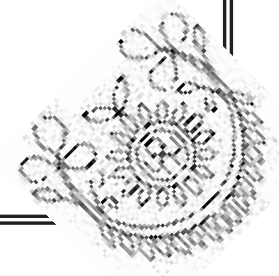
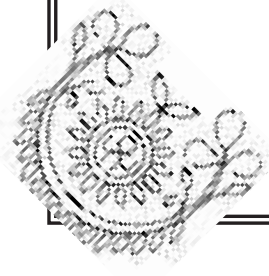


**REFLECTIONS**  
*November~December 2007*

Society of Abidance in Truth







*Bhagavan Sri Ramana Maharshi*



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## Invocation

*Incessant search for the Self,  
The love supreme of God we call,  
For He alone as the Self,  
Abides within the Heart of all.*

*~ Bhagavan Sri Ramana Maharshi*

*He sleeps not, wakes not, dreams not.  
He knows no falling and no rising,  
No confusion and no clarity;  
Ever the same He is.  
He shines, the Absolute Awareness,  
Which is radiant, ancient Sonai Hill.  
The only way to know Him  
Is to know that He is, "Not this, not this."  
Yet, Venkata, pure Knowledge-Bliss,  
Has by one single glance of Grace  
Transmuted, like the magic stone,  
Within the twinkling of an eye,  
This granite heart to genuine gold.*

*~ Muruganar (Sri Ramana Sannidhi Murai)*

# *The Wisdom of Sri Ramana Maharshi*

(From Day by Day With Bhagavan)

A visitor wrote some questions in Tamil and presented them to Bhagavan. Bhagavan said, “He wants to know how to turn the mind from sense enjoyments and realize that bliss which is said to be so much above sense-enjoyments. There is only one way, making the mind merge in That which is not sense-enjoyment. As you concentrate on That, the sense attractions will fall of their own accord. Again, he asks, ‘When can I attain that bliss?’ He is daily enjoying that bliss in sleep. There, no sense object is present, and he still enjoys great bliss. We have not got to attain bliss. We are bliss. Bliss is another name for us. It is our nature. All that we have to do is to turn the mind, draw it from the sense objects every time it goes towards them and fix it in the Self. He asks whether he will attain bliss after death. There is no need to die to attain bliss. Merging of the mind alone is necessary. Death is also another name for us. For what is death but giving up the body? Our real nature is to be without the body.”

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From this point, the talk drifted to the various schools of thought, one saying there is only reality, others saying there are three eternal entities such as jagat, jiva and Ishwara, or pati, pasu and pasam. In this connection, Bhagavan observed humorously, “It is not at all correct to say that advaitins or the Shankara school deny the existence of the world or that they call it unreal. On the other hand, it is more real to them than to others. Their world will always exist, whereas the world of the other schools will have origin, growth and decay and, as such, cannot be real. Only, they say the world as world is not real, but that the world as Brahman is real. All is Brahman, nothing exists but Brahman, and the world as Brahman is real. In this way, they claim they give more reality to the world than the other schools do. For example, according to schools that believe in three entities, the jagat is only one-third of the reality, whereas, according to advaita, the world as Brahman is reality, the world and Reality are not different. Similarly, even to God or Brahman, the other schools give only one-third sovereignty. The other two entities necessarily limit the reality of God. So, when Shankara is called “mayavadi,” it may be retorted, “Shankara says maya does not exist. He who denies the existence of maya and calls it mithya or non-existent cannot be called a mayavadi. It is those who grant its existence

and call its product, the world, a reality who should rightly be called mayavadis. One who denies Ishwara is not called Ishwaravadi, but only one who affirms the existence of Ishwara.”

Bhagavan went on to add, “All these are, of course, vain disputations. There can be no end to such disputations. The proper thing to do is to find out the ‘I’, about whose existence nobody has any doubt, and which alone persists when everything else vanishes, as during sleep, and then see if there is any room for such doubts or disputes.”

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A visitor had given Bhagavan a piece of paper on which he had scribbled in pencil a number of questions. When I went into the hall about 3 p.m., Bhagavan was trying to decipher them, and, turning around to me, said, “Here is a question paper.”

Question 1: How to get rid of credulousness? The visitor’s problem was that he starts with some ideal recommended to him, but when others come and recommend other ideals, he feels inclined to believe them and give up his old ideals.

Bhagavan: Yes. Yes. Our whole trouble is that we are credulous. We believe in everything except the Reality. We must give up all our false beliefs; and that is the only thing we have to do. Then, the Reality will shine by itself.

Question 2: I start with great keenness towards some ideal, but gradually I get slack. What should I do to prevent it, and what is the reason for this happening?

Bhagavan: Just as there must have been a reason for your keenness at one time, there must be a reason for getting slack also later on.

Question 3: There are a number of spiritual teachers, teaching various paths. Whom should one take for one’s Guru?

Bhagavan: Choose that one where you find you get shanti or peace.

Question 4: What is the best way of dealing with desires, with a view to getting rid of them --- satisfying them or suppressing them?

Bhagavan: If a desire can be got rid of by satisfying it, there will be no harm in satisfying such a desire. But desires generally are not eradicated by satisfaction. Trying to root them out that way is like pouring spirits to quench fire. At the same time, the proper remedy is not forcible



suppression, since such repression is bound to react sooner or later into forceful surging up with undesirable consequences. The proper way to get rid of a desire is to find out “Who gets the desire? What is its source?” When this is found, the desire is rooted out, and it will never again emerge or grow. Small desires such as the desire to eat, drink and sleep and attend to calls of nature, though these may also be classed among desires, you can safely satisfy. They will not implant vasanas in your mind, necessitating further birth. Those activities are just necessary to carry on life and are not likely to develop or leave behind vasanas or tendencies. As a general rule, therefore, there is no harm in satisfying a desire where the satisfaction will not lead to further desires by creating vasanas in the mind.

Question 5: What is the meaning of ‘Om’ ?

Bhagavan: “Om” is everything. It is another name for Brahman.



## *Real Identity*

Satsang July 2, 2006

Om Om Om

(Silence)

N.: The Self is Being. It does not become other than what it is, and it is invariable. Knowledge of itself is inherent in it. The Knowledge is of the nature of pure, unalloyed Consciousness. It is not a mere perception or conception. It is absolutely nondual.

If ignorance regarding the nature of the Self prevails, there is the assumption of individuality. One takes oneself to be an ego entity. That “I” is the birthplace of all duality. From it, by it, and within it is imagined all the misidentification with the mind, with the body, and so forth and so on. The birthplace of duality is the notion “I.” That is the starting point of all the imagined bondage. It is the point of commencement of illusion.

Ask yourself, then, “What is this ‘I’?” If it is the birthplace of duality, has it, itself, been born? If it is the starting point of illusion, is it, itself,

real? If it proves to be illusory, an illusory beginning for illusion is completely nonexistent.

Within yourself, what do you consider “I” to be? Inquire within yourself regarding your own nature. Who am I? If you would have Liberation from all of the imagined bondage, and, therefore, freedom from all suffering, you must know yourself as you are.

If you regard yourself as an individual entity of some kind, you will undergo limited experience, which is, consequently, suffering, and the bondage and limitation will correspond precisely to the definition of that “I.” If the “I” is regarded as the body, one will experience and be bound up in a world that corresponds to that body. If, though, you inquire to know yourself and realize that you are not the body, you are unaffected by that world, you are not in that world, and you will even ask yourself, “Is there a world?”

Similar is it with the mind. If there is misidentification with the mind, you will regard states of mind and individual thoughts as existent. From what perspective do we say that these things exist and these thoughts exist? It is entirely according to the definition of “I,” of what you regard as yourself. If you deeply inquire, “Who am I?”, you know yourself and identify with what is really yourself. There are not, though, really two of you, so that one identifies with another. It is not that kind of union. Therefore, the Maharshi has stated that to say, “I have realized the Self,” or “I have not realized the Self,” is absurd. Why has he said so? It is because the Self is Absolute Being and not in relation to anything else. It is indivisible Existence, which is unformed and for which there is no creation.

The Realization with nonobjective Knowledge that there has never been the bound individual is the destruction, as it is called, of all the bondage. The Realization that there is no one to be deluded is the dissolution of all ignorance. What remains? That which has always been the case: undifferentiated Being, forever-unmodified Consciousness, and invariable Bliss.

It is not that you see the Self or that the Self occurs to you; rather, you are the Self, and there is no other kind of “you.” Realizing this is Brahman knowing Brahman, God seeing God. So, for whom does Realization belong? For whom does the state of non-realization belong? Continue to inquire as to who you are and discern what pertains to you and what does not, who you are, that is, the Self, and what you are not. You will find that what you are is ineffable and inconceivable, yet immediately, directly known with the Knowledge that is of the nature of pure Consciousness, unmixed with anything else. (Silence)

Whatever you experience, you are there. However you practice spiritually, you are there. Who is this you? When you say of anything, gross or subtle, "I know it," who is this "I"? If you think, "I experience it," who is the "I"? If just this much is realized, as Sri Bhagavan has said in verse, "The notion, 'I see,' did not arise; how could the notion, 'I did not see.'" (Silence)

If only you know yourself as you truly are, that to which you aspire is realized to be present, perfectly full, forever. If only you realize what, in truth, you are, the very root of ignorance, suffering, and bondage is destroyed and never returns. If only you realize who you really are, the blissful immortality of which the Vedas speak, the immaculate Brahman, is realized as your very identity and as your continuous experience. If only you realize who you are, you will know with absolute certainty that there is no unrealized state.

Q.: When in practice, there is only one. The state of out-of-practice seems to come back. I notice the fluttering of the sense of the individual, which comes with quite a stack of stuff. I have a conceptual knowledge that it comes back when I project it. I would like to catch it in the act, so that I can examine it to see if there is any reality to it.

N.: You have included the answer to your own question. The fact that these ideas are not present continuously is ample proof that they are not you, for whatever is you is you always. That which is you or yours does not cease even for a moment while waking, dreaming, in deep sleep, in life, or in death. You have also noted that it is not that this comes back to you, but, rather, you create it. The ideas forming the tendencies constituting old ignorance are not lurking somewhere waiting to hop on you when they get the advantage. You must conjure them, and their only solidity is the reality or identity that you lend to them.

You said that when it comes back, there is a stack of stuff. The ideas branch out. Examine those branches. Trace them to the root. Perceive the ways the tendencies manifest and trace back the vasanas, or tendencies, to the false definitions that give rise to them. If you can see that they are truly not who you are and, therefore, are not real, they cease. They can return only if you conjure them up again, and you will do that only if you still regard them as part of your identity, as having to do with reality, or, in a more extroverted case, having to do with your happiness.

You are liberated from whatever you examine in the course of inquiry. You want to know how to catch them then and there. When you catch them does not really make a difference, since time, itself, is not real. It is enough to know yourself and to remain free, disidentified from

such delusion. If, though, you wish to catch them as they occur, you can do that easily, for it is not as if you were unaware of them. Where your awareness is, so is your discrimination.

Q.: I have been reading “Timeless Presence.” In relation to thinking of being the performer of actions, I notice the importance of surrender and devotion in practice. The idea that this is our doing is a piece of fundamental ignorance. To understand that this is God’s doing or Ramana’s doing or the universe doing whatever is occurring is one of the doors to freedom from that imagined identity. This idea that I am doing it is a source of trouble.

N.: Yes, but it is only an idea and not reality. If you know that it is only an idea, what is your question?

Q.: How to know that none of those ideas has any substance?

N.: If you know that they have no substance, how will they adhere to you? Whether through knowledge or devotion, the idea of being the performer of action, of “I do,” must be abandoned. Are you the body?

Q.: So far, I have found no proof.

N.: If you are not the body, how can the activities and attributes of the body be claimed as yours?

Q.: They can’t. How can the organs of action be associated with me?

N.: Stay with that. (silence)

Another Q.: What was that something that was destroyed and came back?

N.: That to which reference was made is illusion or ignorance.

Q.: When I asked the question, “Who am I?” it was not the voice of Silence that came back. It was a perception of “Do I know you?” What was this? I find differentiation.

N.: When, turning the mind inward, questing within “Who am I?”, the mind may produce various answers. These can be various thoughts, modes, or states of mind. One should not halt with any of that but should continue to inquire until the mind dissolves. When the mind dissolves, there is no interpretation. There is direct experience.

Q.: Thank you.

N.: To have the mind dissolve, seek the very source of the mind.

Q.: It is a process. Before I ask the question, I must go through the sequence to be really sure that I am in touch with the Self.

N.: The Self is already there.

Q.: Yes.

N.: You can be very certain of that.

Q.: Yes.

N.: You have only to ask the question. Turn the mind inward, which is what the question signifies. Turn the mind deeply inward to question within, "Who am I?" Self-Knowledge is what is essential. The Self is already there. We need only inquire deeply enough. Then, there is no interpretation of misinterpretation.

Q.: To turn the mind inward is a new realization for me. I do not have a good grasp of it.

N.: In the path of final Knowledge, of Vedanta, the mind's belief in its own conceptions is regarded as an outward-turned mind. You then believe something is so because you thought it, whether that something be an externalized desire for something in the world or an abstract idea in the mind. An inward-turned mind is when the mind ceases to believe in its own notions. Then, the sense of identity and the sense of reality, as well as happiness, entirely return to their origin. The very source is their rightful place.

Q.: Thank you.

Another Q.: Any belief in a thought, even abstract, prevents that Reality from shining. Grosser thoughts, such as desires, are very outward and are obvious. The subtler ones are...

N.: Gross or subtle, which idea is not objective to you?

Q.: (laughing). They are all objective.

N.: By what light do they shine?

Q.: By my light.

N.: So, that Light is not extinguished.

Q.: No.

N.: So, Reality does not cease to shine at any time.

Q.: You just described this inward turning to the Self. Part of delu-

sion is that this is forgotten. It is assumed that this object is “I.” It becomes cyclic and sprouts.

N.: Illusion is described variously by different sages. One such description is veiling and projection. The latter implies differentiation. There is the veiling of the Reality and the projection of the multiplicity of the unreal.

Q.: If it is an object, it is already so wrong.

N.: What is an object?

Q.: My Self would be an object.

N.: How does your Self become an object?

Q.: It does not become one, but it is believed to be.

N.: Who has the belief? (Silence). Does the Self have delusion?

Q.: Those questions definitely introvert the mind. There is no question about that. Inside the circular thinking, though, those questions may not arise. The mind is not introverted.

N.: Why is it not introverted? Obviously, in a state of delusion, the questions do not arise, because, if a question such as “Who am I?” would arise, the delusion would be nonexistent. The Self is always shining. It never ceases to shine. It is Knowledge, itself. That is pure Consciousness, pure Being. As the Upanishads (Katha, Mundaka, and Svetasvatara) say, there the sun, moon, and stars do not shine, nor the lightning, but That shining, all these shine. Such indicates that its nature is self-luminous Consciousness, known only to itself, existing only for and as itself without another, and, inconsideration of all else, it is the light, or knowing, in all else.

The Knowledge is the Self. The Knowledge is not possessed by the Self, so it cannot be lost. Prajnanam Brahma, Supreme Knowledge is Brahman.

Who becomes deluded? Is there some other? If there would be another, he would need to pre-exist the delusion. Otherwise, there would be no causality. If delusion is the effect, there must be a cause. That cause is the one who is deluded. Outside of delusion, can there be a deluded one?

Q.: Puncturing that framework is the key. I need to see that that could not have occurred.

N.: Of what substance is the framework of delusion constituted?

Q.: The framework is a mixture of me, the Self, which is the Reality, and a notion of individuality. It is me plus the grand me.

N.: The Self plus the notion of “I” becomes all this illusion. Without that “I,” there is no ignorance. Just the Self alone exists, and that is Truth and Bliss. From where did this other “I” come? Did the Supreme Self, Brahman, give birth to some ego-“I”?

Q.: Ah, that does not make any sense. That would imply that even Realization would not hold up because the realized could have illusion.

N.: If the ego existed ever, even for a moment, it would mean an interruption in the Reality, and there would be no liberation, which is absurd. Liberation from all the imagined bondage is in the Knowledge that the ego-entity has never come to be. Inquire within yourself. If you are the Self, is there another, an ego, an individual, the one who becomes ignorant? Can your existence be two?

Q.: The only time that it feels as if two is within those circular patterns. There is just the belief that there could be a inside of it.

N.: Where is the “it” in which all this occurs?

Q.: It is not the body. As for the mind, who knows where the mind is? (laughing) It is totally ridiculous to conceive of the mind being in the body.

N.: It is probably better to say that the body is in the mind, but where is the mind?

Q.: The mind is definitely in the Self. There is no question about that.

N.: So, there is nothing outside of the Self. Does the Self have parts within it? Is there an inner space and a greater space?

Q.: No. It is not like looking through a telescope in the attempt to see the end of the universe, though that would be useful, if one could see the end of the Self.

N.: (laughing) The end of the Self?

Q.: They do not think that there is any end to space.

N.: Perhaps, because there is no end to the knower of it.

Q.: It is just a reflection of the Self.

N.: If you seem to experience two states, if there appear to be two

states, you must inquire for whom they are. If they are for you, you must inquire to see if there are two existences, a real Self and a secondary self, Siva and jiva. You must inquire. If you do so, you will not find any individual there at all.

Q.: It is exactly as you are saying. With the existence of a secondary state, there is the mind and everything else following that.

N.: Such is said to be illusion or ignorance. Ignorance is something that is not true. Illusion is something that does not exist. If you seem to go in and out of the Self, inquire as to who it is that goes in and out. The unreal "I" will be consumed, precisely because he is unreal. When he has been destroyed, it is not as if there had been something existing that has now been destroyed. So, we only loosely speak of the "destruction of ignorance."

Q.: But, in another sense, it is destroyed.

N.: It must be thorough and complete.

Q.: Yes, because it returns. It must be destroyed.

N.: It returns only so long as one believes it to be real. When we know it to be unreal, that it has never come to be, we find that what has never come to be does not return. There is beginning and end, birth and death; for that which has birth, death is certain, and for that which has death, birth is certain; but, for the unborn, there is no death.

We can say that there are two things that are unborn: the Reality, which is without beginning or end, and the unreal, which never began. Of course, between the Real and the unreal, there are not really two things. (laughter)

Q.: One is always positing reality of happiness somewhere. All of that amounts to confusion regarding myself. With individualization, it sprouts. Yet, what is real, the Self, is always. Reality is there.

N.: The Self is the only Reality. It alone exists. The Self is the identity, the only identity. You cannot be another. The Self is, also, happiness. In it, there is perfection. Nothing is lacking. With the misidentification of "I," identity seems to belong to an individual, that which is objective is taken to be real, and happiness is pursued as if it were external to oneself. The external pursuit becomes attachment. The rest is misidentification. The misidentifications and attachment constitute the ignorance. It is the same as the veiling and the projection of multiplicity spoken of earlier.



Q.: Yes. The veiling is a notion of an “I.” From there, all projection takes place.

N.: The real Self, though, is without cause and effect, without “I” and without “this.” (silence)

Another Q.: I have understood from you that the Truth from the Sadguru, Sri Ramana, does not occur in the waking state. You have also told me that anything that can respond to it, appreciate it, recognize it, or feel the depth of it could be only the Reality. An inert mechanism of the mind never knows any of that. With faith in the word of the sage, I can anticipate that the clarity of Reality can discriminate. What is lacking that clarity is just another thing to discriminate. Only the Real knows. I can inquire and watch as the Real continues to know.

N.: Faith and discrimination have the same root.

Q.: And it can be turned on the mechanism that was formerly given credibility, namely, the mind.

N.: It is inert and has no knowing of its own.

Q.: So, who could continue to conjure ignorance? If some would appear, there could be only a trusting confidence that its days are numbered.

N.: Ignorance prevails only so long as we believe it to be true. The moment that we see ignorance as ignorance, it ceases to be for us.

Q.: Anything that would even partially believe it would itself be ignorance.

N.: Ignorance is inert and does not even have the power of belief. Its apparent power is entirely borrowed. We may say that it is a testimony to the power of belief or faith that it makes even ignorance appear as if real, something insubstantial appear as if real.

Q.: It is a projection of Reality onto ignorance.

N.: It is a testimony to the strength of the root of faith.

Q.: Oh, I see. So, even the apparent persistence of ignorance is that.

N.: Yes, a testimony to Truth.

Q.: I often think of Sri Sankara’s statement, “By the word of my Guru, Sivo’ham.” I try to get into the state from which he said this. In complete confidence, any inert mechanism is something to discriminate.

N.: For Sankara, the Knowledge, the Truth known, that Siva, himself, the Guru, and the word and the Silence were identical. (Silence)

Another Q.: I have an idea that something outside of reality determines reality. I think that this is wrong, for where would that thing get its power to do so?

N.: Examine your own experience. All the time, you seem to be saying, "This is real. That is real." The "this" and the "that" are interchangeable. The quality, if we can call it such, of being real is consistent. It does not diminish, no matter how many time different things are thought of as being real. Trace that quality of being real to its source. Does anything declare its own existence? Sri Bhagavan has said, "Does the world say that it exists or do you say that it exists?" The idea, "It is," comes from you. The perception, so-called, that "it is" comes from you. You are the knowledge. Trace that knowledge to its real nature.

Q.: I have the experience of something continuous that is unquestionably real. Looking at the quality of being real, it is not a thing that can be described, but it is unmistakably known. That seems to be the only thing that I really know. Right now, it is very difficult to say that there is something else. I would have to make something up that is not real and, at the same time, simply more of that one thing that I know for sure.

N.: Did that which you are now recognizing just begin or has it always been the case?

Q.: (after a pause) If I try to find a beginning, it is not something that has a beginning.

N.: Then, it is not an occurrence.

Q.: It does not come and go.

N.: Thus, spiritual experience is not an event. It does not come and go or occur. That of which we loosely speak as a spiritual experience, in an attempt to describe it, is That which is, but usually subsumed under the idea of a personal entity who has it; yet it is precisely in the dissolution of that personal entity that the experience shines. It is always shining, but the cloud has been removed. This is the reason why emphasis is placed on knowing yourself, rather than the attempt to measure what happens to you.

Q.: In the instruction to know myself, I think that there is the assumption that there are times when I don't know myself.

N.: If you would know yourself, what would happen to time? If you would know yourself, what would happen to the one who does not know himself? (Silence)

Q.: (quiet for a while and then chuckling)

N.: Do you recall Sri Ramana saying that there is no one who does not experience the Self at any time? Why did he say that?

Q.: (laughing) I think that I am becoming a fundamental literalist.

N.: It can be recommended in the case of Sri Bhagavan's teaching.

Q.: The Reality is inescapable. The ideas that I ever escape it and that there is one to escape it are absurd.

N.: The absurdity of that is the escape from samsara. (Silence)

Another Q.: I have the certainty that the knower never becomes the known. That certainty becomes the certainty of escape from illusion.

N.: That's so.

(Then followed a recitation in Sanskrit and English of verses from the *Katha Upanishad*)

Om Shanti Shanti Shanti Om



## *From Yoga Vasishtha*

(Continued from previous issues)

Vasishta said: The entire world appears to emerge from Brahman, though it is not really so. Nothing is born. Nothing emerges from nothing. The moving waves appear in water as different and, simultaneously, not different from the water. In the same way, the world is and is not in Brahman, in the form of the past, present, and future time.

Certain trees have red branches that resemble fire. Thinking that there is really fire there, foolish monkeys approach them and feel that their coldness is driven away. In the same way, without leaving aside its Oneness and equality, Brahman makes the world appear. Like the foolish monkeys, the people of the highest degree of ignorance feel that the

world is true, though it is really false, like the fire in the red branches of the trees.

Like a carving in wood, the world is in Brahman. It is not born from anything. It is in Brahman and in a false form. Fruits and flowers are not different from the seed, though they appear to be so. Thus, the world, which is not different from Brahman, appears to be as if different to the ignorant. When the essence of the fruit and flowers remains, there is no difference between them and the seeds.

When the wind has no movement, it is realized that there is no difference between the wind and its movement. Thus, there is no difference between Consciousness (Chit) and awareness (sentience, chetya). The difference appears only when discrimination is absent. It is due only to indescribable maya. With true discrimination, maya and difference both disappear, and only Brahman remains. Just as this maya is born without a cause, so it disappears without a cause. Rama, drive away this maya from you. Then, you will fully realize the Self. When, by my instruction, the differences of jnana (knowledge), the knower, and the to be known vanish, the illusory doubts will vanish, and you will realize the Self.

With my teachings, the dangers of the wrong thinking of the mind and the ignorance that is the sole cause of the mind, will surely vanish. When you fully understand my teachings, and when Jnana dawns on you, you will clearly understand that the world comes forth only in Brahman and dissolves itself in Brahman.

Sri Rama asked: When it is said that the world is born from Brahman, there appears a difference between the world and Brahman. If they are not different, how is it possible for instruction or teaching to be, when the words like “Brahman” and “the world” do not exist?

Sri Vasishtha replied: Rama, in the Sastras (scriptures), for the sake of teaching, the difference is created for the time being. It is only partially true. The “betala” is created to frighten a boy. It is not real. The difference exists only in worldly interaction (vyavahara), and not at all in reality. In the dream city and in the city of the Gandharvas, there is no harm created. In them, there is neither duality nor oneness. So, what harm is there if differences are created for the sake of common interaction (vyavahara) in the course of instruction or teaching?

The cause and the effect, the “I” and the “mine,” the reason and the absence of the reason, the limb and the limbless, the difference and the non-difference, the particularity of things, ignorance and wisdom, happiness and sorrow are all false creations and are for the ignorant only. They are really not existent in Brahman. All difference is due only to

ignorance. All is due to lack of discrimination. By the true Knowledge of the Self alone, all these creation of ignorance vanish, and only Mouna (Silence) remains.



## *From the Temple Archives*

[This verse was composed by Nome in July 1991. The circumstances surrounding its composition are not now known.]

*If you can love  
Without attachment,  
You will discover  
The nonduality of Being.*

*If you can love  
Without an object,  
You will discover  
Self-sufficient Bliss.*

*If you can love your Guru,  
Asking nothing in return,  
You will be free of need  
And will inherit the great treasure.*

*If you can love the Truth  
And devote yourself to it,  
You will be absorbed  
And attain final Liberation.*

*If you can love  
For the sake of love itself,  
The Self will be known by you,  
And you will know neither fear nor deficiency.*

*If you can love the Absolute  
And care for nothing else,  
The Truth will abide in your heart,  
And you will outlive all else.*

*If you can love like this,  
You, indeed, know the power of love.  
If you can love like this,  
You have all that you need for life, and you will not taste death.*

[In keeping with the theme of the above verse is another, here presented, entitled, "Requital," composed sometime between 1989 and 1992]

*If a thousand expressions of hatred  
Meet with one drop of divine love,  
The former become nonexistent,  
And the latter is triumphantly serene.*

[This verse was composed on July 19, 1991 in devotion to Sadguru Sri Ramana Maharshi]

### ***Power of the Master***

*He who abides  
As the one Self,  
Transcendent of duality,  
Who sees nothing but the Self,  
Who abides as pure Being,  
Whose Consciousness is free of all concepts,  
Whose Existence is not veiled by superimposition,  
Whose Bliss is unconditional and everlasting,  
Who retains not the least trace of misidentification,  
Whose peace is fathomless,  
Whose freedom is limitless,  
Who has realized the Truth of no-creation,  
Whose words are sincere,  
Whose Enlightenment is genuine,  
And whose Silence is inconceivable,  
Is the Master true.*

*Appearing as the form of the Formless,  
He enables the disciple  
To hear the inexpressible,  
To grasp the ungraspable,*

*To understand the inconceivable,  
To discern the inscrutable,  
To see the invisible,  
To discover the nonobjective,  
To attain the unattainable,  
To know the incomprehensible,  
And to abide in the locationless,  
The timeless, forever,  
The bodiless, thoughtless, egoless Self.*

*The power of the Master  
Cannot be measured.  
The power of the Master  
Never declines.  
The power of the Master  
Is always the Good (Siva).  
The power of the Master  
Is his genuineness.  
The power of the Master  
Is of wisdom and love.  
The power of the Master  
Is of the Absolute.  
The power of the Master  
Is the power of the Self.*

[This verse was also composed in July 1991. The circumstances surrounding its composition are not now known.]

### ***What Do I Know?***

*What do I know?  
Only Being itself.  
Though knowing Existence,  
I do not know a world.  
Though awake to the mind's Essence,  
I do not know an idea.  
Though immersed in infinite love,  
I do not know a relationship.  
Though dwelling in a solitary life,  
I do not know loneliness.  
Though facing death,*

*I do not know fear.  
Though embracing life,  
I do not know attachment.*

*All pervading,  
I do not know possession.  
Light itself,  
I do not know how to obscure myself.  
At home in wisdom,  
I do not know how to manufacture ignorance.  
Being Reality itself,  
I do not know illusion.  
Abiding as the Self,  
I do not know where to find an ego.  
Space-like,  
I do not know limits.  
Like wind,  
I do not know clinging.*

*Like water,  
I do not know shape,  
Like fire,  
I do not know how to keep straw.  
Like solid rock,  
I do not know how to waver.  
Like a newborn child,  
I do not know concepts.  
Like an old man on his deathbed,  
I do not know a "good reason" for foolishness,  
Like a lover at the peak moment of sexual intercourse,  
I do not know of other things.  
Like a mirror,  
I do not know a color, shape, or image of my own.*

*Though knowing the Truth,  
I have not one concept about it.  
Dwelling in absolute Freedom,  
I do not know bondage.  
Consciousness itself,  
I do not know duality.  
In the Realization of the Self,*



*I do not know another.  
Seeing what Is,  
I do not know how to be confused.  
Having realized no-creation,  
I do not know a single, objective thing.  
Beholding the treasure of the universe,  
I do not know how to crave anything of the world.*

*What do I know?  
Only Being itself.  
Ask me any question;  
I can answer.  
I am the answer.  
What do I know?  
Only Being itself.  
What do I know?*

[The next verse is undated, but was composed sometime between 1988 and 1991]

### *Perseverance*

*Advice:*

*If the mind be scattered,  
Gather it.  
If it be confined,  
Expand it.  
If it be agitated,  
Tranquilly rest it in the Void.  
If it be dull,  
Awaken it.  
If none of these,  
Leave it alone.*

*If the Truth be forgotten,  
Remember it.  
If at a distance,  
Embrace it.  
If slipping away,*

*Treasure it.  
If immediately present,  
Identify with it.*

*The way it is:*

*Abidance in the Self  
Is effortless and natural.  
Remaining as you are,  
Where can you stray?  
Ever wakeful eye,  
How can you sleep?  
If you do not sleep,  
How can you dream?*

*Self-Bliss is endurance.  
Knowledge of no-creation is patience.  
Truth of non-ego is humility.  
Reality itself is strength.  
Being the Self is retention.  
Eternal Silence is adherence to the teaching.  
No birth and no death is the time for practice.  
The unreality of the world is renunciation.  
Nonduality is yoga.  
No-alternative is evenness of mind.  
No body is transcendence of the senses.  
No-attainment is accomplishment.  
Self-Knowledge is wisdom.  
Self-Abidance is diligence.  
Seeing the Self is true perception.  
No one to understand and nothing to be understood is  
comprehension.*

*Persevere! Persevere! Persevere!  
Thus, remain as you are and be blissful.*

[The concluding selection for this issue is a verse entitled meditation. This, also, though undated, was composed by Nome sometime between 1989 and 1991. It contains the response to a person who had been supposedly meditating with him (but, perhaps, only sitting with him and not actually meditating), who decided to abandon the medita-

tion in favor of worldliness and who then ridiculed meditation and similar spiritual practices. The verse, though, does not address directly the egotism, etc., of that person, but rather reveals the nondual nature of meditation]

### ***Meditation***

*Meditation is an illusion;  
How much more so is non-meditation an illusion!  
Where could any state be?  
And who is there who would have such a state?  
My meditation is perpetual.  
It has no form, no duration, no idea.  
It has no in, no out, no before and after.  
Clear and vacuous,  
Nowhere can it be grasped,  
Yet ever-steady is it.*

*No meditator and no object of meditation  
Is true meditation,  
As no in and no out  
Is truly “within.”  
No concept, no pattern,  
Is the mind’s true state.  
No differentiation, no form  
Is the mind’s true nature.  
No ignorance and no knowledge  
Is true Wisdom.  
No rigidity and no disturbance  
Is true Peace.  
No darkness, no brightness  
Is the clear Light.  
No object and no absence  
Is truly the “Void.”  
No bondage, no liberation  
Is the Innate.*

*Meditation is not “an experience,”  
Yet, pure experience is it.  
To meditate on anything other*

*Is not meditation at all;  
In meditation true, upon the Self,  
There is no "other" at all!*

*Nothing is lost, nothing is found.  
Ever-present Consciousness alone always is.  
Consciousness itself is meditation,  
Unending meditation of Reality.  
One does not enter meditation.  
One does not enter non-meditation.  
One does not return from meditation,  
For true meditation has no start or finish,  
Just as the Self has no birth or death.*

*The temple of my meditation  
Has no walls,  
No windows or doors, too.  
The seat of my meditation  
Has no place, nor does it rest upon any ground.  
The incense of my meditation  
Is the formless Essence of Being.  
Once sensed, it is eternal Bliss.  
The candle of my meditation  
Is the all-illuminating, ever-shining Wisdom intrinsic  
to Consciousness.  
The clothing of my meditation  
Is naked space.  
The ceiling of my meditation temple  
Is infinity.  
The duration of my meditation  
Is eternity.  
The symbol of my meditation  
Is the entire universe.  
The altar of my meditation  
Is absolutely formless.  
The Master of my meditation  
Is the Maharshi, my Guru.*

*The method of my meditation  
Is no method.  
The posture of my meditation*

*Is no body.  
The value of my meditation  
Is the priceless treasure, the wish-fulfilling gem.  
The recounting of my meditation  
Is told in no words.  
The Truth of my meditation  
Is known by the Enlightened.  
No “meditation” can compare with this one.  
Those who know it  
Are it themselves.*

*“Meditation” is an illusion.  
Where could such a thing ever be?  
For whom could it be?  
Meditation is the Truth.  
Do you know what I mean?*

*Om Tat Sat*



## *Announcements*

### ***Quarterly Now***

Beginning with the next issue, the first for 2008, Reflections will be published on quarterly basis.

### ***Web***

SAT has continued to increase its services to spiritual seekers by enhancing availability of books and recordings on the web. Books and recordings (CD and DVD) can be easily ordered on the site, some issues of Reflections can be viewed on the site, there are some audio files of a satsang on the site, and now we are in the process of making available several downloadable audio files of satsangs.

### ***Thank You!***

A warm thanks to all who are helping SAT to shine. A special note of thanks for their efforts to Eric Ruetz, Raman Muthukrishnan, Sangeeta Raman, Ganesh Sadasivan, Bob Haber, Sarasvati, Kathy

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