



“if the aspirant would only devote every minute spent in vain thinking about objects, which constitute the not-

self, in earnest inquiry in quest of the self, he would, in a very short time, attain self-realization.”

-Sri Ramana Maharshi





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Publisher: Society of Abidance in Truth (SAT Temple), Editor: Sasvati Nome.
Contributors: Grant Summerville, transcription of Satsang and Ribhu Gita events; Sangeeta Raman, transcription of Satsang events and other special events; Ganesh Sadasivan for śrī sanmandireśāṣṭakam; Janane Sivakumar, 108 Karanas Interpretation
1834 Ocean St., Santa Cruz, CA 95060 USA
Ph: 831.425.7287
email: sat@satramana.org
www.SATRamana.org
REFLECTIONS
October . November . December . 2021
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Origin of Spiritual Instruction

(A Catechism of Instruction)

Final Transcript Continued from Previous Reflections

(This commentary was taken from the May 2018, Self-Knowledge Retreat held at the SAT Temple.)

Om Namō Bhagavate Sri Ramanaya

Disciple: What is Mauna, or Quiescence? Is it, in itself, dynamic, or is it mere passivity and inertness?

Maharshi: It is not a state of indolence devoid of activity. Every act that constitutes what is known as the external activity of the mundane world is carried on intermittently by only a fraction of the mind. The inward Quiescence of Ātma vyavahāra, or the communion with the Self, is a continuous and unbroken activity of the entire mind. Māyā, or illusion, which is not to be destroyed by any other means, is completely destroyed only by this inward communion, which is activity par excellence.

Nome: A small part of the mind, in the waking state only, engages in worldly interactions. The mind's real nature is none other than the infinite Consciousness, transcendent of the states, waking, dreaming, sleep, and the worlds and such that appear in them. The inward silence is abidance continuously in and as the Self. Silence is that in which no "I" appears. If such silence is continuous, there is left no scope for ignorance to develop. This is not an indolent state, as if one were waiting for something to happen to oneself. Rather, he speaks of it as full activity. The entirety of the mind is resolved in the Self, and thereby illusion is completely destroyed. Illusion depends on "I," and silence is the absence of "I." The nature of such silence is true Knowledge.

D.: What then is māyā?

M.: That is māyā, or illusion, which makes one think and believe that That which is ever-present and all-pervasive, which is full to perfection and self-luminous, and which is verily the Self, the core of one's Being, as something nonexistent and unreal. Conversely, that is māyā which makes one think and believe as real and self-existent what is non-existent and unreal, namely the jagat-jīva-para (the world, the individual soul and God), which in all times and throughout the ages has been declared an illusion.

Nome: Because this is the nature of maya, making one assume the real to be unreal and the unreal to be real, discriminating knowledge, discriminating inquiry, is a necessity. If you can discern the unreal as unreal and the real as real, where is the scope for maya or illusion? What is real is ever present and all pervasive, for it transcends bodily definitions. What is real is full to perfection, being all peace and happiness in itself, and is self-luminous, because of being of the nature of Consciousness, which requires no other light in order to know. What is real? The Self, the core of your being, which is only Being. To regard such as unreal or nonexistent, is illusion. How does the illusion appear, in what form? It takes the form of thinking and believing as real and as self-existent what is nonexistent and unreal. What is unreal? The differentiation of the universe, the individual, and the Supreme – jagat, jiva, para.

D.: If the Self, or Ātman, is self-luminous and is full to perfection, why is it not known in the ordinary manner to one and all, even as the worldly objects are known?

M.: Whenever anything is known, it is, indeed, the Ātman that knows itself, then and there, as that very object cognized, because knowing, or being aware, i.e., the inward luminosity whereby one is aware of worldly objects, is verily the energy or dynamic activity (śakti) of the Ātman, itself. The Ātman, or the Self, is Chit, or pure Consciousness, and there is really no object other than the Self. If, however, the existence of objects other than the Self is assumed, they are not self-luminous, i.e., aware of their own existence, they cannot know one another, and they are not knowable. Because the Self is not realized in this manner—namely that, whenever anything is known, the Self knows thereby, verily, itself—it assumes the form of jīva, or individualized being, which, sinking into the ocean of saṁsāra, of birth and death, moves listlessly.

Nome: So then, who knows what? From the position of the supposition of the individual, there appear to be different kinds of knowledge. In the absence of individuality, there is one continuous Knowledge that exists everywhere at all times. Whenever anything is known, it is, indeed, the Ātman that knows itself, then and there, as that very object. So, then, this entire universe is only the Self misperceived. If perceived truly, you will find it to be only the Self. Who knows? Discriminate and determine the nature of the knower. Whatever is objective to you, gross or subtle, is not self-luminous, it is not self known. Who is it that knows? What is objective may be regarded as manifest things or even as thoughts. Thoughts are not self-luminous. They do not know themselves. You know them. Who is this “you”? Thoughts are inert. They do not know each other. You know all of them, but none of them know you. Who is this knower? What has just been said about thoughts pertains to the entirety of the world, which is nothing but thought. Who is the knower? If you cease to attribute the characteristics of the known upon the knower, that pure infinite Consciousness, which shines always, is self-evident. Because the Self is not realized in this manner—namely that, whenever anything is known, the Self knows thereby, verily, itself—it assumes the form of jīva, or individualized being, which, sinking into the

ocean of saṁsāra which is but an illusion, of birth and death, moves listlessly. There is no purpose to be found in dwelling in saṁsāra. No purpose is accomplished by dwelling in illusion. Illusion is but ignorance, and ignorance is good for nothing.

D.: If the Supreme Being is omnipresent, as He is said to be, His Realization ought to be an easy thing. The scriptures, though, declare that, without His Grace, the Lord cannot even be worshipped, and much less be realized. So, then, how can the jīva, by its own individual effort, ever realize the Self, or the Supreme Being, except through His Grace?

M.: There was never a time when the Supreme Being was unknown, or unrealized, because He is one and identical with the Self. His Grace, or Anugraha, is verily the same as the conscious immediacy of His Divine Presence, Prasannata, in other words, Enlightenment or Revelation. One’s ignorance of this self-revealing immediacy of Divine Grace is no proof to the contrary. If the owl does not see the sun that illumines the whole world, is that the fault of the sun? Is it not due to the defectiveness of the bird’s sight? Even so, if the ignorant man is unaware of the ever-luminous Ātman, or the Self, can that be attributed to the nature of the Ātman itself? Is it not the result of his own ignorance?

The Supreme Lord is eternal Grace itself. Therefore, there is really no such individual act as the showering of His Grace, and, being ever present, the manifestation of Grace is not confined to any particular period or occasion.

Nome: What is needed? The Supreme Being? That is already there. There never was a time when the Supreme Being was unknown or unrealized because He is one and identical with the Self. God is just God and is always just God. The Self is only That, always only That. Grace is of the very same nature. One’s ignorance of the self-revealing immediacy of divine Grace is no proof to the contrary. All we need do is be keenly aware of it.

If the ignorant man is unaware of the ever-luminous Ātman, or the Self, can that be attributed

to the nature of the Ātman itself? Is it not the result of his own ignorance?

The ignorance has its root in the one false assumption of individuality. For whom is that root? For whom is ignorance? For whom is the ego? Not for the Reality, for the Reality ever is as it is. Not for the unreality, for the unreality has no existence. Illusion is simply that which is not, and its starting point, the ego, also is not.

The Supreme Lord is eternal Grace itself. Therefore, there is really no such individual act as the showering of His Grace, and, being ever present, the manifestation of Grace is not confined to any particular period or occasion.

That is, it is not bound by location, or time, or by any other factor. Grace is already there, fully so, just as Brahman is, just as the Self is.

Sri Bhagavan gave this advice for spiritual practice:

In sādhana, one should pay particular attention to the following points:

(a) If the aspirant would only devote every minute spent in vain thinking about objects, which constitute the not-Self, in earnest inquiry in quest of the Self, he would, in a very short time, attain Self-Realization.

(b) Until the mind obtains a firm and steady hold on the state of pure Being, practice of profound meditation tinged with religious

emotion (bhāvana) is essential, for, otherwise, the mind becomes an easy prey to wayward thoughts or is overcome by sleep.

(c) The aspirant must not waste his time in an endless and vain repetition of such scriptural dicta as “śivo’ham” (the Supreme Lord am I) or “Aham Brahmāsmi” (I am Brahman), which is considered characteristic of nirguṇopāsana. Instead, the aspirant should, with the strength of mind he gains by such devout repetition, or upāsana, practise Ātmavicāra, or investigation in quest of the Self even as he is, without the superimposition of such ideas as “I am Brahman,” etc.

(d) The excellence of the sādhana, or the method of practice adopted, consists essentially in not yielding, by every possible means, any scope for obsessing thoughts of any kind to enter into the mind.

D.: Up to what point is sādhana, or practice, essential?

M.: Ceaseless practice is essential until one attains, without the least effort, that natural and primal state of the mind that is free from thought, in other words, until the “I,” “my,” and “mine” are completely eradicated and destroyed.

Nome: So, practice accordingly. ॐ



The Boundless Wisdom of Sri Ramana Maharshi

from **LETTERS FROM
SRI RAMANASRAMAM**

**Self-Inquiry, Essential in
All Walks of Life (26)**
December 7, 1947

Recently, some people in responsible positions in Madras came here and stayed for some days. On one of the days, they went to the Gurumurtham and Pravalagiri caves on the hill, where Bhagavan had lived long ago, and returned in time for the evening Vedaparayana. After the parayana, when Bhagavan was telling us about his life in the Pravalagiri cave, and inquiring whether they had seen this or that there, one of the party said to him, "Bhagavan tells us most interestingly about those places we have just seen, but by the time we reached the Pravalagiri cave and went into the room there, we were thoroughly exhausted. Bhagavan stayed there for a long time and we now realize how completely Bhagavan must have felt that the body was not his. Swami, how can people like us be saved from our materialistic outlook? If we ask, you will surely say, "It is enough if you go on with Self-Inquiry, "Who am I?" How is that possible for us who are family people and are doing our respective jobs? If the mind goes on with worldly affairs, how can we get peace of mind?" Bhagavan simply remained silent, listening to them quietly.



This morning when I got to the Asramam, one of the Asramites was speaking freely with Bhagavan and was saying, "Yesterday evening, the people who came from Madras asked you some questions, but you did not answer. Why was that? In the past when Sivaprakasam Pillai wrote a verse beginning Udalinaï veruthum I am told that you were also silent. Why, Bhagavan? Does it mean that no one can become a realized soul, a jnani, unless he lives in a lonely place like that?"

"Who said that?" Bhagavan replied. "The nature of the mind is determined by its former actions, its samskaras. People are able to continue to do all their work and yet pursue their Self-inquiry and ultimately become realized souls. Janaka, Vasishtha, Rama, Krishna and others like them are examples of this. Again, for some it would appear impossible to do this, and they have to go to solitary places to become realized souls through Self-Inquiry. Of these, Sanaka, Sanandana, Suka, Vamadeva, are among the examples. Self-Inquiry is essential for whomever it may be. It is called "human effort (purushakara)." The course of the body follows according to our fate (prarabdha). What more can we say about it?" added Bhagavan. ॐ



Satsangs with Nome

For Which You Strive

January 1, 2021

Om Om Om
(Silence)

Nome: The Self of the one who strives for realization is itself the goal that is sought. The Self of the knower of Self-Knowledge is itself the knowledge that is realized. What is the Self? It is certainly not a body. The body neither strives nor realizes, and it is only part of the known and not the knower. What is it that strives and realizes? What is the nature of the self of that very thing? Certainly it is not something composed of thought, the mind, for the Self is always the knower and never the known. It is not that the individual realizes; indeed, realization may be said to shine when the individuality is utterly abandoned in the knowledge of its unreality. What is the Self of you? It is perfectly full, of the nature of Being-Consciousness, the one knower of all that is ever known. It is the reality which always is. One should not imagine it to be of the unreal, which never is. What is the Self? It is never an object of perception or of conception. Therefore, Self-Knowledge is nonobjective in nature. For what do you strive? You strive to realize that which is actually ever existent, perfectly full, never modified, the changeless Supreme Reality. What you are striving to realize is, indeed, you. There are not two kinds of Self, a Supreme Self and an individual self. There is only one Self, which is the Supreme, and the individual is not. There are not two different kinds of existences, an absolute existence or Brahman and another kind of existence, everyday existence. Existence is only one, and that one Existence which is



eternal and illimitable is Brahman. That Brahman is alone your existence. To exist as another is merely misidentification, born of the stuff of imagination. Keep in clear view what it is for which you are striving. Keep turning inward until the knowledge is completely nonobjective. That is just Consciousness, and the consciousness of the knower is the one thing to be truly known. What is the Self to be realized and what is the nature of its realization? The Self alone exists, and the Self alone is real. Knowledge is self-effulgent. Discriminate, inquire, and all this will be clear for you.

Questioner: For turning inward, the spirit of vairagya or renunciation is essential. I am trying to understand what turning inward means in sadhana. Unless there is this spirit of vairagya, turning inward is futile. I cannot be pursuing the reality of the sense-world and its so-called pleasures. But the pull of the senses is so strong, one always confuses pleasure with happiness. You have said in the past to find out the source of happiness. This conflict

or vasana of associating pleasure with desire fulfillment prevents the vairagya. I am stuck. I can't say if I am turning inward.

N.: The "being stuck" is only an illusion. It is not really so. If you truly discern the source and nature of happiness, then nonattachment, dispassion, vairagya is natural. The senses are not alluring. They do not have any drawing power in themselves. You put forth the thought for yourself that they will somehow give you your happiness. The idea is that if only you have just the right sensation, you will be happy. For how long? If you find that happiness is to be found within, you are drawn irresistibly to that within-ness. Within is the Self, not a sense object. There is nothing wrong with the senses. They just cannot deliver what you are demanding of them. What you want the senses to give you, you yourself are. Not only is "within" the source of happiness, but your existence, your very nature is the happiness. To say that one is unhappy is like saying water is thirsty. It cannot be.

Q.: The experience of unhappiness is when one feels depressed, limited, or frustrated.

N.: Depressed moods are nothing more than repetitive collections of thoughts, thinking along some limited lines. Happiness is not like that. It is not a product of thinking. To truly know, with firmness, the nature and source of happiness will make you totally detached. Such detachment is serene. Detachment follows discrimination. You become detached from the unreal. Being unreal, you never actually have a solid connection with it. Even now, you are detached from the world. The world comes and goes, and you, as pure Consciousness, remain. When does it come and go? The world comes and goes as you wake and sleep. Even now, you are something that is intrinsically detached and not connected with the senses. The senses come and go. You remain changeless. Even as your thoughts come and go, you remain changeless. So, how can we say you are attached? The body has sensations. What do they have to do with you? Objects are both transient and unreal. What do they have to do with you? Serene detachment is your natural state. The

one who may feel otherwise does not actually exist. The ignorance and the ignorant one are both unreal. Meditate on this.

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

(Silence)

Om Shanti Shanti Shanti



Attributeless

December 27, 2020

Om Om Om

(Silence)

Nome: With the ideas of "I" and "mine," there appears to be a state of being a bound individual. With the absence of the notions of "I" and "mine," there is no bound state and no bound individual, and this is called liberation. With "I" and "mine," there is jiva. Without "I" and "mine," the very same nature is Siva. What is without "I" and "mine" is attributeless. What is attributeless? Only Brahman. If you are attributeless, you are only Brahman. An attribute is something you regard as you or being possessed by you. What attribute do you really have? If something is really you or yours, it is always. What is always? Brahman is the Self, of the nature of Sat-Cit-Ananda, Being-Consciousness-Bliss. These are not attributes, as if they were possessed by something other than them. These are descriptions of the nature of your own true self, your nature, which is always. What is it that is truly you?

What is attributeless? Let your meditation be attributeless. Let your worship be attributeless. Embodiment is an attribute. Can it be regarded as you? Individuality is an attribute. Can it possibly be you? Whatever is conceived in thought may be regarded as an attribute. What is that which transcends thought? Where thought cannot grasp, there is the attributeless. Discern what you attribute to yourself and determine if it is true or not. By such discerning inquiry, the attributeless knows itself. What is it that is regarded as "I" and

“mine”? Is it true? What you are, cannot be an attribute of something else. The nonobjective is not an attribute of an object. Thus, you are not separate or distinct from the Self. Attributeless, you are “I”-less and “mine”-less, you are bodiless and egoless, and you are location-less and timeless. You are the unperceived, the unconceived, the immeasurable, the quintessential Being-Consciousness-Bliss, the abiding Reality. Why consider yourself otherwise ever?

Questioner: In “Who am I?” and in commentaries by Sadhu Om, David Godman, the silence is defined as asking “Who am I?” paying attention to the sense of “I,” and being silent. Self-attentiveness is equated to inquiry. Yoga Vasistha says inquiry is not intellectual contemplation. In Yoga Vasistha and Saddarshanam commentaries, it is said vichara should be contemplating on tat tvam and how they are the same, which seems very different from self-attention. When I close my eyes and practice, should I pay attention to the sense of “I” or should I be contemplating on the discourse today.

N.: When the instruction is given, Tat-tvam-asi, what is actually revealed? What is the significance of tvam?

Q.: The inquirer?

N.: The very same self that you give attention to? Then, what is the difference? If you merely think about these things, there will be differences and possible perplexity as to how to practice. If this is something not thought-produced and entirely beyond the domain of thought, difference does not exist, and there is no perplexity regarding the practice. The practice is one of Knowledge. Not thinking, not sense perception, but knowledge. Not thought, but knowledge. It cannot even be defined as giving attention, as attention refers to a mental mode, but the inquiry reveals that which is free of modes, free of vrittis. Express it one way or another as you please, the actual inquiry is silent Self-knowledge. It is entirely focused on oneself, not on what you think yourself to be, but, on your Self. Is this clear for you now?

Q.: The direction is clear. I will contemplate on this. Bhagavan says “using sharp intellect.” I think of knowledge as something deeper. The knowledge that I exist is not intellectual; it is just knowledge. I think that is what you are referring to, that inquiry should be at that level. But when Bhagavan says “sharp intellect,” I think of sastras and rationalize what is tat and tvam.

N.: Even if one does that, he must still proceed to the actual inquiry, the knowledge of himself.

Q.: If I initially do that as a practice, where I sit down, that intellectual remembering of the discourse, ultimately it leads to quiet knowledge. That is the experience. Is that ok?

N.: That which provides direct experience should be practiced.

Q.: Then there is no conflict between the two.

Another Q.: It is just a question of letting go of the thing that says, “I have to get to the Real.” It is an impulse, and if I let go of it, it blows away like nothing. It reconstitutes itself, and I have to keep doing this.

N.: If you inquire into the nature of the one who is going to let go, it will be gone.

Q.: It melts away like clouds.

N.: If we want delusion to unravel, we need to examine; we need to inquire into our own nature. When a misidentification is realized to be just such, and nothing more, it is over, and it does not return. For that which never has been obviously cannot return.

Q.: It is trying to hang on to itself, and I lend energy to that. If I stop doing that, then it’s gone.

N.: Discern what is not you or yours, and no further step of letting go is called for. Who will let go of what? Trying to let go without Self-knowledge is repetitive delusion.

Q.: The Self is already there.

N.: Yes. The Self is already there. So, practice involves the destruction of the notion of a second, someone else there, the “I”, the mind, etc.

Another Q.: You mentioned, “Why do you consider yourself to be something else?” and that “Steady discrimination is needed”. I attempt to do that, but it is not steady.

N.: The delusion is not steady also. In this manifested unsteadiness, what is steady? That which is innately steady is the foundation for steady knowledge. What is ever existent, never undergoing any modification? What is it that is naturally unwavering and changeless? The individual distinct from that is not true.

Q.: The steady existence should not be overlooked. The position of the individual makes it unsteady.

N.: Not only is the position of the individual unsteady, it does not really exist. How could something unreal become steady? Your identity should be absorbed in the unmoving Existence. The desire to one-pointedly practice is right. It becomes fulfilled by changing what you identify yourself as. Inquiring in this way, everything is complete. It is purnam.

(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



What is the Self?

December 6, 2020

Om Om Om
(Silence)

Nome: What is the Self? It is the Existence of all, yet it is free of the idea of all. It is the Consciousness, which is the knower of all, yet transcends the idea of the known. It alone appears as

all, everywhere, at all times, yet it is entirely formless. It is the happiness for which all yearn, and it is always completely full. It never changes. There is nothing that can modify it. Abandon the notion of being an embodied individual, and the Self is self-evident.

Seek to know the Self. It is universal and it is world-less. Seek to know the Self. It is the indweller, and it is bodiless. Inquire to know the Self. It is indivisible and without the least trace of difference. Inquire to know the Self. You are never apart from that, nor is that ever other than you. Inquire to know the Self. It is free from all thought, yet that alone constitutes the mind.

What is the Self? It is of the nature of undifferentiated Consciousness, and it alone is the knowledge of itself. What is the Self? It is the eternal, the timeless, and ever is just as it is. The wise declare the Self to be of the nature of Sat-Cit-Ananda, Being-Consciousness-Bliss. Find out why this is so by inquiring. Inquire to know the Self. What is the Self? The very essence of your existence. The Knowledge of the Self is very vast, yet singular. It is inward and non-objective, for you cannot be apart from the Self. The knowledge of the Self is something exceedingly subtle, yet in reality quite obvious. It is not a thought nor is it a mode of thinking. It is the Knowledge of Existence turned in on itself. It is the realization of your identity. Realizing it, all doubts vanish. All bondage is cut. That which is immortal remains. It is great peace and the significance of silence. What is the Self?

Questioner: In my practice of the inquiry, “Who Am I?”, thoughts arise, and I ask for whom the thoughts are. There is the understanding that it is for the inquirer, “I.” After that, it is a silence without any ideas, thoughts, or concepts. Without saying “I”, it is the attention with curiosity on what its nature or origin is. I am trying to relate that to the discourse. The aspects of the Self or Paramatma, I don’t contemplate on them during the inquiry. Should I be doing that?

N.: The Self is, in reality, attributeless. There is no necessity to meditate on its attributes. Your meditation should be of a nonobjective nature. If you deeply reflect upon it, you will find that the instruction just given this morning is not a discus-

sion of attributes. It is something of a quality-less nature. Keep inquiring so that your identity is not confused with anything else. This was a description of what, in truth, you are. What you are is not an attribute of something else. What you are is self-existent, so there is no need to think of what is self-existent. Let your identity repose in that by inquiring "Who Am I?".

Q.: On Friday you mentioned, "View all as unreal." How to put that into practice? I understand that it is not just thinking about it. You also said, "When you are fully detached, you are seeing it right."

N.: There should be the discrimination that perceives the unreal as unreal. Ignorance consists of mixing up the real and the unreal, the Self and what is not the Self. The discrimination should be steady. That is the practice. Where there is such steadiness of discrimination, there is also detach-

ment, which preserves your peace. It can also be described in this manner: Realization requires no practice. It requires only depth of Knowledge. Then, we can say the depth of Knowledge is itself the practice. Adī Sankaracharya said the same. What is important is the Knowledge of the Self, the Knowledge of Brahman. There is no other additional practice; nor can that be said to be practiced. What does he mean by this? Discern the unreal as unreal. Discern the real as real. The real is never unreal to the least degree; hence, no practice. The unreal is never real to the least degree. Thus, without practice there is complete destruction. The destruction is simply the elimination of ignorance. It is in this way that Ribhu's teaching is best put into practice. Do you understand?

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



Correspondence with Nome

[A seeker who was composing stotrams and verses wrote this. Nome's reply follows.]

June 14, 2021

Dear Nome, Sasvati,

Om Namo Bhagavate Sri Ramanaya
Namaste. These are the two different versions of gayatri that I mentioned to you during private time yesterday.

om gurūttamāya vidmahe । brahmaniṣṭhāya dhīmahi । tannno nomiḥ pracodayāt ॥

OM, the best among Guru-s we know, to the One abiding in Brahman may we direct our minds (meditate). May that Nome inspire (impel) us.

om saddeśikāya vidmahe । brahmaniṣṭhāya dhīmahi । tannno nomiḥ pracodayāt ॥

OM, the Spiritual teacher at SAT/True spiritual teacher/one who points to the way of Truth/Spiritual teacher of Truth we know; to the One abiding in Brahman may we direct our minds (meditate). May that Nome inspire (impel) us.

Om Namah Shivaya

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. Thank you for sending the gayatri-s. Both may be useful, depending on the intended purpose. Uttamaya requires a profound understanding of the true nature of the Guru to avoid the idea of comparison. Sadesikaya, is perhaps more specific.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A devotee of Sri Ramana in Singapore described his experience of weightlessness and light, unsure if this was just in his mind, and asked for blessings and for spiritual instruction. Nome's response:]

June 23, 2021

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. Regardless of whatever phenomena may appear in one's experience, the focus should remain on the inquiry to know the Self.

All is only in the mind. For whom is the mind?

That which appears disappears. What comes goes. Regard only the changeless, beginningless, and endless as real. Such is the Existence of the Self. That is the only existence that there is.

By the grace of Sri Bhagavan, may your inquiry be steady and profound, so that you ever abide in the Knowledge of the Self, which is formless, timeless, self-luminous, and of the nature of Being-Consciousness-Bliss, so that you are always happy and at peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A reply to a seeker:]

June 23, 2021

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. Equanimity and a calm mind are very important. This is clearly, emphatically

stated in the Bhagavad Gita, the teachings of Sri Ramana, the four requisites, etc. You should use any practice that enables your mind to be steady and tranquil. You should also see to it that you never engage in actions conceived in delusion. Thereupon, you will be able to turn within and know the Self.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker in Canada expressed his perplexity and concerns regarding the use of Covid 19 vaccines. This is the reply.]

June 24, 2021

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. Whether or not one chooses to use one of the much publicized vaccines or strengthens and cares for his immunity by other means or has "acquired immunity" by being mildly infected, he must realize freedom from misidentification with the body. The body is, indeed, impermanent; the Self is eternal and immortal. The various methods to prevent and treat disease pertain to the body. One may choose which to use, but he must remain detached from the results. Know with certainty that, whatever you appear to do, all rests in God.

May you ever abide in Self-Knowledge and thus repose in immortal peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A reply to another seeker:]

July 6, 2021

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. Self-Knowledge is utterly nonobjective. Inquiry is of the same nature, for the end itself appears as the means. There cannot be a nonobjective thought. Without any object, apparently gross or subtle, what is the nature of it?

Consciousness, self-existent and self-luminous, exists and is the Knowledge. In relation to anything else, Consciousness is the witness; in truth, the Self alone is real, alone exists. Self-inquiry returns the sense of identity and sense of reality to their true source.

Tapas is indicative of intense, fiery practice. The Upanishads declare Brahman is tapas.

Brahman is the Self, of the nature of Being-Consciousness-Bliss, undifferentiated and inconceivable, neither with thought nor a state without thought, immutable, and eternal.

May you ever abide as the Self and thus be at peace always.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker wrote: Dearest Nome, My friend (name omitted) passed a few days ago. The Maharshi stated that "prayers for the dead are indeed beneficial", can you please direct me how to form such a prayer to make it as effective as possible. She loved you both dearly. Yours in Bhagavan, Here is Nome's reply.]

July 13, 2021

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. prayers for the dead are primarily for the sake of the living. The sincerity in engaging in it is more important than the form it takes.

The Knowledge of the Self, which is unborn and imperishable, may be regarded as the highest prayer and reveals endless peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A reply to a seeker in Canada whose questions can be inferred from the answer:]

July 20, 2021

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Why do you worry with such anxious thoughts? Are we bodies separated by distance? Are we individuals?

Ask questions whenever you wish. Whether the communication is silent or given verbal expression, the answer is always found within. Within is the Self. The Self is who I am.

You are the Self and not a bound individual being. How could that be "too attached" to itself?

In such true Knowledge is found the fullness of love and abidance in peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A reply to a devotee of Sri Ramana in Singapore whose questions can be inferred from the answer:]

July 23, 2021

Dear ,

Om Namo Bhagavate Sri Ramanaya,
Namaste. Grace is always present. It manifests as the peace and equanimity with which you face both the interior and external challenges described by you.

Sri Bhagavan equates God and Guru. Is there anywhere where God is not? Thus, the Guru is always with you, and where he is his grace is also.

May you ever abide in the transcendent Knowledge of the Self, full of happiness and peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker with questions about Self-inquiry and the significance of the guru received this answer.]

August 14, 2021

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. The Guru is Consciousness, not an object.

The Self is Consciousness. The assumed individuality and the "I am the body" misconception of the seeker are only misidentification. The Guru does not share that ignorance.

Destruction of the unreal ignorance yields Self-Realization. In that, which is nonobjective Self-Knowledge, the true nature of the Guru is comprehended.

The elimination of delusion and the realization of the Knowledge of the Self, the innate, is the purpose and aim of the teachings.

May your inquiry be deep, so that you abide in the Self, as the Self, and thus happy and at peace always.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker expressed his sadness in life, in the midst of which was: An important question, can I realize the Self on my own, or alone, or without a Guru (realizing at least conceptually that it is the Self shining without an 'own'), or do I absolutely need a Guru for this? How was it for you? Did you have a 'living' Guru? The reply:]

August 20, 2021

Dear ,

Om Namo Bhagavate Sr Ramanaya
Namaste. The guru should not be mistaken to be a body. He is utterly transcendent of all definition, such as "alive" or "dead." You may refer to any sastra (holy book) and the books written by or about Sri Bhagavan for answers to your questions about the guru. The short booklet entitled "Timeless Presence" answers the last two questions of your message.

Happiness awaits your discovery of it within you. Understand the source and nature of happiness, turn within, and put an end to all suffering.

Om Namah Sivaya
Ever yours in Truth,
Nome

[An answer about Consciousness and awareness:]

August 23, 2021

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. Consciousness is the Self, ungraspable by mental concepts, transcendent of thought, free of all vritti (modes of mind), ever-existent, changeless, undefined by the three states and any of their content, and without the least trace of the assumption of individuality, or "I"-notion. If this is your experience, it matters little by what name you refer to that. If your experience seems to be otherwise, exercise discrimination to eliminate misidentification.

Om Namah Sivaya
Ever yours in Truth,
Nome

[The daughter of a seeker who attended satsangs in the late 1970's in San Bruno wrote that her mother had just passed away at the age of 89. She said, "She was deeply connected to you and Sri Ramana Maharshi. Words cannot convey how deeply moved and touched she was when we spoke of the Teaching or viewed your videos." The response:]

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. Thank you for your message.
It is with great fondness that your mother, Francesca, is remembered. We are glad to know that she made such good use of the video recordings of satsang.

God is eternal, and she who realizes God is God. One who knows Brahman is Brahman. That is the Self, the sole-existent Reality. It is unborn and imperishable, changeless and indivisible,

bodiless and illimitable. Time does not measure it; distance does not separate it. Knowledge of this yields blissful immortality

May you abide in the Self, as the Self, and thus be at peace forever.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker requested darshan through electronic means. Here is the reply.]

September 9, 2021

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. Darshan is best had with an inward-turned mind. It is the nonobjective revelation of the Knowledge of the Self.

The Self is only One and is undifferentiated. Being bodiless, it is location-less, timeless, and indivisible. That for which you yearn already exists within you. Such is darshan; such is the Self.

By turning within, helped perhaps by viewing any of the video recordings of satsangs at the SAT temple, you can experience the darshan, Atmadarshan. They can be found at Satramana.org, You-tube, etc. Of course, if you travel to here, you will be warmly welcome.

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

Om Namah Sivaya
Ever yours in Truth,
Nome ॐ

The Ribhu Gita

Chapter 3, Verses 20-27

With Commentary by Nome from a
Boundless Wisdom Event held on
January 7, 2011 at the SAT Temple

the Ribhu-Nidagha Dialogue

(Nome): Om Namah Sivaya

That which is most essential to know by means of Ribhu's instruction is the Reality of Brahman and that It is the Reality, without anything else being real whatsoever. Where differentiation appears in illusion, in delusion, where there appears differentiated experience – "I," "this," and such – there actually is only Brahman, without any difference whatsoever, without a trace of delusion. Listening to his instruction, dive inward inquiring, so that you also rest completely free of the least sense of duality, of the least sense of difference or delusion, so that you understand that Brahman is. Nothing else is; just Brahman is.

20. Whatever is said by whatever word, whatever is connected with whichever thing, and whatever is led by anybody – all that is Brahman. Be of this certitude.

Whatever is said includes by implication, whatever is thought. What actually exists? The words, spoken and listened to, are not self-existent. What is the Existence that is true? What exists that is considered what is said?

One may say there is the form of the experience and there is the Existence. Look beyond the form and see what actually exists. **Whatever is said by whatever word:** the word and its meaning; what is the Existence of the meaning of the word ought to be known.

Whatever is connected with whichever thing: Connections are said to be of three kinds: two dissimilar things conjoined, two things that are mutually inherent in each other, and a connection of identity, in which there is just

one. Isvara says that however the connection is conceived, it is only Brahman. The Existence is inseparable.

And whatever is led by anybody: We may understand this as the cause and effect relationship of the experiencer leading the experience, or we may understand this in terms of the activities of body, speech, and mind being led by whom, or, we may understand this as manifested activities, or even collections of things. All of that, whatever it is, is only Brahman.

Be of this certitude. You can be of this certitude by profoundly inquiring to know your Self as Brahman? As long as you are distinct from Brahman, all other things will appear distinct, as well. If, inquiring deeply, “Who am I?” you find you are Brahman and nothing but Brahman, all the differences vanish, and where before there was thought to be innumerable things, beings, and differences, there is found to be only one Brahman, the solitary Existence.

21. Whatever is traversed by whomever, whatever is enjoyed by whomever, and whatever is told by whomever – all that is Brahman. Be of this certitude.

Whatever is traversed by whomever: physical space or the space of the mind, who traverses what? You are Brahman, and the space is Brahman, whether the space is considered manifested or just in the mind. Whatever is traversed by whomever, that is Brahman.

Whatever is enjoyed by whomever, all that is Brahman. The enjoyer, the enjoying, and the enjoyment: what is the Existence in all of that? The experiencer, the experiencing, and the experienced: what exists as those three? There is only one thing that exists as all of them. Assume, through misidentification, differentiation, and you appear as an experiencer, and the object appears distinct from you. There is also the distinction of the experiencing. Misidentify yourself as a mental entity, and there appears to be a differentiated space, a state of mind, that you traverse. Misidentify yourself as a body, and there is the physical space that you traverse. Cease to misidentify, and where you are and who you are identical. Cease to misidentify with a body or as a mind, and who traverses what? Cease to misidentify as an experiencer. Then, who experiences what, who enjoys what? In the absence of the threefold differentiation, there is the pure Bliss of Being; That is Brahman.

And whatever is told by whomever, all that is Brahman. What is the existence in all that is said in spiritual instruction, and in all else, as well? What is the significance? In myriad ways, one’s Existence appears, and in myriad ways one Existence is talked about. If we know Existence as it is, we see that all those ways are only that Existence and have no existence apart from that Existence.

Be of this certitude. You can be of this certitude by knowing your Self. The certitude of Self-Knowledge rests in its utterly thought-transcendent nature. In the realm of thought, there can never be absolute certainty. Something may be thought of one way at one time and be thought of differently another time. In thought-transcendent Knowledge, which alone is Self-Knowledge or Knowledge of Brahman, there is absolute certainty; for in It there lies no difference. Absolute certainty lies where Being and knowing are identical. Of something else, you can never be absolutely certain. Of your Self, there is absolute certainty. Know your Self and thus know Brahman with certitude.

22. Whatever is given by whomever, whatever is done by whomever, and wherever there is a bath in holy water – all are Brahman. Be of this certitude.

Giving, holy baths, and, indeed, whatever is done by whomever refer to spiritual activities, worshipful activities. All of them, the worshipper and the worshipped; the actor, the acting and the thing acted upon, or the action taken, are just Brahman.

Brahman appears as the one who does, Brahman appears as the doing, Brahman appears as the thing acted upon, without Brahman actually becoming any of those things. If you see all these things, know that they are all only Brahman. If you know Brahman, there is no question of all these things.

23. Wherever there are good actions, wherever there are evil actions, and whatever you do sincerely – all that is illusory. Be of this certitude.

There are bad actions. Far better are good actions. Best are actions that are good and done with full sincerity. Having just said that all activities are only Brahman, Rībhu now declares all of them to be illusory. How can they be illusory? They are so because Brahman is without modifications. Brahman is unchanging. Nothing does anything to it, nor does it do anything, nor does it cause anyone else to do anything, nor is there anyone else besides it. If you see actions, know that they are only Brahman. One Existence is misunderstood in the form of that action, that object, that performer of action, and so forth. In the Reality, all such difference – all such creation – is utterly illusory. What exists is only one absolute Being-Consciousness-Bliss, Brahman.

Be of this certitude. How can you know that all is utterly illusory, with certitude? It is by knowing the Reality, your true Self, through profound inquiry. One who knows himself knows all this to be an illusion, to such an extent that there is no longer all this or even anything to be called “an illusion.” Illusion means that which is not – maya, that which is not. So, what, then, is? Only Brahman. You should have this certitude. You can have this certitude only if you are Brahman, because one can never be certain of anything else, but of our Self we can be absolutely certain.

If you truly understand, to say or to think all this is Brahman, I am Brahman, and Brahman alone is true are three identical statements. If Brahman is really all these things, that leaves nothing else to constitute that thing but Brahman, and Brahman is always undifferentiated. The same holds true if you regard everything objective as an illusion.

What constitutes the gap? What marks off the individual. What form does he have? If he is imagined, he does not exist, and there can be no duality between that which is entirely real and that which is not at all real, Brahman and the individual. Whatever is spoken about by whomever is only Brahman. What is the nature of the one who objectifies? Is that Brahman or something else? Can something else actually exist? Does it have even a thread of a form apart from that Existence? Does it even have a particle of its own existence? There is not the least trace of difference ever in the absolute Existence, and that Existence, which alone really exists, is called Brahman, and that is your Self. It is called Brahman because of Its vastness or its expansiveness, which is often interpreted to mean that which expands as all this. But, since all this is but a miniscule dot in That, the expansiveness means something else. If, through inquiry, you utterly abandon the definition of some small self, you are Brahman.

Isvara concludes:

24. All this and all of myself are entirely Brahman. Be of this certitude. Whatever little is understood – all that is illusory. Be of this certitude.

All this and all of myself: all that you regard as “I” along with all the “this” aspect of your experience – the “I” and the objective portion. Or, since Isvara is speaking, it may mean all this universe and God. What are they? They **are entirely Brahman**. There is no universe apart from Brahman. There is no God apart from Brahman. There is no “all this,” the objective aspect of your entire experience, but Brahman; and there is nothing to be called myself but Brahman. If

you perceive differences between this and “I,” the universe and God, and so forth and so on, all that is rooted in the misconception of “I.” If you inquire deeply, “Who am I?” and liberate yourself entirely of such limited misconception; what remains and is found to be the only Existence for all eternity is just the indivisible Brahman, the one Existence. There is no such thing as “I,” no such thing as “this,” and no such thing as all the rest. Just one Brahman is.

Whatever little is understood: whatever you think of this, whatever you think of “I,” whatever you think of the universe, whatever you think of God; and even whatever you think of Brahman is illusory. Brahman is; Brahman alone is you.

Be of this certitude. True Knowledge of Brahman has a unique certitude; It is the certainty of Self-Knowledge. It is not the **little bit that is understood**. Being is knowing. Brahman, the Self, is the Knowledge in Brahman-Knowledge or Self-Knowledge. Therein lies Its certainty.

Now Ribhu speaks:

25. I shall tell you again the most secret of secrets, that which is extremely wonderful, which was told by Sankara (meaning Siva) to His son (Skanda) on Mount Kailasa.

Ribhu was asked to describe the instruction Siva himself gave. It is the **most secret of secrets**. Ribhu openly declares it. Why is it the most secret of the secret? It is because it is transcendent, it is nonobjective, and because no ego entity can know this. It is a secret from the minds of all, but the secret dwells in the hearts of all. What can we say except that it is wonderful, **extremely wonderful?**

26. All the subtle senses (sight, sound, touch, taste, and smell) are - all - only Consciousness, ever the undivided Essence. They are just Consciousness, which cannot be enumerated. All is only Consciousness, indeed.

The senses seem subtle in relation to their objects, so they are called **subtle senses**. All of these are **only Consciousness**. What really is seeing, hearing, touching, tasting, and smelling? Eliminate the object portion of it to know the existence there. It is knowing that appears as seeing, hearing, touching and the rest. The forms of seeing, the things seen, and the activity of seeing are not real, and they vanish. The knowing essence does not vanish. It sees the seen, the seeing and the non-seeing states. Likewise is it with the other senses. The knowing Essence is of the nature of Consciousness. Know the Consciousness to be real and discard the inert. In this way, you come to know Reality as it is. All the subtle senses are only Consciousness; they are entirely Consciousness. What do you know of the seen apart from the seeing of it? What do you know of seeing apart from the knowing of it? There is no seen apart from seeing, and, likewise, there is no seeing apart from knowing. The knowing is real. See the knowing for what it is. It is unformed, unsensed, and not an activity, but pure Knowledge, or Consciousness.

Ever the undivided Essence. Having traced the senses to their knowing essence, the knowing essence to pure Consciousness, realize Consciousness is undivided. If it had form, it could be divided five ways with five senses, or more. Examine your innermost Consciousness and say what form, if any, it has.

They are just Consciousness, which cannot be enumerated. You know of multiplicity and can enumerate something based on the form attributed to it. The known has form and can be enumerated. What form does the Knowledge-essence, which is the quintessence of the knower, have? What form do you have? Consciousness is completely formless, appearing as the knowing essence in sensing, thinking etc. The essence, in its own nature, is entirely formless and is, therefore, without multiplicity and without division. If there is a form, one can say it extends thus far and no further and another form extends thereafter, in time, in space etc. How

could any of that be of any consideration in regards to pure Consciousness, which, being formless, is entirely undivided? There cannot be two, let alone more, of Consciousness. Misidentify with the body, and there seem to be innumerable consciousnesses. Misidentify with the senses, it appears to be Consciousness has five aspects or six, if you count the thinking. See Consciousness, from Consciousness, as Consciousness, and numbers do not apply; there are no parts.

All is only Consciousness, indeed. What do you know of all, apart from the knowing of it? The entirety of your experience, for no matter how long or how far reaching it seems to be, is only in the knowing of it, to such an extent that one can say there is no it, there is just knowing. The only essence or substance in the knowing is Consciousness. It is the very same undivided, unnumbered, part-less Consciousness. All is only Consciousness, indeed, means Consciousness alone exists, and there is no question of all. Understand in this way.

Apart from the knowing, is there any sensing? If you examine the essence of knowing and the real nature of the knower, is there any distinction? The knower cannot be anything of the known, so his nature is entirely formless, which is Being-Consciousness. The only essence or substance in all kinds of knowing, the only existence in any of that, is the same pure Consciousness, and there cannot be plurality of that. The body is an object. You know about that object only through your senses. Apart from your five senses, what experience of the body do you have? Within the context of maya, the senses appear to be located in the body, each with their respective organs. The body appears only in the senses, that is, within the sensations. Apart from those sensations, do you have any knowledge of a body whatsoever? The sensing is known by the mind. The sensing is a mode of mind. Of the innumerable modes of mind, one such mode is called sensing. What knows the mind? Having traced the objects to the senses, knowing there is no object apart from the senses; having traced the senses to the mind, seeing that there is no sensing other than the mind, and then having perceived the only Knowledge of that which lights up the mind – the mind itself being unreal except for that Knowledge – from the vantage point of this Consciousness, now read the verse.

Where and what is the distinction between the “I” who comes and goes and That, the pure Being? If there is a distinct, separate “I,” we can consider his coming and going, his entering into or coming forth. Is there an “I” different than the absolute Self? Is absolute Being a state reached by an “I,” or is it the abiding Reality and there is no other kind of “I”? Pure Existence is. Being is absolute. If you misidentify and assume your own individuality, then, you cease to consider Being as being absolute, and you consider it in relation to something, in relation to the “I.” Inquiring, “Who am I?” the “I”-ness of the “I,” being unreal, vanishes and all that remains of it is absolute Being. No one goes in, and no one goes out.

One Consciousness knows all. One light through the prism of the mind appears as the multi-colored universe. Trace the multi-colored universe to the prism of the mind and the prism of the mind to the one Consciousness.

If what is is considered with even the least bit of objectivity, there must be someone to know it. Who knows it? Inquiring subjectively, utterly non-objectively, one truly finds what is. That which is the Consciousness that knows it and the Knowledge itself are one and the same. There is not another consciousness to know Consciousness.

27. All this is only Consciousness. All is full of Consciousness. The reflection of oneself is, also, only Consciousness. All is full of Consciousness, indeed.

All this is only Consciousness. He continuously expresses the same truth. If all this is only Consciousness, there are no distinctions or differences anywhere.

All is full of Consciousness. If all is truly full of Consciousness, that leaves nothing else to be considered as “it.” Consciousness is like space, pervading everything so much that there is nothing but that. No room is left for a trace of anything else. That which is like space, which is entirely full, which fully permeates everything to such an extent that nothing else exists, is one’s own Consciousness. This leaves no room for a distinct world, for a distinct body, for a differentiated mind, or even for room for the single notion of “I.” There has not been, there is not, and there will not be anything else; just Consciousness is.

The reflection of oneself is, also, only Consciousness. “The reflection of oneself” may be understood to be the sense of “I” or “this.” The reflection, however considered, is only Consciousness. Just as, where there is a reflection in a mirror, there is only the mirror and there is no other substance actually there, no matter how the reflection appears, likewise is it for “I” and “this,” which are but reflections in the boundary-less mirror of pure Consciousness.

All is full of Consciousness, indeed. Verify the Truth of this by deep inquiry. One Consciousness illuminates everything, gross or subtle, however experienced by you, at all times. One Consciousness is the only substance in all your experience, of whatever kind, at any time. One Consciousness extends before birth and after death, itself being without creation and without destruction. One Consciousness, of the nature of absolute Brahman, pure indivisible Being, perfectly exists everywhere at all times; it is entirely full. There is no deficiency in the form of “I.” There is just the perfect fullness of the indivisible Consciousness. That is Brahman. That is the Self. That is who you are.

Om Namah Shivaya
(Silence)

Om Shantí Shantí Shantí Om ॐ



॥ श्री सन्मन्दिरेशाष्टकम् ॥
॥ śrī sanmandireśāṣṭakam ॥
Octet On The Revered Lord Of The SAT Temple



ॐकाररूपाय महेश्वराय
गौरीसमेताय मनोहराय ।
पूर्णस्वरूपाय सदाशिवाय
सन्मन्दिरेशाय नमः शिवाय ॥ १ ॥

oṃkāra-rūpāya maheśvarāya
gaurī-sametāya manoharāya ।
pūrṇa-svarūpāya sadāśivāya
sanmandireśāya namaḥ śivāya ॥ 1 ॥

1. To the one of the nature of Omkara, the great Lord, accompanied/united with Gauri, heart-stealing / mind-removing / beautiful, of the nature of perfect fullness, the eternal Siva, the Lord of the SAT temple, prostrations to Siva.

नन्द्यादिभक्तैर्बहु कीर्तिताय
नोम्यादिपूज्यैरुपसेविताय ।
वैराग्यशान्त्यादिगुणप्रदाय
सन्मन्दिरेशाय नमः शिवाय ॥ २ ॥

nandyādi-bhaktair-bahu kīrtitāya
nomyādi-pūjyair-upasevitāya ।
vairāgya-śāntyādi-guṇa-pradāya
sanmandireśāya namaḥ śivāya ॥ 2 ॥

2. To the one much glorified by Nandi and such devotees, worshipped by Nome and such venerable / revered ones, who grants dispassion, peace, and such qualities, the Lord of the SAT temple, prostrations to Siva.

मन्त्रस्य मूलाय सदात्मकाय
ध्यानस्य मूलाय चिदात्मकाय ।
ज्ञानस्य मूलाय सुखात्मकाय
सन्मन्दिरेशाय नमः शिवाय ॥ ३ ॥

mantrasya mūlāya sadātmakāya
dhyānasya mūlāya cidātmakāya ।
jñānasya mūlāya sukhātmakāya
sanmandireśāya namaḥ śivāya
॥ 3 ॥

3. To the
source / origin
of mantra, of the
nature of existence, the
source / origin of meditation, of
the nature of Consciousness, the
source / origin of Knowledge, of
the nature of Bliss, the Lord of the
SAT temple, prostrations to Siva.

सन्मन्दिरे नित्यमुपस्थिताय
चैतन्यरूपाय सनातनाय ।
मोक्षस्वरूपाय विमुक्तिदाय
सन्मन्दिरेशाय नमः शिवाय ॥ ४ ॥

sanmandire nityam-upasthitāya
caitanya-rūpāya sanātanāya ।
mokṣa-svarūpāya vimuktidāya
sanmandireśāya namaḥ śivāya ॥ 4 ॥

4. To the one who resides / is present forever in the SAT temple, of the nature of awareness, the eternal, of the nature of liberation, who grants liberation, the Lord of the SAT temple, prostrations to Siva.

दीनस्य मित्राय दयार्णवाय
त्यागस्य काष्ठाय तपोमयाय ।
वेदान्तसाराय निराश्रयाय
सन्मन्दिरेशाय नमः शिवाय ॥ ५ ॥

dīnasya mitrāya dayārṇavāya
tyāgasya kāṣṭhāya tapomayāya ।
vedānta-sārāya nirāśrayāya
sanmandireśāya namaḥ śivāya ॥ 5 ॥

5. To the friend of the distressed, the ocean of compassion, the summit / highest limit of renunciation, of the nature of tapas, the essence of vedanta, the supportless one / who alone is, the Lord of the SAT temple, prostrations to Siva.

श्वस्त्वातिवेगेन नरस्य शङ्काः
स्वस्यात्मरूपस्य गतिं प्रदाय ।
कोऽहं विचारस्य महाफलाय
सन्मन्दिरेशाय नमः शिवाय ॥ ६ ॥

śvastvātivegena narasya śaṅkāḥ
svasyātma-rūpasya gatiṁ pradāya ।
ko'haṁ vicārasya mahā-phalāya
sanmandiresāya namaḥ śivāya ॥ 6 ॥



6. Blowing away the doubts of man very swiftly, granting the abode of the nature of one's own Self, the great result of the inquiry "Who am I", the Lord of the SAT temple, prostrations to Siva.

अर्च्याय स्तुत्याय मृदङ्गवाद्य -
गीतादिघोषैरनुमोदिताय ।
निष्कामभक्त्या सुलभाय तस्मै
सन्मन्दिरेशाय नमः शिवाय ॥ ७ ॥

arcyāya stutyāya mṛdaṅga-vādyā -
gītādi-ghoṣair-anumoditāya ।
niṣkāma-bhaktyā sulabhāya tasmai
sanmandireśāya namaḥ śivāya ॥ 7 ॥

7. To the one to be worshipped, praised, and pleased by sounds of mridangam, musical instruments, songs and such, easily attainable through desireless devotion (pure devotion), the Lord of the SAT temple, prostrations to Siva.

यस्मात्परं नास्ति कदापि नास्ति
सर्वात्मरूपेण हृदि स्थिताय ।
अद्वैतसत्यस्य पदाय तस्मै
सन्मन्दिरेशाय नमः शिवाय ॥ ८ ॥

yasmāt-param nāsti kadāpi nāsti
sarvātma-rūpeṇa hṛdi sthitāya ।
advaita-satyasya padāya tasmai
sanmandireśāya namaḥ śivāya ॥ 8 ॥

8. To the one beyond whom there is never anything greater
/ superior - never - the one who resides in the heart as Self
of all, the abode of non-dual truth, to Him, the Lord of the
SAT temple, prostrations to Siva.

– 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.)*



25. Īrdhvajānu

With the trident of steadfast inquiry and knowledge, one can kill the fearful, illusory serpent.



42. Vṛścikakuṭṭitam

When treading on the path of knowledge, one develops indifference to the scorpion of bondage.



32. Ghūrṇitam

By the light of knowledge, the erroneous “I” thought is sucked into the whirlpool of pure love.



45. Chinnaṃ

By examining the thought patterns to identify the root cause, one is ramified by the beauty of Bliss.



55. ākṣiptam

One who believes in his own maya, thinking that all that his senses perceive reality, is truly the greatest comedian.

Alternative:

One who is enlightened witnesses the entire world as a comedy movie.



58. Vikṣiptam

Forcefully cut down the ignorance that seems to hide the reality of your being.



SAT Retreats 2021

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 Truth Revealed Retreat: Nov. 12 - Nov. 14, 2021

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:

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Or, visit the SAT website at: satramana.org › Events › Retreats

Om Namo Bhagavate Sri Ramanaya
Om Namah Sivaya