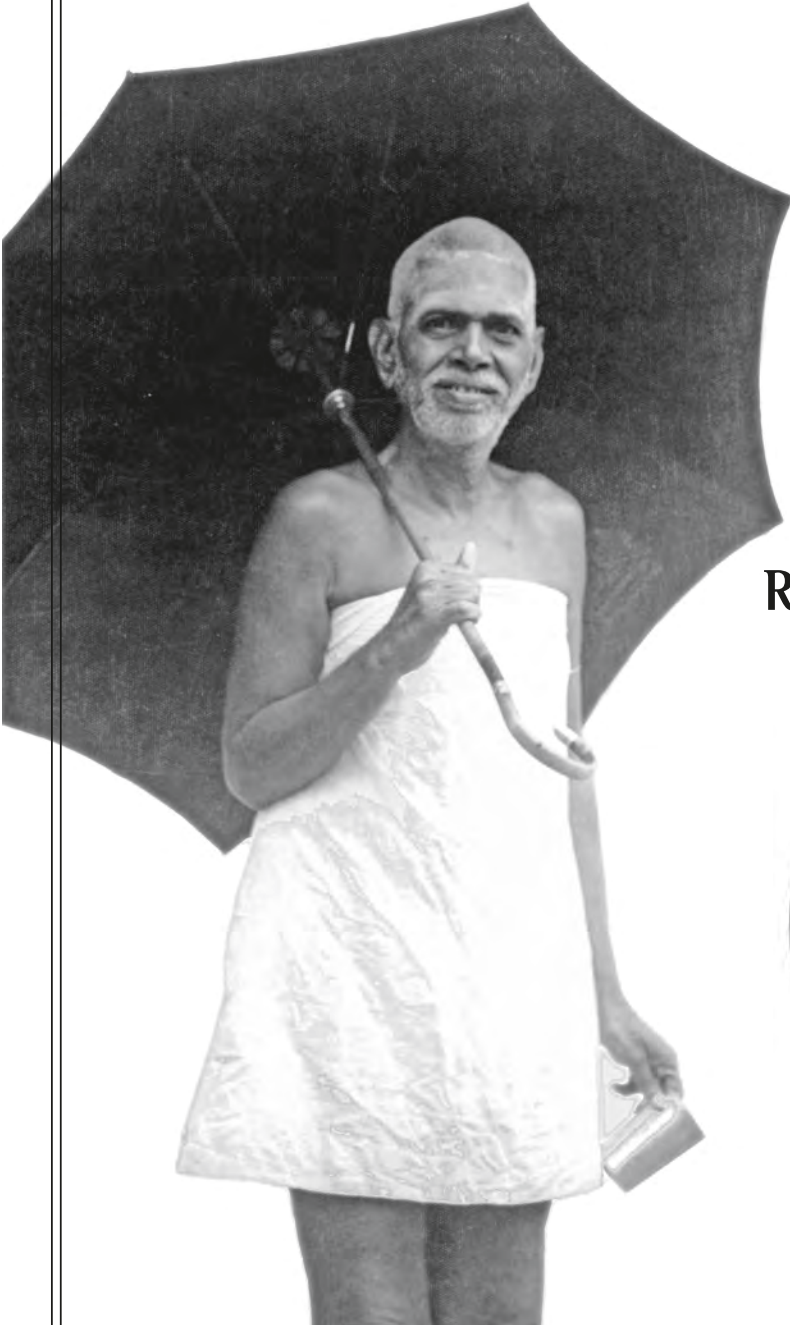


ॐ नमो भगवते श्री रमणाय



RAMANA KENDRAM
LIVERMORE, CA



JUNE 27, 2026

TABLETS OF FORGOTTEN TRUTH

An Encounter with Sri Ramana Maharshi in 1931

By Paul Brunton



IT SEEMS TO ME THAT THE PRESENCE OF MEN LIKE THE MAHARSHI ensures the continuity down history of a divine message from regions not easily accessible to us all. It seems to me, further, that one must accept the fact that such a Sage comes to reveal something to us, not to argue anything with us. At any rate, his teachings make a strong appeal to me, for his personal attitude and practical method, when understood, are quite scientific in their way. He brings in no supernatural power and demands no blind religious faith. The sub-

lime spirituality of the Maharshi's atmosphere and the rational self-questioning of his philosophy find but a faint echo in yonder temple. Even the word "God" is rarely on his lips. He avoids the dark and debatable waters of wizardry, in which so many promising voyages have ended in shipwreck. He simply puts forward a way of self-analysis, which can be practiced irrespective of any ancient or modern theories and beliefs which one may hold, a way that will finally lead man to true self-understanding.

The Maharshi's seated form floats in a vivid manner before my mind's eye. Following his frequently repeated instruction I endeavor to pierce through the mental picture into that which is formless, his real being and inner nature, his soul. To my surprise the effort meets with almost instantaneous success and the picture disappears again, leaving me with nothing more than a strongly felt sense of his intimate presence.

The mental questionings which have marked most of my earlier meditations have lately begun to cease. I have repeatedly interrogated my consciousness of physical, emotional and mental sensations in turn, but, dissatisfied in the quest of Self, have eventually left them all. I have then applied the attention of consciousness to its own center, striving to become aware of its place of origin. Now comes the supreme moment. In that concentration of stillness, the mind withdrawn into itself, one's familiar world begins to fade off into shadowy vagueness. One is apparently environed for a while by sheer nothingness, having arrived at

a kind of mental blank wall. And one has to be as intense as possible to maintain one's fixed attention. But how hard to leave the lazy dalliance of our surface life and draw the mind to a pin-point of concentration! But how to divorce oneself from the age-old tyranny of thoughts?

I remember that the Maharshi has never suggested that I should attempt to force the stoppage of thinking. "Trace thought to its place of origin," is his reiterated counsel, "watch for the real Self to reveal itself, and then your thoughts will die down of their own accord." So, feeling that I have found the birthplace of thinking, I let go of the powerfully positive attitude which has brought my attention to this point and surrender myself to complete passivity, yet still keeping as intently watchful as a snake of its prey.

This poised condition reigns until I discover the correctness of the Sage's prophecy. The waves of thought naturally begin to diminish. The workings of logical rational sense drops towards zero point. The strangest sensation I have experienced till now grips me. Time seems to reel dizzily as the antennae of my rapidly growing intuition begin to reach out into the unknown. The reports of my bodily senses are no longer heard, felt, remembered. I know that at any moment I shall be standing outside things, on the very edge of the world's secret.

Finally it happens. Thought is extinguished like a snuffed candle. The intellect withdraws into its real ground, that is, consciousness working unhindered by thoughts. I perceive what I have suspected for sometime and what the Maharshi has confidently affirmed, that the mind takes its rise in a transcendental source. The brain has passed into a state of complete suspension as it does in deep sleep, yet there is not the slightest loss of consciousness. I remain perfectly calm and fully aware of who I am and what is occurring. Yet my sense of awareness has been drawn out of the narrow confines of the separate personality; it has turned into something sublimely all embracing. Self still exists, but it is a changed, radiant self. For something that is far superior to the unimportant personality which was I, some deeper, diviner being rises into consciousness and becomes me. With it arrives an amazing new sense of absolute freedom, for thought is like a loom-shuttle which always is going to and fro, and to be freed from its tyrannical motion is to step out of prison into the open air.

—Abridged from *The Maharshi and His Message*. Available from Sri Ramanasramam. (The complete account of Brunton's India journey is published in *A Search in Secret India*.)

Paul Brunton (1898-1981) was a British author and an awakened mystic. Although he authored 11 books, he may be best known for his bestselling work, *A Search in Secret India* (1934), which has been translated into over 20 languages.

Ramana Kendram

17505 Mines Rd, Livermore, CA 94550

DEDICATED TO THE TEACHINGS OF SRI RAMANA MAHARSHI



Saturday Satsang PROGRAM

- 10:30 - 11:00: Arrival and walkthrough of Library and Ramana Gallery.
- 11:00 - 11:30: Morning Recitation and Silence.
- 11:30 - 12:30: Discussion with Suresh Natarajan of Red Mountain Ashram.
- 12:30 - 2:00: Break for lunch.
- 2:00 - 3:00: Explore Kendram property.
- 3:00 - 4:00: Continued discussion with Suresh Natarajan.
- 4:00 - 4:30: Program wrap up and departure.