

D: With every thought the subject and the object appear and disappear. Does not the “I” disappear when the subject disappears thus? If that be so how can the quest of the “I” proceed?

M: The subject (knower) is only a mode of mind. Though the mode passes, the reality behind it does not cease. The background of the mode is the “I” in which the mind modes arise and sink. . . . The common man is aware of himself only when modifications arise in the intellect; these modifications are transient, they arise and set. Hence, the intellect

is called a sheath. When pure awareness is left over it is itself the Self or the Supreme. To be in one’s natural state on the subsidence of thoughts is bliss; if that bliss be transient then it is only the sheath of bliss not the pure Self. What is needed is to fix the attention on the pure “I” after the subsidence of all thoughts and not to lose hold of it. This has to be described as an extremely subtle thought else it cannot be spoken of at all, since it is no other than the Real Self. Who is to speak of it, to whom and how?

—Talks with Sri Ramana Maharshi (1955) Talk 624



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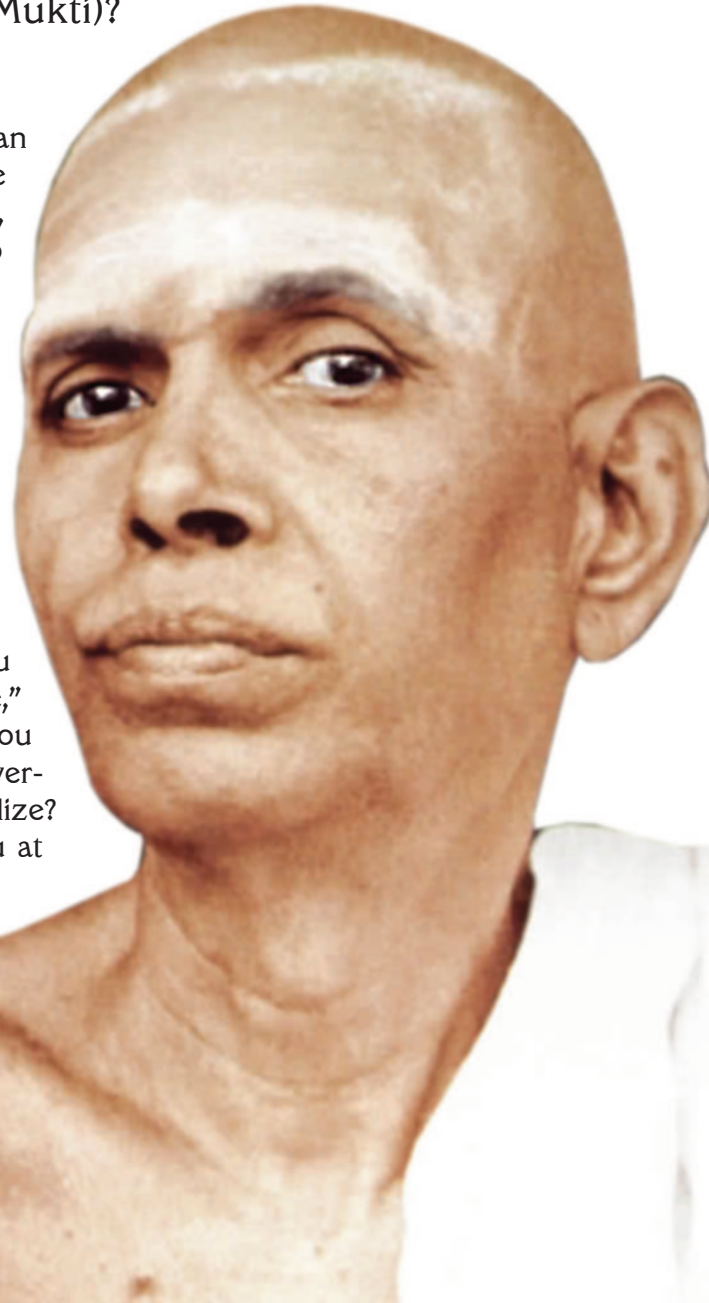


# The Boundless Wisdom of Sri Ramana Maharshi

## What is Deliverance (Mukti)?

(35) April 8, 1948

At 3:00 this afternoon, an Andhra youth with a sad face approached Bhagavan and said, "Swami, I have a request to make, if you will allow me to mention it. I have just come from Bangalore. I do not know how to meditate in order to attain deliverance (mukti) and so am worried. You must put me in the way and help me to realize it." "What are you doing now?" asked Bhagavan. "I am doing nothing now, Swami. That is why I am praying to you to tell me how I should meditate," said the young man. "Why do you want to meditate? What is deliverance? What is it you want to realize? Why has this idea come to you at all?" asked Bhagavan.



Poor man, he could not say anything and so was silent. It was, however, clear from his face that he was worried over something. After waiting for a while, Bhagavan, with a compassionate look, said, "Keep your mind steadily on your family deity, discard outside thoughts and meditate, or keep the Self itself before your mind and meditate; if that is done, that which comes from outside will gradually disappear, and meditation alone will remain. You need not meditate separately. The meditation on Self will steady itself and will remain constant. What IS, is meditation. There is no such thing as attaining deliverance. Getting rid of extraneous things itself is deliverance. Breath control (pranayama) and other spiritual practices are only for concentrating

from LETTERS FROM SRI RAMANASRAMAM

the mind on one thing. Breath control keeps the wandering mind within the body. That is why breath control has been prescribed first and only when practicing japa (repetition of divine name), tapa (austerities), and the rest. If breath is controlled and kept within for a while, it helps in practicing Self-enquiry. If the family deity or some other form is meditated upon, the mind becomes controlled of its own accord. Where that is done repeatedly, that meditation itself leads on to the realization of the Self. You will not then have the duality of the doer and the thing done. All becomes one's natural state (Swarupa) only."

The young man sat like a statue hearing all this. Bhagavan, addressing himself to another devotee by his side, said, "See! Call HIM Iswara (the Personal God), or Atma (the Self) or what you will. He is omnipresent and omniscient; only people cannot see Him. They say that they will do tapas and as a result of it, they want Him to come to them suddenly. What can I do? We are in Him, and we search for Him saying "Where is He?" The little ego 'I' wells up and does all this mischief. See its great capacity!"





# Satsangs with Nome



You exist, and you know that you exist. How do you know this? It does not require a sensation or a thought to know this. With the same depth and certainty of knowledge with which you know that you exist, you should know the nature of existence.

So, what in truth are you? Knowing the existence that you are, you know the existence of all, for there is no “all” that exists apart from the Self. Therefore, knowledge of the Self is the knowledge of reality.

You are not a body. What are you? You are not the I-concept, or supposition of existing as an individual differentiated entity. What are you?

Questioner: There is a feeling of sadness. What should I do about it?

N: Why are you sad? Due to what?

Q: When I inquire and go within, I get sad.

N: Sadness is composed of thoughts. If the thoughts are not, sadness is not. Contrast that with happiness. You do not need a thought to be happy. If the natural, innate happiness is veiled by ignorance, there is scope for sadness, suffering, grief, and sorrow. If you know the source and nature of happiness, sadness is a thing of the past. You are beyond it. You will no longer create it.

Q: So, it is a thought that I create. So, should I let go?

N: Not just any thought, but thought of some particular thing.

Q: The thought I am alone keeps coming back.

N: When you are sad, do you feel such from the assumed position of the embodied individual. When you feel sad, do you not take your thoughts to be real; not only real but rather important? But that is not true. Your thoughts are not real. They

## What You Are

February 27, 2022

Om Om Om  
(Silence)

Nome: If you cease to misidentify with the body, birth and death do not apply to you—you, who are of the nature of undifferentiated Existence, without beginning and without end. If you cease to misidentify with the assumption of individuality, or the ego, no other thought applies to you as a definition of yourself, and you shine as undifferentiated Consciousness. If you discern the meaning of “within,” that is, if you discern what is within you, the Self, you yourself are Bliss that is perfectly full and of the nature of indestructible peace.

It is a matter of Self-Knowledge. Knowledge of the Self transcends all perception by the senses and all conception by the mind. Imperceptible, inconceivable, what is this Knowledge?



don't tell you about reality, they don't tell you about you. Cease to regard thought as yourself, and then see where the sadness goes. Your nature is happiness itself. How can happiness feel sad? There is never a valid reason for suffering.

Another Q: You asked us to question our existence and how we know that we exist. There is not a feeling of somebody knowing something. It is knowing something that is not a thing. I was trying to find something about the existence that I could hold on to. Why am I looking for some kind of thing? That has to be a reflection of me considering myself to be a subtle thing. But when I return to my existence and I know that I exist, that doesn't have anything in it. Understanding the nature of that cannot be done by misidentifying with something and trying to find the nature of reality from that position. But, if I follow the instruction which is from that place, inquire into the nature of existence and don't depart, then its nature is understood. Or it can be known as the very same thing.

N: The knowledge is nonobjective. The inquiry is not an action, an action of the body, speech, or mind. There are not two selves, for one to know another, or one to be ignorant of another. The Self is only one. Division and multiplicity are products of imagination. Can you stand apart from the Self to know its nature? It is deeper than that.

Q: Can I actually stand apart from myself? Does that ever happen?

N: How to see that which is nonobjective? Being is Knowledge. There is no scope for an ego in that.

Another Q: The mind is tired, I make mistakes, I don't get enough sleep etc.. I try to meditate at night, and there is a tradeoff between getting sleep and trying to penetrate these ideas of thinking I need more sleep. I see that I start attaching myself to thought, and everything spins out.

N: When there is sleep, do you sleep? Or are you the Consciousness that knows sleep, but sleep does not know. The same holds true with the waking state and similar stories.

Q: I don't want to have stories, but I have a lot of them.

N: Who is the main character? (laughter)

Another Q: I was contemplating on the wonderful instruction on Friday that Existence is the beginning, middle and end of everything and that Existence is not a separate entity but just Existence. When listening to that instruction, it feels so true, so wonderful, but thought is persistent. I have in the past practiced detaching myself from thought; it does create a distance, and thought does not seem to be that persistent. When I hear that instruction, thoughts and words jump into it, create a conception, and I cling on to that conception. I know knowledge is not any conception. There seems to be a force to intellectualize everything. There is an addiction to thought. I was wondering how to get rid of that addiction.

N: If you intellectualize it, you will miss the bliss, won't you? Who is it that believes in thought? Who takes his thoughts to be real and its content as valid? Isn't all that your misplaced belief? Belief is alright, but it should not be misplaced. If you intellectualize it, making mental concepts, that will not be satisfactory. The dissatisfaction will turn you more inward prompting you to find something deeper. What is deeper than thought? What is closer to you than your thoughts?

Q: The sense of my existence

N: Stay with that. If you move from that, know your moving is only a thought of it and not the abiding reality.

Q: There is a tendency that to solve all problems one has to think about it.

N: That may or may not be so, but how can thought do anything to the Self. How can you think of what you are? There is no such thing as a nonobjective thought. What is nonobjective, there you are. In this is immaculate freedom.

(Then followed a recitation in Sanskrit and English from Svatmanirupanam and in Tamil from the Song of Ribhu.)



(Silence)

Om Shanti Shanti Shanti



## Existence of the Self

Satsang, Jan. 22, 2023

Om Om Om

(Silence)

Nome: Making your vision nonobjective, discern the true nature of your Existence. Existence is not a thing, not an object. What is it? It is neither a thing nor an activity. It is self-known and no mere thought. It is bodiless and changeless. Thus, it is eternal and infinite.

You are Existence is without beginning and without end. You are Existence free of limitation, not dependent upon anything else in order to be. You are ever the same, the same Existence. It is of an undifferentiated nature, indivisible, homogeneous, timeless, qualityless, and without attributes. Existence ever is just as it is and is all that you are. Misidentification is the mistaken notion that you are otherwise, but you are not otherwise. You exist; you are always Existence and cannot be different from Existence, else you would be nonexistent, which is absurd.

What is the nature of Existence? Intimately known, yet it is inconceivable, comprehensible only to itself. Existence does not occur for someone else or something else. Thus, Self-realization is not something that occurs; rather it is, but it is not an object, not an occurrence, not an event. It transcends all such suppositions.

Who is there other than the Self? Who is it who is supposed to be unrealized? Who is it that apparently is caught in birth and death? Your nature is beginningless. The unborn is also the imperishable. Your Existence is not created and hence it is not destroyed. This is your Existence. You cannot stand apart from it. Existence is undivided and unmodified. There are not two or multiple selves. The Self is partless, one without anything other. There is no one ignorant of the Self. There is no one bound. There are none who are born or perishing.

There is One that alone is, and that you are. Existence alone exists, and you are that Existence. You who alone exist should discern the nature of Existence. As a result of such inquiry, individuality vanishes, and what remains is that which alone exists. It is always this way.

Questioner: When inquiring, I get a sense of the Self, but I lose it. When reflecting on why I lost that experience, I see that I have a thought, "I got it." I take that ego-stand and let the experience go. I then recall the experience, and it takes time to get back to it.

N: To what are you coming back?

Q: I understand that I am always the Self. How to know that and be constantly there?

N: Is there anything else you could possibly be?

Q: No.

N: Knowing you are That is known by whom? The Self is self-known. There is not a second "you" who knows it, or comes back to it, etc. The one who knows that he is That, is that an individual? Is it the ego that knows? The ego is only a false assumption. It does not have the power to know. So, who knows? The inquiry is into the very nature of the inquirer. Such inquiry is of the nature of Knowledge. Being transcendent of thought, it can be continuous.

Q: Instead of inquiring "Who knows it?" I take the ego-stand and prematurely claim that I got it.

N: Who gets what? By such inquiry there is certainty. Make your vision nonobjective. There is not a separate "you" knowing a separate thing. In Self-Knowledge, the knower and the known are one and the same. So, who gets what? If you steadily inquire, the truth regarding the Self will be self-evident to you always. The ignorance and the ignorant one both vanish in such Knowledge.

Another Q: What is the origin of thoughts? Is it the Self? We are identified more deeply with some thoughts than with others. Why is that so? If



thoughts come from the Self, why are there different thoughts to different people?

N: For whom are the ideas? For whom does thought appear?

Q: It is for the individual. But I get identified with some thoughts and not with others. Why is that? What is the connection between the Self and thoughts?

N: Can something that is not real have a real source?

Q: Thoughts are not real, but I become identified with them. My understanding is that the Self is the source of thoughts? Right?

N: In as much as the Self is the one source of all, all thoughts have their source in the Self, but, in reality, the Self is not a source of something else. It just is as it is for all eternity. So, we cannot truly speak of it as a source. If thoughts appear, inquire for whom they are. They will return to their source, and the source alone will remain, for that alone is real. The Self, which is the source, is of the nature of pure Consciousness. Have you ever had a thought apart from Consciousness, a thought that stands up on its own and declares its reality? Thought does not know itself. The knower is not a thought. The knower is of the nature of Consciousness apart from which there is absolutely no thought whatsoever. If no thought ever exists apart from the Consciousness, can we say there really is a thought?

Q: So, the origin of thought is the sense of individuality and the senses.

N: The objects of thought do not exist apart from the thought, and thought does not exist apart from the Consciousness, which always knows. So, Consciousness alone exists always.

Q: Thank you.

N: Know the knower, the one source of all.

Another Q: Pertaining to meditation, allowing ourselves space and time to reflect and know the knower, more often it appears it is a time we spend with our eyes closed going inward. I am interested to learn with open eyes and allowing the dream state to be included within that practice. I was hoping for some direction or advice with that.

N: Eyes open and eyes closed pertain to sensory perception. Meditation ought to be upon that which transcends the senses. The one who knows the eyes are open and vision is there, and the one who knows the eyes are closed and vision is not there, who is he? The one who wakes and the one who dreams should not be defined by anything that occurs in those states. Meditation ought to be upon the perpetual Consciousness that always exists, whether there is waking, dreaming or deep dreamless sleep, whether the eyes are open or closed, whether the senses are operating or not. In this lies blissful immortality.

Q: Thank you.

Another Q: I was reflecting on the teaching from Friday, and I could not help but marvel and wonder at this teaching. There is no place for one to stand on the unreality. Realization is not something that happens to someone. It is not an event. It is very liberating to hear this. It does not leave any place for one to take comfort in the thought, "this is an obstacle." I have not seen that uncompromising steering into the truth anywhere. I just have to say it is the most inspiring thing ever, and, I hope, that at some time, I will be able to realize the wonder of this teaching. It is said that one has to be prepared, certain conditions have to be met, for Self-realization. However, it does not make sense. It is said that the mind has to be ripe, in a sattvic state. How can that be, when all of this, including, the striving is unreal?

N: Teachings such as that are for the purpose of explaining something about the mind. The Truth is more than any state of mind. As for speaking the Truth, the truth of the teaching, it is just speaking plainly about what is self-evident.



If you are considering, for yourself, ripeness of mind, you should refer to the four-fold sadhana, starting with discrimination and concluding with desire for liberation. The four-fold sadhana is also known as the requisites for Self-realization.

Even still, such is for explanation to help clear matters up for the aspirant and does not represent the final Truth. Then again, he who knows the unreality of the mind may be said to be of ripe mind.

Another Q: You mentioned in your discourse about there being no occurrence. In a certain sense, my inquiry has to be on that same level of no-occurrence. We know that we exist, which is fundamental; the inquiry is happening at that level. I have not realized that, I am just making statements. Just thinking about the “no occurrence”

blows my mind. I think occurrences happen all the time, like ignorance, crazy thoughts.

N: Yes, perhaps. But can Self-realization be an occurrence? If it occurs, it has a beginning and an end. If it has a beginning and an end, it is not eternal. What is not eternal is not realization. So, Self-realization is transcendent of the notion of an occurrence. All other occurrences are also unreal.

(Then followed a recitation in Sanskrit and English from the Annapurnopanishad and in Tamil from the Song of Ribhu.)

(Silence)

Om Shanti Shanti Shanti



## Correspondence with Nome

[The reply to a seeker in Canada]  
December 29, 2022

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. If the goal is Self-Knowledge,  
your spiritual practice should be in accord  
with that and directly related to it. Use  
clear discrimination.

Examine the suppositions you may hold  
regarding your identity. Lack of examina-  
tion and inquiry yields ignorance. Deep,  
thorough inquiry yields wisdom. Therefore,  
keep your focus on knowing who you truly  
are.

Thoughts are not real. Who knows  
them?

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[In reply to a seeker]

January 22, 2023

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. We are glad to know that you  
are finding the Quintessence of True Being  
and the recordings of satsang beneficial.

Although the body may be disabled, the  
Self is changeless, perfect, and transcen-  
dent of all attributes and qualities. Of the  
nature of absolute Existence, beginningless  
and endless, it is unborn and imperishable.

That which you describe as multiple  
"lives" is merely different content of the  
mind. What is the nature of the one who  
knows them?

Yes, Self-Knowledge is nonobjective and  
experiential. In practice, such Knowledge  
takes the form of Self-inquiry, which  
should continue until all ignorance,  
misidentification, ceases, along with the  
assumed individual, or ego, and the  
Knowledge, which is Being, alone remains.



You know that you exist always. Inquire  
at the same depth that you know that you  
exist.

Knowledge of the source and nature of  
happiness will clear away the tendencies  
alluded to by you.

May you ever abide in the Self, as the  
Self, of the nature of Being-Consciousness-  
Bliss, and thus be at peace always.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A reply to a seeker]

January 31, 2023

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. One who has realized the Self  
exists as the Self alone and retracts no  
misidentification with a falsely assumed in-  
dividual or supposition of the content of  
any state of mind being real.

That which is real is always real. A tran-  
sient appearance in a changeful state of  
mind cannot be real. Therefore, Self-in-  
quiry is as stated in the previous email  
sent to you.

Om Namah Sivaya  
Ever yours in Truth,  
Nome



# The Ribhu Gita

Chapter 4, Verses 8-13

With Commentary by Nome from a  
Boundless Wisdom Event held on  
July 8, 2011 at the SAT Temple

the Ribhu-Nidagha Dialogue

Om Om Om

(Verse 8 continued from previous issue.)

**8. Thought is one undivided Essence. Joy is one undivided Essence. Knowledge is one undivided Essence. The changeless is one undivided Essence.**

If you observe merely the forms of our thoughts, the one undivided Essence is not evident. Thought seems to be characterized by a multiplicity. It seems to be characterized by difference, by which one knows one thought in contrast to another. What is the actual substance of your thought? That it can appear in innumerable forms is well known; what is the substance of it? Of what are your thoughts actually made? The one undivided Essence is the indivisible Consciousness. By an inquiry that dives deeper than the superficial appearance of the forms of thought into the actual substance existing therein, one realizes with certainty this absolute Consciousness, the one undivided Essence, that is to say, the one undivided Existence. "Thought is one undivided Essence". All your thoughts are made of just one essential Consciousness. Look past the illusion of the content of thinking, inwardly, to realize that which actually exists.

"Joy is one undivided Essence." Joy is of one kind only. One thinks of it in multiple ways, or in a variety of ways, according to the forms that are superimposed upon it. Those forms may be subtle or gross, mental or sensory, but the joy itself, in whatever manner it appears to shine and whenever it shines, is one undivided Essence.

"Knowledge is one undivided Essence." In illusion, we think we know something, that is, we think of it. According to the form of the thought, there seems



to be a different kind of knowledge. For each arrangement of thoughts, there seems to be a specific knowledge; so that we say, “I know this, here like this; I know that, there like that, etc.” What of knowledge itself? Look past the illusory object of knowledge and grasp the Knowledge itself. One thing knows all of the time. One thing is known all of the time. The knowing is of one kind only, all of the time. The nature of knowledge, therefore, is one undivided Essence. To know what exists, to know Knowledge, and to know happiness, look to the Essence.

Knowledge has nothing to do with the form of thought. The thoughts, which are negated, are also one undivided Essence. If you believe them to be existent, you do not realize the essence as such, but if you realize the Knowledge as it really is, your own true Self, pure Consciousness, you realize the only thing present in thought is the same undivided Essence, the same indivisible Consciousness. That does not become a thought or anything else; it just is.

“The changeless is one undivided Essence”. For peace, it is essential to realize the changeless. To know Reality, one must know that which is changeless. What is changeless? Understand Essence as the Existence. Existence is the changeless. It is the only substance that there ever is. The Self is this undivided Essence. The Self is Knowledge. The Self is joy. The Self is the Changeless—the Absolute.

**9. Eternality is one undivided Essence. The Supreme is one undivided Essence. The trivial is from one undivided Essence. I am from one undivided Essence.**

What is differentiated is transient. The undivided is the eternal. To realize the Eternal, seek the nature of your Existence. If you find that your nature is this undivided Essence, you realize the Eternal, and the Realization of such is itself eternal. Whatever is differentiated cannot possibly last. That which is without beginning or end is the one undivided Existence. Grasp at the illusory fleeting form and you have birth and death. Realize the Essence—the actual Existence of you—and that is the Eternal.

“The Supreme is one undivided Essence.” If the Supreme, Para, the Absolute, is one undivided Essence, then, since there is no division in it, there can be no distinct individuality differentiated from It. “The Supreme is one undivided Essence,” and “One undivided Essence” is eternal.” The two statements taken together indicate that there is no exception to this absolute Existence, no deviation from it, no modification in it. The one undivided Essence, or true Being, just is as it is always. To realize it to be so and to know your Self as That is wisdom.

Anything else is trivial. “The trivial is from one undivided Essence. I am from one undivided Essence”. In the light of absolute Existence, the entire manifest universe is trivial; it is but the smallest thing. That smallest thing also has its source—the root of its substance—in this one undivided Existence. The effect is never of a nature different from the cause. If the cause is the one undivided Essence, all else must be of the same singular, undivided Existence. Thereby is indicated the reality of something and its source are one and the same thing. From where does “I” arise? Could there even be the idea of “I” without this Existence, this one undivided Essence? If “I am from one undivided Essence,” am I really an “I”? The sense of “I” truly belongs only to the one undivided Existence, or Essence. Individuality of the “I” is but a delusive or illusory form superimposed upon the one undivided, essential Existence. Existence alone is the only thing present in the “I,” ever.

Whether one feels he is from the undivided Essence or he is that, the end result is the same. One undivided Essence exists, and it alone exists. If you think there is something else, the nature of the something else is, through and through, the one undivided Essence, the essential Existence. There is left no scope for even a trivial amount to be outside of that, apart from that, or different from that in any manner whatsoever.



**10. Either the one undivided Essence exists, or the one undivided Essence does not exist, and whatever is separate is from the one undivided Essence. The highest is from the one undivided Essence.**

The one undivided Essence exists. If we are agreeable to that, there is no room for thought of anything else. If the Truth or Reality is really One, what else could there be? There can be no thoughts, no senses, no world, and no consideration of anything else whatsoever. There is just the One. This One is undivided; it is not like a composite of many things. It is one unformed, homogeneous Existence, or Essence. There is neither “I” nor “this” distinct therefrom. If you really accept that there is one undivided Existence, Brahman, or the Self, what does that mean in your experience? It means that nothing else can be experienced by anyone at any time. If you really absorb the message and consider it true, what does that mean? What does that say about everything you thought you experienced? It is unborn. Either one realizes the undivided, nondual Truth, the Reality, or he thinks it is not so. All the thinking of whatever else he may imagine there to be and all the sensing and all the so-called experiencing, without exception, is from the same one Existence.

There is nothing else to an “I,” an experiencer, or the object of his experience, or his experiencing; just this one, essential Existence is the only substance in all of that. If you realize that such is the case, then by inquiring nonobjectively into the very nature of this singular Essence, or Substance, what do you find? With the realization of that one undivided Existence, there are no more doubts, no more questions, no more ideas, and no more experiences of anything else whatsoever; just this solitary Existence is. To understand this, you simply need to lift your eyes beyond the illusions of name and form and look at the actual Existence.

Existence is self-known. When instructed to abandon name and form and look at the Existence, how can you accomplish that except by looking at your own existence? If you objectify it, that is not the Existence but merely a notion. If you look at your own Existence, you are inseparable from what you wish to look at. Inquiring, making your vision nonobjective, Existence reveals itself to itself—Self Knowledge.

“The highest is from the one undivided Essence”. In whatever way you define or experience “the highest,” the Supreme, know for certain that its nature is this one undivided Existence. Whatever you regard as “the highest,” from where is it? What is its source or to what is it due? It is just the singular Existence, which cannot be defined even as “the highest,” for there is nothing else to which to compare it. In relation to all else, we can speak of “the highest” and devote ourselves to that. When we come to see that what we devote ourselves to, what we meditate upon, and what we inquire into is the one undivided, essential Existence, even the description of it as “the highest” falls away, for nothing else exists but that.

**11. The gross is from the one undivided Essence. People are from the one undivided Essence. The subtle is the one undivided Essence. The dyad is one undivided Essence.**

“The gross is from one undivided Essence.” By gross is meant all the forms that are perceived, especially through the senses. The body and the world it experiences is considered gross. What is experienced, as if it were gross, a body, and sensations? That which is gross does not stand up on its own but derives from some source. The source is undivided Existence, and, being undivided, it is the only substance in all that is apparently gross. The gross is not really gross; just one Existence is.

“People are from the one undivided Essence.” The Sanskrit version is not declined in the ablative form. So, we could read it as, “People are the one undivided Essence.” Whether we

say that “People are from the one undivided Essence,” and then find their source, or reason to be, or we say that the people are the one undivided Essence without qualification, it amounts to the same. What you are, through and through, is this undivided, undifferentiated, essential Existence. If you think of yourself in other terms, if you define yourself in other ways, which yield imaginary limitation or bondage, such is to be abandoned by a true, proper inquiry into who you are. If you know who you are truly, this one undivided Existence, you have no form, and you are just the Essence. All of this is a description of you.

It has no form, yet it is entirely good or auspicious; so it goes by the name Siva—the Good, the Auspicious. The blissfulness of this Truth is the shining of grace.

“The subtle is the one undivided Essence.” By subtle is meant everything experienced that is not sensory and any form the mind takes; any apparent sensation that is not sensory in nature is included. All of that without exception has only one substance; it is the one undivided Essence. If you maintain the false impression that you are an individual, subtle experiencer, there seems to be a great variety of subtle experiences. If you know who we are, you find that all that is subtle is this singular, undivided Existence, and nothing else exists therein.

“The dyad is one undivided Essence.” Within illusion, there seem to be endless pairs of opposites—the dyads, the dualities. What composes them? What is it that exists apparently as two things? Within the context of the mind, duality is conceived. For everything there seems to be an opposite. Even if Existence is thought of, there will be the thought of nonexistence. What exists in the guise of both those thoughts? That is the one undivided Essence.

The one undivided Essence is inconceivable by nature. What is conceived has an opposite. Inconceivable Existence alone exists even in the illusion of the conceivable opposites. It is like the two sides of a coin carved in different shapes or designs. Only one metal, one substance, appears as both designs. Apart from the metal, there is no design. Apart from the gold, there is no ring. Apart from water, there are no waves. Apart from the singular undivided Existence, there is no duality—no pairs of opposites. This is true, no matter how the opposites are imagined—existence and nonexistence, knowledge and ignorance, life and death, the subject and the object, happiness and unhappiness, light and darkness, now and then, and so forth and so on.

Whatever you imagine yourself to be, the only thing that is really there—the only thing that is really you—is this undivided, essential Existence. For that, limitation is impossible. The only thing existing in the “seeming” is this singular undivided Existence, which then leaves no room for any seeming to appear. Where one Existence is, there are your Liberation and your Bliss, with no limitation.

The same Truth is expounded throughout. Expression differs to give emphasis to some particular aspect or angle of approach, for the sake of meditation that leads to complete realization, but the realized Knowledge is identical throughout, from the first page to the last. If we dive deep within ourselves inquiring, “Who am I?” to realize it, everything Ribhu says becomes self-evident. Within the context of a concept, it is very mysterious; grand, yet mysterious. By inquiring and realizing conclusively who we are, it is no longer mysterious. What was previously the mystery of Siva—Sivarahasya, which is the book that Ribhu Gita is contained in, becomes self-evident Truth. It is supremely blissful.

**12. What is nonexistent is one undivided Essence. Strength is one undivided Essence. Vishnu is from one undivided Essence. The atom is from one undivided Essence.**

That Existence is one undivided Essence has been made abundantly clear. All else has been declared to be nonexistent. Now, he says the nonexistent is just this “one undivided Essence.” There is just no getting away from the essential, nondual Existence, even to the extent of negation.



“Strength is one undivided Essence”. However you conceive of strength, it is the one undivided Essence that is the firmness therein. In the context of spiritual aspiration, consider in what lies your strength What in you is truly your strength? It is not the body and not the mere thoughts - even thoughts of willpower. If you dive within, inquiring as to this one undivided Essence, you find strength that never fails you; you find the indestructible.

“Vishnu is from one undivided Essence.” The God which is all-pervading—Vishnu means the pervasive one—from what is he? From the same undivided, essential Existence. If one surrenders completely all the time so that there is no scope left for the ego to pop up and make differences, the all-pervasive, immortal God is the same one undivided Essence. Everything, including you, is That without exception.

“The atom is from one undivided Essence.” Whatever is considered the basic ingredients or building blocks of phenomenal existence, what is it that appears in that form? What is the single Existence?

**13. “What is nonexistent is one undivided Essence”. The meaning is as before. “You are from one undivided Essence. Indeed, there is only one undivided Essence. All this is from one undivided Essence.”**

“You are from one undivided Essence.” If you appear to be, from where have you come? If you seem to be, this is due to what? If that is found, what you are is discovered to be identical with that from which you come, in which case there is no actual being born or coming forth. There is just one undivided, essential Existence.

“Indeed, there is only one undivided Essence. All this is from one undivided Essence”. Whenever you appear to experience anything whatsoever, trace from where it comes. The direct way to do this is to trace for whom it appears. This will lead you to the existence and the inquiry, “Who am I?” by which you realize the Existence in its true nature. If there is a “you,” you are from That. If there is a “this,” this is also from That. That is your Existence. Undivided, it is the One without a second.

Om Namah Sivaya

(Silence)

Om Shanti Shanti Shanti Om ॐ

# रमण श्री रमण ramaṇa śrī ramaṇa

रमण श्री रमण गुरुनाथ रमण,  
रमण श्री रमण भगवान् श्री रमण

ramaṇa śrī ramaṇa  
gurunātha ramaṇa,  
ramaṇa śrī ramaṇa  
bhagavān śrī ramaṇa

एकान्तरमण एकात्मरमण  
शोकान्तरमण ज्ञानात्मरमण  
भवनाशरमण परमात्मरमण  
अरुणाचलेश्वरभगवान् श्री रमण

ekānta ramaṇa ekātma  
ramaṇa  
śokānta ramaṇa jñānātma  
ramaṇa  
bhavanāśa ramaṇa  
paramātma ramaṇa  
aruṇācaleśvara bhagavān  
śrī ramaṇa





मौनस्वरूप सन्मात्र रमण  
ध्यानस्वरूप चिन्मात्र रमण  
ज्ञानस्वरूप सुखमात्र रमण  
अरुणाचलेश्वर भगवान् श्री रमण

mauna-svarūpa sanmātra ramaṇa  
dhyāna-svarūpa cinmātra ramaṇa  
jñāna-svarūpa sukhamātra ramaṇa  
aruṇācaleśvara bhagavān śrī ramaṇa

भक्तेष्टदाय अरुणाचलाय  
भयापहाय अरुणाचलाय  
ज्योतिर्मयाय नमः शिवाय  
अरुणाचलेश्वर भगवान् श्री रमण

bhakteṣṭadāya aruṇācalāya  
bhayāpahāya aruṇācalāya  
jyotirmayāya namaḥ śivāya  
aruṇācaleśvara bhagavān śrī ramaṇa

Ramana Sri Ramana the chief among Guru Ramana  
Ramana Sri Ramana Bhagavan Sri Ramana

The Absolute, Ramana, The One-Self, Ramana  
The end of sorrow, Ramana, The Knowledge-Self  
Ramana

The destruction of mundane existence, Ramana,  
The Supreme-Self Ramana  
Lord Arunacala, Bhagavan Sri Ramana

The nature of silence, nothing but Existence,  
Ramana

The nature of meditation, nothing but  
Consciousness, Ramana

The nature of Knowledge, nothing but Bliss,  
Ramana

Lord Arunacala, Bhagavan Sri Ramana

Who grants the desired to his devotees, to  
Arunacala

Who takes away fear, to Arunacala

Composed of divine light, Prostrations to Siva  
Lord Arunacala, Bhagavan Sri Ramana

– by Ganesh Sadasivan



# Siva's Cosmic Dance



**CONTINUED FROM PREVIOUS REFLECTIONS**

**The 108 karanas**, as described in the fourth chapter of the Natya Shastra (a Hindu treatise on the performing arts), are synchronized dance movements with each posture displaying a particular mood. They are performed to spiritually enlighten the spectators. The Natya Shastra states that one who performs well the karanas created by Mahesvara will be freed of sin and go to Mahesvara. A few Hindu temples exhibit the karanas in the gopuram, the entrance tower to the temple. Lord Siva or Parvati are depicted displaying the karanas.

A number of interpretations are written regarding the karanas, however, there is no universally accepted analysis, leaving each person free to interpret the karanas in a manner that most inspires him or her. Here, we introduce an interpretation by Janane Sivakumar to accompany the production of the 108 paintings of the karanas as painted by her mother, Anandhi Muthukumarasamy, and adorn the walls in the Lotus room of the SAT Temple. Her interpretation is garnered from the descriptions of the movements as found in the 3 volume set of "Karanas, Common Dance Codes of India and Indonesia," by Dr. Padma Subrahmanyam, M.A., Ph.D. Each painting is numbered and titled.

Anandhi uses quartz crystals, 24k gold foil, and metallic paints to adorn each painting, yet, due to the limitations in the medium of photography, the images presented here are not able to capture the sparkling characteristic of each painting, which give them a stunning quality. (Continued in subsequent Reflections.)





#### 60. Dolāpādamaṁ

Until the mind rests in the Stillness of Brahman, the happiness appears to come and go.



#### 73. Pārsvajānu

In the same way that a skilled fighter is sure of his victory in battle against a robber, one who has the full grace of the Guru, can be confident in one's victory against the intrusive tendencies.



#### 90. Simhākarṣitam

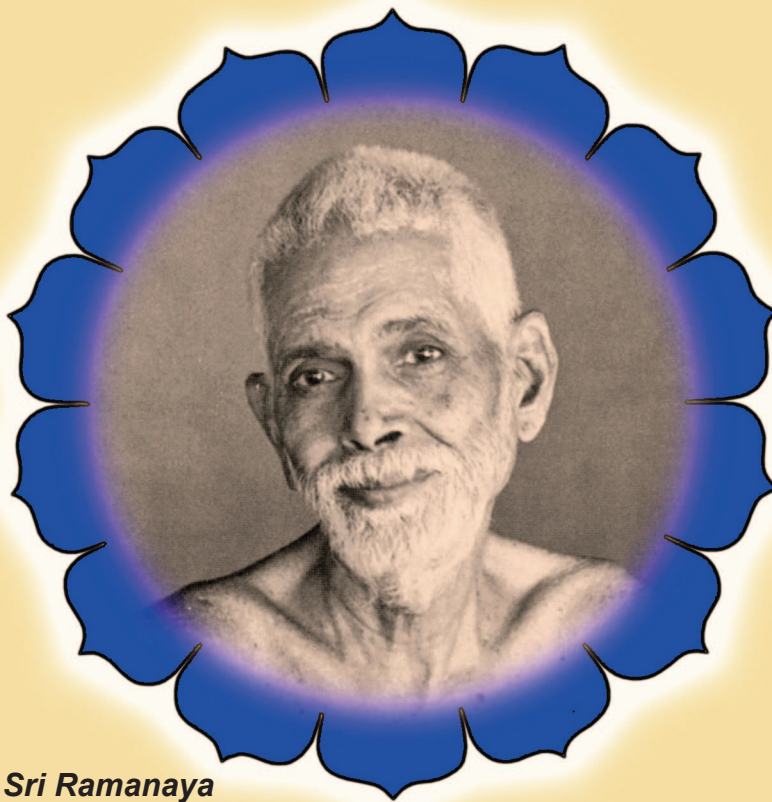
In the same way that a lion leaves not even a scrap of its prey, one should thoroughly inquire until not even a wisp of doubt remains.



Introducing . . .

# a SAT Temple APP for your phone

SAT Ramana devotees have created an app for installation on your mobile phone. See below message to Nome for details.



*Om Namo Bhagavate Sri Ramanaya*

*Namaste Nome Guru,*

*By Bhagavan's grace, the SAT Ramana app is now available for the public after weeks of testing by some of the SAT attendees. The app currently has recordings in the following categories, provided by Sri Raman: Nama Sankirtanam, Festival Audio Recordings, Sacred Readings, Satsangs, Boundless Wisdom, and Ramana Darshanam. We are receiving new feature requests, e.g., notifying users about temple events, showing lyrics along with songs. We will continue to work on the application.*

*Thank you for this opportunity to serve,  
In Bhagavan,  
Viswanath with Dharani, Harish, Sarika*

*PS: Details for how people can install the application . . .*

- 1. Anyone can search for "SAT Ramana" on the respective app stores, or use the following links:*
- 2. Android: <https://play.google.com/store/apps/details?id=com.vedanticsolutions.guruapp>*
- 3. iPhone/iOS: <https://apps.apple.com/us/app/sat-ramana/id1668286514>*

# SAT Retreats 2023

In SAT retreats, Self-Knowledge and Self-inquiry meditation, the means of inquiring within to know the true Self, are taught, with ample time to ask questions as the teachings are given, so that you can clarify and deepen your understanding and experience. SAT retreats are very thorough in their presentation and provide a tremendous amount of spiritual guidance. The experience of attending retreats is profound and very helpful for spiritual development. All of SAT's retreats are taught by Nome, a sage who practiced the inquiry for steady abidance in Self-Realization. He places no emphasis on himself but keeps the focus of the instruction entirely upon Self-Knowledge and Self-inquiry, turning the aspirants' attention fully inward, for it is in this way that meditation, Self-inquiry, and Self-Knowledge truly open for one.

Recommended readings for the retreats are the works of Sri Ramana Maharshi, **Ribhu Gita** and **The Song of Ribhu, Self-Knowledge**, the writings of Sri Sankara (Adi Sankara), such as those contained in **Svatmanirupanam** and **Advaita Prakarana Manjari, Avadhuta Gita, Ashtavakra Gita, Saddarshanam and an Inquiry into the Revelation of Truth and Oneself, The Essence of Spiritual Instruction**, and **The Quintessence of True Being**. Familiarizing yourself with or studying these books will enable you to obtain even more from the retreats, which are an experiential immersion in the essence of Advaita Vedanta. All of these books and similar nondualistic literature are available from SAT.

Vegan meals are provided during the retreats. During retreats, lunch and dinner are served on Friday, three meals are served on Saturday, and two meals are served on Sunday. SAT does not provide special meals for those with unique dietary concerns.

**The Self-Knowledge Retreat: May 26-28** This retreat is based on the teachings of Sri Ramana Maharshi contained within **Origin of Spiritual Instruction**. The spiritual instruction focuses on the discernment between the Self and what is not the Self, between what is real and what is not. It is this Self-Inquiry that yields Self-Knowledge. The retreat provides much time for silent meditation in addition to the instruction.

**The Self-Realization Retreat: August 25-27** This retreat focuses on Sri Ramana Maharshi's teachings contained within **Atma Vidya, Ekatma Pancakam**, and other short texts, with spiritual instruction about these teachings, and much time for silent meditation. This retreat is an immersion in the fusion of Knowledge and devotion.

**The Truth Revealed Retreat: November 3-5** This retreat is focused on nondual Self-Knowledge as revealed by Sri Ramana Maharshi and consists of an in-depth explanation of the teachings contained in Sri Ramana Maharshi's **Saddarshanam** (i.e., **Sat-Darshanam, Truth Revealed, Forty Verses on Reality**). There is also much time for the participants to silently meditate upon this quintessential, profound, Blissful Knowledge for the revelation of the Truth within.

## REGISTER ONLINE

<https://satramana.org/web/events/retreats/retreat-application-form/>

End of sign-up date is  
one month prior to commencement of each retreat.