

D.: Why should Self-enquiry alone be considered the direct means to Jnana?  
M.: Because every kind of sadhana except that of Atma-vichara presupposes the retention of the mind as the instrument for carrying on the sadhana, and without the mind it cannot be practiced. The ego may take different and subtler forms at the different stages of one's practice, but is itself never destroyed. When Janaka exclaimed, "Now I have discovered the thief who has been ruining me all along. He shall be dealt with summarily," the king was really referring to the ego or the mind.

- Maharshi's Gospel, Self-Inquiry, Sri Ramanasramam, 1979







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REFLECTIONS

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# The Boundless Wisdom of Sri Ramana Maharshi

EDUCATED PEOPLE (33)

APRIL 4, 1948

Yesterday, Sri Sarvepalli Radhakrishnan and family came here. Having had Bhagavan's darshan, they went to the great Arunachaleswara Temple in the town, and, after taking food and rest, came to Bhagavan to take leave of him. Bhagavan graciously nodded his head, giving them leave to go. Having known the ladies of the party, I went to their car to see them off and then came back to the hall. I sat down, and Bhagavan asked if they had gone. I replied in the affirmative. "Ten years ago," said Bhagavan, "they were here; Pranavananda Swami is a first cousin of his."

After a short while, Bhagavan noticed that the European and the Gujarati ladies sitting by me were asking me something, and so enquired what they were saying. I said that they were enquiring as to whether Radhakrishnan had asked Bhagavan any questions.

"I see," said Bhagavan. "No, they are all well-read people; they know everything. What is there for them to ask?"

An Andhra gentleman: "Did he ask any questions when he came last time?"

Bhagavan: "No. It was the same thing last time, too. He had heard everything about me from Pranavananda Swami, and, when he came here, he just sat, and never opened his mouth."

The devotee: "Outside, he gives lectures in a grand style; why did he sit here without any talk or discussion?"

Bhagavan, with a laugh, said: "In 1938, Rajendra Prasad came here, and it was the same thing with him, too. Although he was here for four or five days, he did not ask questions even once. He used to sit quietly in a corner with closed eyes. Only when he was leaving did he want to know what message, if any, I had for the Mahatma. Even that, he prevailed upon someone else to ask for him."



from LETTERS FROM SRI RAMANASRAMAM

The devotee: "It seems that Bhagavan said that the Mahatma was always in communion with the inner Self (antaratma), that the inner Self is here, there, and everywhere, and that there is nothing that needs to be communicated. Is that so?"

Bhagavan: "Yes, indeed. Jamnalal Bajaj also came at that time, and it was the same with him, too; he used to sit in a corner quietly, without anyone being aware of where exactly he was sitting. In the early morning, when we were all cutting vegetables, he would join us in the work. It was only at the end that he asked us a few questions and had his doubts cleared."

The devotee: "In 1944, when Manu Subedar, the translator of the 'Jnaneswari' into English, came here, he did not ask any questions either, did he?"

Bhagavan: "No. At that time, someone was reading the 'Ribhu Gita' and Manu Subedar said that, in every book, the Siddha or adept state is elaborately explained but nothing much is said about the sadhaka state, the state of the spiritual practitioner. It was then that I showed him the discussion between

Vithoba and Jnaneswar in the 'Bhakta Vijayam.' That was all. He asked no more questions. He is a well-read man. What is there for people like him to ask? They come here for Peace."

The devotee: "Satyamurthi, Thiru V. Kalyanasundara Myudaliar, Jnaniyar, Bulusu Sambamurthi, Tanguturi Prakasam, Karapatraswamy and many others, when they came here, did not speak at all. Yet, all these people, when they go away, deliver lectures, thumping the table and roaring like lions, Bhagavan."

Bhagavan: "Yes, they are learned people. Some are writers, some are orators. Nayana was also like that."

The devotee: "So people who are well-read do not ask Bhagavan any questions; it is only ordinary people like us who worry you with them. But if we do not ask you, Bhagavan, how else are we to know?"

Bhagavan: "That is all right; it doesn't matter." And he was once more silent. ॐ





# Satsangs with Nome

**The Self and Reality**  
**February 28, 2021**

Om Om Om  
(Silence)

**Nome:** One Self alone exists. Beginningless and endless, it is forever. Free of differences, it is indivisible. Being always unmodified, not changing, it is the Reality, which is only one and without a second, one without another.

As what do you identify yourself? Can you be the body or the embodied individual? As what do you identify yourself? Can you be the mind, a group of thoughts, the motion of thoughts? Can you be the individual? What is real?

What is viewed as reality is utterly dependent on one's identity. If you mistake yourself to be an embodied individual, the world appears as if real to you. If you are not the body, if you are not embodied, what is real? Bodiless Existence is formless. The formless is timeless and boundaryless.

If you mistake yourself to be the mind, thoughts seem as if real to you. If you know the truth that you are not the mind, if you do not attribute thought to your identity, what then is real? If your individuality has not really been born, what then has been created?

One Self alone is real, without another. It is the inside; it is the outside. It is the most ancient yet timeless. It is the subtlest. It is unwavering Existence. It is inconceivable Consciousness, and it is immortal Bliss.

As what do you identify yourself? There are not two of you, that one would conceive of another. What truly are you? In this



knowledge is found great peace. It is of your own nature, the innate.

**Questioner:** On Friday night you mentioned “neti neti, not this not this” as a meditation instruction. The sense I got is that no matter what I do or what appears, this “not this, not this” should be continuous. However, I fail to do this often, getting stuck in different things. I read in a passage in the book, Saddarsanam, that if the thoughts that I am the body, mind, and that happiness somehow comes from work or accomplishments at work would go in abeyance, then I might have deeper experiences. I would pursue this meditation until Self-Knowledge dawns, or until the ignorance of thinking happiness is in the world somehow is removed, because I keep returning to the same ignorance.



N.: Is there any happiness to be procured externally? Or is it not really the case that happiness wells up from within and does not come from an external source? “Neti neti” (not thus, not thus) was said to indicate the orientation. It is not that one must keep thinking the thought, “not thus, not thus”. What is indicated is the continuity of knowledge, which, in practical application, is Self-inquiry.

Who is it that does not apply himself? You say you do not do it at times. Who is that “you”? What is his identity? What is he really?

Q.: It seems so important to get that last part “Who is he really?” What I keep coming to is that it is always deeper here. When I hear you speak, I try to practice it and wonder, “Why don’t I do it all the time?”.

N.: Maybe there isn’t a good reason.

Q.: Here, I experience the depth of the sage or the confidence the sage has in what is spoken and the depth of the teaching. I do not know what it is.

N: It is the certainty of Reality. Just as you are certain that you exist, you should know what that Existence is—not with objectifying thought, not as some conception in the mind, but with a self-lu-

minous knowledge. It is of the very nature of your Consciousness. You are the Consciousness and the Consciousness alone.

Regarding anything else being you or being real, the Upanishads declare “Neti neti, not thus, not thus.”

Q.: I am so glad you reiterated that. That is the goal of my meditation, and I should not be discouraged or measure in any sort of way but pursue it like that.

N.: The goal is already present in perfection, totally full of itself. The gap between That and you, between That and your experience, is illusory. The seeming gap is only ignorance. Ignorance is insubstantial. Yet, nevertheless, practice intensely, ardently, so that ignorance vanishes. With its vanishing, the Truth will be self-evident for you and beyond all doubt.

(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

[To a question about renunciation and watching television, here is the reply.]

May 24, 2022

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Nonattachment is natural by the discernment of the source and nature of happiness. When action is undertaken based upon this, such is renunciation. In this regard, renunciation is doing what you find to be most joyful.

Who is the viewer? Inquire to know the Self as it is, the ever-changeless Being-Consciousness-Bliss.

As you are bodiless, you are not the performer of any action. Realization of transcendent Knowledge is the most profound joy.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A seeker wrote: "Happiness and excitement are felt when hearing discourse from Master Nome. Laughter, smiles.... Why does the body choose to expose itself to satsang and positive environments?

Brahman is understood as one's self. Is there a point to living? It seems that ignorance is a choice; reality is evident but ignored. Is self-realization a choice to remain focused on truth indefinitely?" Here is the response.]

June 25, 2022

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Seeking the source of this happiness, which is eternal, is more important than its temporary manifestations.

Brahma satyam, Brahman is truth. Satsang is association with truth. The reality is the indivisible, undifferentiated Brahman alone. That is the Self. Who associates with whom? It is the Self alone.

Inasmuch as you mention living, there certainly is a purpose. It is fulfilled by Self-Realization. The realized, though, abide transcendent of the idea of purpose and its opposite.

Yes, ignorance may be said to be a choice. The Self is without an alternative, self-evident, and self-luminous. The realization is of the same nature as that which is realized.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[In order to make the context of the next response clear, an extensive portion of the email from the seeker is reproduced here. Names have been omitted for the sake of privacy.]

June 24, 2022

Dearest Nome,

Om Namo Bhagavate Sri Ramanaya.  
Deepest pranams. I want to express my inexpressible gratitude for your boundless compassion in removing ignorance and, thereby, immense suffering from my mind steeped in the samsaric dye. When the liberating knowledge is communicated by you both in words that are like brilliant mantras emanating like the rays from the Sun of Consciousness or through the transcendental Silence of Being that destroys this inscrutable framework of illusion, it feels like a blazing fire is burning away all the impurities and, whether we realize it or not, guiding us through beautiful silence to the presence of that which is sacred, auspicious and real. (name omitted) and I feel



so much lighter, carefree and enjoying the nearness to you which is a blessing like no other 🙏.

... Fortunately, the work calls for us to be in India, and I am taking advantage of it to take one week to visit Kashi to offer pin-dam to my mother who departed her body on January 15th this year. We are also fortunate to have the opportunity to stay in Ramana Ashram at Tirvunnamalai for 3 days and perform a giri pradikshina on the 12th during Guru Poornima. In the remaining days, we plan to visit Rameshwaram as per tradition and, along the way, have the darshan of ever gracious Ganesha at Pillayar Patti, the glorious Nataraja at Chidambaram and Mother Meenakshi at Madurai with majestic Subramanya at Tiruparikundram. We crave your blessing for this pilgrimage to deepen our devotion to Bhagavan and fasten our inward journey. I will return from India on the 18th of July.

Today marks 50 years since my mother graciously gave birth to me, giving me the opportunity to obtain freedom from this samsara. With this immeasurable blessing that I have been granted to be in your company and enjoy the bliss of your grace, I beseech you, Gurudeva, to irreversibly and resolutely guide me on the path of Self-Knowledge towards Moksha in this very life. In your presence, one can feel the scent of the Ancient One and the real possibility to realize oneself, but I also know the hordes of tendencies and misidentifications that have accumulated through untold ages can easily distract me for another thousand years. You have graciously made me feel the Truth of your teaching, and, even if it is the slightest understanding, it is enough to make me sense that it's the only thing that matters. The path is subtle and intricate. My sincere prayer is for you to hold me like the tiger holds its kitten through this thick, dream jungle of the unreal to the Real 🙏🙏.

I also wanted to seek your guidance on the performance of the Shraadh rituals for the departed. Since my mother's passing, I have conducted the 10 day ritual per the tradition and some of the masikams. I love my mother deeply and pray for her well-

being constantly, but my heart is not in these rituals where the form is more important than the spirit. Please advise if these rituals need to be followed. I plan to go to Kasi and offer her the monthly Pin-dam there, but I don't know if there is any efficacy in doing so and if the departed soul actually benefits from these rituals. I humbly seek your advice on what I should do here not to violate any dharmic conditions.

With loving pranams,

[Nome's reply:]

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. The description of sacred places that you intend to visit to worship, offer, and meditate is excellent. May you have a safe journey on this holy pilgrimage.

The performance of rituals for the dead, such as shraddha, masikam, etc. are primarily for the benefit of the living. They may serve the purpose of a reminder that the Self does not cease to exist when the body drops away and that spirituality transcends the illusory boundary between life and death. There is also the experience of the unbroken continuity of divine love. One comprehends the immortality of Being and realizes Brahman, from which all come, by which all are sustained, and to which all return.

If one's orientation is the knowledge indicated here, there is no necessity to perform the rituals, though he is not prohibited from doing so. If there is doubt concerning this, it is better that they be done.

May you fully abide in the Knowledge of the Self, so that you find yourself everywhere, as the all-pervasive One, and all the temples are your home.

Om Namah Sivaya  
Ever yours in Truth,  
Nome



[A seeker asked why Sri Ramana prayed for his mother's health rather than surrendered. This is the response.]

July 20, 2022

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Bhagavan is the Self. The Self is the Existence of all. Thus he, himself, was the mother, the supplicant (one who prays), and the gracious Lord who fulfills. Indeed, he is the prayer, too, and also the answer.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[To a seeker who desired guidance:]

August 22, 2022

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. The understanding expressed by you is fine. Be sure that such is consistent, direct, experiential Knowledge. For that, keep the focus of your discriminating inquiry upon the discernment of your true identity.

Thoroughly, deeply examine the nature of your Existence and what you consider yourself to be. The Self is only Brahman. All other definitions conceived for oneself are only misidentifications. Misidentification is ignorance, which is the basis of all illusion. Be wise and free by inquiring to know who you are.

Om Namah Sivaya  
Ever yours in Truth,  
Nome

[A seeker wrote:]

August 22, 2022

Namaste Nome guru,

Om Namo Bhagavate Sri Ramanaya  
My mother's health condition has deteriorated significantly since the past few weeks. Since yesterday, we learnt that she is unable to walk and communicate. She is undergoing a lot of pain. My sister and I are starting to India today as the situation is very grim.

Om Namah Shivaya,

[Nome's reply:]

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Although the body deteriorates, the Self remains un-decaying. Although walking has ceased, the Self remains all-pervading. Although communication has ceased, the Self remains in eternal silence. Although now there is much pain, it will not persist forever, and the Self remains untouched, unafflicted always. Although the situation appears to you as dark and grim, the light of the Self remains inextinguishable, and its peace is eternal. The one who is loved, the source of love, never perishes, and the Self, God, exists forever.

Om Namah Sivaya  
Ever yours in Truth,  
Nome





# The Ribhu Gita

Chapter 3, Verses 42-48

With Commentary by Nome from a  
Boundless Wisdom Event held on  
May 6, 2011 at the SAT Temple

the Ribhu-Nidagha Dialogue

Om Om Om

(Nome): On Namah Sivaya.

**42. Whatever and however much, whatever and whenever seen, is Consciousness. Whatever and however much is far out of reach is only Consciousness.**

The term “seen” in the first sentence should be understood as experience or knowledge. So, whatever is known, whatever is experienced, is only Consciousness. Whatever - be it a thing or a circumstance, whatever—be it large or small, whatever—be it apparently subjective or objective, its nature is only Consciousness. It is not that Consciousness becomes that thing—however much, a lot or a little—but precisely where, in delusion, a thing is supposedly perceived - of whatever kind, be it atomic or galactic—right there is actually only Consciousness. Consciousness is formless. It is undifferentiated. It is indivisible. “Whatever and however much, whatever and whenever seen, is Consciousness”; whether it is seen while alive or seen after death, it is only Consciousness. Whether seen while awake, seen while dreaming, or seen while in deep sleep, whatever it is, however much it is—be it the profusion and extension that we see in the waking state, or the apparent nothingness or absence in deep sleep—whatever and however much and whenever seen, it is only Consciousness. Whether seen in the past, seen in the future, or seen in the present, whatever it is, however much it is, it is only Consciousness. You experience your Self only at all times. Consciousness is your real nature. It is your essential



Being—unborn, indestructible, limitless, and without any difference in it, of the nature of Consciousness. Consciousness is your Being. You do not have another kind of being. It is the only Self that there truly is, and all that is apparently ever experienced, however much, at whatever time, in whatever way - it is just your Self. It is not yourself in terms of a body and not yourself in terms of a mind or a supposed individual—but as your actual Existence, which is pure Consciousness, it is all your Self. You have never been involved with another. You have never experienced anything other than your own Consciousness. The idea that you do experience something else is illusion. It is ignorance, and the ignorance rests on the primary misconception—the false assumption—of a separate individual, an “I,” to be the experienter of all these things. When we inquire to know the nature of the “I,” we find it is only Consciousness—un-embodied, non-individualized Consciousness. Then, everything we thought we experienced before turns out not to be the case at all. The only thing there, always, was and is Consciousness.

“Whatever and however much is far out of reach is only Consciousness.” Consider “far out of reach” to mean unknown, not experienced, or not yet experienced. Everything that you experience he has established as being of the nature of Consciousness, and, if you conceive of something beyond your experience, that also is within and of the nature of Consciousness.

Is there a “you” apart from Consciousness to experience or undergo trouble, a problem, or a lack of clarity? If there is, the inquiry should be focused right there on who he is. As long as that one seems to be a distinct individual, with whatever attributes, however many attributes, in whatever way they may appear—as long as that individual is assumed to exist, there will still be trouble. The samsara will sprout out from there. If you inquire to know the nature of “I,” the “I”-ness of that “I” will vanish, the individuality, will vanish because it is unreal, and every idea, every defining limitation or limited definition appended to that idea of “I” will vanish with it. Then, you conclusively realize that you are only Consciousness and nothing but that. There is no separate realizer of this. Consciousness knows Itself. Being infinite and eternal, it alone exists, and it alone knows itself. In That, the possibility of confusion, lack of clarity, and the consequent bondage or suffering becomes impossible, and, thereby, your freedom and peace, which are actually innate, become, as it were, complete.

**43. Whatever beings there may be and however many of them there may be, whatever is spoken, whenever, and whatever and however much is said by the Veda-s—all are only Consciousness, indeed.**

Whatever beings there may be and however many of them there may be: what makes up a being and why does one think that there are many of them? If you consider a being to be defined by the body, there is a multiplicity of them. You are not actually discerning a multiplicity of beings; you are merely, sensorially perceiving a multiplicity of bodies, but is a being a body? Your idea of other beings conforms to the idea of yourself. Are you a body? Are you a body, or is the body merely an experience of which you are aware? That which is so aware must necessarily be transcendent of the body. What constitutes your being? Who am I? That is the quintessential question.

How are you setting about destroying thought? The intention must be there. There must be the desire to see beyond them. How does the actual destruction occur? What brings about the destruction of those thought forms that you want to get beyond? If you merely get them to calm down and disappear, they may very well reappear. Perhaps, that has happened for you? More than once? Destruction or transcendence of the mind must be something else. It has everything to do with what you regard as your identity. The person is constituted of ever so many thought patterns. What is the identity that is wrapped up in these thoughts? Find out. What is actually your Being, even if you regard yourself to start with as an individual living being? What consti-



tutes that being? What is your real nature? If you maintain the belief in the individual and his confounding thoughts and say they are Consciousness, but you still retain them, you have not gained much; you have only renamed the same old perplexing ignorance. The aim should be not to rename the illusion, but to be free of illusion entirely, for, in this way, one regains happiness that is permanent and destroys the very root of suffering. When you are truly free, of a particular tendency or all of them, you can no longer reconstruct it. It becomes absurd or impossible to do so. A repressed thought will come back sooner or later, if not in the same form, then in a different form, because the same misidentification, which lies at its root, will still apparently be there. So, the inquiry rather focuses on your nature, your Existence, your very Consciousness. Discriminate what is merely what you think about—even if you are accustomed to thinking you are in it or identified with it—what is merely just thought about and what are you truly. If a person proceeds wisely in this way, he turns out not to be a person at all. He finds his nature to be vast, illimitable, and eternal Consciousness, and not a trace of a limited person or individual is in That at all. The very root cause of those perplexing thoughts is actually absent.

How many living beings are there, throughout all time, here and elsewhere in this universe? How many beings are there? Consider those that you see or can imagine and those that are far out of reach, unimaginable, not seen with your senses, and not even thought of in your mind. How many beings are there? All those beings have only one Self. They are thus truly not many at all. They are only one Self, of the nature of pure Consciousness. If you understand this deeply, you find yourself to be the Self that dwells as the very Being of all. You are not one being attempting to communicate with another being. Rather, your nature is the innermost Consciousness—innermost in the sense of being nonobjective—and thus you are the Self of all.

“Whatever beings there may be and however many of them there may be, whatever is spoken, whenever, and whatever and however much is said by the Veda-s—all are only Consciousness, indeed”. Language may be said to consist of distinctions. With all those distinctions, indicated by the words for those differences, making up the substance of all those distinctions, whether expressed or left unexpressed, the only substance there is this one Consciousness. The message of the Vedas may be said to be otherwise. It is not based on distinctions, but its purpose is the elucidation of the difference-less Reality. Whether it is the differences or the absolute Oneness, it is all just the very same Consciousness, the same Consciousness that is your very Being and the Being of all. Do not mistake yourself to be a body. If you misidentify with the body, all of this will seem incomprehensible. If you cease to misidentify with the body, this is self-evident Truth.

“Whatever is spoken” and, by implication, whatever is conceived; “whenever”- past, present, and future - during this life or during any other time; “and whatever and however much is said by the Vedas,” both that which is said only once in the Veda and that which is repeated multiple times - the message and the expression - all of it is only Consciousness. Have you ever experienced anything outside of Consciousness? Whatever is experienced or known in Consciousness must be of the very nature of the Consciousness. It is only overlooking one’s identity as Consciousness and supposing oneself to be some thing that makes everything else seem as if objective, distinct from or outside of Consciousness. Turn your vision inward. Abandon the misidentification with the body and with thought, inquiring into the very significance of “I,” and find Consciousness; Consciousness knows itself.

**44. There is no bondage, but only Consciousness. There is, then, no “Liberation,” but only Consciousness. Just Consciousness is the only Reality. This is the Truth—the Truth—I say in the name of Siva.**



"I say in the name of Siva" may also be translated as "I say this touching Siva," or as "I give this holding Siva," or even as "I attain Siva." What is the Truth? What is Reality? The sensations do not tell us the Truth. What is the Truth? The thoughts of the mind do not capture the Truth. What is the Truth? The Truth must necessarily refer to what exists. What is it that is real; what exists? Inquire what is the nature of your Consciousness? What is the nature of your Existence?

If you mistake your Self to be something other than Consciousness, you superimpose, through imagination only, a limitation upon your Self, and this constitutes bondage. The misidentification constitutes bondage. Misidentification is merely ignorance. It is not the Truth. It is not what really exists. Misidentification is mere ignorance, and ignorance alone constitutes bondage. "There is no bondage but only Consciousness." Bondage must be for someone who is other than Consciousness. Are you other than Consciousness? If you suppose the Consciousness, which is infinite and eternal, is one thing and you are somehow another, removed from it, distinct from it, as a particle apart from it, or in it,—if you imagine in such a way, there appears to be bondage where, in truth there is none. If you are a body or embodied, there is every possibility of bondage. Are you the body? If you are the mind, there can be bondage. The mind seems to become entangled in itself, yet, are you the mind? Do the body and the mind exist apart from the Consciousness which knows them? That which knows them is not to be defined in terms of that which is objective, bodily attributes and mental attributes. If you are not the body and not the mind, if you are not anything sensorially perceived and not anything conceived or imagined in the mind, what remains of your Consciousness? It is without beginning or end, self-luminous, ever-existent. It is not bound.

Upon inquiry to know oneself, inquiring, "Who is bound?" bondage proves nonexistent, and you discover that what is there the entire time is only the one, undifferentiated, infinite Consciousness, and that that alone is what you are. That alone is your only state. If you have never been bound, there is, then, no "liberation" but only Consciousness. From the pseudo-position of being someone who is bound, you naturally desire a state of freedom. If you are unhappy, you desire happiness, and, considering bondage a state in which you become entangled, you then strive for liberation, which is good. Liberation is then considered to be another state. The individual seems bound, and the individual will hopefully enter a state of liberation. Self-Knowledge destroys the false assumption of the individual; there is no one bound, and there is no one who is liberated. Liberation is freedom from the idea of the individual self. It is timeless and beyond the consideration of loss and attainment. Since the state of bondage does not really exist, what is referred to as the state of Liberation is not a state at all, but the very nature of your Being, the very nature of Consciousness. When you arrive at blissful Liberation, you arrive not at a state, but you arrive, so to speak, at your Self. "There is no bondage but only Consciousness. There is, then, no "Liberation," but only Consciousness."

If, as spiritual beings, we blame the world for our suffering, that is still a worldly standpoint, isn't it? Isn't that what makes up worldliness, the idea that the world is the cause of the problem? If you say the world conditions you, that is a worldly perspective. Even if we give new spiritual terms to it, it is still a worldly perspective. When you have that idea, you consider freedom or liberation as also coming to you externally. If your suffering is caused externally, your happiness must come from an external source. If your bondage is created by other things, then someone or something else is going to create your liberation. That is the idea. It is fraught with dualism, and it does not work. However, if you see that your own mind creates this ignorance, and your own mind projects the suffering, then, if you yourself appear as the cause of bondage, you yourself must be the cause of your own Liberation. When a man sees that all of his suffering—all of his bondage—is self-created, he is then in a position to destroy the very cause of that bondage.

What is the cause of the fear? That a body is in a precarious position in life, that death and illness etc. are inevitable is obvious, but what causes the fear? If you tie together your identity with the body, you are frightened. Are we bodies? Who am I? The body does not cause bondage or suffering, regardless of its state or condition. Misidentification with the body causes all kinds of suffering. The body's state or condition you may or may not be able to do something about, but Knowledge of the Self and the abandonment of misidentification—the destruction of ignorance—are totally in your hands. One who knows the Self, bodiless and egoless, finds blissful immortality.

“Just Consciousness is the only Reality.” Consciousness plus the notion “I” is illusion. Consciousness plus the notion of “this” is an illusion. Consciousness plus anything is an illusion. Just Consciousness as it is, as it ought to be realized to be, is the Reality.

The conceiver who is at the root of all the misconceptions has no substance. It is like a mere shadow. If you take a lamp—a bright light—and inspect a shadow, what happens? The questioning that is intense, one-pointed inquiry to know oneself is this light. Inquiry should be deep, thorough, and continuous.

“Just Consciousness is the only Reality. This is the Truth—the Truth—I say in the name of Siva.”

“All that is said by the three Veda-s is only Consciousness, indeed.” We may understand it as all the Vedas. Sometimes, only the first three Vedas are counted as such, and Atharva is not counted as a Veda in some scriptures, especially much older books. Sivarahasya, in which this text is nested, is a very ancient work.

**45. All that is said by the three Veda-s is only Consciousness, indeed. This was said to Kumara (another name for Skanda) by Siva, and this has been told to you. Whoever hears this even once, he himself becomes Brahman.**

If you truly listen to what Ribhu expounds, even once, there is the realization of Brahman - you abide as Brahman. To inquire as you listen is to truly hear. “Whoever hears this even once, he himself becomes Brahman.” If you think you are something different, you have not quite heard it yet. You may be on the way to hearing it, but you have not heard it yet. When you truly hear this, understanding what it says, you become Brahman and none else.

Suta said:

**46. Internally I shall perform worship to the One whose body is space by “Isavasya” and other mantra-s, (this is the beginning mantra of the Isavasya Upanishad, meaning the Lord who dwells, or in-dwells) by offering a seat and garments and praise, offering worship to the Isana linga (Isana is a name for Siva; it should be taken to mean Siva lingam) for the Supreme One, the Great, who is established in the midst of the primal cosmos, anointing one who cannot be wetted, offering garments to one who is clothed in space, offering sweet smelling flowers to the One who is without nose or smell or form or appearance,**

**47. offering lamps to the One who is self-illuminated, offering naivedya (consecrated cooked food) to one who is the ever-satisfied all-devourer, with circumambulations and prostrations to the One who strides over the worlds. In this, my authority is, indeed, the crest of the Veda-s.**

He has summed up the entire nirguna manasa puja, the worship of the attributeless One in



the mind. It is also a way of understanding deeply what occurs through the play of outward symbols in a puja. To the physical eye, an outer puja appears to be a set of actions and offerings etc. To the inner eye, it is as he has described.

**48. Those who know not offer worship by means of an endless parade of symbolism and with a mind set on rituals. Those who know, however, worship inwardly, in abstract meditation, their minds attuned to the prescribed injunctions. Yet, Isvara, (the Lord) though continuing to confuse the world, takes into his abode all who worship with various bhava-s (various feelings, or attitudes or sentiments) and makes them transcendent in Knowledge.**

Whether one worships outwardly, inwardly, or both, what happens? The Lord, “though continuing to confuse the world” - the Lord alone is the power in all illusion, just as the Lord alone is the power in all wisdom. As long as you think you are in the world, you are confused about the nature of the Lord. Once you abandon the “I” and the world, the Lord is self-evident and is none other than the Self.

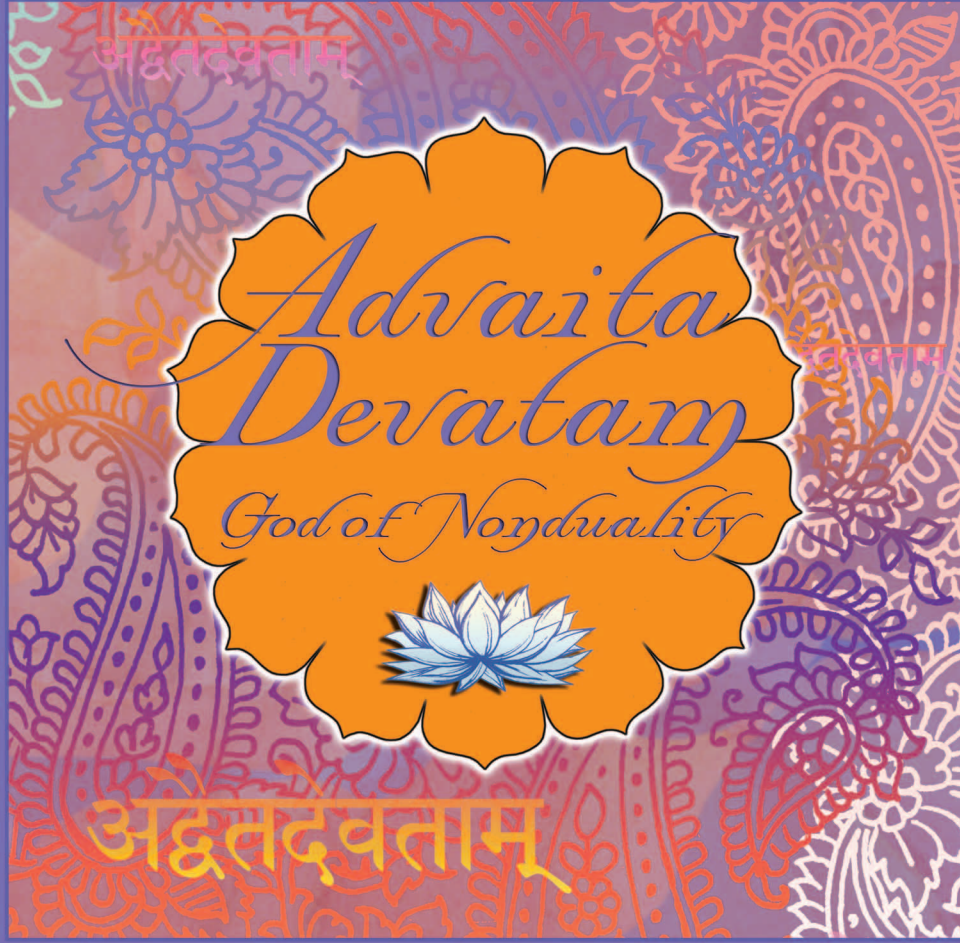
“Yet, Isvara, though continuing to confuse the world, takes into his abode all who worship with various bhavas”—outwardly, or inwardly, or both—“and makes them transcendent in Knowledge.” That is the purpose; that is the supreme goal; that is what should be meditated on—the transcendent Knowledge. This is what Ribhu reveals. It is not like any other kind of knowledge. The transcendent Knowledge is of the nature of the ever-same Consciousness. Om Namah Sivaya.

(Silence)

Om Shanti Shanti Shanti Om ॐ







## *Obeisance to Siva*

The moon is rising in the heaven  
My mind begins to unfold  
I enter the Space of Consciousness  
To witness a story untold.

Flickering lamps in the twilight  
My mind illumines the space  
Here, my Beloved surrounds me  
All I perceive is His face.

The playful dance of the incense  
Moves in my mind which is still  
Beholding the beauty before me  
The appearance of That which is real.

Love's offering adorning with flowers  
The murti abides in my heart  
His essence pervades my whole being  
At no time were we ever apart.

The melody of devotion's expression  
Its source in my mind is conceived  
Bliss be the sound of the manifest  
Non-existent creation's seed.

The senses go out and then in again  
No discord my mind has thus shown  
Siva abides at the center  
Siva has made Himself known.

- Sasvati, Mahasivaratri





# Introduction to Advaita Devatam

## by Nome

### THE NATURE OF GOD

*Om.* The nature of God is inexplicable, being transcendent of definition in sensory or conceptual terms. God is known only by God and cannot be known by any other, yet no other truly exists to be ignorant of God. Those who know God have abandoned the falsely assumed identity as an individualized, differentiated entity, and nothing remains of them but God. Devoid of misidentification, Being is, itself, God. God is, thus, the Self, the only Self that truly exists. So, God knows God with God's own Knowledge. This is Self-Knowledge.

God's Being is absolute. It is neither dependent on nor in relation to anything, for nothing else exists but God. Appearing according to the capacity of each one to perceive God, that capacity being determined by the definition attributed to the perceiver, God yet remains transcendent of all appearances. The appearances, subtle or gross, particular or universal, from the notion of "I" to any apparent "this," are never apart from God, yet God, being the Self, never becomes an appearance. Immutable and unconditioned, ever-existent and infinite, unborn and imperishable is God. All that can be said is that God is, without any alternative, for supreme, real Existence will not become nonexistent, or anything other than what it is, at any time. Likewise is the case with Knowledge of God. (cf., *Self-Knowledge*, "Mandala 8.")

In *Saddarshanam*, Bhagavan Sri Ramana Maharshi has, with superlative eloquence, in three pithy verses, explained the nature of God, devotion to God, meditation on God, and the Knowledge of God.

यदीशितुर्वीक्षणमीक्षितार -  
मवीक्ष्य तन्मानसिकेक्षणं स्यात् ।  
न द्रष्टुरन्यः परमो हि तस्य  
वीक्षा स्वमूले प्रविलीय निष्ठा ॥ २० ॥

yadīśitur-vīkṣaṇam-īkṣitāra-  
m-avīkṣya tan-mānasikekṣaṇam syāt ।  
na draṣṭur-anyah paramo hi tasya  
vīkṣā svamūle pravilīya niṣṭhā ॥ 20 ॥

20. That seeing of the Lord [that is] the seer  
Not seeing, that shall be mental seeing. (Not seeing  
that shall be mental seeing.)  
Not other than the seer is the Supreme, indeed.  
Of Him  
The seeing is in one's own source (root) the  
absorption and abidance.

आत्मानमीक्षेत परं प्रपश्ये -  
दित्यागमोक्तेः सुलभो न भावः ।  
नात्मेव दृश्यो यदि का कथेशे  
स्वयं तदन्नीभवनं तदीक्षा ॥ २१ ॥

ātmānamīkṣeta param prapaśye-  
d-ityāgamokteḥ sulabho na bhāvaḥ ।  
nātmaiva drśyo yadi kā kathеше  
svayaṁ tadannībhavanam tadīkṣā ॥ 21 ॥

21. See the Self, see the Supreme;  
Thus, the Agama's (the scripture's) declaration. This  
is not an easy bhava (state, meditation,  
contemplation).  
If the Self is not, indeed, the seen, how can there be  
talk of the Lord? (or: how to seek the Lord?)  
Oneself becoming His food is that seeing (seeing Him).



धिये प्रकाशं परमो वितीयं  
स्वयं धियोऽन्तः प्रविभाति गुप्तः ।  
धियं परावर्त्य धियोन्तरेऽत्र  
संयोजनान्नेश्वरदृष्टिरन्या ॥ २२ ॥

dhiye prakāśaṁ paramo vitīrya  
svayaṁ dhiyo'ntaḥ pravibhāti guptaḥ ।  
dhiyaṁ parāvartya dhiyontare'tra  
saṁyojanān-neśvara-dr̥ṣṭir-anya ॥ 22 ॥

22. In the mind, the Light the Supreme grants (gives)  
(lit., has been given)  
Oneself (Himself) within the mind (or: interior to  
the mind), He shines hidden.  
The mind is to be turned back, within the mind  
(interior to the mind), here.  
From the union (absorption) is the seeing (wisdom)  
of the Lord, not otherwise.

Similarly, the identity of the Self and God, as well as the  
nature of the Knowledge of God, is expounded by the Ma-  
harshi in *Upadesa Saram*.

ईशजीवयोर्वेषधीभिदा ।  
सत्स्वभावतो वस्तु केवलम् ॥ २४ ॥

īśajīvayorveṣadhībhidā ।  
satsvabhāvato vastu kevalam ॥ 24 ॥

24. Of both the Lord and the individual, the assumed  
appearance (activity) and intelligence are the dif-  
ference (distinction, separation).  
Being's (The true) own Existence is the Reality that  
alone is.

Note: The first line can also be interpreted as: Of both  
the Lord and the individual, the thought of the as-  
sumed appearance is the difference (the separation).

वेषहानतः स्वात्मदर्शनम् ।  
ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣahānataḥ svātmadarśanam ।  
īśadarśanaṁ svātmārūpataḥ ॥ 25 ॥

25. The abandonment (relinquishment) of the assumed  
appearances is the revelation (perception) of one's  
own (the true) Self.  
The revelation (perception) of the Lord is the state  
of the nature of one's own (the true) Self.

In *More Talks with Ramana Maharshi*, the entry for December  
18, 1944, Bhagavan instructs, "There is no difference between  
the individual and God. If the thought, 'I am the body, the ego,'  
is destroyed, wisdom dawns. One is aware of his identity with  
God."

## KNOWLEDGE AND DEVOTION

As can be discerned in the verses and instruction by Sri Bhagavan above, in nonduality, knowledge and devotion fuse and are indistinguishable. Thus, the sages of Advaita Vedanta are exemplars of both by the singular, undivided, steady abidance in That, as That, itself. For the spiritual seeker, each gives birth to the other, while, in the egoless truth of them, they are one and the same thing. Their sameness is both in their power of ego-dissolution, with the consequent disappearance of delusion and illusion, and, in the highest Truth, in the identity of the Self and Brahman, which is the real nature of God and "I" and which is the unequivocal teaching of Advaita Vedanta, as proclaimed by the mahavakya-s and uncountable sages. They are uncountable for they are only that one Brahman.



Brahman is as it is. Inconceivable, no thought can think it. Ineffable, no word can describe it. Therefore, the primordial Guru, Dakshinamurti revealed it through Silence, which is supreme eloquence. The very term, Brahman, expresses expansiveness, which, though often interpreted as That which expands as all this, may also be understood to indicate the utter, immeasurable vastness of the Absolute. Referred to as nirguna, which means attributeless and quality-less, it is utterly formless, and no characteristic can be ascribed to That. The very same Reality, without undergoing any modification, is referred to as saguna (with attributes or qualities) in reference to the experience of anything whatsoever, from subtlest thought to the manifested universe, and from the idea of “Brahman” to the forms of God. The emphasis in such descriptions of nirguna and saguna is, though, not on the illusion of two states or possibilities of Brahman, but on the Truth that Brahman alone exists, whether imagined as if with attributes, or endowed with form, or conclusively realized as the unborn, uncreated, formless, attributeless, nondual Being that alone exists eternally.

One Existence, of the nature of illimitable Consciousness and unending Bliss, appears variously according to the views of the seer. The One Self, God, appears as the Supreme Lord of the universe from the perspective of an experiencer of the world. The same One is the non-individualized Witness of the entirety of the mind, within which the universe appears and disappears, from the perspective of the inward-turned meditator. The same One is known as the Self, in which there is neither the appearance nor the disappearance of the mind and the universe, in the Realization of Truth as it is, which is Being’s Knowledge of itself, Brahman’s Knowledge of Brahman, God’s vision of God.

The egoless bliss of devotion, in which all ideas of “I” and “mine” have vanished, is the very same as that experienced by virtue of inquiry to know the “I”-less, objectless, true Self. Thus, in



*Talks with Sri Ramana Maharshi*, entry 295 dated December 16, 1936, in response to the devotee’s request, “Convince me of the existence of God,” Bhagavan said, “Realization of the Self amounts to such conviction.”

## SYMBOL AND EXPERIENCE

Expression is given to devotion and knowledge in myriad ways. The expression is a symbol of That, God, which is actually the nature of the symbolist. Allusion to things of the senses and mind may be made to express the un-sensed and the unconceived, which is the Supreme Brahman. The symbol may manifest in any manner, such as in sound, graphically, in language, in nature, and such. The sound is a symbol of the thought, and the thought is a symbol of That which is beyond thought and in which, therefore, there is no differentiation. The written word is a symbol in the same manner. A picture or sculpture can speak volumes to one who understands such. Similar is it with other forms, be they created with the assistance of human hands or otherwise. While the entire universe can be regarded as a symbol of the Self, within the universe, some forms appear that are specific to the expression of the Self, or God, to the Realization of That, and the way to the Realization of the Self. They have been known and passed down for ages as gracious reminders of timeless Truth beyond the illusory dream in which they seem to appear. (cf., *Self-Knowledge*, “Mandala 4,” page 30.)

Whatever be the form of the expression, for those who adhere to the highest Truth, it is the expressed that is emphasized. The expressed is the unformed, the transcendental, and the true origin. Be it a scripture or a murti, what is the origin of such? From what profound state does the expression derive and pour forth? To experience and abide in and as this origin must be the original intention of the scripture, murti, or other expression or symbol.

The interpretation of the spiritual instruction revealed in a scripture depends on the orientation of the one who reads it. This orientation is determined by his identification. Similar is it with all aspects of spiritual practice, the understanding of Reality, of God, and all else. (cf., *Self-Knowledge*, Part Two, “Nonduality.”) So it is, also, with the approach to the murti-s, which are tangible representations of God. For one misidentified with the senses and cognizing only the material aspect of a murti, the immense spiritual implication or meaning of the murti, both in terms of devotion and of knowledge, remains an elusive enigma. For one misidentified with the intellect, the symbolism may be contemplated, yet the actual, profound experience that is the purpose of the murti remains beyond his grasp, like space, vaguely discerned yet invisible. For one devoted fully to the Supreme, absorbed in the profound Knowledge of the Self, the comprehension of the murti is from the position, if it can be called such, of the origin. For such a one, the inner significance shines clearly as a matter of direct experience, shining as the self-evident Truth before which all words and thoughts turn back unable to grasp, as the Upanishads have declared.

The illuminative Knowledge that manifests as Self-inquiry in practice and is revealed as Supreme Knowledge in Realization belongs to the Self. The power of spiritual practice to destroy delusion has its root in the Self, which is the Reality. So it is, also, with devotion and faith, which have their root in God, which is the Self. Such appear to arise by or from the mind or individual, but, in truth, their cause is the ever-existent, divine Reality, which is the God to which one is devoted or the Self that is sought. This, ever-present and self-illuminated, unimpeded and never bound, unlimited and of the nature of Sat-Chit-Ananda (Being-Consciousness-Bliss) and Satyam-Jnanam-Anantam (the True, the Knowledge, the Infinite), the solitary, indivisible Being, is known as Grace when considered as the divine, spiritual power that liberates beings from



the suffering that is consequent on the ignorance of not knowing the Self. It is omnipresent and omniscient, and there is no experience outside of its scope. So, Grace may be said to be the one power or root. This Grace is the perfect fullness that never decreases or is lost. Thus, the Maharshi has stated that Grace is the Self.

As are the Self and Brahman, Grace is ineffable, yet it is possible to speak of the progression by which one comes, in this manner, to abide in the God that alone is, as the Self that one alone is, which is actually the dissolution of the false notions that are the merest imagination that the case is otherwise. When faith arises, a person shifts from the expectation of happiness from without, the cause of desire, to the recognition of a Higher Power. From this recognition, prayer is born. Such prayer is more expansive if it is for the happiness of all than for the particular. When the wish to fulfill desire is abandoned, prayer expands further, and, upon its relinquishment of the solicitation aspect, becomes contemplation of God. One is concerned with the nature of God, whether understood as saguna or nirguna, and no longer wishes for a manifestation in this world. When contemplation reaches beyond thought, it becomes meditation. When meditation becomes focused on Self-Realization, in the Knowledge that God and the Self are truly identical, such becomes Self-inquiry. When Self-inquiry blossoms in the innate Knowledge of Being, in which all trace of individuality is abandoned, such is Self-Knowledge, or Self Realization, as it is called.

In verses two, three, and four of the “Eight Stanzas to Sri Arunachala,” by Sri Ramana Maharshi, as translated in *The Collected Works of Ramana Maharshi*, (edited by Arthur Osborne, 19th edition), the nature of the Supreme and of the form of the Supreme is revealed in perfect clarity:

2. “Who is the seer?” When I sought within, I watched the disappearance of the seer and what survived him. No thought of, “I saw,” arose; how,



then, could the thought, “I did not see,” arise? Who has the power to convey this in word, when even Thou (appearing as Dakshinamurti) couldst do so in ancient days by silence only? Only to convey by silence Thy (Transcendent) State, Thou standest as a Hill, shining from heaven to earth.

3. When I approach regarding Thee as having form, Thou standest as a Hill on earth. If (with the mind, the seeker) looks for Thy (essential) form as formless, he is like one who travels the earth to see the (ever-present) ether. To dwell without thought upon Thy (boundless) nature is to lose one’s (separate) identity, like a doll of sugar when it comes in contact with the ocean (of nectar, and) when I come to realize who I am, what else is this identity of mine (but Thee), O Thou who standest as the towering Aruna Hill?

4. To look for God while ignoring Thee, who art Being and Consciousness, is like going with a lamp to look for darkness. Only to make Thyself known as Being and Consciousness, Thou dwellest in different religions under different (names and) forms. If (yet) men do not (come to) know Thee, they are, indeed, the blind who do not know the sun. O Arunachala, the Great, Thou peerless Gem, abide and shine Thou as my Self, One without a second!

*Talks with Sri Ramana Maharshi*, entry 385, dated April 6, 1937, contains instruction pertaining to understanding the form or formlessness of God:

M.: What is the use of discussing the form or formlessness of God? Find out if you have a form. You can then understand God.

In entry 121, dated December 25, 1935, the following is recorded.:

D.: Has God a form?

M.: Who says so?

D.: Well, if God has no form, is it proper to worship idols?

M.: Leave God alone because He is unknown. What about you? Have you a form?



On another occasion, a visitor said that he laughed when he considered God as being endowed with arms, legs, and such, to which the Maharshi replied, “Then why don’t you laugh at yourself for having them?”

The depth of one’s experience is determined by the dissolution of the ego. Dissolution of the form of the experiencer reveals that which is the highest. For those who are so absorbed, perpetual bliss and peace are natural, there is no difference anywhere, the scriptures are their own words, every murti is a mirror, and all the temples are their home.

## SCOPE OF THIS COMPENDIUM

An explanation of the profundity of Self-Knowledge and the depth of devotion would require a never-ending exposition. The silence of Sri Bhagavan and Dakshinamurti is such eternal revelation. The present compendium of spiritual verses and texts is certainly not an attempt to encompass all that has been taught about Realization, the path or practices, the extent of symbolism, and such. Without comment upon, encomium or critique of, the various views, practices, experiences, and such that are possible with devotion, murti-s, and so forth and so on, this book focuses upon the experiential knowledge of the significance of certain aspects of God, especially as conveyed in some selected verses, both traditional and more recent. While in Sanatana Dharma (Hinduism), these aspects and representations are innumerable, and numerous even among those who are immersed in Vedanta, the present volume is focussed on only a few. Even thus, an attempt to survey the immense extent of the literature appertaining to just these few is quite beyond the scope of this book. The emphasis of this work is the presentation of a few of the primarily nondualistic poems, hymns, and short texts that pertain to Siva, augmented by a few other verses.

This compendium includes compositions of Adi Sankara, Sri Ramana Maharshi, from tradi-

tional unnamed sources, from the Upanishads, from Nome and others. Some of these writings are translations from Sanskrit, and some were composed in English. The selections are useful for worship and meditation purposes, for reading quietly, and for recitation. This compendium need not necessarily be read in the order in which it is bound. The texts are not arranged in a particular order, other than a general grouping according to the Deva (God) praised.

The initial four texts are stotrams (hymns) composed by Adi Sankara. The *Ganesa Pancaratnam* is placed first in accordance with the custom of propitiation of Ganapati for the removal of obstacles when commencing any endeavor and as he is the first to be met when engaged in a pradakshina (reverential circumambulation) around the inner circuit of a temple that forms the exterior of the garbhagriha (inner sanctum) in which the innermost Siva-lingam is located. Thereafter, verses to Skanda and two texts pertaining to Siva are presented. The first two stotrams contain introductions that may be of some help to those readers who are unfamiliar with a nondualistic approach to these Devas. Thereafter, the texts are presented with few or no introductory remarks or commentary, as, in this book, it is assumed that the reader has familiarity with Siva and some of the Puranic stories to which references are made, sometimes by a mere phrase, in the course of those texts that relate to Siva, or that the reader will grasp the meaning from the actual verses themselves.

A number of texts pertaining to Dakshinamurti, including three stotrams by Adi Sankara, follow the above-mentioned stotrams, and, thereafter, verses pertaining to the Lingodbhava, of which the most wondrous are the verses to Arunachala by Bhagavan Sri Ramana Maharshi. Nataraja is then praised in three sets of verses, and Ardhanarisvara is subsequently worshipped, including a stotram by Adi Sankara. Subsequently, a host of verses connected with the Guru and devotion, including the verses regularly recited during nirajanam (offering



of lit camphor) during puja at the SAT temple, appear. The concluding texts, including three composed by Adi Sankara, are expositions of the supreme Truth of Self-Knowledge.

Most of the translation from Sanskrit to English was performed by Dr. H. Ramamoorthy and Nome. Some of the translation was by Nome alone. Texts for which no translation occurred are original verses composed by Nome in the time spanning the latter 1980's through 2008. Initially, at the time of translation in the early 1990's, the intention was to publish the first three stotrams to Ganesa, Skanda, and Siva individually in booklets, which is the reason behind the preparation of the introductory essays pertaining to the first two. Similarly, the plan was to separately publish a book of the translations pertaining to Dakshinamurti. The compositions by Nome were not written with any intention to publish them at all. In addition, three devotional songs in Sanskrit and English, composed and translated by Dr. H. Ramamoorthy, and four sets of verses in Sanskrit and English, composed and translated by Ganesh Sadasivan, written in devotion to Sri Ramana Maharshi, have been included. The present publication is to ensure that these verses of all kinds, placed loosely side-by-side in this compendium and held together only by the common thread of Advaita, are available for those who worship in the heart That which is known as God and realized as the Self.

Words placed in parenthesis are alternative translations. Words placed in brackets are not in the Sanskrit, though they may be implied, and have been inserted into the English in order to clarify the meaning.

Photographs of murtis at the SAT Temple and elsewhere are included in this compendium as a reference for the reader to better aid comprehension of what is being described in the verses and to assist the meditation on their meaning. The pictures included are intended to aid recognition, in the event that one cannot visualize all the details alluded to in the verses of the texts. Some of the



verses also describe details that are not illustrated, as there are variants of the murtis according to temple and tradition and what is intended to be emphasized.



May that which is presented here so shine in you that the One who is worshipped and meditated upon is realized as the Self, for in this is found immortal Bliss.

*Om Namah Shivaya.*





श्री रमणवचनावली

śrī ramaṇa-vacanāvalī  
Row of instructions of  
Sri Ramana

जय सद्गुरु रमण

भगवान् जय सद्गुरु रमण

जय अरुणाचल शंकर

गुरु करुणामय भास्कर

तव वचनं परमम्

भगवान् जय सद्गुरु रमण

jaya sadguru ramaṇa

bhagavān jaya sadguru ramaṇa

jaya aruṇācala śaṁkara

guru karuṇāmaya bhāskara

tava vacanaṁ paramam

bhagavān jaya sadguru ramaṇa

Victory to Sadguru Ramana

O Bhagavan, Victory to Sadguru  
Ramana

Victory to Arunacala Sankara  
(the beneficent)

Guru, full of compassion, shin-  
ing light [of Knowledge]

Your instruction is Supreme  
Bhagavan, Victory to Sadguru  
Ramana



देहं नाहमशेषं ज्ञात्वा  
कोऽहं भावनया  
स्थिर कोऽहं भावनया  
सोऽहं भावे सुस्थितोऽसि त्वम्  
सोऽहं भावे सुस्थितोऽसि त्वम्  
तव वचनम् परमम्  
भगवान् जय सद्गुरु रमण (जय सद्गुरु रमण...)

deham nāham-aśeṣam jñātvā  
ko'ham bhāvanayā  
sthira ko'ham bhāvanayā  
so'ham bhāve susthit'osi tvam  
so'ham bhāve susthit'osi tvam  
tava vacanam paramam  
bhagavān jaya sadguru ramaṇa (jaya sadguru ramaṇa...)

Knowing that the body is not I, without remainder  
By meditation on “Who am I”  
By steady meditation on “Who am I”  
You firmly abide in the “I am That” bhava  
You firmly abide in the “I am That” bhava  
Your instruction is Supreme,  
Bhagavan, Victory to Sadguru Ramana

विषयासक्तीरखिलास्त्यक्त्वा  
बोधविचारणया  
निजबोधविचारणया  
मुक्तोऽस्ति भवान् मोहविशोकात्



मुक्तोऽस्ति भवान् मोहविशोकात्  
तव वचनम् परमम्  
भगवान् जय सद्गुरु रमण (जय सद्गुरु रमण...)

viṣayāsaktīr-akhilās-tyaktvā  
bodha-vicāraṇayā  
nija-bodha-vicāraṇayā  
mukto'sti bhavān moha-viśokāt  
mukto'sti bhavān moha-viśokāt  
tava vacanam paramam  
bhagavān jaya sadguru ramaṇa (jaya sadguru ramaṇa...)

Relinquishing attachments to objects  
Inquiring into Consciousness  
Inquiring into the innate Consciousness  
You are liberated from delusion and sorrow  
You are liberated from delusion and sorrow  
Your instruction is Supreme  
Bhagavan, Victory to Sadguru Ramana

मायामयमिदं अखिलं विश्वं  
कस्मै शोधनया  
साक्षात्कस्मै शोधनया  
भवपाशादतिमुक्तोऽसि त्वम्  
भवपाशादतिमुक्तोऽसि त्वम्  
तव वचनम् परमम्  
भगवान् जय सद्गुरु रमण (जय सद्गुरु रमण...)



māyā-mayam-idam akhilaṁ viśvaṁ  
kasmai śodhanayā  
sākṣāt-kasmai śodhanayā  
bhava-pāśād-atimukto'si tvam  
bhava-pāśād-atimukto'si tvam  
tava vacanam paramam  
bhagavān jaya sadguru ramaṇa (jaya sadguru ramaṇa...)

This universe completely full of illusion  
By investigating for whom  
By investigating actually for whom  
You are entirely liberated from the fetters of  
mundane existence  
You are entirely liberated from the fetters of  
mundane existence  
Your instruction is Supreme  
Bhagavan, Victory to Sadguru Ramana

सत्यान्वेषविचारमार्गे  
द्वैतोनास्ति कदा  
किञ्चिद्द्वैतोनास्ति कदा  
अद्वैतात्मस्वरूपोऽसि त्वम्  
अद्वैतात्मस्वरूपोऽसि त्वम्  
तव वचनम् परमम्  
भगवान् जय सद्गुरु रमण (जय सद्गुरु रमण...)

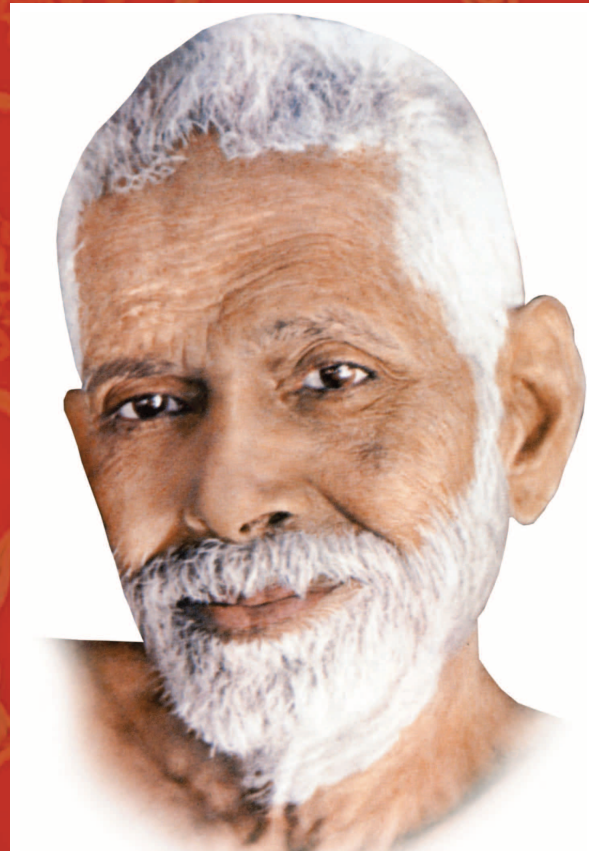
satyānveṣa-vicāra-mārge  
dvaito-nāsti kadā  
kimcid-dvaito-nāsti kadā



advaitātma-svarūpo'si tvam  
advaitātma-svarūpo'si tvam  
tava vacanam paramam  
bhagavān jaya sadguru ramaṇa (jaya sadguru ramaṇa...)

In the path of inquiry into the investigation of Truth  
There is no duality at any time  
There is not [even] a little bit of duality at any time  
You are of the nature of Non-dual Self  
You are of the nature of Non-dual Self  
Your instruction is Supreme  
Bhagavan, Victory to Sadguru Ramana

– by Ganesh Sadasivan







## what can we offer thee

**N**ectar of Non-duality — like bees we buzzed around, seeking happiness, to be free  
boundless bliss in Your Timeless Presence, when we can just be  
**O**cean of Grace — with one glimpse, You destroyed the mirage of trials and tears  
“One Self” You declared, denying any room for fears  
**M**aharshi's Gospel — this book and that scripture, seeking Self-Knowledge far and near  
turning to I, we find You – Essence of Enquiry – now in here  
**E**ver Ours in Truth — never in a million lives did I dream of this for myself  
face to face, by Bhagavan's grace, with my Guru, God, and Self  
  
what can we offer thee, the abode of True, Good, and Beautiful  
You took my mind, You took my heart, pray take me away too  
  
– Viswanath Poosala



# 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.)





#### 22. Ardhasvastikam

By persevering to inquire, one eventually reaches the blissful state.



#### 53. Cakramaṇḍalam

Infatuated with seemingly solid, worldly pleasures, one gets caught up in the chakram (wheel) of the mind and chases after the unreal.



#### 40. Bhujāṅgāñcitakam

Caught up in one's individuality, one blindly superimposes, like the snake onto the rope, the mind on oneself and takes its movements to be one's own.



#### 89. Simhavikṛḍitakam

Intensely attack all forms of ignorance with the ferocity of a lion.



# NEW SIGN FOR TEMPLE



The SAT Temple has a new sign placed at the entry to the temple property. Thank you Janane and Anandhi for painting the sign and thank you Scott for installing it.





# 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 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](https://satramana.org) › Events › Retreats

Om Namo Bhagavate Sri Ramanaya  
Om Namah Sivaya