

Bhagavan: The jnani says, "I am the body;" the ajnani says, "I am the body." What is the difference? "I am" is the truth. The body is the limitation. The ajnani limits the "I" to the body. . . . The jnani's "I" includes the body and everything else. . . .

Disciple: If the jnani says, "I am the body," what happens to him in death?

Bhagavan: He does not identify himself with the body, even now.

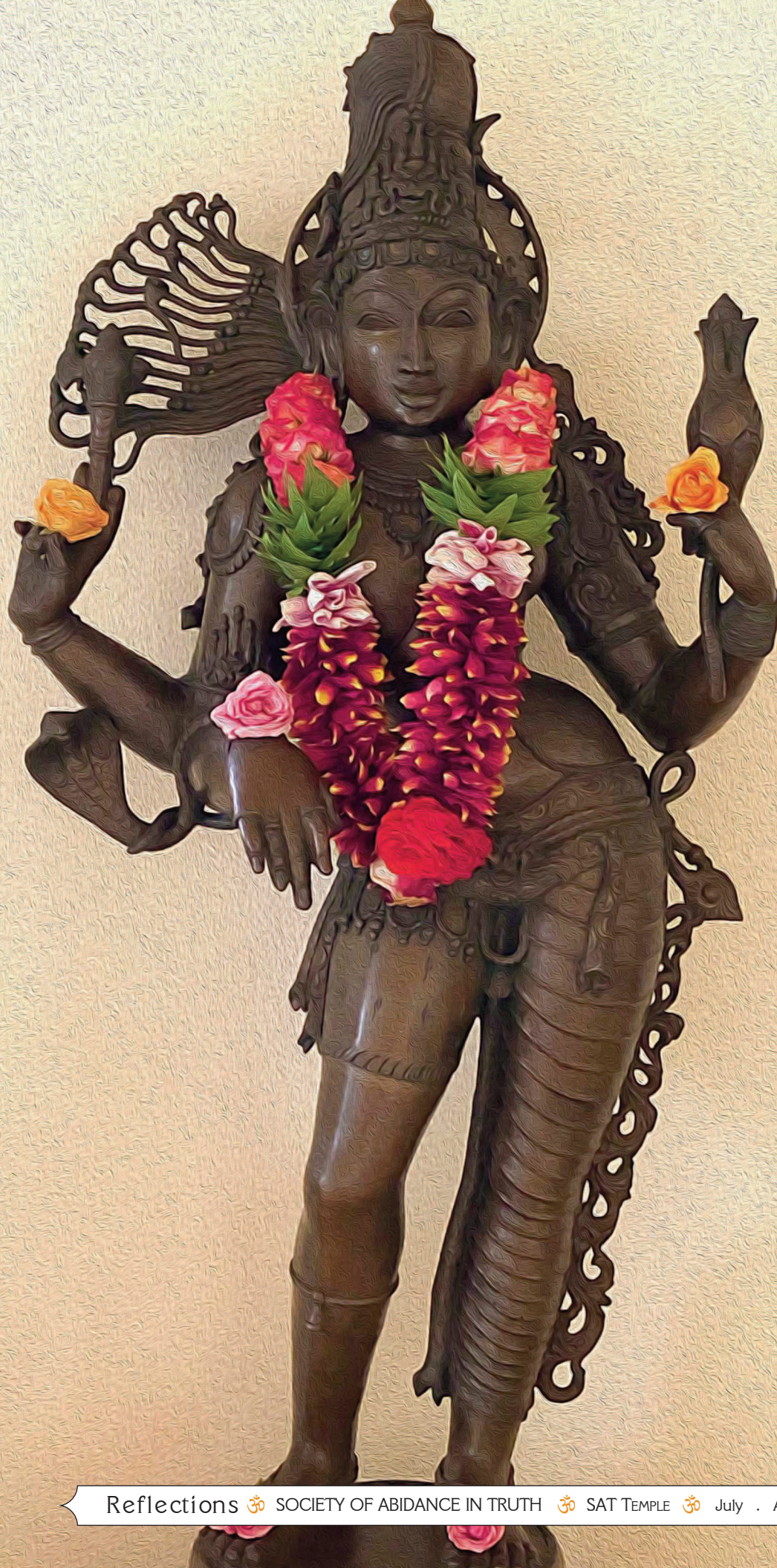


Disciple: But you said just before that the jnani says "I am the body."

Bhagavan: Yes. His "I" includes the body. For there cannot be anything apart from "I" for him. If the body falls away there is no loss for the "I." "I" remains the same. If the body feels dead let it raise the question. Being inert it cannot. "I" never dies and does not ask the question. Who then dies? Who asks questions?

—Talks with Sri
Ramana Maharshi, Vol. 2,
#248, Sri Ramanasramam,
1955





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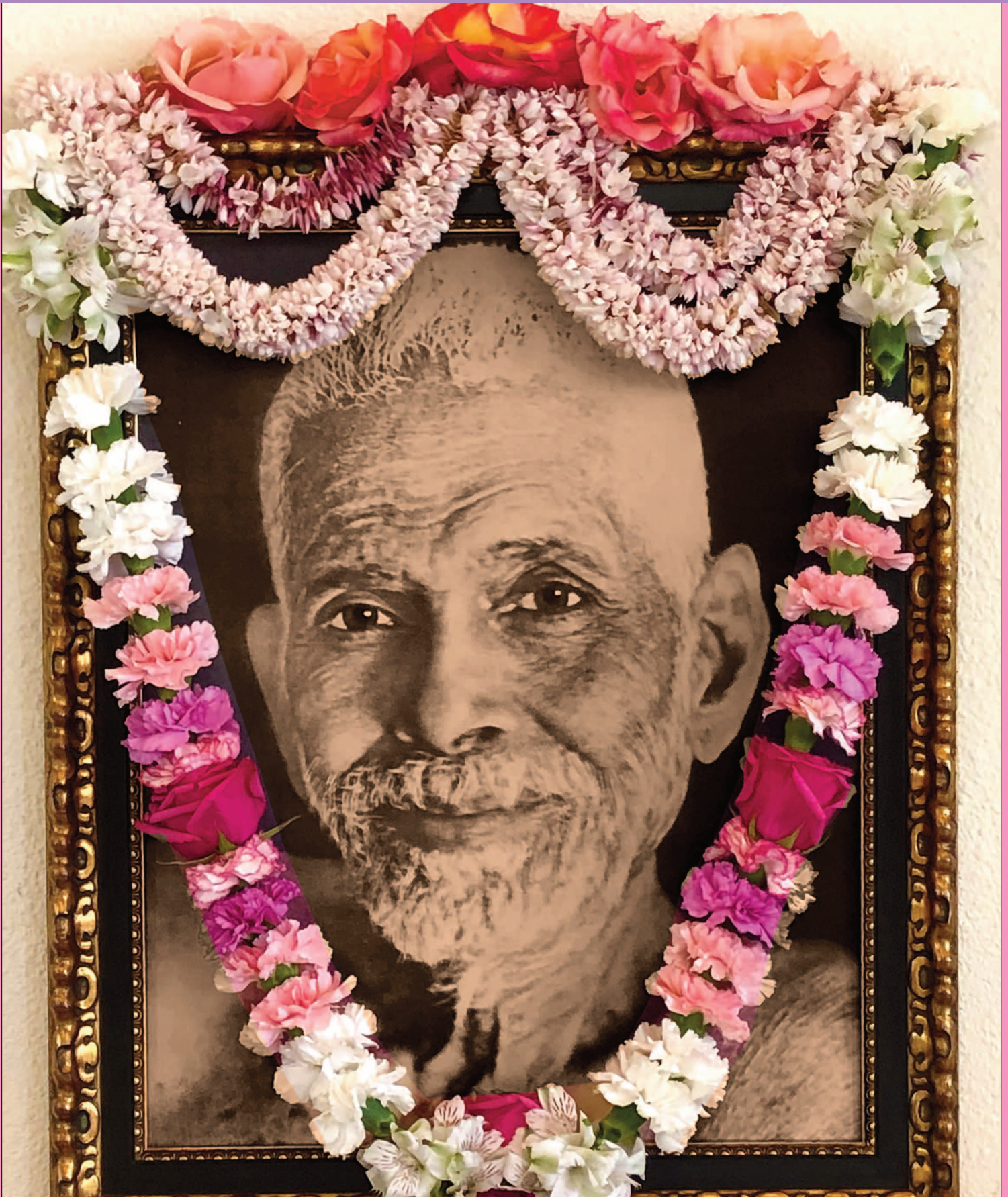
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REFLECTIONS

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from **LETTERS FROM SRI RAMANASRAMAM**

Kailasa (32)

April 4, 1948

This morning, a devotee brought an old copy of the “Peria Puranam” and gave it to Bhagavan. Reading the story about Sundaramurthy going to Kailasa (the world of Lord Siva), Bhagavan said, “It seems that Sundaramurthy found that, after his own arrival, the Chera Raja had arrived on horseback almost immediately. The Raja asked him, “How came you here without my calling you?” So saying, Bhagavan read a verse from it. A Tamil youth, who was present, said, “Where is that Kailasa, Swami?” “Kailasal It is at the very place where we are. First of all, tell me where we are,” said Bhagavan.

“That’s not it, Swami. The Kailasa, of which you have just read, that Sundaramurthy had gone to, does not really exist? If so, where is it? Please favour me with a proper reply,” said the young man.

“I have told you already,” said Bhagavan. “We have come here now. From here we will go to some other place. If all this is true, then that also is true. There, also, a Swami will be found seated on a raised pedestal. Just like this, there will be devotees around. They ask something; he replies something. That will also be like this. If you look at the thing from the point of view of the body, that is how it is. If, however, you look at it from the point of view of truth, wherever we are there is Kailasa. There is no question of it being born or growing or dying. When we realize that there is nothing real in this world, Kailasa is everywhere.”

“How will that be known?” the young man asked.

“Everyone knows that he is in existence. You were in existence when you were born, when you were a year old, when you were in middle age and when you were old. You have not changed; it is only the body that has changed. To know that your Self has not changed, this illustration itself is enough,” said Bhagavan.

Giving up that line of questioning, the youth again asked, “It is said that a Jnani does not have happiness or sorrows, bodily ailments, or the like. Sundarar and Appar are reported to have jumped with joy when they had a vision of God. Even Ramakrishna Paramahansa is reported to have

grieved terribly when he did not get a vision of the Holy Mother and to have gone into ecstasies when he did get a vision. Not only that, when Ramakrishna Paramahansa had some bodily ailment, he used to cry out for Mother. What does it mean? Do Jnanis have happiness and sorrow?”

Bhagavan answered him, “You say all that in relation to the body, don’t you? It is not possible to judge a Jnani by his bodily ailments.

Manikyavachakar sang a hymn the purport of which is, “O Iswara, you have showered on me your blessings even before I asked for them. How kind of you! Even so, why is it I do not feel grieved? Is my heart made of stone? My eyes do not get wet. Are they made of wood? Not only with these two eyes, but I wish that my whole body were full of eyes so that I could weep with them. I would then be very happy. I wish my heart would melt and become watery so that it could be integrated with you.” That is the purport. But then is that grief real grief? Some people give vent to their happiness by loudly expressing it when they get a vision of God, and some shed tears of joy. It was the same with Ramakrishna Paramahansa. “Mother, how kind of you, how merciful!” he used to say and weep, and sometimes he used to laugh. Anyway, if we want to know about his real state, we should first know about our own state,” said Bhagavan.

Instead of stopping at that, the young man again asked, “Swami, when he was in an ecstasy of happiness, he did not know the pain of the disease he was suffering from, but when that ecstasy was over he used to realize the pain and groan under it. Does a realized soul really know what pain or pleasure is?”

“I see, that is your doubt. First find out about your own affairs. What does it concern you how a Paramahansa was? He need not become a Jnani only after obtaining certificate. He has become something. Boyhood has passed with boyhood, sleeping has gone with sleep. In this wakeful state at least find out what you are and where you are. Is it Kailasa (the world of Lord Siva) or Bhooloka (the human world) or Vaikunta (the world of Lord Vishnu)? Why not find out all that for yourself and become a Jnani?” said Bhagavan. The questioning then stopped. ॐ

Satsangs with Nome

The Nature of the Self

Satsang, Sep 20, 2020

Om Om Om
(Silence)

Nome: Always you are. Never are you not. What is the nature of this Existence? Everywhere you are. Nowhere are you not. What is the nature of this Existence?

Infinity and eternity are not of the body. Bodiless is your Existence. Never is individuality ever true. Egoless is the nature of this Existence. Always you know. With or without thought, you know. What is the nature of this Knowledge? It is Existence-Consciousness.

Always your nature is perfection. The mistakes of the mind, erroneous thought, are never your nature. Always your Existence-Consciousness is full. The bliss of this perfectly full nature is yours and stands revealed as soon as there is a cessation of misidentification. Always you are Siva; never are you jiva. Therefore, abandon the misidentification as an embodied individual. Always you are That, Brahman. Never can you truly be otherwise.

Knowledge destroys ignorance, and the false notions vanish. Knowledge is self-revealed. Therefore, inquire, "Who am I?". What are you always? What you are always alone is you. What seems to be at one time and at another time is not, is not truly you and truly does not exist. Unborn and imperishable are you. Bodiless and mind-transcendent are you. "I"-less yet truly "I" are you.

That you exist is self-evident and not dependent on anything else. The Knowledge of that is the same.



Know yourself, not as if one thing were knowing another. Knowing the Self is being the Self. Being the Self is not an action, not a mode of mind, and not a thought. Likewise is Knowledge, and likewise is Bliss. Therefore, the utter indivisibility of Being-Consciousness-Bliss is, again, self-evident, self-known.

Questioner: Is Brahman the equivalent of svāhā, or does Brahman always connote Existence-Consciousness-Bliss? Is it always accessed through sat-cit-ānanda, or is there also svāhā - the beyond?

N.: Brahman is incomparable. There is nothing else to compare to it. It is Sat but beyond the conception of sat and asat. It is Chit, but it is beyond the conception of chit and achit. Likewise, it is Bliss, beyond the conception of bliss. It is beyond and beyond beyond.

(Transcriber's note: In Monier-Williams Dictionary, the meaning of svāhā is oblation

or an exclamation of a blessing uttered to the Gods when making an oblation.)

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

(Silence)

Om Shanti Shanti Shanti



Where There Is

Satsang, Feb. 21, 2021

Om Om Om

(Silence)

Nome: Where there is thought, there is creation. Where there is no thought, there is no creation. Where there is “I,” there is thought. Where there is no “I,” there is no thought. Where there is the concept of an individualized self, there is another. Where there is no individual, there is no other; just one Self is.

Where there is ignorance, there is bondage and its consequent suffering. Where there is no ignorance, there is no misidentification and thus no bondage and no suffering. Where suffering has become impossible, your natural peace and bliss shine. Where the Self is known, there is one without a second.

Where is “where”? It is just a matter of speaking of it that “where” is mentioned. The one indivisible Existence, of the nature of Consciousness and Bliss, is the Reality. That is everywhere and at all times.

Where are you? If there is the “I am the body” misconception, there is a world. If there is no such misconception, there is simply no world. In this manner, knowledge transcends all the ignorance. In this manner, Knowledge is contrasted with ignorance, so that you wisely choose, yet, upon thorough and deep inquiry into your real nature, there is no choice about it. It is self-evident and of utmost certainty. Such is the certainty of Reality, of Existence, which is

forever doubtless. Such is the nature of Consciousness, which always knows and never does not know.

What is it in you that is not created by thought? Beyond thought is the illimitable, the infinite, the eternal. You can know the inconceivable with knowledge that is nonobjective, and what you know you, yourself, are. Where there is the jiva, there is actually only Siva. Where there is the absence of another, there is only Brahman. Where there is true knowledge about this, there is only silent, divine peace. Where all these things are self-evident, there, you are. Turn within and find it to be so.

Questioner: You mentioned thought is the cause of creation, and in Ribhu Gita Ribhu says that thought itself is the greatest sin. Reflecting on that, I felt that anything done with the body, speech, or mind that is not true, good, and beautiful is sinful. There is repentance over past deeds that were not true, good, and beautiful, so that such are not repeated in future. I understand Ribhu’s instruction as cutting it at the root itself, so that even the initial “I” thought itself does not arise. Pulling the root out, one gets rid of the weeds of anger, fear, anxiety, which are sinful and can lead to sinful acts, so that they are all destroyed. I seem to understand a little more deeply today when you said thought is the cause of all creation. Only then can we experience the supreme divine peace that you mentioned and be free of suffering. Is my understanding of why thought is the greatest sin right?

N.: Because it is rooted in ignorance, it is the greatest sin. Indeed, apart from ignorance, do the thoughts even exist? All the faults that you mentioned are groups of thoughts. Thought is the ingredient that makes them up. When you go to sleep and thought is absent, where is the sin or the fault then? The idea that anything else exists but God may be regarded as the greatest sin. The “anything else” is just the thought of it and not a reality. If you only stop thinking, the faults may recur, and the sin can arise again. If you destroy the ignorance that is the basis of all the thoughts, there is no return.

Q: You have advised, “See why you think the way you think.” That is to trace back to the ignorance that causes the thoughts to even arise, instead of just suppressing the thoughts.

N: Correct. There is a reason why the thoughts are appearing the way they are. The reason is rooted in your identity, what you regard as yourself. Who is the thinker of all those thoughts? Who is the creator of all those faults? Whatever she is regarded as, so the delusion is shaped. Trace the faults, the sins etc. to the thoughts that make them up. Trace the thoughts to the one who has them and see what her nature is. Discern what you are regarding yourself to be and what you actually are. If the matter of identity is clarified, there is no fault, nor is there any sin, nor any other limitation. This may be regarded as true repentance.

Another Questioner: Is the tendency to misidentify a bad habit or vasana?

Nome: Whether you regard it as a bad habit or the play of illusion or as the movement of ignorance, you want to be without it. The descriptions of illusion, the descriptions of ignorance, are not meant for you to think of them as realities.

Q.: Trying to think of a cause for that is like a cat chasing its tail.

N.: It is as illusory as the illusion it is attempting to describe.

Q.: I get to that point, but I can't get rid of it. What gets one past the urge to do that in the first place? It feels as if that is the point at which grace gets one past it.

N.: Grace, wisdom, what difference could there possibly be between them? You cannot just let go of delusion, but you can find out its nonexistence. That knowledge is final.

Q.: And you do that by inquiry?

Nome: (smiled)

Another Questioner: I always have lots of questions by habit. After Friday's instruction, I had questions. I was listening to Tattva Bodha over the weekend, and I had questions. Until I entered the temple today, I felt I have so many questions to ask. I try to get to the root of why I have questions, and it is the fundamental unwillingness to accept that I am realized, that I am Brahman. That is the cause of the questions and the obstacle to my progress. I get the peace here not by asking questions but just being silent and just observing you. So, being in satsang with a jnani is of the greatest value and not asking questions. So, no questions. I just need to eliminate that obstacle by accepting that I am not this little body.

Nome: When you have a question, the nature of the questioner is always the answer. That nature, though, has no questioning.

Satsang means association with Being, association with the Truth. Such association is found in that which is beyond the question and also shines as the essential motive to raising the questions.

If the questions serve the purpose of the destruction of illusion, they are very worthwhile; however, when illusion is destroyed, there is no more question, just as there is no question about one's own Existence. The most profound question is, “Who am I?”, the introspective inquiry that reveals what the Self is. So, if there is a question, pursue it to the ultimate answer. If there is no question, revel in the peace. There is no question about this.

(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



Correspondence with Nome

[A seeker residing in UK wrote describing his experiences and raised several questions. Here is the reply:]

April 5, 2022

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Self-inquiry results in Self-Knowledge. Sensations, such as in the head, chest, and such, pertain to the body. By inquiry, it would be wise to free yourself from misidentification with the body and know the true nature of your existence. Who is it that desires to place attention on the thought of "I am"?

The three states of waking, dream, and deep sleep appear and disappear. You exist continuously throughout. By inquiry, cease to misidentify with the mind and its content and discern the true nature of this Existence that transcends thought.

Your third question will dissolve if you abandon the "I am the body" misconception. Similarly, wisely discriminate and understand that the ego is just ignorance, only imagination, and not a real entity. Therefore, the ego does not physically do anything to anyone; the destruction of the ego-illusion never hurt anyone.

Your questions about sattvic diet are answered in the book "Evers yours in Truth," so there is no need for the answers to be reiterated here.

You may find it beneficial to read SAT publications.

May your inquiry be deep so that you ever abide in Self-Knowledge and thus be happy and at peace always.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker in UK, reading *Five Flowers of Self-Knowledge*, said, "I would so much appreciate your guidance on how to effectively see these thoughts as utterly nonexistent." Here is the response:]

April 22, 2022

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. The ignorance that is confusion regarding happiness, identity, and reality should be destroyed by inquiry with clear discrimination. It is not likely that one will truly know such thoughts to be utterly nonexistent while she still retains the belief in their content. Eliminate that ignorance, though, and continuing the inquiry to its final conclusion comes quite naturally.

Rereading the books as you practice, more and more deeply, is beneficial.

Om Namah Sivaya
Ever yours in Truth,
Nome

[The same seeker in the UK also wrote:]

I would so much appreciate your guidance on how to care of this illusory body without attachment and misidentification. After many years of health issues, by Bhagavan's immense grace, I have been led to the ancient healing system of ayurveda. In a short time, this has made a miraculous difference. To apply this system fully for my health, I need to study this to learn what is needed to be applied. How is it possible to do this and not be drawn more to body misidentification and attachment? Thank you as always for your guidance and for your sublime, sacred books that I value with all my heart.

[This is the reply:]

May 6, 2022

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Learning a healing system and applying its methods to the care of your body does not necessitate misidentification with or attachment to the body. Certainly, no matter the condition or how healthy the body is, it is not you, and it is not the source of happiness. Even with the best of care, it is transient. Your Existence is eternal and imperishable. So, how can the body be mistaken for the Self? With this knowledge, you can proceed wisely with your study and experience, free of attachment and misidentification.

Om Namah Sivaya
Ever yours in Truth,
Nome

[In answer to a question about how to read the books published by SAT, of Ribhu, Adi Sankara, Nome, and Yoga Vasishtha.]

May 14, 2022

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. It is not necessary to select only one of these books. You may read as few or as many as you feel inspired to do so. What is important is to deeply meditate upon and understand their meaning. Dipping into such books, here and there, is fine, although you may find it beneficial to read them completely, as well, so that you can fully comprehend any progression of the spiritual teachings contained in any particular volume.

May you find that which is revealed in the sacred books shining within yourself.

Om Namah Sivaya
Ever yours in Truth,
Nome

The Ribhu Gita

Chapter 3, Verses 38-41

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

the Ribhu-Nidagha Dialogue

Om Om Om
Om Namah Sivaya

(Nome): Om Namah Sivaya. It is essential to realize that Consciousness is Existence, that it is the Reality, that all that there is is only this Consciousness, and that you are this Consciousness. That by which you know is all that you know. That by which you experience is all that you experience. That is Consciousness. That is the Truth. That is what you are.

In the midst of such instruction on the nature of Consciousness, Ribhu says:

38. All interactions are only Consciousness; so, likewise, are the past, future, and present. Name and form are only Consciousness; so, also, are the beings and the worlds.

“All” the “interactions are only Consciousness.” Interactions may be between yourself and another and something animate and something inanimate. If you realize that all such things are only in the mind, you may say the interactions occur between your thoughts. The whole of it is pure Consciousness appearing as interactions, that is, misperceived as interactions. What is truly there in the interactions between things, gross or subtle, thoughts or things, is only of the nature of Consciousness.

“So, likewise, are the past,” the “future and the present”: All of time is only Consciousness, perceived as such. Whether the past, the present, or the future, it is only Consciousness. He does not place emphasis on the past, the present, or the future. The emphasis is on the Reality of Consciousness. For those who are misidentified with the

senses, do not examine the nature of the world, and do not examine the nature of the perceiver of the world, the present seems as if real. For those who hold the same externalized, objectified view of a world but think in terms of a sequence of events, the past seems real. One recognizes that he cannot experience the present but is always a split moment behind trying to catch up with the processes of perception and cognition. Others would say that one is actually living in the future, finding out about it only in the past, with the present being an imaginary conceptual dividing line – a moment that does not exist. However viewed, past, present, or future are all only Consciousness, which in itself is absolutely timeless. Timeless Consciousness is itself perceived as time, in any of its forms.

“Name and form are only Consciousness; so, also, are the beings and the worlds”. Consider name as all that is conceived. Consider form as all that is perceived. Everything conceived and everything perceived is actually only of the nature of Consciousness. How do you know about name and form? How can you say you experience such? By what are they known? That by which you know, by which you experience, is the only thing you actually know, the only thing actually experienced. The knower of name and form is, in its own nature, nameless and formless. That which knows all that is conceived, all that is perceived, is not perceived and is forever unconceived. That is the nature of pure Consciousness. In the Knowledge of Consciousness, though, the knower, the knowledge, and that which is known are all one and the same. Such is Self-Knowledge, for Consciousness is your very Being.

One may view the worlds as the place that beings inhabit, or one may view the beings as that in which the worlds appear. Regardless of which view is taken, what is the nature of a living being and what is the nature of the supposed world? If you are a living being, what is your nature? Consciousness only is your nature. What is experienced and the objective sphere of experience are only the very same Consciousness. There is nothing else out of which to fabricate one’s experience. The Consciousness is the nature of Existence. Look beyond the appearances of name and form and perceive the Existence. Look beyond the objectified things that you may think you know or perceive and see the Consciousness.

Everything, everywhere, at all times is only Consciousness. This Consciousness is the Truth of you. It is what you are. It is not a small part inside you, and you are not a small part in it. Rather, the Consciousness is your very nature – the nature of Existence – which is boundless.

39. Prana (vital breath) is only Consciousness. All the senses are only Consciousness. The five sheaths and such are only Consciousness. Only Consciousness is spoken of as Bliss.

“Prana is only Consciousness”. Prana is the animating life energy. When it appears to reside in a body, the body is alive; when it departs therefrom, or dissipates, the body is dead. What is the real nature of prana? Only Consciousness? Don’t you know about being animated, being alive? It is not that you are alive and therefore, as a result, there is Consciousness. Rather, Consciousness is the abiding Reality, is Being, and it appears via the senses, subtle and gross, as the life energy, or prana. The appearance of prana comes and goes and is subject to change. Consciousness is invariable and ever-existent. Transcendent of prana, it is what makes up the entire experience of prana, just as it is for everything else, indeed, the entire universe.

“All the senses are only Consciousness”. Seeing, hearing, touching, tasting, smelling, how do you know about these things? How do you know about these sensations? Do you ever experience the sensations apart from the knowledge of them? If you never have experience of the senses apart from the knowledge of them, what you are experiencing is the knowledge manifesting in the form of the senses. Therefore, there are not really senses, but there is just the knowing. What is the nature of this knowing? What is it that makes up seeing and hearing? It

still sees and hears, so to speak, that is, knows when seeing and hearing are gone. As you are ever-existent, your nature must be Consciousness and not that which is sensed. As you are ever-existent, you must be That which knows and not the form of the sensing, though the senses have no independent existence and are only you. You are none of them, but they are only you.

If it would be a subtle object, how could it be you? No matter how subtle the object, the subtlest of thoughts, there would still be one who knows them. The one who knows such exists before, during, and after the appearance of the subtle thought or object. That which is "I" must necessarily be nonobjective and ever-existent. If it comes and goes, if it is born and dies, for whom do such appearances occur? That one must be you and not what comes and goes. If it is a perceived form, if it is a conceived name, it is objective. The Consciousness, which knows such, alone can be your identity and not that which is apparently removed from you, even subtly so.

What else do you think yourself to be? Are you a thinker now? If thinking were an attribute of yours, it would always be with you; is it? The one who exists when there are no thoughts, in deep sleep and at other times, is the same one who exists now, when thought appears. The Existence has not changed its nature. Existence is not inert and not an object but of the nature of Consciousness. Trace the knowing that is always occurring, always shining, inward. Knowing does not come via your body; your body is something you know about. Knowing does not come via your senses. You know the sensing, just like you know the sense objects; the sensing is equally objective to you. Trace the knowing further inward. Thoughts do not know themselves; one thought does not know another thought. You know the thoughts, including the idea of a thinker. Trace the knowing further inward. Is the Consciousness by which you know known by another, or does it know itself?

There is no distinct "I." It is an illusion, and the unreal has no ability to realize the Real, for the unreal does not exist. If you define the Self in terms of that which is not the Self and, from that supposed location of not being the Self, go in search of the Self and say, "I cannot quite realize the Self," isn't that laughably absurd. All the while, your nature is just this Being-Consciousness, which is neither lost nor found, does not appear or disappear, is precisely where you are; but you being not the body or the senses, how can we speak of where you are? It is looking for the reality in the imagined, while the nature of the seeker is the Reality. The Reality is Being, Consciousness, and, also, Bliss.

"The five sheaths and such are only Consciousness. Only Consciousness is spoken of as Bliss". Bliss is the very nature of Consciousness and not an object to be acquired. Just as Consciousness is not an object to be acquired, it is always the nature of the knower, the nature of the inquirer. Likewise is Bliss. To be absorbed in Consciousness, to know Consciousness as your identity, is to be absorbed in Bliss. That which is spoken of as Bliss by the wise is purely of the nature of Consciousness, eternal and nonobjective.

What is experienced as the sheaths is just Consciousness conceived as such. It is well known that Consciousness is transcendent of all the sheaths, yet even the nature of the sheaths is only the very same Consciousness, there being no duality in reality, no differentiation of that which exists. Proceeding from outward to inward, the five sheaths are the sheath of the body, the sheath of prana or animating life energy, the sheath of the mind, the sheath of the intellect, and the causal sheath, which is the bliss sheath, anandamaya kosa, the sheath or covering that remains in deep sleep, when all the other sheaths are gone. The Self transcends all the sheaths. The Self is pure Consciousness, and it is Consciousness that makes up the sheaths. All these sheaths and all these experiences are only Consciousness. It is not that Consciousness is to be defined by any of these and not that Consciousness actually becomes any of these. Conscious-

ness exists and is conceived or perceived according to the definitions falsely attributed to the conceiver or to the perceiver, that is, to the “I.”

Have you seen what the mind is? If you were to inquire into its nature and see what that is, it would not trouble you. How can one think of the Self? Whatever would be the thought, it would just be a thought and would not actually be the Self. How can your thoughts come between you and yourself? You know thoughts; you are already more interior than they are. If you regard what you think of as being real and as being valid just because you thought it, and if you falsely define yourself through imagination in terms of thoughts, you seem as if bound or as if troubled. Disentangle your identity from the thoughts.

Do you have a fear of release, or do you have a fear of clinging? Is the fear in the defined state or the undefined state? What is your experience? If you dissolve the false definitions, the innate Bliss shines forth, and peace reigns supreme. There is no fear in that. An Upanishad declares that where there is a second as it were, there is fear. As it were means in illusion, by pure conjecture. A second means duality, starting with the duality of the ego notion, “I,” as something distinct or apart from That, the one absolute Self. The more definition you pile on that idea of “I” the more you are subject to fear. Conversely, the more you dissolve such definitions the less fear.

40. The eternal and the ephemeral” (nitya anitya – the eternal and the non-eternal) “are only Consciousness. All is only Consciousness, indeed. There is nothing eternal, save Consciousness; there is nothing real, save Consciousness.

The eternal is Consciousness, and nothing else is so. Everything with name and form has a birth and perishes. Whatever is created is destroyed. Consciousness is unborn and undying. It is not something created. It is not something destroyed. It is timelessly existent. This eternal Consciousness is your real Being, is the real nature of the Self. What, then, of everything else, the non-eternal?

Consciousness is the eternal and all the non-eternal, as well. There is only Consciousness, one undivided, homogeneous Existence. If you take your stand in the non-eternal, you do not know it. If, discriminating between the eternal and the non-eternal, you realize your nature to be eternal Consciousness, then, looking back, as it were, at the non-eternal, everything else is seen to be just the same Consciousness imagined as such. One Consciousness alone exists, eternally.

“All is only Consciousness, indeed. There is nothing eternal, save Consciousness”: The eternal reality is not your body, not the objects of the world, not your senses, not your mind, and not even the idea of the individual. It is the nonobjective, definition-less Consciousness, the il-limitable One. That is forever, and That alone is real. “There is nothing real, save Consciousness”. It is the Existence. There is nothing but this solitary, homogeneous Existence. If you imagine something else, that something else and the imagination of it are still nothing but the one invariable, eternal Existence. This Existence is the nature of Consciousness. It is what you are. You are not what you have imagined yourself to be. The infinite, the eternal, is truly your Self.

Egotism in any form is suffering. The egoless state is natural happiness. No one is ever frightened of losing the ego; one is frightened within the context of clinging to the ego. It is like saying that you are frightened of being happy; it makes no sense.

Of what are the sheaths made? The Truth is Self-evident. There is nothing hidden. Are there ever really two of you, one on the inside and one on the outside, a self in the center of the sheaths and another self who is trying to bore his way from the outer sheath? Is not your Existence, your very Being, always one and undivided? Can anything described as the sheaths, from

gross to subtle, be your Existence? Can assumed individuality be a legitimate definition for what you are? What is the ego? Have you seen it? If there is an ego, there can be ignorance, and then there can be bondage. If there is no one to be bound, if there is no believer in the ignorance, what happens to the bondage or ignorance?

Who am I? The essential thing to know is who I am. You may define illusion in any number of terms, with any number of explanations, but the fact is there is no individual and no other things. There is just this one undivided Consciousness. There is only one of you, and you never interact with anything but your Self. So, if there are sheaths, they are all you. If there is the mind, it is all you. If there is an “I,” a plurality of selves, all of them are just you. You are absolutely one undivided Existence-Consciousness-Bliss. Clear enough?

41. Dispassion (vairagya) too, is only Consciousness. ‘This,’ indeed, is only Consciousness. All support is only Consciousness; likewise, all that is supported, O Rishi!

Munisvara, lord of the munis, lordly sage, has been translated here as rishi, sage, seer.

Part of a fruitful sadhana for Self-realization is discrimination, dispassion etc. It is clearly evident that the discrimination used to comprehend the verses is itself of the nature of Consciousness. The dispassion, which is so essential, the detachment from all that is discriminated as unreal, is also only Consciousness. The end is the means; the Consciousness to be realized is the substance of the path or the practice. It is Knowledge. Dispassion is Knowledge. Discrimination is Knowledge and, likewise, all else that is described in terms of sadhana or spiritual practice. They are Knowledge; they are Consciousness.

“‘This,’ indeed, is only Consciousness”. In spiritual instruction, the wise point out the nature of Consciousness, the real nature of “I,” by the negation of all that is regarded as “this.” Having accomplished such, one realizes that, since there is only the one Reality and never a second at any time, all that was conceived of or imagined as this, from subtlest thought to the gross objects constituting the universe, is only the very same Consciousness. What is “I” is only Consciousness. What is this is only Consciousness. Who is the knower of this? It is only the same Consciousness. There is just nothing apart from Consciousness. If one realizes this, samsara, or the repetitive cycle of delusion, becomes impossible.

“All support is only Consciousness; likewise, all that is supported”. “All that is supported” is everything that appears in one’s experience, of any kind. The support is the fundamental Existence, known as Brahman. The support is of the nature of Consciousness, Being-Consciousness-Bliss. What does it support? Everything. Everything is of the very same nature as the support. Nonduality is Truth; duality is an illusion, which also not apart from the nondual Truth.

Herein lie the certainty and the eternality of Self-realization. It is not a change from one thing to another, but the Knowledge of what is always true. The Real ever is; the unreal never comes to be. The end of maya is in the realization that it never began. Where do you begin? Both are beginningless. The real Self is beginningless because it is always, and the ego is beginningless because it never is. Likewise is it with maya, samsara etc. Just continue inquiring, “Who am I?”; there will be certainty. Om Namah Sivaya.

Om Namah Sivaya

(Silence)

Om Shanti Shanti Shanti Om ॐ

॥ भज रमणम् ॥
॥ bhaja ramaṇam ॥



भज रमणम् भज भज भज रमणम्

भज भज रमणम् भज रमणम्

सुन्दर-बालं सुन्दर-वदनं सान्द्रानन्दं भज रमणम् (भज रमणम्...)

मौन-स्वभावं मोह-विदूरं सोऽहमवाप्तं भज रमणम् (भज रमणम्...)

मान-विहीनं ज्ञान-प्रदीपम् निर्वाण-स्वरूपं भज रमणम् (भज रमणम्...)

सद्गुरु-नाथं सद्ब्रह्मा-भावं चिद्धन-सारं भज रमणम् (भज रमणम्...)

पश्यन् शृण्वन् तिष्ठन् धावन् गायन् ध्यायन् भज रमणम् (भज रमणम्...)

हर हर रमण शिव शिव रमण नमो नमो रमण भज रमणम् (भज रमणम्...)

bhaja ramaṇam bhaja bhaja bhaja ramaṇam

bhaja bhaja ramaṇam bhaja ramaṇam

sundara-bālaṃ sundara-vadaṇaṃ sāndrānandaṃ bhaja ramaṇam
(bhaja ramaṇam...)

mauna-svabhāvaṃ moha-vidūraṃ so'hamavāptaṃ bhaja ramaṇam
(bhaja ramaṇam...)

māna-vihīnaṃ jñāna-pradīpaṃ nirvāṇa-svarūpaṃ bhaja ramaṇam
(bhaja ramaṇam...)

sadguru-nāthaṃ sadbrahma-bhāvaṃ cidghana-sāraṃ bhaja ramaṇam
(bhaja ramaṇam...)

paśyan śṛṇvan tiṣṭhan dhāvan gāyan dhyāyan bhaja ramaṇam
(bhaja ramaṇam...)

hara hara ramaṇa śiva śiva ramaṇa namo namo ramaṇa bhaja ramaṇam
(bhaja ramaṇam...)

Worship Ramana worship, worship worship Ramana,
worship worship Ramana, you worship Ramana

The son of Sundara, the one with lovely face, full of happiness,
you worship Ramana

The nature of silence, far from delusion, who has attained “I am That,”
you worship Ramana

Free from pride, the light of Knowledge, of the nature of Nirvana,
you worship Ramana

The true Guru Lord, the state of true Brahman, the essence of the mass
of Consciousness, you worship Ramana

While seeing, hearing, sitting, running, singing, meditating,
you worship Ramana

Hara Hara Ramana, Siva Siva Ramana, salutation salutation Ramana,
you worship 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.)



33. Lalitam

When one is completely and unwaveringly absorbed in Samadhi, the essence of that state radiates through his or her appearance, which surpasses the beauty of any ornament known to exist.



59. Āvartam

One should endlessly meditate on the Self just as people in love intensely contemplate one another.



46. Vṛścika Recitam

Without realizing they are beyond its reach in the vast sky of unchanging awareness, they suffer, imagining that they have been bitten by the scorpion of attachment.



72. Parivrttam

The beauty of the Self is revealed when one persistently turns within and returns to the Source.

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 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.

REGISTER ONLINE!

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



He is the Self of the universe, the immortal Being, the Lord. He is the all-knowing, all-pervading protector of the universe. He alone rules the world forever, and none else. Desirous of emancipation I seek refuge in that effulgent Being, whose light reveals the knowledge of the Atman; who first creates the cosmic Soul and delivers to him the supreme knowledge; who is without parts, without actions, tranquil, without fault, without taint; who is the supreme bridge to immortality, and is self-effulgent like a blazing fire consuming its fuel. —Svetasvataropanishad, V9, 17, 18, 19

— Universal Prayers, by Swami Yatiswarananda, Sri Ramakrishna Math, 1977