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the hymns of sankara sivanandalahari

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verses 53 to 56



आकाशेन शिखी समस्तफणिनां नेत्रा कलापी नता -
नूग्राहिप्रणवोपदेशनिनदैः केकीति यो गीयते।
श्यामां शैलसमुद्रवां घनरुचिं दृष्ट्वा नटन्तं मुदा
वेदान्तोपवने विहाररसिकं तं नीलकण्ठं भजे ॥

ākāśena śikhī samastaphaṇinām netrā kalāpī natā -
nūgrāhipraṇavopadeśaninadaiḥ kekīti yo gīyate|
śyāmāṁ śailasamudbhavāṁ ghanaruciṁ dr̥ṣṭvā naṭantaṁ mudā
vedāntopavane vihārarasikaṁ taṁ nīlakaṇṭhaṁ bhaje ||

I adore the blue-throated Lord (peacock) who has the sky as his crest, who wears the chief of all the serpents as ornament, who is praised as being endowed with “keki” sounds by the utterances of instruction in the syllable “OM” which blesses the devotees, who dances in mirth seeing Parvati, daughter of the mountain, bearing a sheen like the cloud, and who enjoys sporting in the forest of Vedanta. (53)

सन्ध्या घर्मदिनात्ययो हरिकराघातप्रभूतानक -
ध्वानो वारिदगर्जितं दिविषदां दृष्टिच्छटा चञ्चला ।
भक्तानां परितोषबाष्पविततिर्वृष्टिर्मयूरी शिवा
यस्मिन्नुज्ज्वलताण्डवं विजयते तं नीलकण्ठं भजे ॥

sandhyā gharmadinātyayo harikarāghātaprabhūtānaka -
dhvāno vāridagarjitaṁ diviṣadāṁ drṣṭicchatā cañcalā |
bhaktānām paritoṣabāṣpavitatirvṛṣṭirmayūrī śivā
yasminnuj्ज्वलataṇḍavaṁ vijayate taṁ nīlakaṇṭhaṁ bhaje ||

I adore the blue-throated Lord (peacock) whose scintillating dance prevails, with the evening as the end of the summer season, with the sound produced by the beating of the drum by Visnu as the rumbling of the clouds, with the row of eyes of the heavenly gods as lightning shafts, with the tears of joy shed by the devotees as rain, and with Parvati as peahen. (54)

आद्यायामिततेजसे श्रुतिपदैर्वेद्याय साध्याय ते
विद्यानन्दमयात्मने त्रिजगतः संरक्षणोद्योगिने ।
ध्येयायाखिलयोगिभिः सुरगणैर्गेयाय मायाविने
सम्यक्ताण्डवसंभ्रमाय जटिने सेयं नतिः शंभवे ॥

ādyāyāmitatejase śrutipadairvedyāya sādhyāya te
vidyānandamayātmāne trijagataḥ saṁrakṣaṇodyogine |
dhyeyāyākhilayogibhiḥ suragaṇairgeyāya māyāvine
samyaktāṇḍavasambhramāya jaṭīne seyaṁ natiḥ śambhave ||

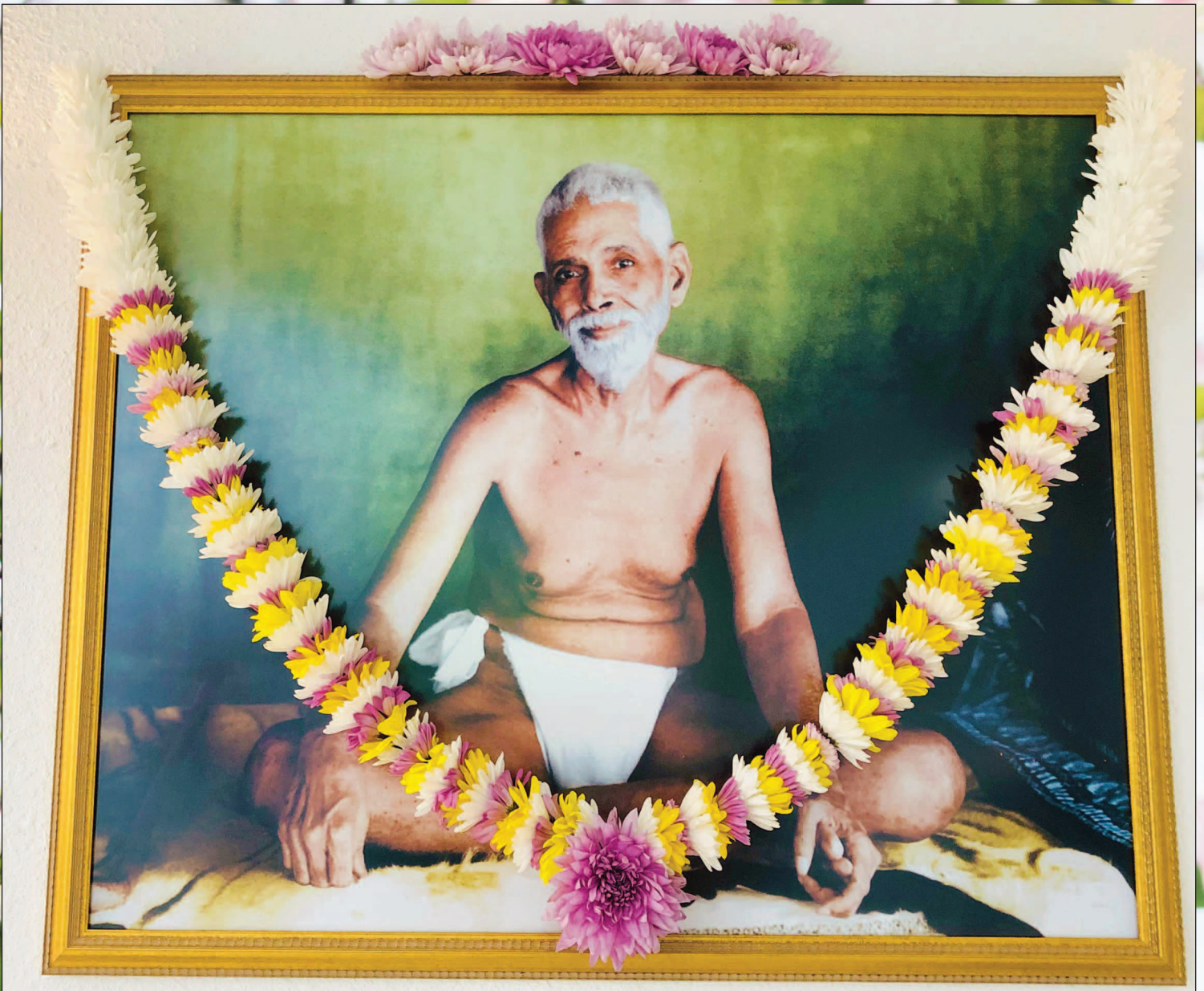
May this obeisance be to Thee, Sambhu with the matted locks, who art the first cause, the limitless light, who art known through the texts of scripture, who art what is to be gained, of the nature of knowledge and bliss, who art intent on saving the three worlds, who art the object of meditation for all the yogins, and whose praise is sung by the groups of gods, who art the wielder of maya, and who art engaged in dancing exquisitely. (55)

नित्याय त्रिगुणात्मने पुरजिते कात्यायनीश्रेयसे
सत्यायादिकुटुम्बिने मुनिमनःप्रत्यक्षचिन्मूर्तये ।
मायासृष्टजगत्त्रयाय सकलाम्नायान्तसंचारिणे
सायंताण्डवसंभ्रमाय जटिने सेयम् नतिः शंभवे ॥

nityāya triguṇātmāne purajite kātyāyanīśreyase
satyāyādikuṭumbīne munimanaḥpratyakṣacinmūrtaye |
māyāsrṣṭajagattrayāya sakalāmnāyāntasaṁcārīṇe
sāyaṁtāṇḍavasambhramāya jaṭīne seyaṁ natiḥ śambhave ||

May this obeisance be to Thee, Sambhu with the matted locks, who art eternal, who art embodied in the three gunas, who didst conquer the cities, who art the supreme value for Parvati, the truth, the first pater familias, who art of the nature of consciousness directly perceived by the ascetics in their minds; who didst create the three worlds through maya, who dost move in all the Vedanta texts, and who art engaged in dancing the evening dance. (56)

The Boundless Wisdom of Sri Ramana Maharshi



from LETTERS FROM SRI RAMANASRAMAM

Awareness of the Self Generated by Action (27)

January 13, 1948

This morning, one of the inmates of the Asramam, Sri Sundareswara Iyer, sat near Bhagavan's sofa, book in hand, waiting and watching Bhagavan's face for a favorable sign, then quietly asked, "In this book, it is written in one place, "mano vritti jnanam." What is the meaning of "mano vritti jnanam?"

"It means that the Self (atma) cannot be realized at all unless there is mental action (mano vritti). They say, "We must know the Self, we should know the Self, and we have known the Self." How do they know it? Let us agree that we are in existence. Even so, is it not necessary that there should be some action (vritti), to know that? Hence, the action of the mind which is turned within is called Knowledge (vi-

jnana) and that which is turned without is called ignorance (ajnana). Vijnana is also called mind or chittam. When that vritti is antarmukham (turned inward), it has to be called “buddhi” or “aham.” All these put together are known as “antahkaranam.” Aham is achalam (steady, immovable). But with the aid of this antahkarana, the panchabutas (the five elements) came into existence. These elements individually and collectively multiplied, and the body, with its various limbs, came into existence. Discarding the present creation, which has come into existence with the support of antahkarana, when the mind becomes antarmukham, vritti janya jnanam (awareness of the Self-generated by action) appears. That means you will know the source of action (vritti). That source, or origin, is called “aham sphurana,” or the Self. However, it is only by the mind that that is to be known. That is why it is called mano vritti jnanam. That means it is the mind which is “suddha satvam” (suddha=pure; satvam=the first and the best of the three gunas, which are supposed to constitute the external world). It is that which manifests itself in innumerable ways, and it is that which remains still, all by itself. You may call it by whatever name you like, any name,” said Bhagavan.

A person who had recently arrived and who had been closely following the conversation, enquired

of Bhagavan, “Swami, is it a fact that a jnani will not have any prarabhdha except that of pareccha?” “Yes, it is the same thing. The prarabhdhas, iccha (desires), anichha (no desires) and pareccha (desires of other people) will be common to jnanis and ajnanis. Experience also is the same. The difference, however, is that, for the jnani, there will be no feeling that he is doing anything, and so there will be no bondage, while the ajnani feels that he is doing everything, and so there will be bondage. Mind alone is the cause of bondage and release. The saying:

मन एव मनुष्याणां कारणं बन्धमोक्षयोः

mana eva manuṣyāṇāṃ kāraṇaṃ

bandhamokṣayoḥ

from the Upanishads, “mind alone is the cause of bondage and release” asserts that mind is the cause of everything. For that mind, desires are the form. If the root cause of desire is discovered, there won’t be any bondage. That root is the Self. If one knows oneself, whatever desire may come or go, they will not worry one,” said Bhagavan.



Satsangs with Nome

Are You Interested?

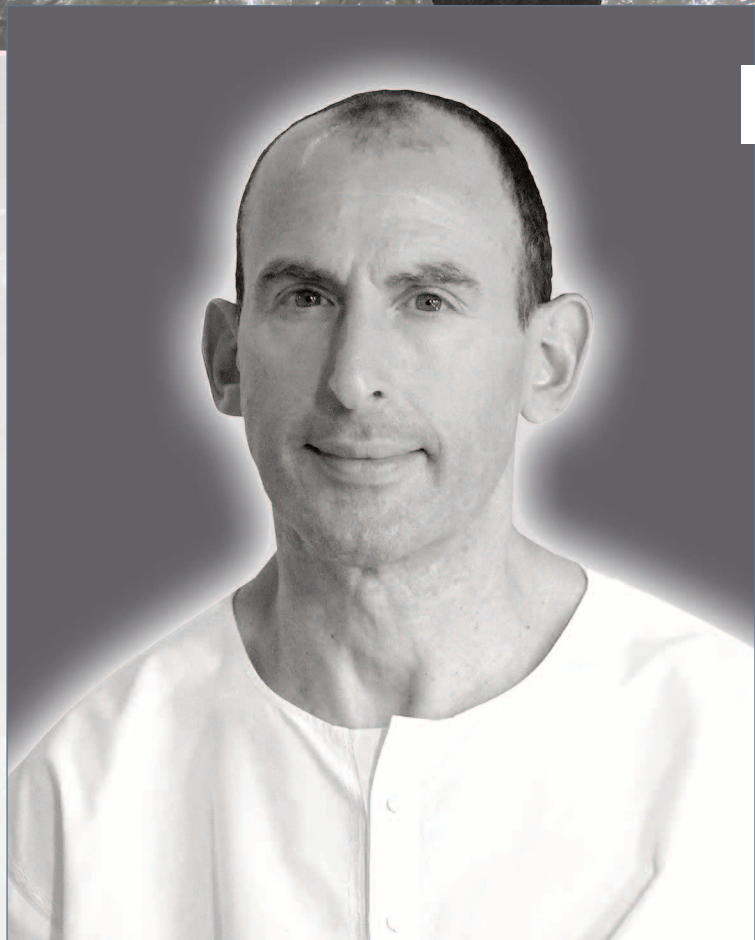
January 17, 2021

Om Om Om
(Silence)

Nome: Beyond the three states of mind, there is something that is very interesting. It is you. It is of perpetual fascination—fascinated with itself because of its bliss and because of its reality. Beyond the waking state and its content is pure Consciousness, which is your real Being. Beyond the dream state and its content is pure Consciousness, your real Being. Beyond deep sleep and the absence of content, is pure Consciousness, your real Being. In waking, dreaming, deep asleep, you are. What is this you that ever exists?

The content of a state of mind is determined by the state itself. So, the waking state of mind is the content of the waking state. Likewise with dream, the dreaming state of mind composes the dream content. Are you something that is produced? Nothing is your cause. You are self-existent. This Existence is not produced by the mind or anything else. Uncaused, not produced, unborn, and also indestructible is the Self.

The content, whatever it may be, of a state of mind is not eternally interesting, but the Self is of perpetual fascination. This is so because the Self is Reality, is your identity, and is your happiness, it never wears thin but is always perfectly full of its own nature. Cease to misidentify with the mind and its content, and what remains? Only the illimitable Being-Consciousness-Bliss that you are. Because this is so, it is certainly possible to be detached from all that is unreal, which means peace is undisturbed forever.



Cease to misidentify with the entire content of the waking state of mind, and then in what way could you possibly be bound? Rather, bondage is gone. Of the three states, none of them are permanent, none of them are real, none of them are your definition. Then, who are you?

With a keen interest, turn within. Nothing produced by thought is of permanent interest. But you, the Self, are quite beyond thought, and, therefore, this takes an interest in itself. In which state are you now in? You are not in any state. What you are not appears in this waking state; what you are is otherwise. Beyond the states of mind is not a place. It is not in time. It is omnipresent yet location-less, eternal yet timeless. It is continuous, yet, for it, there is no repetition. Inquire within to know this, if you are interested.

Questioner: You have said, “Stop identifying with the mind.” That seems difficult to practice.

N.: Do thoughts ever become the knower of themselves? Does the knower become the known? If just this much is discerned, the mind is conquered. When the mind is thus dissolved, you can no longer be perplexed.

Q.: I can see that in my thoughts I am looking for happiness. Then, I remind myself that happiness is within, and when the "I" is destroyed that happiness will shine. In Gita, Krishna instructs to be detached from the fruits of action. I can see that I am looking for happiness in the tasks I need to do and that there is a sense of doer-ship in those activities.

N.: Are you the doer? Do you perform action? What is it that sees the mind's movement? The knower is himself his own happiness. If it were not so, happiness would be inert, and, being inert, it would not be happy. The mind imagines; that is its creation. Then, it seeks for its happiness, itself, in that which is imagined. The entirety of that is merely delusion and not the abiding reality.

Q.: Even a small attempt I make in discrimination is fascinating, but I need to do it continuously. There are a lot of times when I do not make that attempt.

N.: In your experience, what is continuous? Discriminate between the continuous and the discontinuous. Know that which comes and goes to be unreal. It never actually comes, and its going is equally illusory. What is continuous alone can be you. Is that the idea of a performer of action? Is it any idea? Even the notion of "I" is a supposition that comes and goes. That which knows such alone is really the "I" and not the superimposed individuality.

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

(Silence)

Om Shanti Shanti Shanti

Certain Knowledge

January 24, 2021

Om Om Om
(Silence)

Nome: Bodiless, conceptless, egoless, Being-Consciousness-Bliss is the Self. Know this with certainty. The Self is not the body. The Self is not located in a body. The Self is not a possessor of the body. The Self is never conceived in thought, cannot be an object of thought, is not bound by thought, and is innately free from thought. The Self is not individualized, has none of the characteristics of individuality or ego, is never other than itself, and is never modified. Know this with certainty. The certitude of Self-Knowledge transcends sensory perception and transcends mental conception, as well.

What is certain? The Self's existence is naturally certain. No one has a doubt regarding his existence. So, commencing with this existence as the basis of certain knowledge, inquire "Who Am I?" If this is accomplished, there is no bound, embodied individual, no one ignorant, no ignorance, no one bound, no bondage, no world, and no experiencer of it. There is just indivisible, changeless, continuous Existence, self-luminous, nonobjective Consciousness, and Bliss, which is supreme peace.

What you truly are has none of the attributes of the body, such as birth, action, death and so forth. What you are in truth, has none of the attributes of the mind, such as changefulness, unsteadiness, and such. What in truth you are has none of the attributes of the ego, that is, no individuality and none of the sufferings born of individuality. Know what in truth you are by profound inquiry, turning the knowledge of Existence in upon itself.

Questioner: The Maharshi has said, "If all the time used in thinking about the non-self is used in thinking about the Self, realization will be attained." I see that I am not persistent in practicing that. I spend a lot of time thinking of the non-Self. I lack the perseverance.

N.: Perseverance has its root in the continuity of Existence. You say you spend much time thinking of the non-Self; what is the result of it? You have something better to focus on, don't you? The non-Self is not real. That means it has no existence whatsoever. The time spent focused upon it is also unreal. Reality is timeless. All freedom, peace, and happiness are to be found in the realization of the Self. Knowing this for certain; use your time wisely. Do not mistake your thoughts for reality, for your thoughts are unreal both in terms of their content and as something occurring. What is real transcends all of that.

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

(Silence)

Om Shanti Shanti Shanti ॐ



Correspondence with Nome

[A seeker in Singapore asked questions about a dream vision in which his deceased father appeared. Here is the response:]

September 30, 2021

Dear ,

Om Namō Bhagavate Sri Ramanaya
Namaste. Wiser than an attempt to define the experience is the examination of what is to be understood by it and thus result in deeper Self-inquiry.

During the dream, the dream is felt to be real, vivid and seemingly solid, though actually it is an insubstantial fabrication imagined in and by the dreaming state of mind. The wise discern the waking state experience to be of the same nature.

The wise perceive that the boundary supposed between life and death is not what one thought it was, and they seek the Realization of immortal Existence even while alive.

The states of mind and their innumerable modes appear and disappear, come and go. One ever-existent Consciousness knows all of them. The wise realize that alone to be the Self and cease to misidentify with any of the content of those states and modes.

May your inquiry be deep so that you abide in the Knowledge of the Self, of the nature of Being-Consciousness-Bliss.

Om Namah Sivaya
Ever yours in Truth,
Nome

[The same seeker asked:]

"If one realizes the Self before he/she gives up the body, what happens then?"

What will be the difference while in the body and after giving up the body? Kindly enlighten me on this...

Guru Nome, kindly guide me out of this birth and rebirth cycle..." Here is the answer.

[Nome's response:]

October 30, 2021

Dear ,

Om Namō Bhagavate Sri Ramanaya
For one who has realized the Self, the appearance and disappearance, life and death, of the body represent no difference and no change. For the unborn, there is no creation. The unborn Self is deathless and is already bodiless and is perpetually so. For that which is without beginning and end, birth and death, how could rebirth be conceived? To conclusively realize this, clarify the knowledge of your true identity by inquiry and thus abide in the Self, as the Self. Thus, you will remain in eternal peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A reply to another seeker:]

October 7, 2021

Dear ,

Om Namō Bhagavate Sri Ramanaya
Namaste. It would be wise to inquire, in a nonobjective manner, to discern the nature of who knows the changeful focus and all else.

In Self-Knowledge, Being is the Knowledge; the Self is self-luminous. There is no one else to know it or to be ignorant of it or to be known by it. Self-inquiry is of the same nature as the Realization. The end itself appears as the means.

If you deeply inquire to know your identity, what in truth you are, the obstacle and doubts mentioned by you, being unreal, will vanish.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker asked, "Do you perform mantra diksha?" Nome replied:]

October 8, 2021

Dear ,

Om Namo Bhagavate Sri Ramanaya
Only mauna diksha.

Om Namah Sivaya
Ever yours in Truth,
Nome

[The seeker then wrote:]

Dear Nome,

I have been repeating Om Namo Bhagavate Sri Ramanaya, and I would love to be initiated in that mantra. However, I live in So Cal. What is the procedure? Thanks.

[Nome responded:]

October 9, 2021

Dear ,

Namaste. Mauna means silence. It is indicative of the realization of the egoless Self, absorption in the supreme Brahman. This is the only initiation, or diksha, that occurs here, if it can be called such.

Mauna diksha is entirely interior; deep Self-inquiry is the only "procedure" for it, and always is the auspicious time for it.

Other than Self-Knowledge, I know no initiations. Other than the silence of Being, I know no mantras.

The twelve-syllable mantra mentioned by you is well known by numerous devotees of Sri Bhagavan. If it is repeated with a heart full of devotion, where is the need for any other diksha?

Ever yours in Truth,
Nome

[The seeker then said:]

Such a marvelous answer! Thank you immensely, and I hope someday to meet you. Peace.

[A reply to a seeker in UK:]

November 1, 2011

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. If the objective portion of the thought "I" is negated, what remains? Is that truly a thought? If such "I" is constant, incessant, what exists? Nonobjective Knowledge of your true Being, the only Self that actually exists, is abidance in the Self.

Continue to happily inquire so that all misidentifications dissolve and vanish, and the innate peace will shine forth forever.

Om Namah Sivaya
Ever yours in Truth,
Nome

The Ribhu Gita

Chapter 3, Verses 28-32

With Commentary by Nome from a
Boundless Wisdom Event held on
February 4, 2011 at the SAT Temple

the Ribhu-Nidagha Dialogue

(Nome): Om Namah Sivaya

The best way to understand Ribhu's instruction is to inquire into the very nature of Consciousness. If one can only realize that Consciousness alone exists and further realize the utterly undifferentiated nature of this Consciousness, the Truth is self-evident. Ribhu says:

28. All the world, also, is only Consciousness. All is full of Consciousness only. "Yours" and "mine," also, are only Consciousness. There is nothing besides Consciousness alone.

All the world is only Consciousness. By the term "world" is meant the entire sphere of objectified experience, from subtlest thought to and including formed phenomena. All this is only Consciousness. Right where you imagine there is a world, there exists only Consciousness. You can easily discern this by observing that all that you know of the world is contained in the knowing of it, and that other than that knowing there is no experiencing of a world at any time. The world is in the knowledge of it. What is the essence of that knowing? Trace the world experience to knowledge and knowledge to Consciousness. Thereby, you discern the actual Existence. If the world is entirely only Consciousness, what differences are there? If Consciousness is the abiding Reality, outer and inner lose their significance.

All is full of Consciousness only. If everything is full of Consciousness, to such an extent that it is full of Consciousness only, what remain of the things themselves? As long as you have the idea that there is the existence of Consciousness and, to some degree, some-

thing, whether it is separate from Consciousness, pervaded by Consciousness but still retaining an independent existence, or some similar idea—as long as such ideas prevail in the mind, differences will be apparent, and the Truth will not be realized, so Bliss will be obscured. If, though, if all is full of Consciousness only, where is the room for division or difference? Without difference, how can there be bondage or absence of Bliss? So, what is it that you experience all the time? One thing alone exists; there is no multiplicity of existences. Existence, which is One without a second, is pure Consciousness. It is not a consciousness removed from yourself, but is the Existence of you and all else, to such an extent that there is no you and all else.

“Yours” and “mine”, also, are only Consciousness.” “Yours” implies you, “mine” implies me; these are only Consciousness. Whatever you regard as “you” actually is only Consciousness. Whatever you regard as “me” actually is only Consciousness. Whatever you consider “mine” and what you consider “yours,” what belongs to you and what belongs to another—such as my body, my experience, my thought— all this is only Consciousness. There is no other substance anywhere. Even if you were to imagine a substance somewhere else other than Consciousness, that imagining is only in and by the power of Consciousness. Something else is only the same Consciousness.

There is nothing besides Consciousness alone. Nothing exists inside of Consciousness; certainly nothing is outside of Consciousness, for how could there be something outside of what is infinite and formless? There is nothing alongside it or equal to it or part of it; nor is Consciousness a part of something else. No such ideas are applicable at all. You, the world, and what is experienced are only Consciousness. There is no other existence, no other substance. If you realize this with certainty within, how could you be bound? Who would be bound and by what? Can Consciousness bind itself? That would be absurd. There is no other self, and there is nothing else to be experienced; there is just Consciousness. And if you think of Consciousness as “you,” etc., it is still just Consciousness. If you imagine it as a world, what you imagine as a world is only the very same Consciousness.

The one who asks about the truth is only Consciousness. If he has another aspect or characteristic, such aspect or characteristic is not really him but objective to him. Your nature is solely Consciousness. Then, abiding as Consciousness, who would see something else objective, an attribute, a characteristic? One cannot perceive Consciousness as if it were an object. If one discards the objectifying outlook and realizes the Consciousness as it is, there is nothing but Consciousness, so that all the objects, subtle to gross, are only Consciousness. There are not really objects, subtlety, or grossness; there is just Consciousness. The Consciousness of which he speaks is only One; it is your very Existence. The Consciousness of the one who may now suppose, “I understand this,” or, “I don’t understand this,” the Consciousness of that very one is irrefutable and undeniable

The intention behind this instruction is that what is indicated by every word of it is to be your own experience. If it were not to be experienced, he would not mention it.

The more one is in earnest in his practice, the more the spiritual instruction of Ríbhū and others will make good sense. Then, there is a place to receive the instruction. Receiving the instruction, one then knows how to more wisely practice. More wisely practicing, one is better able to absorb the instruction. The inner resolves itself into a singular Bliss-Consciousness.

29. Space, earth, water, air, fire, Brahma, Hari, Siva, whatever little of these and whatever little of anything else there is are all but Consciousness.

Space, earth, water, air, fire: it is indicative of the substances or states of matter, that seem to compose all manifestation. Brahma, Hari, Siva are here indicative of what you see in all manifestation, creation, sustenance, and destruction. Implied in the five elements are five corre-

sponding senses, space with hearing, earth with smelling, water with tasting, air with touching, fire with seeing. All the elements or all the states of matter, all the sensing of these—and not only the things themselves, but the processes or changing or happening through which they seems to pass, being created, sustained, and destroyed—all these are only Consciousness. Whatever little of these: the entire manifestation is only a small portion, as it were. Of what is it a small portion? Whatever little of anything else there is: If you conceive of something other than the manifestation as described, all that is only Consciousness. The entire manifestation, the entire universe with its time and space, its matter, its energy, its substance and its occurrences, all of that is just a “little,” a small bubble, as it were, in the infinite Consciousness. No, less than a bubble; a slight ripple in the Consciousness itself; even less than a ripple, because Consciousness does not ripple. Whatever there is anywhere, anytime, however composed and in whatever state, it is all only pure Consciousness. There is no other existence. One who sees that Existence is absolutely One and that Existence that is One is the very nature of Consciousness sees truly, he sees Reality as it is.

30. All is an undivided essence, which is only Consciousness. The past and the future are only Consciousness. All is full of Consciousness.

There is an undivided essence. If you view with superficial vision, depending on the mind and senses to try to determine what is, you see the names and forms of things. Connecting all those multiple names and forms, which seem to be full of differences, is one undivided Essence. The Essence is the Existence. The forms are different; the Existence is undivided. It is not only the same in all, in all the forms, but it is undivided, so that it is only one Existence. In relation to the manifested forms, the Existence is the essence. Apart from the essence, the form really has no existence, whatever the form of experience may be. That undivided Essence is actually the solitary Existence, and the nature of that Essence or Existence is Consciousness. This being true, dualism is entirely unreal.

If these flowers should disappear and the wood would vanish, so that you would see nothing, or if the sense of vision would disappear, so you would see nothing, there would still be the Existence of that nothing. The nothing would not be true, but the Existence would be. Similar is it when you seem to perceive something; there is truly just Existence. When you wonder, “What is there?” the there is the same Existence, which is of the nature of pure Consciousness. In the idea “There is whatever,” the whatever is the same Existence, the there is the same Existence, and the is is the same Existence. Existence is of the nature of Consciousness. Something and nothing are both only Consciousness, and the knowledge of them is just the same Consciousness; likewise is the knower. You cannot depart from Consciousness; you could not know it. Even if you would imagine such a departure, that would still be only Consciousness. Consciousness is the Existence. There cannot be nonexistence. Even if there would be a modification of the unmodifiable Consciousness; before the modification, during the modification, the modification itself, and after the modification was done, it would all be the same Consciousness, the same Existence. Whether one thinks of many or one, it is still the same undivided Consciousness.

Knowing is of the nature of Consciousness. It can never cease to exist. It can never diminish. Whatever you know as “it is” or “it is there,” it is only in and of the Consciousness, apart from which there is no it. Is is only in and of Consciousness and likewise is there. If you imagine there to be the space in which objects appear, how do you know that? Do you have any experience of that, apart from the knowledge of it? Tracing the knowledge, one is lead to the knower, which is Consciousness. Just the same Consciousness, plus the superimposition of

whatever definitions are attributed to “I,” are then reflected as the same definitions as the “this,” or object portion of the experience. If the superimpositions, which are merely imaginary and hence not truly existent, are removed because they are nonexistent, all that remains is pure Consciousness. Even ignorance has no existence apart from Consciousness, although Consciousness itself is not ignorant. The “I” is nothing but Consciousness, but there is no individual “I” in Consciousness. No matter how the self is imagined, the self is only the same Consciousness. Neither the possession nor the possessor actually exist as such.

31. Substances and time are only Consciousness. Knowledge is full of Consciousness. The knowable and knowledge are, also, only Consciousness. All is full of Consciousness.

Substances and time are only Consciousness. Time is usually conceived as a past, a present, and a future, considered separate from each other or as one continuous stream. The past, no matter how far back in the past you may consider, is just of the nature of the Consciousness. No matter how far in the future you may imagine, there is still only Consciousness. Not only is this true of the substances or things appearing in time, but the time, itself, is only Consciousness. Time is Consciousness conceived of as such, as time, just like the world. What is misperceived as time is only Consciousness. The world seems to consist of objects and occurrences, substances and time, and all of that is composed only of Consciousness, to such an extent that there is no time and nothing to be called a substance. There is just this undivided, essential Consciousness.

Knowledge is full of Consciousness. The knowable and knowledge are, also, only Consciousness. This is the knowable, the supposedly objective portion of your experience. Knowing is the means or the relation between the object and the subject. The nature of the subject is only Consciousness. The nature of the knowing and the knowable, the object, is the very same Consciousness. Wherever and whenever knower, knowing, and known appear, that threefold aspect is composed of one undivided Consciousness. If Consciousness is not known as it is and individuality is assumed, there is the object, and the relation between the subject and object, the knowing. Inquiring, you find all the knowable is in the knowing; the knowing is entirely for the knower; and the knower is of the nature of the one Consciousness. From the vantage point of undivided Consciousness, there is no knower, knowing and known—there are no such things—there is just one Consciousness. Who is to know what?

All is full of Consciousness. The water occupies the interior but not the form of the cup itself. The fullness of Consciousness is not like that; it exceeds that. It is like space, which is said to pervade everything thoroughly. To understand that all is full of Consciousness is to experience that Consciousness alone exists, and there is no question of anything else to be distinctly called “all.” If you inquire and realize your Self to be Consciousness, what has just been stated will be blissfully self-evident. If you do not inquire, do not know yourself, and assume individuality and embodiment and such to be real, what Ribhu says will remain incomprehensible. Inquire to know your very own Consciousness.

When your mind, in a dream, creates things apparently tangible, very solid to your dream senses, have such things actually come to be? Other worlds, other realms, are just like this one. If you are accustomed to regarding your senses as determining reality, you are likely to assume the existence of an external world and, according to the confines of the ego, imagine a small aspect of that already illusory world as being “your world.” Lift your vision, turn your mind inward, and find out what really exists. Dreaming thus comes to an end, and real Existence is found. For that, there is neither heaven nor hell, nor this world. There is no lasting happiness within the realm of the senses or their corresponding mental states. If lasting happiness and peace are what you seek, get beyond the senses and beyond your thoughts and learn to discern

Reality. Learn about the nature of your Consciousness. Beyond is not far away. Beyond is closer to you than your own thoughts.

The mental modes come and go; they rise and they set. Your Existence is something else. Inquiry means to know the Existence as it is. You cannot be a mental mode, whether it is thinking of something or thinking of nothing, a blank. Who are you? If you are inquiring, who is it that is so aware? If you are not inquiring, who is it that knows that state? You exist, and the Existence is not inert, but is of the nature of Consciousness. You are continuously; you know continuously. Wonder about that you. Your Existence is undeniable. The Consciousness, which illumines the ideas—right or wrong—is undeniable. What is the nature of that Consciousness? Discern how formless it is, how it is unborn and imperishable, how it is free of differences, and how, though it is you, is free of the least idea about you. Thinking cannot go to your Self; you cannot ride on thoughts to the Self, but you are not thoughts. You who know all your thoughts, cannot possibly be known by any of them. Where Bliss wells up, there is your home.

32. Conversation is only Consciousness. Indeed, words, also, are only Consciousness. The true and the false are only Consciousness. All is full of Consciousness.

Conversation is only Consciousness. If there is only Consciousness, what is going on when we are here speaking to each other? Who is talking, and who is listening? All conversation—the speakers, the listeners, and the activity called conversation—are only Consciousness.

The words, also, are only Consciousness. Silence is obviously only Consciousness. For this reason we may say that the great rishi is eternally silent even when he speaks, because all is only this one undivided Consciousness. The words are only Consciousness. The power behind the words is only Consciousness. That which knows their meaning, or discerns it, is the same Consciousness. There are no differences.

The true and the false are only Consciousness. If Consciousness is true, and true means what is, what exists, there is only Consciousness. If there is only Consciousness, even what is known to be false is the same Consciousness. There can be no independent existence of the false. To think that there could be is like saying there is an independent existence to the non-existent. Rather, the existent and the so-called nonexistent are the same Existence, the same Consciousness. Likewise is the case with the true and the false.

All is full of Consciousness. All' is full of Consciousness and; not just this entire universe, which is but a tiny portion as it were, of the vast Brahman, which is only Consciousness. It is essential to know that all includes you. What sense would it make to conceive in your mind, "All is only Consciousness," but to go on assuming that you are something distinct therefrom? All is only Consciousness. That means Consciousness, which is Brahman, the Self, alone exists. That is what you are. That is what is. There is no otherness anywhere, at any time.

Om Namah Sivaya.

(Silence)

Om Shanti Shanti Shanti Om ॐ



॥ श्री सदीशप्रपत्तिदशकम् ॥
॥ śrī sadiśaprapatti-daśakam ॥
Decad of verses on surrender
to Sri Sadisvara

अजं प्रपद्ये सहजं प्रपद्ये
विकल्पशून्यं परमं प्रपद्ये
अनन्तमद्वैतमचिन्त्यशक्तिं
सदीशदेवं शरणं प्रपद्ये ॥ १ ॥

ajam prapadye sahamam prapadye
vikalpa-śūnyam paramam prapadye
anantam-advaitam-acintya-śaktim
sadiśadevam śaraṇam prapadye ॥ 1 ॥

1. To the unborn I surrender. To the innate I surrender. To the one devoid of vikalpa (without differentiation), the Supreme, I surrender. The eternal and infinite, non-dual, inconceivable power, the Lord Sadisa (Sadisvara), I approach for refuge.

सुखं प्रपद्ये सुखिनं प्रपद्ये
अपारकारुण्यनिधिं प्रपद्ये
गणेशदेवादिभिरीड्यमानं
सदीशदेवं शरणं प्रपद्ये ॥ २ ॥

sukhaṃ prapadye sukhinaṃ prapadye
apārakāruṇya-nidhiṃ prapadye
gaṇeśa-devādibhir-īḍyamānaṃ
sadiśadevaṃ śaraṇaṃ prapadye ॥ 2 ॥

2. To the happiness I surrender. To the one who causes happiness I surrender. To the treasure of boundless compassion I surrender. The one praised by Lord Ganesa and others, the Lord Sadisa (Sadisvara), I approach for refuge.

गुरुं प्रपद्ये वचनं प्रपद्ये
गुरोः कटाक्षात् जनितं प्रपद्ये
गुरूपदेशेन निरूप्यमाणं
सदीशदेवं शरणं प्रपद्ये ॥ ३ ॥

guruṃ prapadye vacanaṃ prapadye
guroḥ kaṭākṣāt janitaṃ prapadye
gurūpadeśena nirūpyamānaṃ
sadiśadevaṃ śaraṇaṃ prapadye ॥ 3 ॥

3. To the Guru I surrender. To the instruction I surrender. To that which is born from the Grace of the Guru I surrender. The one who can be comprehended through the instruction of the Guru, the Lord Sadisa (Sadisvara), I approach for refuge.

विभुं प्रपद्ये विभवं प्रपद्ये
विशोकवन्तं विमलं प्रपद्ये
विचारमार्गेण विभाव्यमानं
सदीशदेवं शरणं प्रपद्ये ॥ ४ ॥



vibhumṁ prapadye vibhavaṁ prapadye
viśokavantam vimalaṁ prapadye
vicāra-mārgeṇa vibhāvyamānaṁ
sadiśadevaṁ śaraṇaṁ prapadye ॥ 4 ॥

4. To the almighty I surrender. To the omnipresent I surrender. To the one devoid of sorrow, to the blemishless, I surrender. The one who can be clearly perceived by the path of inquiry, the Lord Sadisa (Sadisvara), I approach for refuge.

ऋतं प्रपद्ये रुचिरं प्रपद्ये
चिदम्बरैकस्थभवं प्रपद्ये
अखण्डसच्चिन्मयमात्मरूपं
सदीशदेवं शरणं प्रपद्ये ॥ ५ ॥

ṛtaṁ prapadye ruciraṁ prapadye
cidambaraikastha-bhavaṁ prapadye
akhaṇḍa-saccinmayam-ātmarūpaṁ
sadiśadevaṁ śaraṇaṁ prapadye ॥ 5 ॥

5. To the Truth I surrender. To the brilliant I surrender. To the one Existence alone, which is the space of Consciousness, I surrender. The undivided, full of Existence-Consciousness, of the nature of the Self, the Lord Sadisa (Sadisvara), I approach for refuge.

मृडं प्रपद्ये सुहृदं प्रपद्ये
ऋगादिवेदोक्तरसं प्रपद्ये
समस्तभूतेषु निगूढतत्त्वं
सदीशदेवं शरणं प्रपद्ये ॥ ६ ॥

mṛḍaṃ prapadye sudṛḍhaṃ prapadye
ṛgādi-vedokta-rasaṃ prapadye
samasta-bhūteṣu nigūḍha-tattvaṃ
sadīśadevaṃ śaraṇaṃ prapadye ॥ 6 ॥

6. To the gracious I surrender. To the completely firm I surrender. To the one essence proclaimed by Rig and other Veda-s I surrender. The hidden truth in all beings, the Lord Sadisa (Sadisvara), I approach for refuge.

निजं प्रपद्ये अनिशं प्रपद्ये
असङ्गनिर्मुक्तशिवं प्रपद्ये
अशान्तचित्तस्य विरामदेशं
सदीशदेवं शरणं प्रपद्ये ॥ ७ ॥

nijaṃ prapadye anīśaṃ prapadye
asaṅga-nirmukta-śivaṃ prapadye
aśānta-cittasya virāma-deśaṃ
sadīśadevaṃ śaraṇaṃ prapadye ॥ 7 ॥

7. To the constant, the innate, I surrender. To the uninterrupted I surrender. To the unattached, liberated Shiva I surrender. The place of cessation of the restless mind, the Lord Sadisa (Sadisvara), I approach for refuge.



शुभं प्रपद्ये सुभगं प्रपद्ये
सुज्ञानगङ्गाककुदं प्रपद्ये
अलौकिकानन्दसरित्प्रवाहं
सदीशदेवं शरणं प्रपद्ये ॥ ८ ॥

śubhaṃ prapadye subhagaṃ prapadye
sujñāna-gaṅgā-kakudaṃ prapadye
alaukikānanda-sarit-pravāhaṃ
sadīśadevaṃ śaraṇaṃ prapadye ॥ 8 ॥

8. To the auspicious I surrender. To the enchanting I surrender. To the head of the Ganga of good knowledge I surrender. The flow of the river of happiness unrelated to this world, the Lord Sadisa (Sadisvara), I approach for refuge.

प्रभुं प्रपद्ये प्रभवं प्रपद्ये
प्रशान्तिप्रस्तारमहं प्रपद्ये
पशुत्वभावात्प्रतिमोचनार्थम्
सदीशदेवं शरणं प्रपद्ये ॥ ९ ॥

prabhuṃ prapadye prabhavaṃ prapadye
praśānti-prastāra-mahaṃ prapadye
paśutva-bhāvāt-pratimocanārtham
sadīśadevaṃ śaraṇaṃ prapadye ॥ 9 ॥

9. To the Lord I surrender. To the source I surrender. To the one who spreads abundant tranquility I surrender. For the sake of liberation from individuality, I approach Lord Sadisa (Sadisvara) for refuge.



दृकं प्रपद्ये कृतिनं प्रपद्ये
तमादिलिङ्गं पुरुषं प्रपद्ये
मनुष्यजन्मस्य महत्प्रदानं
सदीशदेवं शरणं प्रपद्ये ॥ १० ॥

dr̥kaṃ prapadye kṛtinam
prapadye
tamādi-liṅgaṃ puruṣaṃ
prapadye
manuṣya-janmasya
mahatpradānam
sadiśadevaṃ śaraṇam
prapadye ॥ 10 ॥

10. To the Seer I surrender.
To the accomplished I sur-
render. To that primordial
lingam, the Supreme, I sur-
render. The great gift in
human life, the Lord Sadisa
(Sadisvara), I approach for
refuge.

– 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.)*



68. Gajakrīḍitaḥaṁ

Why do people tirelessly force themselves to abide by the mind and imitate its movements when they can much easily abide in the Majestic Bliss of their Being?



81. Sarpitaḥaṁ

Intoxicated by the "I am the individual" notion, one attracts countless vasanas, tendencies of the mind, attachments and suffering onto oneself.



71. Gaṇḍasūcī

Despite the acrobatic nature of the mind, keep the smile on your cheek unchanged with consistent inquiry.



88. Prasarpitaḥaṁ

Why do people willingly and constantly stretch themselves to attain a meaningless idea of contentment when they can simply surrender the ego and remain at peace?



Here, in the SAT Temple, is found the Grace that leads to perfect peace.

“By Grace alone is Liberation from the imagined bondage attained. By Grace alone is there Realization of the true Self. By Grace alone does meditation occur and the profound inquiry, “Who am I?”, succeed in awakening one from the dream of an ego with its illusory world-appearance. By Grace alone devotion arises in the heart. By Grace alone are there freedom, happiness, and peace.”

—Nome, Timeless Presence

Once each year, the SAT board of directors sends a pledge invitation to those who benefit from the sacred events at the SAT Temple and understand the temple to be an important place in their lives. This invitation places before you the opportunity to express gratitude for this divine place of Grace in the form of a pledge donation. The pledge donations, the membership donations, and love contributions from devotees who come to the temple for satsangs, special events, and retreats are a significant portion of the support that helps the SAT Temple thrive.

Pledges contribute to the general maintenance costs for upkeep and repairs of the temple property including this year, a wheelchair access walkway to the front entrance of the temple. With your donation and by the Grace of Sri Bhagavan and Lord Siva, we can continue to care for the SAT Temple property assuring the perpetuation of this blessed place of Grace.

We invite you to reflect on the brilliant blessing of having the opportunity of participating in the SAT Temple, which shines within your spiritual life, and to offer a pledge for 2022. To make your pledge offering, please visit the Sat Temple website at: SATRamana.org. › Sat-Temple › Offerings.

With love and appreciation and in service to Sri Bhagavan,
The SAT Board of Directors,
Raman Muthukrishnan, President; Eric Ruetz, Vice-President;
Sangeeta Raman, Secretary; Ganesh Sadasivan, Treasurer; Nome and Sasvati;
Sivakumar Chandran; Scott Roney.

SAT Retreats 2022

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, Ash-tavakra 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.

Vegetarian 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 Nondual Self-inquiry Retreat: March 18-20 This retreat is based upon the teachings of Sri Ramana Maharshi as presented in his book, **Self-inquiry**. The spiritual instruction focuses on the nature of the Self, the natural state of Self-Realization, the introspective inquiry that results in this Realization, the nature of happiness, the nature of Being, the nature of Consciousness, and transcendence of the body, mind, and ego. The retreat provides much time for silent meditation in addition to the instruction.

The Self-Knowledge Retreat: May 27-29 This retreat is based on the teachings of Sri Ramana Maharshi contained within **Who Am I?** 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 26-28 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 11-13 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.

ONLINE RETREAT REGISTRATION AVAILABLE!

End of sign-up date is
one month prior to commencement of each retreat.
Please visit the link below to register for retreats at the SAT Temple:
<https://satramana.org/web/events/retreats/retreat-application-form/>
Or, visit the SAT website at: satramana.org › Events › Retreats

Om Namo Bhagavate Sri Ramanaya
Om Namah Sivaya

