

# *Reflections*

| July / August 2007

*Society of  
Abidance in  
Truth*

Society of Abidance in Truth (SAT)  
1834 Ocean Street  
Santa Cruz, CA 95060 USA  
[www.SATRamana.org](http://www.SATRamana.org)

# *Why Reflections?*

*Reflections is a special publication of SAT.*

*The print version is intended for members of SAT to enhance their spiritual understandings and practices.*

*This on-line version is offered so that Reflections can be available to all.*

*Reflections presents the actual teachings of  
Ramana Maharshi in every issue.*

*Reflections presents enduring Wisdom from  
ancient texts in every issue.*

*Reflections presents a transcript of satsang in every issue so that  
aspirants can have the opportunity  
to carefully study and reflect upon the teachings  
given in these sacred events.*

*So, read, reflect on what is here, and then dive within to realize.*

# *Reflections*

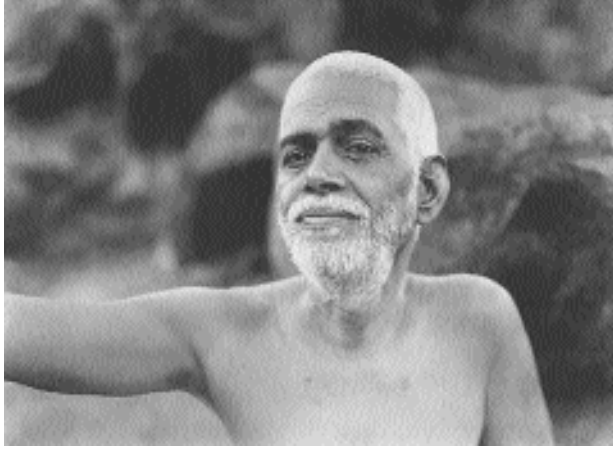
## **Table of Contents**

Why <i>Reflections</i> ? .....	i
Invocation .....	1
Wisdom of Ramana Maharshi .....	2
Satsang: Sahaja Samadhi .....	5
From <i>Yoga Vasishtha</i> .....	11
From SAT Archives.....	14

**Society of Abidance in Truth (SAT)**  
**1834 Ocean Street, Santa Cruz, California 95060 USA**  
**Phone: (831) 425-7287 ~ Fax: (831) 425-0407**  
**e-mail: [sat@cruzio.com](mailto:sat@cruzio.com) ~ web: [www.SATRamana.org](http://www.SATRamana.org)**

**Om Tat Sat**

**© 2007, 2008 SAT**



## ***Sri Ramana Maharshi***

### **Invocation**

Sri Ramana, Who shines like Siva and remains withdrawn (supremely peaceful) in the Heart, in the Light of Whose realization of the Self to be the Supreme Being (Knowledge that the Self is Brahman), the darkness of duality has fled away, Who overrides death itself, Whose Grace tears off the veil of ignorance and bestows the good fortune of Knowledge, Who delights in the Self alone, to Him for our own well-being, let us prostrate on this happy day!

Sri Jagadiswara Sastri (*Atmavidyabhushanam*)

# The Wisdom of Sri Ramana Maharshi (From *Day By Day with Bhagavan*)

16-9-45 Afternoon

A visitor asked, “What should one, who is an absolute beginner, do in this (i.e., spiritual) line?”

Bhagavan: “The very fact that you put this question shows you know what to do. It is because you feel the want of peace, that you are anxious to take some steps to secure peace. Because I have a little pain in my foot, I am applying this ointment.”

Visitor: “What is the method to be adopted for securing peace?”

B: “The conception that there is a goal and a path to it is wrong. We are the goal or peace always. To get rid of the notion that we are not peace is all that is required.”

V: “All books say that the guidance of a Guru is necessary.”

B: “The Guru will say only what I am saying now. He will not give you anything you have not already. It is impossible for anyone to get what he has not got already. Even if he gets any such thing, it will go as it came. What comes will also go. What always is will alone remain. The Guru cannot give you anything new, which you have not already. Removal of the notion that we have not realized the Self is all that is required. We are always the Self. Only, we don’t realize it.”

The Asramam compounder asked some questions about his experiences during meditation. Bhagavan explained that the Self is the one reality that always exists, and it is by its light all other things are seen. We forget it and concentrate on the appearances. The light in the hall burns, both when persons are present there and when they are absent, both when persons are enacting something as in a theatre and when nothing is being enacted. It is the light which enabled us to see the hall, the persons and the acting. We are so engrossed with the objects or appearances revealed by the light that we pay no attention to the light. In the waking state or dream state, in which things appear, and in the sleep state, in which we see nothing, there is always the light of Consciousness or Self, like the hall-lamp always burning. The thing to do is to concentrate on the Seer and not on the seen, not on the objects, but on the Light which reveals them.

\*\*\*\*\*

Later Bhagavan said, “Though we usually describe the reality as Sat, Chit, Ananda, even that is not quite a correct description. It cannot really be described. By this description all that we endeavor to make plain is that it is not asat, that it is not jada, and that it is free from all pain.”

Again Bhagavan said, “We are all, in reality, Sat-chit-ananda. But we imagine we are bound and are having all these pains.” I asked, “Why do we imagine so? Why does this ignorance or ajnana come to us?”

Bhagavan said, “Inquire to whom has this

ignorance come, and you will find it never came to you and that you have always been that Sat-chit-ananda. One performs all sorts of penances to become what one already is. All effort is simply to get rid of this viparita buddhi or mistaken impression that one is limited and bound by the woes of samsara.”

\*\*\*\*\*

Question: Should I go on asking, “Who am I?” without answering? Who asks whom? Which bhavana (attitude) should be in the mind at the time of enquiry? What is “I,” the Self or the ego?

Answer: In the enquiry, “Who am I?” “I” is the ego. The question really means, what is the source or origin of this ego?

You need not have any bhavana in the mind. All that is required is you must give up the bhavana that you are the body, of such and such a description, with such and such a name, etc. There is no need to have a bhavana about your real nature. It exists as it always does; it is real and no bhavana.

Question 2: I cannot be always engaged in this enquiry, for I have got other work to do; and when I do such work I forget this quest.

Answer: When you do other work, do you cease to exist ?

You always exist, do you not?

Question 3: Without the sense of doership, the sense “I am doing,” work cannot be done.

Answer: It can be done. Work without attachment. Work will go on even better than when you worked with the sense that you were the doer.

Question 4: I don’t understand what work I should do and what not.

Answer: Don’t bother. What is destined as work to be done by you in this life will be done by you, whether you like it or not.

Question 5: Why should I try to realize? I will emerge from this state, as I wake up from a dream. We do not make an attempt to get out of a dream during sleep.

Answer: “In a dream, you have no inkling that it is a dream, and so you don’t have the duty of trying to get out of it by your effort. But in this life you have some intuition, by your sleep experience, by reading and hearing, that this life is something like a dream, and hence the duty is cast on you to make an effort and get out of it. However, who wants you to realize the Self, if you don’t want it ? If you prefer to be in the dream, stay as you are.”

\*\*\*\*\*

Joshi: I am a beginner. How should I start?

Bhagavan: Where are you now? Where is the goal? What is the distance to be covered? The Self is not somewhere far away to be reached. You are always that. You have only to give up your habit, a long-standing one, of

identifying yourself with the non-Self. All effort is only for that. By turning the mind outward, you have been seeing the world, the non-Self. If you turn it inward you will see the Self.

\*\*\*\*\*

A visitor asked Bhagavan, “How has srishti (creation) come about? Some say it is due to karma. Others say it is the Lord’s lila or sport. What is the truth?”

Bhagavan: Various accounts are given in books, but is there creation? Only if there is creation, we have to explain how it came about. All that, we may not know, but that we exist now is certain. Why not know the “I” and the present and then see if there is a creation ?

## Sahaja Samadhi Satsang June 18, 2006

[N. signifies Nome; Q. signifies Questioner; “laughter” means that everyone was laughing, not just the speaker.]

Om Om Om

Nome.: In revealing the nature of Self-Realization, Sri Bhagavan has called such, “Sahaja.” The term means “natural” or the “innate.” He has spoken of Sahaja Samadhi, absorption in the Innate, the absorption in That which is natural. He and other great sages have spoken of Sahaja-sthiti, abidance as the innate or the natural abidance.

What is innate, or truly natural, has no coming or going. If something is innate, it is one with your Being and inseparable from your own nature. Absorption in That which is inseparable from your own nature must be something without a beginning and without an end, without a coming to you and without a going away from you.

What kind of absorption is this? If we are absorbed in something else, we may then come forth from that something else again. If there is absorption in the Innate, there is no coming and no going. Therefore, in your quest for Self-Realization, you inquire to know the very nature of your Being. You should not wait for something to happen to you, for what happens to us is not the Innate. What happens

to us is just an appearance. An appearance, which is, of course, subject to disappearance, is, ultimately, unreal.

What appears and disappears is the assumption of individuality, or the “I” notion, as well as all that is appended to it. All that appears and disappears is truly unreal. When the unreal is known as unreal, it ceases to be experienced, and there is absorption in the Innate. This is not an absorption, or samadhi, of one thing into another; rather it is yourself in yourself, remaining as yourself.

Regard only that which is innate as your identity. What comes, goes, and cannot be part of you. The body comes and goes and cannot be you. The mind comes and goes and cannot be you. Every perception comes and goes. Every conception comes and goes. None of this can be you. The assumed experiencer and all that he experiences comes and goes. This cannot be you. What is it in you that can neither be obtained nor lost? To know That, and to know that as yourself, is to abide in the Innate, Sahaja.

Examine your own perspective. If you think that Self-Realization has not yet come, you must discover what is meant by “the Innate.” If you are expecting it to come, you must know what is meant by “Innate.” For this reason, the Maharshi said that to say, “I have realized the Self,” or, “I have not realized the Self,” are both equally absurd. Such is so because there is only one Self and not two. That Self is the very substance of Realization, being of the nature of illimitable, unformed, unborn Being-Consciousness-Bliss.

(silence)

What is necessary is to abide in the Knowledge of who you are. Similarly, if we say that God is within, what is the “within”? This must be known.

If you establish yourself, in illusion only, as if you were an individual entity, if you pretend, or assume, from pure imagination, that this is the case, by inquiry, find the root of this individuality. Where the false individuality, or ego-sense, ceases, there is the samadhi that is Sahaja. It is the absorption that is natural.

In the description of this Self-Realization, sometimes, the Maharshi would say that it is Sahaja Nirvikalpa Samadhi. Nirvikalpa means doubtless or undifferentiated. Where the ego subsides, there are no doubts about what is real or about the Self. Where the ego subsides, there is absolutely steady Knowledge. How can the Knowledge be absolutely steady? It is because it is identical with Being. It is the innate Knowledge and not something that comes and goes. Do you see how the Realization must always be of the nature of the Self that is realized? Thus is called truly “nondual.” If it is of another nature, the knowledge will not be steady, and neither will the happiness and peace that one desires. Nirvikalpa may also be taken to mean undifferentiated. In truth, there is only undifferentiated Existence, which is undifferentiated Consciousness. With the delusive rise of the notion of “I,” division starts. If you examine your own experience in your mind, you will see that all the ideas of differences are based upon the fundamental idea of “I.” Once there is “I,” there is difference, such as difference between you and the universe, difference



between you and God; thus, jagat-jiva-para, the world, the individual, and the Supreme. All seem differentiated. Where the notion of “I,” of a separate individuality as one’s identity, is no more, there is no differentiation. Then, what is realized and who realizes are identical.

Such is the natural state, the Innate. It is not a state of the body. It is not a state of the senses. It is not a state or condition of the prana. It is not a state or condition of the mind. It is not anything experienced by anyone, but when the idea of “anyone” whatsoever is abandoned, This alone is found to exist. This alone is truly direct experience.

If you seek by deep inquiry, within yourself, That which is innate, this absorption in the Innate, the natural state, will be found to be yours. If you deeply inquire, “Who am I?”, you are absorbed in That; you abide in That as That itself. (silence)

If, at any point this morning, you have a question, please feel free to ask, and, if you wish to relate your own experience, please feel free to speak.

Questioner.: I was looking for what is always there, for what is innate must always be so. The appearance of red in a clear crystal is unreal. [ed. note: reference is to an analogy in Sankara’s Vivekacudamani.] I know mentally that the crystal never becomes red. I am starting to catch on a bit in practice and to know that what is always there is not touched by anything. It must be who I am.

N.: Your very nature is extremely clear,

like a transparent crystal. What colors do you imagine in it? If something completely clear, because of the proximity of something red, blue, etc., appears as if red, blue, etc., what, in your experience, are these colors? Your Being is entirely clear, having no definition whatsoever. What colors do you superimpose on it?

Q.: The color of the misidentification.

N.: Yes, so what is the misidentification? With what do you confound yourself?

Q.: [Ed. note: At that moment, a very loud helicopter flew by overhead, drowning out all other sounds, so that only the questioner and Nome could hear what he said.]

N.: Examine your own mind. What do you mix up with yourself? If you continue to so examine, guided by the Knowledge of what you truly are, you will find your experience to be exceedingly clear.

Q.: The crystal does not have any adjuncts.

N.: Nothing adheres to it. The colors that are apparently added to it are so only by reflection or illusion. Nothing has happened to the substance of the crystal, and, similarly, nothing has happened to your Being. Your Being has not become something else and has not become embodied. It has not become something caught up in the mind, in the waking, dreaming, and sleeping states.

Q.: It is clearer than clear that whatever is my identity is always my identity. There has never been anything but the same clear identity. The thought-confusion that occurs when looking outside in imagination, makes it seem as if many, but, inside, that movie is also absurd.

N.: So, the looking outward and the imagination of multiplicity are actually one and the same thing.

Q.: Yes.

N.: Continue discriminating, comparing and contrasting, your actual experience and the imagined diversity. Every time you see some aspect of ignorance as absurd, it is no longer yours.

(silence)

Another Q.: My nature is steady. That nature is bliss. Sometimes this is so direct that there is nothing else other than that. At other times, it seems that there is someone experiencing that, and it has a quality of two. It is subtle, but it seems as if there is one who is slightly removed from it, thinking, figuring or musing about it. The duality seems to exist when I don't look at it and stop looking at what my nature is.

N.: What do you want?

Q.: If I look, I already have it

N.: (after a pause) Are there alternative states for you?

Q.: There appears to be.

N.: So, then, what do you want?

Q.: I don't want to change states.

N.: Based on what seed does a change of state occur? What starts the change of state?

Q.: This may come later, but it is that somebody is not in that state anymore.

N.: What composes the "somebody"?

Q.: (after a pause) I make up the "somebody."

N.: What goes into that "I"? You should discern this. Whatever makes up the "I" becomes the "somebody." The moment that there is somebody, Bliss-Being-Consciousness seems as if removed from you. Then, they are viewed as objective, even though the Reality of Being-Consciousness-Bliss is nonobjective. The "somebody," which is, in the relative scheme of things, objective, is taken to be the subject. That which is the Self is assumed to not be the Self, and that which is not the Self is assumed to be the Self.

When you say that you have it when you look implies that you do not have it when you do not look. Who is the "I" in that statement.

Q.: When I look at what it is made of, it seems to be made only of "I." That is the only part that is actually real. At the moment, I cannot see anything more to it than that. If I look at what appears to be a second "I," it is the same.

N.: The same primary "I."

Q.: I would need to make something else up that is not "I." That goes away as soon as I...

N.: And who is the maker?

Q.: There is either no maker or it is "I." When it is clearly "I," there is no maker. (laughing happily)

N.: It means the same.

Q.: If I examine it closely, it is inescapable.

N.: So, there is only you experiencing

yourself at all times. Even ignorance is such, but, if we know this, there is no more ignorance. Thus, Sahaja is said to be the Knowledge that is beyond ignorance and knowledge. Everything is absorbed and actually is only the single, undifferentiated Being. This Being is Consciousness. The idea of consciousness is delusory. It is illusory and completely false.

Q.: It is a great relief.

N.: If bliss appears to be reduced at any point, you have only to know what your Being is. The tendency to develop an idea about Being, or to treat Being as if it were an objective state, into which you enter and from which you depart, which you see at some times and at other times do not, should be abandoned.

In addition, as auxiliary support: whatever attributes that “somebody” possesses should be thoroughly examined. His tendencies, whatever they are, should be destroyed. The same inquiry that determines what is real and who you are will accomplish that. If you can question the validity of the basic assumption of “I” and find the substrate of real Being, certainly you can do so with every manifested tendency. They are all the forms or guises that “I” takes on.

Another Q.: While you were revealing the Sahaja state, I had the thought that I have lived a very long, long time in the city of illusion. In this arising, I could ask, “Who is this ‘I’ that has lived there that long?” This inquiry swiftly reveals the absence of this “I” that has lived there very long. Instantly, there is the true

Self, the true “I,” for which there is neither liberation nor bondage. It happens that quickly. It is a shift from imagination to abidance.

N.: The Reality is always there.

Q.: Yes, it is.

N.: So, you say that the shift from the illusion to the Real happens so quickly, because it is already there.

Q. It is already there. The movement that seems to enter into the idea of “I” seems to be almost instant in time. The arising of the illusion seems to be the realm of time. Imagination seems to be in the realm of time.

N.: Yes, and the time is also something imagined.

Q.: Yes, yes.

N.: So, it is not possible to say whether the “I” arises slowly and gradually or quickly and suddenly.

Q.: That is true.

N.: Nor is it possible, or even reasonable, to say that it disappears slowly or quickly.

Q.: I guess I cannot say that I have been in illusion for a long, long time. Nor for a short time.

N.: We may say that to begin with, and that recognition impresses upon us the urgency of knowing the Truth of the Self, the Reality. Yet, a man who sees illusion as illusion is no longer in it. He finds that he was never actually in it. It was an illusion, after all. Otherwise, we would say that it was a reality.

Within the context of time, we could describe it like this. One moment in Truth has more weight, more substance, than ages spent in illusion.

Q.: Yes.

N.: Similarly, one drop of Bliss is worth more than eons of suffering. One Knowledge of Liberation is worth far more than all the delusive notions of being bound. Of course, That is not really limited to a drop or a moment.

Another Q.: This teaching of the Innate within us made it very clear. I did not know it to be within me, or I did not know what it was. Whatever is not the Innate is the theater of the absurd. Whenever I want to know which is what, it becomes very clear. If it is not that, it is the theater of the absurd. I find peace because I know where I am at. Thank you.

N.: (silence)

Another Q.: Gandhi spoke of the foolishness of consistency. The consistency is always present within. If I try to look outside for it, there is unsteadiness, and I cannot find a foundation for any kind of consistency. I think that this is that to which he was alluding. It is looking for it in a dream.

N.: To look for consistency, or permanence, in a world that is changeful by its very nature, is an impossible task. That which is absolutely steady and perfectly consistent is your own nature. Nothing else is your own nature. When there is repetition of mental ten-

dencies, delusive conception in which, just because one has thought something previously, one goes on thinking the same way, is foolishness.

Consider what you regard in the context of “I know.” Thus you will determine what you really know and what is merely repetition, the thinking that you know it because you thought it previously. It is attempting to make something solid that is intrinsically vaporous.

Q.: It is looking for security in some other form.

N.: What kind of security can one find in repeating thoughts or in outer, changing, transient form?

Q.: It is foolish.

N.: (silence)

Another Q.: To see what keeps me bound, it is helpful to know where my freedom is. If I am looking from the perspective that I am the mind, there is no way that I am going to get past the mind. I don't necessarily believe that, though, for, when my intention is sincere, that is what really matters. Coming here, I had felt myself to be something grosser, but during the discourse, it struck me that there is something far subtler. Meditation on Friday was described as merger with Being. I felt that must be the case. As my vision expands, my ability to absorb it or to dive deeper also does. I keep “hitting my head against a wall.”

N.: What is the wall, and what is the head?

Q.: The wall is trying an approach that

does not work. The head is holding on to these stupid ideas, to a string or pattern of ideas about happiness being found externally.

N.: How do you hold? Obviously, if we can hold ideas, there will be walls and pseudo-bondage. The bondage will feel as if real. So, how do you hold? Obviously, it is not with your hands.

Q.: It can't be in the mind.

N.: The mind is the ideas.

Q.: Yes, what would be the space that would contain such? Who knows where the boundary would be. It is not like a room, the world, the galaxies, or the universe. It is just an idea of "me," as existing somewhere.

N.: Yes, but how do you hold that idea?

Q.: Of that one? (laughing)

N.: If that idea holds the others, how do you hold that one?

Q.: (quiet for a while) I am unsure. That one is different. It is an assumption that does not hold up very well.

N.: Yes, it is like a thought with no form to it.

Q.: The form is myself. It is filling imagination. So, if I imagine it to be a body, it fills that. If I imagine it to be a mind, it fills that.

N.: All right. If you don't imagine it to be something, it has no form of its own.

Q.: Yes, but it has substance. It is substance, but not like a pillow. (gesturing toward a meditation cushion)

N.: What is the substance? If it is Existence itself, where is the holding of the idea of "I"?

Q.: (laughing) That is unfair. If it is Existence, nothing can stand.

N.: Does something exist other than Existence? That question can be reasonably answered by anyone, but inquire deeply: is there something existing other than pure Existence?

Q.: I do not see that other. That seems to be important. That other is postulated in all of my illusion.

N.: Indeed, the illusion is nothing but the conception of a second, of an other.

Q.: (quiet for a while). The meditation, then, is if there is anything pertaining to the other, to try to find out where it is.

N.: Yes. How would "other" come to be? How would such imagination be held? By whom?

Q.: (quiet for a while) It seems that just movement of the mind assumes it to be. The mind moves.

N.: If the mind does not move, is it a mind?

Q.: At that point, it is not a mind.

N.: The mind is like the wind, made of air plus motion.

Q.: Yes. There is not a mind, but if there is a movement, it seems as if there is a movement in the mind, or in that Self.

N.: How does the Unmoving move? The motion and the mind are the same thing.

Q.: Yes.

N.: When you say that the mind moves, where does it actually go? How does the moving arise in the Unmoving? (silence)

If it arises, the Unmoving remains as the substrate, the all-encompassing space, the illumination, and the only substance present. It is like the air with the wind.

Q.: So, it is not other. It is the same.

N.: Deeply discerning the Reality, which can be comprehended only by itself, where is the birth of motion? (silence)

Q.: In the same place. It could not be outside of it.

N.: There is no outside for the Infinite. There is no inside for the Homogeneous. (silence)

(Then verses from the Katha Upanishad, in Sanskrit and English, were recited, followed by silent meditation)

Om Shanti Shanti Shanti Om

## From Yoga Vasishtha

(Continued from previous issue)

Sri Rama asked Sri Vasishtha: Kindly tell me again the relationship between the Supreme Self and the jiva (the individual) with a mind. Who is this jiva? How was he born?

How was he born to Supreme Self, which is only one and is without a second?

Vasishtha told him thus: Rama, whenever and whatever power Brahman, or the Self, appears endowed with, it then thinks that it has that power at that time in that manner. The jiva is that power of consciousness (chetana sakti), which is seen from time immemorial. As the form of sankalpa, (fixed concept, volition) full of the subtle desires of the mind, the power of Consciousness (Chit) creates, for itself by itself, dualism and experiences the ideas of birth, growth, decay, and death.

Sri Rama asked: If the power of Consciousness, by its own nature, obtains the ideas of birth, growth, decay, and death, what is the meaning of saying, "This is God, this is action, and this is the cause?"

Vasishtha replied: Rama, the real nature of wind, the nature of which is movement and non-movement, is supposed to be in the sky. Similarly, the play of creation and destruction by Consciousness appears as the world. There is no power except Consciousness, which creates when mingled with rajasa, activity; when it is not, it remains calm. The Consciousness, due to unaccountable or indefinable ignorance pertaining to the Self, thinks

that it is mind. This is called Cit-spandana, the vacillation of Consciousness by the wise. The vacillation of the Consciousness is the world. Its non-vacillation is the Brahman. The jiva, the actions, the causes of the body, and God are different stages and names of the movement of the Consciousness.

It is evident that the movement of the Consciousness is the chaitanya (awareness, sentience), which is the form of experience. This is called jiva, the cause of samsara etc. The reason for the bodies is the illusion of dualism. The chidabhasa (reflected light of Consciousness, or the distortion of Consciousness), is the result of the reflection of chaitanya in the ignorance that depends upon it. The pure Consciousness, as chaitanya and due to ignorance created by itself, appears in the world with innumerable different forms, by its own desire, takes births through innumerable wombs.

Thus, the chaitanya, entering thousands and thousands of wombs, quite various, and as the cause of birth, remains for long in samsara due to lethargy and effortlessness, but it attains Liberation, in only one birth, by serious Self-effort with great discrimination. Chaitanya takes the form of whatever object attracts it toward it. It becomes mixed with the subtle elements, and manifests in the form of the semen from the father mixing with the sonita (a term usually applied for Soma, but here used for female fluids or an ovum) of the mother and obtains bodies. These, thus, become the causes of bondage, heaven, or Liberation. The chaitanya is only one, but appears as different due to mixing itself with different limiting adjuncts (upadhis), like the

father and the son. Gold is only one, but it appears as different in several forms. Similarly, the chaitanya is only one but, being in innumerable bodies, appears as if different. As the bodies change with the five elements, they look like quite different.

Hence, though Consciousness is eternal, it is under the sway of illusion and thinks, "I am born; I died." The fall in a dream, though false, appears to be real. Similarly, the mind immersed in attachment and confusion, experiences the false births and death. Lavana, the king of Mathura, was ruled by a pariah (untouchable), and so he believed that he was a chandala, a pariah (untouchable). The mind immersed in avidya, ignorance, thinks that the Self is the world. From the peaceful ocean, small ripples come forth. In the same way, from the calm first cause, Consciousness, ready to create, is born that which is just a change of mind. In the ocean of Brahman, full of the waters of Consciousness, the whirlwinds or eddies of the jivas, the waves of the minds, and the bubbles of heaven and earth arise, O Rama. The exuberance of the illusion, that is naturally in the Supreme Brahman, which is all and is capable of destroying the illusion and is all-powerful, shines as "I" and appears as drisya (the object, the seen). The jiva, the mind full of desires, intelligence, thought, egoism and illusion are different names of chit (Consciousness). It is the mind that creates the tanmatra-s (subtle elements) and expands as the false world, which appears as if true, just like the town of the Gandharvas. The magic show of the world by the mind is as good as the appearance of pearls in the sky and the objects in a dream.

The eternal, peaceful Self is entirely pure. It does not see anything, but experiences the illusion of the mind, which is created by its own illusion. If the Self exhibits its power by the actions of the senses, that state is the waking state (jagrat). If the Self with egoism is in between, that state is called the dream state (svapna). If it is with vasanas, the residual tendencies in the heart, that state is called the deep sleep stage (sushupti). If the Self passes over these three states and remains as the real nature of Chit (Consciousness), that state of beatitude is called the Turiya state. This Turiya state is completely pure. Only Sat is the completely happy state, which, when attained, will ever be beyond all woes and worries.

In the clear sky, the pearls appear and disappear falsely in the sky itself. In the same way, the whole world appears in the Self and disappears in it. Really, the false pearls have no existence and the sky is not their support. In the same way, the world has no real existence and is not in the Self. The sky is not the real cause of the growth of the variegated world, but as it is not harmful to its growth, it is said that it is the cause of the variegated world. In the same way, the Self, which never acts, is not the cause of anything, but yet as it is. It is not a hindrance, and so it is said to be the cause of creation, which expands itself by illusion. The mirror is said to be the cause of the reflection simply because it happens to be in the vicinity. In the same way, due to the fact of its proximity, the chaitanya (awareness) of the Self is said to be the cause of all these things.

From the seed, the plant, the sprouts, the leaves and the fruits come into existence.

Similarly, from the Consciousness, the mind, the jivas (individuals) and the intelligence come into existence. The jiva, mixing himself with the drop of rain, enters the crop and becomes seen again. In the same way, the chaitanya, also, full of the vasanas (tendencies) of the jiva, after the deluge, again becomes the form of creation. The capacity of the seed to germinate and the capacity of the Self to create world are one and the same, but there is a difference. Even if there is knowledge that the seed is the tree, the idea that the tree is different from the seed will not vanish. When, though, there is the knowledge that the Self is the world, the idea that there is the world different from the Self will vanish. Just as the lamp clearly shows the object and wherever the earth is dug, there is the space, by discrimination one will realize that chaitanya alone appears everywhere. The fools, seeing the reflection of the forest in the moonstone think that it is a real forest. In the same way, fools immersed in avidya, ignorance, see the world in the Self. Though the moonstone is not a forest, it shines as trees, creepers, and the earth that is its cause and support. Likewise, the Self alone shines as the world in the form of drisya (the seen, the objective).



## From the SAT Archives

[Presented here are two letters written by Nome. The first, from 1978, was written in response to correspondence sent from a friend who was a Buddhist scholar and author and his wife. The name of the book that they sent, written by another person, has been deleted here, along with a few sentences that are not now relevant. The second letter is from early 1979. Who it was addressed to is not now definite, but it may have been to Shanti, who was corresponding with Nome at that time. The reference to “offerings” is to books and other writings that she sent about that time. As with previous temple archive articles, these letters and writings may be useful for the reader for their intrinsic value of spiritual instruction, for perceiving the continuity of that instruction to the present day, and to acquire a sense of what actually was occurring—both the spirit and the actually teachings—in the satsangs at that time]

March 6, 1978

Dear...and...

Your warm and enjoyable letters of January 29 and February 8 were received, along with the kind gift of two copies of .... about two weeks ago. The friendship and love behind the letters and sending of the books is recognized and appreciated.

As you preferred, I will desist from offering a commentary on the actual content of the books (perhaps the title speaks for itself?). Besides, That which is true is Self-

evident, and what is false or illusory is also quite obvious. Moreover, I, the Self, am alone the Reality, and so there is truly no need to comment on the false assumptions and ideas of individuals who have never really come to be. ... No words or thoughts can describe or define I, nor are there really any such things called words and thoughts. The Self is the Silence in which not a single thing (individual, word, separation, split) has ever come to be.

As far as I am concerned, there is no principle and no functioning, no knowledge and living it, no split mind and whole mind. For whom could these be? There is only the one Mind which is absolutely nondual. This Mind or I is void of any individuality, objectivity, divisions, separations, etc. This Mind alone exists; this Mind alone is Real. There is no me or individual apart from, outside of, or inside of this Mind, so there is really no realization and non-realization.

What I have been trying to say in this letter is the same as what is expressed in my last letter to you (October 24, 1977). These are just some more expressions of the same. The Happiness or Bliss of who I am is beyond all expression. This leaves me Silent, without anything to be said or written.

Both of you are held very fondly and dearly. I hope that all is well with you.

Love,,

Nome

January 17, 1979

Dear...

Communion in the Silence of the Self is best. Truly, there is nothing to be said, as only the One Reality, the Self, alone exists. As our beloved Bhagavan Maharshi says, "The One Self, the Sole Reality, alone exists eternally. When even the ancient teacher Dakshinamurti, revealed It through speechless Eloquence, who else could have conveyed It by speech?"

The Love, which is our Absolute identity or Oneness as formless Being, behind the offerings is deeply understood and enjoyed. As always, all is perfectly fine Here. There is neither "you" nor "me"; I alone Am — formless, nondual, Being-Awareness-Bliss.

You are very deeply loved, and we exist as a single One.

Ever yours as the Self,

Nome

[The following are two sets of verses composed by Nome. They were composed during the late 1980's and early 1990's. There are a number of such verses, more of which will appear in future issues. As mentioned earlier, there are multiple values to be found in reading these writings. For that which is now presented here, as well as in future issues, there is another distinct advantage. During the years of the end of 1988 through

1992, the editing of the written and spoken instructions was quite severe by those who were in charge of the temple at that time and who thought they knew better as to what should be said and done. Indeed, censorship might be a better term for the approach taken by them during that relatively short period of time. The extent of this was such as to make printed records from that time period only partially reliable. They contain a mixture of the teaching combined with the forms of expression preferred by those people. Some articles from that time are not from Nome's pen at all and represent only the ideas of those individuals. Fortunately, some writings were composed by him for his own use during that time that were not subject to this problem, and that is what will be presented here. It may also be noted that, during that time, poems to Nataraja were composed, which have been read aloud in recent years during Mahasivarati celebrations, and, during this same time, the translations of *Nirguna Manasa Puja* and *Ribhu Gita* (from Sanskrit) were in the process of being made. These books, poetry, and similar writings may be regarded as a more reliable source of instruction, inspiration, etc., and they are far more historically accurate.

This verse is undated, but from the actual writing and the paper upon which was written, it may be presumed to have been composed sometime between 1987 and 1990. The verse was composed in response to, or as a summing up, of a discussion between another person and Nome. In that discussion, this other person argued critically against the view of the unreal nature of the ego and the world

and the teachings of Advaita Vedanta, with a concept that Enlightenment was a matter of the embodied individual acting (“functioning”) in some particular manner, apparently one that resulted in material success, fame, etc., yet claimed that this was somehow the meaning of “egolessness” and the sign of a great being. Nome’s response is seen in this verse:]

Absence with the man:  
Absurd illusion—how silly!  
The man with Absence  
Is really no man at all!  
How can a no one be a someone?  
A someone never exists.  
The only presence is Absence.  
There is no world.  
There is no individual.  
The Self, the timeless Void, alone is.  
Absence with “the man”:  
There is nothing born in the Unborn!  
No birth: no life.  
No life: no death.  
No death: no change.  
No change: no time.  
No time: no mind.  
No mind: no second.  
No second: Brahman.  
Brahman: the Self.  
That which is, ever is.

[These next verses were written by Nome in July 1991, as indicated by the date on the handwritten original. Though there is no particular story behind these verses, it does offer a comment on how the Truth is truly recorded]

Words record words;  
Thoughts record thoughts;  
What will record the Truth?

Pictures record pictures;  
Images record images;  
What will record the Truth?

The transient record the transient;  
The dead record the dead;  
What will record the Truth?

Ideas record ideas;  
Concepts record concepts;  
What will record the Truth?

The inanimate records the inanimate;  
The appearance records the appearance;  
What will record the Truth?

Illusion records illusion;  
The unreal records the unreal;  
What will record the Truth?

Misunderstanding records misunderstanding;  
The partial records partially;  
What will record the Truth?

The footprints in the sand  
Dissolve in the next wave;  
What will record the Truth?

The moment to be recorded  
Is gone before the thought to do so;  
What will record the Truth?

The body cannot grasp it;  
The mind cannot think it;  
What will record the Truth?

The heart of the yogi  
With direct, living experience  
Is the record of the Truth.

The wise are That  
Which they have realized;  
They are the record of Truth.

The sage who abides  
As timeless Being  
Is the Self-record of the Truth.

If you wish to record the Truth,  
Know the Self that you are;  
Your blissful freedom will bear testimony.

This is the record of Truth.  
Unutterable, it is crystal clear.  
Now you know: who will record the Truth?

