absolute, invariable, undifferentiated Existence, which is the true Self, in order that one believes in what is thought of in the mind, determined by the intellect and said in words? For whatever is thought of in the mind, what limitations are assumed? Do you assume yourself to be a thinker, a conceiver of thought? Do you further think that the thoughts further define the thinker? What is spoken of through words applies to form. What goes into the makeup, what limitations are superimposed on the true Self, of the nature of undifferentiated Existence, that you can believe in things perceived, forms that are named, and consider that what is said in words is the nature of Being?

What is the mind; what is the intellect? When, apparently, you determine something through thought, what actually occurs? Can you discern the difference between that and true Knowledge? What conditionings, what limitations in imagination, are superimposed upon your sense of identity that you consider thought to say something about reality? If you can discern what those limiting adjuncts, the superimposed limiting definitions, are and inquire to determine if they really belong to your nature, you can set yourself free from all of the imaginary limitations. Thereby, you will know your Self. You will know the Reality, and the Reality you know is you. You are That.

Words are employed to convey the teachings contained in this book, yet what is the quintessence of the teaching? Is it the collection of words? Likewise is it with thought. Is the essence of the teaching, the Truth, a thought, a collection of thoughts, a way of thinking, or something held within the intellect? Truth, being infinite and eternal, transcends all. It is that which no word defines and no thought touches.

**What is united by yoga.** Yoga is said to be the union of oneself and the Supreme. Such are determined by conditionings, upadhis, the conceived limitations. This refers to the apparent duality of God and oneself that is to be resolved. God does not have any such troubles and has no such divisions. Yoga does not do anything to God. What is to be united by yoga is oneself. What are the limiting adjuncts, the upadhis, that set off oneself as apart from the Supreme? Oneself is considered bound and apart from the Absolute or as something moving in the direction of the Absolute to be joined with the Absolute. What is that something? The something is determined only by upadhis, conditionings, limitations imagined merely by superimposing false definition upon your very Being. If the superimposition is done away with by clear, profound inquiry, what then remains?

**What is done by the senses and others,** the five senses, as well as the organs of activity. Such are determined by the superimposed limitations that are apparently connected, only through delusion, to your real nature. If you regard your senses as a means of determining reality, what limitations have you superimposed upon your real nature, your real Existence, that you can come to such a conclusion? Are you the senses? Are you an entity that senses? Are you something that possesses senses? Whatever is you, and whatever is yours, is always you and is always yours. Are your senses forever? If they are not forever, but you exist always, they are not your definition. Any definition conceived for yourself as a perceiver and as a performer of action, any defi-





nitition so imagined, is only delusion and not the reality at all. If you cease to misidentify with the senses and others, what remains of you?

**The waking, dream, and deep sleep states, and the fourth state:** the states depend on the experiencer of them. Being the experiencer in each of these states – waking, dreaming, and deep sleep – is a notion, a limiting adjunct superimposed upon your real Existence, which is of the nature of pure Consciousness. If the experiencer of the waking, dreaming and deep sleep states is of such an illusory nature, what can be said of the other things that are experienced in those states? While engaged in any such state, the experiences within that state seem real and vivid. In the waking state now, the waking state experiences seem real and vivid. If, later tonight, you dream, or if you consider last night's dream, the dream objects, including the activities and the experiences, will seem real and vivid or seemed real and vivid. One state replaces another, and the replaced one then seems unreal. That which is truly real is ever existent. What becomes superimposed upon that ever-existent Reality that it appears as the three states of mind – waking, dreaming and sleep - contained within which is all of the phenomenal and mental experience?

Considering the three states as existent, the fourth, turiya, is how the Reality is conceived; it is viewed as a state beyond the other states. This view also is determined by conditionings, by misidentification or limitations superimposed upon the solitary Existence, which is the real Self, or Brahman. If you discriminate in the manner indicated, that all of these things do not exist becomes clearly realized. Absolute Existence is undivided, unborn, unformed; no creation is its very nature. It is One, without anything else whatsoever, for all eternity. If it seems as if otherwise for you, examine what upadhis, limiting adjuncts or limited conceptions, have been superimposed by ignorance upon you. If you remove the ignorance, if you abandon the misidentifications, what then?

If you abandon even the root misidentification, clearly pointed out as the very idea of "I," an individual for whom words would pertain, an individual "I" for whom thought would pertain, for whom there would be a mind, or an intellect, the one for whom thoughts are, the one by whom thoughts are given their apparent substantiality or validity, the one who hopes to be united with the Absolute by yoga, the one who is in charge of all of the senses and such, the "I" that seems to manifest its form in waking and in dreaming, the form of which disappears in deep sleep and which is known to be nonexistent in the fourth, if the "I" vanishes by any means, then it is realized that **all of these do not exist**. There is Existence, or Brahman, but it is not a word, not a thought, not something that appears in a state of mind, and not anything conceived by the intellect. If your waking state, dreaming state, and deep dreamless sleep state do not exist, what is the nature of your Consciousness, which undoubtedly exists? If thought, intellect, and the mind do not exist, what is the nature of true Knowledge? What is the Consciousness that is innermost? What is its nature? If you conclusively realize that thought does not exist, the states of mind do not exist, and the individual, seemingly bound and striving to be free, does not exist, there is perfection. To realize, inquire to know yourself, "Who am I?" and disidentify from every limited definition.





**Never is purity achieved by ablutions, never is purity achieved by contemplation.** Dhyana means contemplation or meditation. To realize the absolute purity, full of peace and happiness of the real Self, physical means are inadequate; hence the negation of ablutions. Mental means are also inadequate; hence the negation of dhyana, contemplation or meditation. This is meditation upon something objective, gross or subtle. The means to realization, the state of pure Being, are neither physical nor mental but are of the nature of Knowledge. Knowledge is one with Being. It is the light of your own Consciousness shining upon itself, free of all of the imagined limitations. Understand purity to mean unmixed, unstained, not darkened by the cloud of illusion, not the Reality with unreality mixed, not the true with the false mixed, but Reality just as it is, the Self just as it is. Such is the purity to be realized. Where none of those things exist, the dualism of purity and impurity, also, does not exist. Where there is just one absolute Existence always, how can we speak of impurity, of something mixing with it, or of some modification? If that does not truly occur, how can we speak of purity as if one's nature is impure and will be transformed into a different nature that is pure? Without thinking of purity or impurity, what is your real nature?

**53. The triad of guna-s (qualities) does not exist in the least; nor is there anything beyond the three guna-s. Words such as one and two do not exist. Great misapprehensions and delusions do not exist.**

The qualities of sattva, rajas, and tamas relate to the states of mind, experiences, and their corresponding objects. They refer to the inertia, the agitation, or the harmonious inclination toward illumination of the state of mind, the experiences, and their objects. It is useful for the aspirant for Self-Realization to discern these, to embrace that which is of the nature of sattva, and, by following a path of inquiry, proceed from sattva to that which is beyond the gunas entirely. When he finds the Self, which is beyond the gunas entirely, one can no longer speak of inertia, agitation, etc. These refer to states of mind; are you a state of mind? These refer to experiences; are you an experience? These refer to objects, the quality or attribute of objects; are you an object? Are you an object at all, even to be considered a kind of object that is beyond the three gunas? Who are you? If you make your vision nonobjective, you stand beyond the three gunas.

**Words such as one and two do not exist.** The implication pertains, not just to the words, but to the ideas of one and two, unity and duality, and sameness and otherness. You can think of unity, and you can think of duality, one and two, but what can you think regarding Consciousness? It is not the same as anything else, but it is not other either. Consider your own Existence. It is not two and not multiple, but it is not a single thing either. You can think in terms of one thing and two things, but what of that which is not a thing? You are that which is not a thing. Consider this to refer to what is subtle, conceived only in thought, and what is gross, apparently perceived through the senses. You are not a thing, not one thing, and not two things.





**Great misapprehensions and delusions do not exist.** The entirety of samsara, the illusory, repetitive cycle of birth and death, is said to be a product of delusion, born out of the seed of misapprehension. If, though, the Reality, Brahman, is Consciousness, and if your Self is That, for whom is the misapprehension? How could such actually happen? How could the Self not know itself? There is certainly not a second self apart from the one Self. Delusion and great misapprehension, the root of the samsara, do not exist. This is marvelous; the entire illusion is set up on a delusion, and, to eradicate the delusion, you need only discover that it does not exist. The delusion is identical with the one who is deluded, the misapprehension with the misapprehender. If that one never actually came to be, who is bound? If there is no one bound, there is no bondage. If the delusion does not exist, the corresponding illusion, taken to be real while deluded, actually did not come to be. How to realize this for yourself? Find out "Who am I?"

If you remove the various upadhis, limitations, from the misapprehender, what remains of him? He has no waking, dreaming, and deep sleep states; they are eliminated as so many false limitations. His distinction, even of one to be united, is also removed. His entire mind is removed. The idea that thinking knows something is removed. Whatever is said about him is also removed. The notion that Liberation, or Self-realization, is a state, separate from the real Existence that is always present, is also removed. Now then, what is left of the misapprehender?

**54. Fear and absence of fear are, indeed, not there. Be of the certitude that nothing in the least is there. There being only Brahman, nothing else remains.**

**Fear and absence of fear, indeed, are not there.** The word "bhranti," translated here as fear, can also mean wandering, perplexity, error, an error in one's knowledge, or an error of thinking. Fear and absence of fear are, indeed, not there. Wandering and not wandering are not there. Perplexity and its opposite are not there. Error and being without error are also not there. Where there is duality, as it were, there is fear; thus proclaims an Upanishad. Where there is no duality, there is no fear. Get to the root of duality. From one notion of "I," the assumed individual, springs forth all dualism. Within dualism, there is fear, which is the idea that your existence will vanish or your happiness will vanish. Know the Existence that you are, and it is ever-existent and, being Bliss itself, that is fearless. If you are without fear, because you are without dualistic imagination, you no longer regard fearlessness as a separate state to be attained. Likewise is it with wandering, perplexity, and error. If the wanderer were to be inquired into, his wandering ceases. Not only does it cease. The wanderer himself proving to be absent, we can no longer consider his cessation of wandering a state for that individual. If there is a wanderer, there is wandering and its opposite. If there is no such thing as a wanderer, who goes anywhere and who stops? If there is an individual, there is perplexity and the drive to rise above such perplexity. If there is no "I," there is no cause for perplexity and the state of being without it turns out not





to be a state at all. The only error is the conception of “one to be in error.” That conception does not survive in a supposed non-error state; rather, the Reality is beyond both conceptions.

What else is dualism but error? The error causes perplexity, results in fear and a wandering through some place that does not actually exist. It is deviating from reality. If deviation is not possible in truth, what is all of your wandering in delusion? An error; an error has no substance. There is nothing to it but imagination. The imagination or delusion does not exist in the Reality. If we rise above the notion of being an individual entity, a separate being, and see our real nature as the one Self, what Rībhū says is abundantly clear. If not, it is a bit incomprehensible. The ego cannot grasp this.

**Be of the certitude that nothing in the least is there. There being only Brahman;** the word translated as “only” is “kevalam.” It signifies that which alone exists. So, there being only Brahman, Brahman being that which alone exists, **nothing else remains.** The Reality is not vacuity, but it is not a thing either. It is called by the name “Brahman,” yet what is it? This is what you must discover by interior inquiry. If you remove all of the limitations and abandon even the sense of individuality, that which remains is undifferentiated, infinite, eternal Being-Consciousness-Bliss, which has no division, no duality, and is the only thing that is actually there – not the “I,” not the world, not the senses, and not the mind. One Existence is imagined as all of those things. Cease to imagine, and know the Reality as it is. That is your Self, and that is supreme peace.

**55. Whoever hears and understands this well becomes Brahman himself.**

Knowledge is Being. The only way to know Brahman, to know the Self, is to abandon all misidentification. Then, your identity returns to its rightful place. It is not as an individual who is ignorant of Brahman and not even as an individual who now knows Brahman. Rather, it is just as Brahman, itself. In Self-Realization, Being is Knowledge. If you seek to know the Self truly, you will become that. That is, you will find yourself to be That, and the entire perspective of being a separate individual is blissfully abandoned.

**Isvara says:** Isvara is the Lord. The Lord said this.

**56. Like bubbles arising on the waters of the ocean, gods and men and beasts of the phenomenal world arose, and will arise again and again, on the waters of the mass of solid Bliss in the Consort of Uma. There is no worldly misery for those who, through their experience, perceive all this arising out of the waves of delusion clearly as myself.**

All this appears as the illusory play of delusion, yet all this is, indeed, actually only of the real Existence. Brahman is beyond all; Brahman is all. That is all that there is. Therefore, like bubbles arising on the waters of the ocean, gods, men, and beasts of the phenomenal world arose, and will arise again





and again, on the waters of the mass of solid Bliss, ghana-ananda, in the Consort of Uma, who is Śiva. There is no worldly misery for those who, through their experience, perceive all this arising out of the waves of delusion, illusion, clearly as myself.

**57. Because of delusion, people do not realize Hara (the destroyer, Śiva) to be known as the cause of every little thing and as the cause of every being and also as the boundless cause of even greater dissolution. When the Presence of the Consort of Uma (Śiva) shines in the reflecting pool of the recesses of the space of the heart, like the revered birds (garuda), the destruction of the serpent of mundane misery results.**

Om Namah Sivaya

(Silence)

Om Shanti Shanti Shanti Om ॐ



Kolam by Anandhi







॥ शिवकामसुन्दरीनवमणिमालास्तोत्रम् ॥

॥ śivakāma-sundarī -nava-maṇi-mālā-stotram ॥

(Necklet of nine gems on Sivakamasundari Devi recited at the SAT Temple)

शंकरि परमेश्वरि जगदीश्वरि भुवनेश्वरि ।

शाश्वति शान्तरूपिणि शिवकामसुन्दरि पाहि माम् ॥ १ ॥

śaṃkari parameśvari jagadīśvari bhuvaneśvari ।

śāśvati śānta-rūpiṇi śivakāma-sundari pāhi mām ॥ 1 ॥

1. The beneficent one, the Supreme Goddess, the Goddess of the universe, the Goddess of beings, the eternal, of the nature of peace, the one desirous of Siva, please protect me.

शांभवि शंभुमोहिनि दंभनाशिनि बन्धमोचिनि ।

शर्मदे जगदम्बिके शिवकामसुन्दरि पाहि माम् ॥ २ ॥

śāṃbhavi śāṃbhu-mohini daṃbha-nāśini bandha-mocini ।

śarmade jagadambike śivakāma-sundari pāhi mām ॥ 2 ॥

2. The one who exists for happiness, fascinates Shambhu (Siva), destroys deceit, releases from bondage, and grants happiness, the mother of the universe, the one desirous of Siva, please protect me.

पार्वति पद्मलोचनि पापहारिणि भक्तपालिनि ।

पारकि पूर्णरूपिणि शिवकामसुन्दरि पाहि माम् ॥ ३ ॥

pārvati padma-locani pāpa-hāriṇi bhakta-pālīni ।

pāraki pūrṇa-rūpiṇi śivakāma-sundari pāhi mām ॥ 3 ॥

3. Parvati, the lotus-eyed, who destroys sins, protects her devotees, helps cross the ocean [of samsara], and is of the nature of the complete, the one desirous of Siva, please protect me.

मीनलोचनि मन्दहासिनि मञ्जुलाङ्गि मनोहरि ।

मन्दिरेशकुटुम्बिनि शिवकामसुन्दरि पाहि माम् ॥ ४ ॥

mīnalocani manda-hāsini mañjulāṅgi manohari ।

mandireśa-kuṭumbīni śivakāma-sundari pāhi mām ॥ 4 ॥



4. The fish-eyed one, with a gentle smile, with lovely limbs, beautiful, the consort of the Lord of the mandiram (the mother of the family of the temple) (Sadishvara), the one desirous of Siva, please protect me.

विश्वनाथविशालाक्षि विश्वमोदिनि विष्णुसोदरि ।  
विश्वेशि विश्वधारिणि शिवकामसुन्दरि पाहि माम् ॥ ५ ॥

viśvanātha-viśālākṣi viśva-modini viṣṇusodari ।  
viśveśi viśvadhāriṇi śivakāma-sundari pāhi mām ॥ 5 ॥

5. The large-eyed one of Vishvanatha (the Lord of the universe), who gladdens the universe, the sister of Vishnu, the Goddess of the universe, the one who bears the universe, the one desirous of Siva, please protect me.

देवगन्धर्वयक्षमानुषकिन्नरैर्नित्यवन्दिते ।  
नोम्याचार्येण पूजिते शिवकामसुन्दरि पाहि माम् ॥ ६ ॥

deva-gandharva-yakṣa-mānuṣa-kinnarair-nitya-vandite ।  
nomyācāryeṇa pūjite śivakāma-sundari pāhi mām ॥ 6 ॥

6. Praised daily by the gods, gandharvas, yaksas, humans and kinnara-s, worshipped by acarya Nome, the one desirous of Siva, please protect me.

चन्द्रशेखरालिङ्गिनि कोटिचन्द्रबिम्बप्रभावति ।  
भूरिकारुण्यवर्षिणि शिवकामसुन्दरि पाहि माम् ॥ ७ ॥

candraśekharāliṅgini koṭi-candra-bimba-prabhāvati ।  
bhūri-kāruṇya-varṣiṇi śivakāma-sundari pāhi mām ॥ 7 ॥

7. The one embracing Candrasekara (who has a moon on his head, Siva), radiant like a crore (ten million) moon discs, who abundantly showers compassion, the one desirous of Siva, please protect me.

सच्चिदानन्दरूपिणि नित्यसत्यबोधप्रसारिणि ।  
शाश्वतानन्ददायिनि शिवकामसुन्दरि पाहि माम् ॥ ८ ॥

saccidānanda-rūpiṇi nitya-satya-bodha-prasāriṇi ।  
śāśvatānanda-dāyini śivakāma-sundari pāhi mām ॥ 8 ॥



8. Of the nature of Existence-Consciousness-Bliss, the one who spreads the knowledge of the eternal Truth and grants the eternal Bliss, the one desirous of Siva, please protect me.

योगपीठनिवासिनि शिवज्ञानबोधप्रकाशिनि ।  
सोहंभावेनशेषिणि शिवकामसुन्दरि पाहि माम् ॥ ९ ॥

yoga-pīṭha-nivāsini śiva-jñāna-bodha-prakāśini ।  
sohaṁ-bhāvena-śeṣiṇi śivakāma-sundari pāhi mām ॥ 9 ॥

9. The one who stays in the throne of yoga (union), shines as the wisdom of the Knowledge of Siva, and remains with the bhava “I am That,”  
the one desirous of Siva, please protect me.

– by Ganesh Sadasivan





# The Light of Wisdom, by Nome

## the light of wisdom



### NEW SAT Publication

This book consists of a commentary on selected verses of the Supplement of the Forty Verses on Reality and Five Verses on the One Self, Ekatma Panchakam. The English verses are as they appear in the 1974 fourth edition of The Collected Works of Ramana Maharshi published by Sri Ramanasramam. Earlier, SAT published a commentary accompanying an English translation of Saddarsanam, which is the Sanskrit version of the Forty Verses on Reality. The commentary on Saddarsanam, entitled An Inquiry Into the Revelation of Truth and Oneself (as it appears in the SAT Publication, Saddarsanam, and An Inquiry Into the Revelation of Truth and Oneself), was derived from transcripts of spiritual instruction imparted at the SAT Temple. This present book is also derived from transcripts of the spiritual instruction ex-

pounded at the SAT Temple during retreats in 2011, 2012, 2013 and 2017. Questions raised in dialogues have been omitted here, and the answers have been edited to blend into a single essay. Verse numbers pertain to their placement in the Supplement of the Forty Verses on Reality. Only some of the verses have been selected and, hence, the title of this work. Of the verses selected, some were composed by Sri Ramana, and some were composed by other sages, such as Adī Sankaracarya and Vasishtha.

**Paperback \$6.95 . 93 pages**  
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D.: The final state of Realization is said to be according to Advaita the absolute union with the Divine and according to Visishtadvaita a qualified union, while dvaita maintains that there is no union at all. Which of these should be considered the correct view?

M.: Why speculate as to what will happen some time in the future? All agree that the “I” exists. To whichever school of thought he may belong, let the earnest seeker first find out what the “I” is. Then it will be time enough to know what the final state will be, whether the “I” will get merged in

the Supreme Being or stand apart from Him. Let us not forstall the conclusion, but keep an open mind.

D.: But will not some understanding of the final state be a helpful guide even to the aspirant?

M.: No purpose is served in trying to decide now what the final state of realization will be. It has no intrinsic value.

D.: Why so?

M.: Because you proceed on a wrong principle. Your ascertainment has to depend on the intellect which shines only by the light it derives from the Self. Is it not presumptuous on the part of the intellect to sit in judgement over that of which it is but a limited manifestation, and from which it derives its little light?

How can the intellect which can never reach the Self be competent to ascertain, and much less decide the nature of the final state of realization? It is like trying to measure the sunlight at its source by the standard of light given by a candle. The wax will melt down before the candle comes anywhere near the sun.

Instead of indulging in mere speculation, devote yourself here and now to the search for the truth that is ever within you.

-Sadhana and Grace, Maharshi's Gospel, 1979, Sri Ramanasramam





Kolam by Anandhi

**Images and Bhajans from special events  
held at the SAT Temple may  
be accessed on the SAT website at: [SATRamana.org](http://SATRamana.org)**

Om Namō Bhagavate Sri Ramanaya  
Om Namah Sivaya