

Om Namo Bhagavate Sri Ramanaya
Om Namah Sivaya

Bhagavan Sri Ramana:
"Who doesn't Know? You say "I" and yet you say you don't know "I." Can anyone be ignorant of himself? Isn't that ludicrously impossible? If there were something else to be attained or known, then you might feel difficulty in attaining or knowing it. But in the case of the ever-present, inescapable "I," how can you be ignorant? You have constantly to find out and get rid of your false notion of "I." Do that."

– Crumbs from His Table

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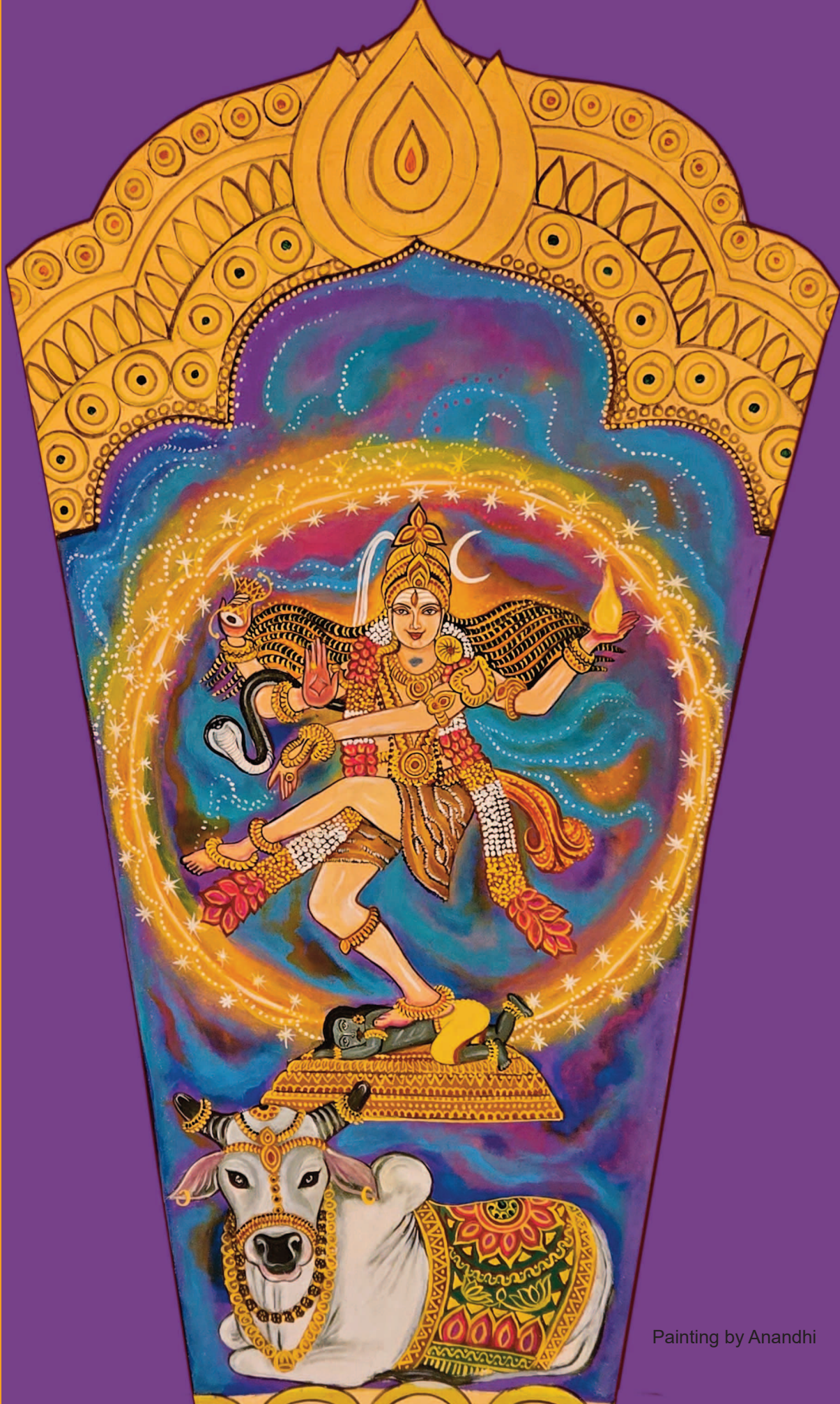
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Painting by Anandhi

The Boundless Wisdom of Sri Ramana Maharshi

from Letters From Sri Ramanasramam

THE GREATNESS OF MAN

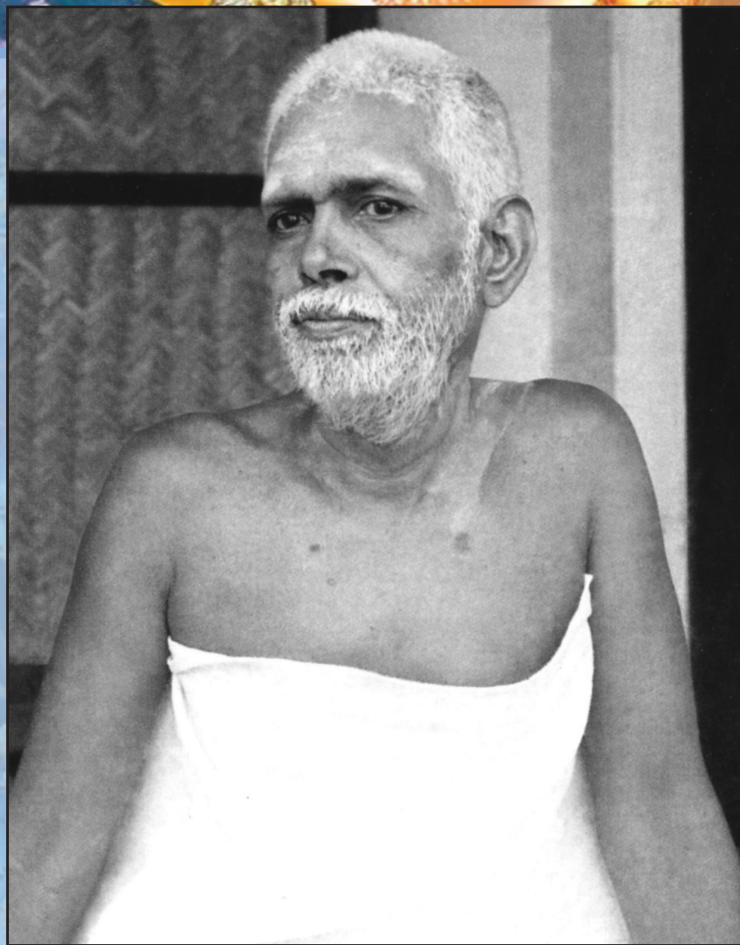
May 2, 1948

After writing to you the gist of yesterday's discussion about practice of meditation and desirelessness, I wanted to give you the number of the chapter and the number of the slokas that were quoted but could not locate them easily in the Gita. So I thought the best thing would be to ask Bhagavan himself. I went to the Ashram early in the afternoon by about 2-30. Not many people were there. I gave Bhagavan my copy of the Gita. Bhagavan was not only pleased to point out the slokas but also once again explained their meaning to me. While doing so some Andhras came there in a group and sat down. One of them asked, "Swami, what is the easiest way to attain moksha?"

Bhagavan said with a smile, "That is just what I am explaining now. As and when the mind goes astray, it should be turned inward and made to steady itself in the thought of the Self. That is the only way."

Another said, "To do so, the repeating of the name of Rama is good, is it not?"

"Certainly it is good," said Bhagavan. "What could be better? The greatness of the japa (repeating) of the name of Rama is extraordinary," and looking at me, he said, "You know the story of Namadeva. He is reported to have told one devotee, 'If you want to know the greatness of the name of Rama you must first know what your own name is, (Own name means one's real nature Swarupa), who you are and how you were born. Unless you know your own origin, you will not know your



name.' This idea is found in the abhangas of Namadeva written in Marathi language. Someone wrote Adhyatma Ramayana in great detail in the Malayalam language. It is stated in that book that when Anjaneya went in search of Sita, he seated himself opposite to Ravana in the Durbar Hall on a high pedestal and fearlessly spoke to him thus: 'Oh Ravana, I give you a teaching (upadesa) for attaining liberation (moksha). Please listen to me carefully. It is certain that the self (atma) gets purified by intense devotion to Hari, who is in the lotus of the Heart at all times. The ego gets destroyed and then the sin gets destroyed. Afterwards, in its place, the knowledge of the transcendent Self emerges. With a pure mind and with the Bliss (Ananda) generated by a firm knowledge of the Self, the two letters 'Ra' 'Ma' which are like mantras, will repeat themselves within you automatically. What more is required for a person who has this knowledge, however little it might be? Hence worship the lotus feet of Vishnu, which will remove all worldly fears, which are dear to all devotees and which shine as brightly as the light of a crore of suns. Give up the ignorance of your mind.' This has been mentioned in two or three slokas in the Sanskrit Adhyatma Ramayanam but not as elaborately as in the Malayalam text. Is the greatness of the name of Rama ordinary?

"But one thing. The method of repeating the name (japa) must be known. In the case of all japa it is stated 'pranayame viniyogaha' which means that the breath is to be controlled first, and then japa should be done. In other words the mind must be controlled. Sambanda is a devotee of Siva. He explained in a verse the way to do the Japa of Panchakshari (five letters) of Lord Siva's name. Its meaning is that one should close navadwaras (the nine apertures of the human body, i.e., two eyes, two ears, two nostrils, mouth, anus and the organ of generation), lock them and seal them; otherwise the mind will run away. After sealing the nine doors, do Panchakshari japa (repeating the five letters). If, by controlling the senses, the mind can be controlled, i.e. submerged, that which remains is the Self. One meditates on one's Self and the japa becomes one's own Self."

"Is that state called 'ajapa'?" asked someone else.

Bhagavan: "That which is repeated inwardly is 'ajapa', but how could the one which is repeated by the mouth be 'ajapa'?"

Devotee: "Will it be possible for all people at all times to do Japa like that?"

Bhagavan: "No, it will not be possible. That is why elders have said

that you should do japa for some time, sing for a while, read, write and thus turn the mind to good deeds and prevent it from getting into bad habits. The Gita also says that one should stop the mind from wandering by practice and desirelessness. Even japa is like that. The mind should gradually be made single-pointed while performing japa. It is to get that single-pointedness that all the other practices have been prescribed for spiritual practice (sadhana)."

Its (mind's) control by practice and dispassion.
-Patanjali Yoga Sutras

The Meaning of Dakshinamurthy

May 19, 1948

Yesterday being Tuesday, I got up very early and went round the Hill. After returning home and finishing my household work, I went to the Ashram at 7-30 a.m. As soon as I got up after prostrating before Bhagavan, he asked me, "Have you come back so soon after Pradakshina?"

"I returned by 7 O'clock but I was delayed a little at home," I said.

"Is that so? At what time did you start?" asked Bhagavan.

"At 3-30 a.m.," I said.

"So early? Who else was with you?" asked Bhagavan.

"No one. I have been going alone. I do not feel afraid," I said.

"That is all right. What is there to fear? When we were going around the hill, we were mostly doing it at nights only," said Bhagavan.

A devotee said, "It seems that on one occasion when you all went round the hill, a devotee requested you to explain the meaning of the 'Dakshinamurthy Stotram' and, by the time you had completed explaining only one sloka, it was daybreak."

Bhagavan: "Yes, naturally; there is so much to explain if one wants to. When I was on the hill, Palaniswami asked me and I wrote in verse the meaning of those slokas. I wanted to write the commentary also but

in the meantime the book was sent for printing. Later on, one devotee sent a man urgently to ask for material for an introduction. And that was the end.”

“So that was all we were destined to get,” said the devotee.

“Today, while going round the Hill, I noticed in the Arunachala Temple the idol of Dakshinamurthy with the figure of a demon under the feet and wondered why it was so. The same thing I observed in the idol of Dakshinamurthy by the side of the road here and also, in the Amman Temple. What is the significance?” I asked.

“It is said that that figure represents the magically created demon called Muyalakan, that was hurled at Siva by the Tapasvis of the Daruka Forest and that Siva stamped the demon under his feet, killed it and sat on it. After all, Dakshinamurthy is one of the five forms of Siva. To explain esoterically one can say that that demon is ahankara (egoism) or some such thing,” said Bhagavan.

“There being no form (rupa) for egoism, why do they say like that?” I asked.

Bhagavan: “Even Dakshinamurthy does not mean only a form. In the “Dakshinamurthy Stotram” it is that formlessness that has been described in various ways. They all indicate only formlessness. Just as that formlessness was invented, so also descriptions of form.”

Another person took up the conversation and asked, “It is said that Valmiki got his name because he got out of a valmika (anthill) and that Vyasa got his name because of his arranging (vyasa = arranger) the Vedas in their present form. What could be the reason for Vasishta being called by that name?”

Bhagavan: “Vasishta means a person who knows what is best (Vasishta).”

Devotee: “What is the meaning of the words ‘pasyan sarvam tavakrititaya satatam’ which occur towards the end of the fifth sloka of ‘Arunachala Pancharatnam’?”

Bhagavan: “That means ‘seeing everything as a form of Yours.’”

Devotee: “I am not able to understand that yet. May I request you

to let me have the meaning of the whole sloka?”

Bhagavan: “All right. Now listen. ‘Tvayyarpita manasa’ means with the mind surrendered to you. ‘Pasyan sarvam tavakrititaya satatam’ = seeing everything as your form at all times; ‘tvam’ = yourself; ‘bhajate ananya preetya’ = worships you with wholehearted devotion; ‘saha’ = he; ‘jayatyarunachalatvayi sukhe magnah’ = gets lost in Thy bliss, Oh, Arunachala! and thus succeeds in his efforts. That is the full meaning of the sloka. When the mind gets merged in the Self, everything is the form of the Self. As, at all places, his own Self is all-pervading, he worships his own Self.”

Hereunder is given the full sloka:

He who dedicates his mind to Thee and, seeing Thee, always beholds the Universe as Thy figure, he who at all times glorifies Thee and loves Thee as none other than the Self, he is the master without rival, being one with Thee, Oh Arunachala! and lost in Thy bliss.

-Arunachala Pancharatna, verse 5

Satsang with Nome

Light

Satsang, Oct. 23, 2023

Om Om Om
(Silence)

Being is Consciousness. It is self-luminous. Nothing else knows its existence, but it itself. The senses do not grasp it; the mind does not know it. Yet, it is certain. It shines, and it knows itself by its own light.

Bhagavan said, "The fact of your existence is your realization." What is your existence? It is changeless, and, hence, birthless and deathless. It is partless and indivisible. If you cease to misidentify that which is changeless with what is changeful, if you cease to misidentify the Self with what is not the Self, you find it to be entirely bodiless and egoless.

Existence is undifferentiated and, hence, without the least trace of the assumed individuality. The individual is but a delusive false assumption, which, in ignorance, is superimposed upon the Self, of the nature of pure Being-Consciousness-Bliss.

Abandon the misidentification with the body and set yourself free of all that pertains merely to the body—that is, its qualities, its attributes, its activities, and such.

By what light do you know your existence? You know that you exist. How do you know it? The presence or absence of a body makes no difference for it. What is that light that so shines always without an interruption? By what light do you know that you exist? It is not by the senses, and it is not by the mind. Thought does not conceive it. It knows itself. Brahman knows Brahman. Another cannot do so, for another does not actually exist. Your existence is not split in two that one part can be ignorant of another, or one part can know another. It is self-luminous. The supposed individual does not know it. You are not the body or senses, the mind or individual. You are the self-luminous Existence. Discern what is actually your existence, discriminating what is not so, and thus your Self knows itself as it is.



The self-luminous Self exists always. There never is a time when it is not. What you are, you are always. Your nature does not change. The ever-existent is the eternal. What you are, you are always. Realize it.

Questioner: My vision became non-objective so that I was no longer listening from a conceptual point of view but listening to a description of my very existence. When that happens, your words have great power and great clarity. What was I doing to make that change? It starts to happen when you're asking questions like, "What is your existence and how do you know it?" Prior to that, it was all the same flow of silence. It was at that point that I really started to ask myself how do I know this? Then it really deepens.

Nome: So, an approach that questions or inquires is efficacious.

Q: When I don't do that, it doesn't result in deep experience or Self-knowledge.

N: Then, it should not be too difficult to determine which way you are going to pursue.

Q: ...I started to realize that the ultimate pilgrimage is inquiry. It is returning to the holy land we call within. It has this feeling of wonder, and it is a wondrous thing to engage in. It feels good to be a pilgrim because I feel really small and egoless. Any idea I have of myself no longer matters.

N: Yes, that is right. First comes the understanding that the ego does not matter. It has no importance. That is followed by realizing the ego has no existence. In the non-existence of an ego, there is no distance to traverse.

Another Q: I don't know if I really understand existence. I wish I did.

Nome: Your existence is non-objective. Being nonobjective, it is inconceivable. So, your meditation upon it must be of a nonobjective nature.

What do you mean that you do not understand existence? Don't you always know that you exist?

Q: I never cease to exist. There is a continuity, but my thoughts are not that way.

N: But your existence is. So, how can you confound the two - thoughts with existence? Thought, any thought, and any amount of thoughts are not the Self. Your Self is just existence. It is doubtless at all times.

Q: There is a divine beauty of this teaching that just rips right through whatever the mind conjures. Touching it, everything is good. The belief in me being in a thought in the world is really a disaster, but touching it, there are no problems. With it I feel amazing, and without it, I feel lost.

I feel blessed that I had vision to see this and to experience it. When it goes, I mistake the world to be real at that time, my thoughts are all real, and everything seems so difficult. But devotion doesn't go away. I need to strive so it doesn't go away. That's what I strive for.

N: Where there is striving, there is bound to be success.

The Self does not become entangled. What does? Who is it that has the notion that the world is real? Who is it that has the notion that the "I" is real? And who are you, truly?

Q: It cannot move, it cannot change...

N: It never becomes modified. It never changes its nature. Being changeless, it is eternal. Without defining limitations, it is infinite. There is no bound individual. The Self is only one. The Self-revelation that the one Self alone exists eternally is the essence of the teaching. Know the truth of this within you.

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

(Silence)

Om Shanti Shanti Shanti

Correspondence with Nome

[A seeker in UK mentioned that she was diagnosed with a motor neuron disease. Here is the response.]

June 21, 2024

Dear ,

Om Namo Bhagavate Sri Ramanaya

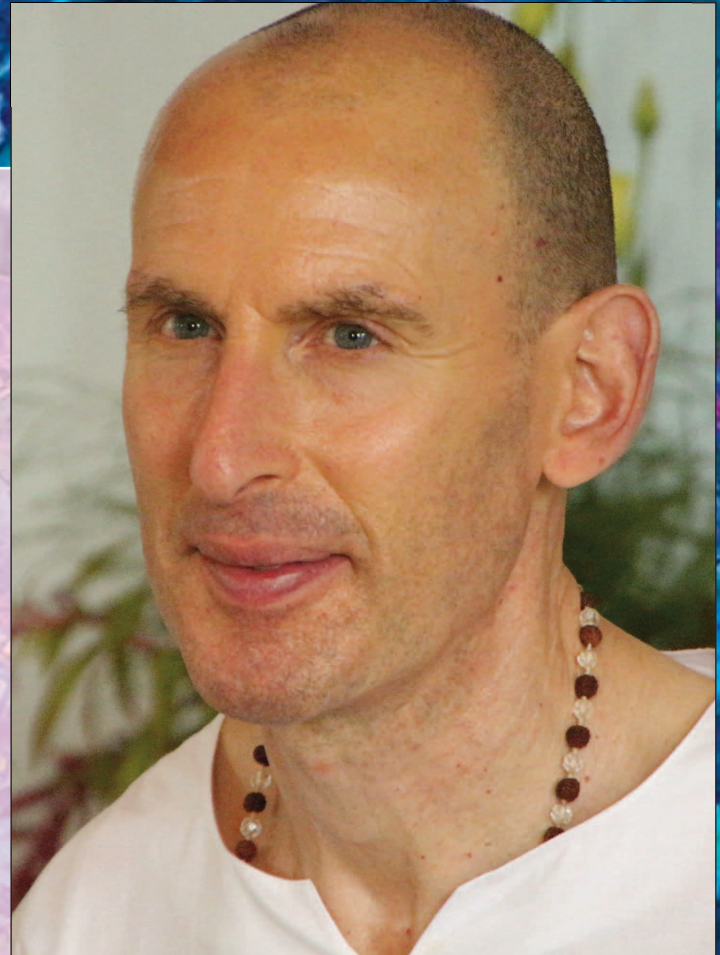
Namaste. The body is subject to decay and illness and eventually perishes. The Self never decays, remains unafflicted, and exists forever. The "motor neuron" disease is only for the body. The Self is transcendent of all sensations, and they never touch the Self. One who knows the Self, and knows that as herself, never suffers, even when the body is in pain.

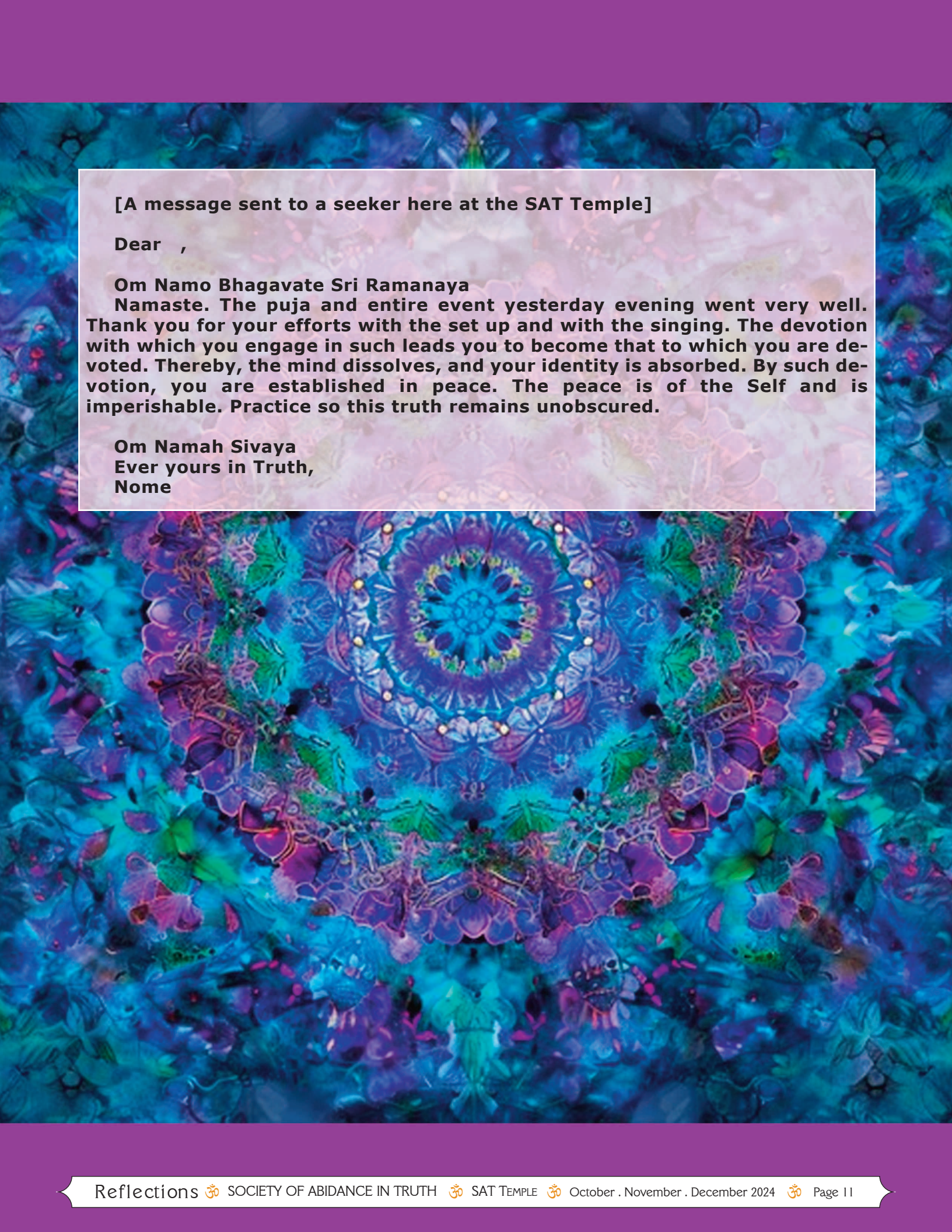
What, upon clear inquiry, holds true regarding the body and the Self, is also so regarding the mind and the Self. Some neurological diseases may affect multiple regions of the brain producing a variety of physical and mental symptoms. The Knowledge of the Self transcends the mind, its functions, and its content.

You ask for recommendations for books that clearly express the Knowledge of the Self. It should come as no surprise that the books published by SAT are at the top of the list; after all, the sage who is the author or co-translator of them has a body afflicted by advanced Parkinson's Disease and related neurological aspects of the illness.

Deeply inquire and realize the one Self, which is Brahman, the sole-existent Reality, of the nature of Being-Consciousness-Bliss, and thus abide in immortal freedom and peace.

Om Namah Sivaya
Ever yours in Truth,
Nome





[A message sent to a seeker here at the SAT Temple]

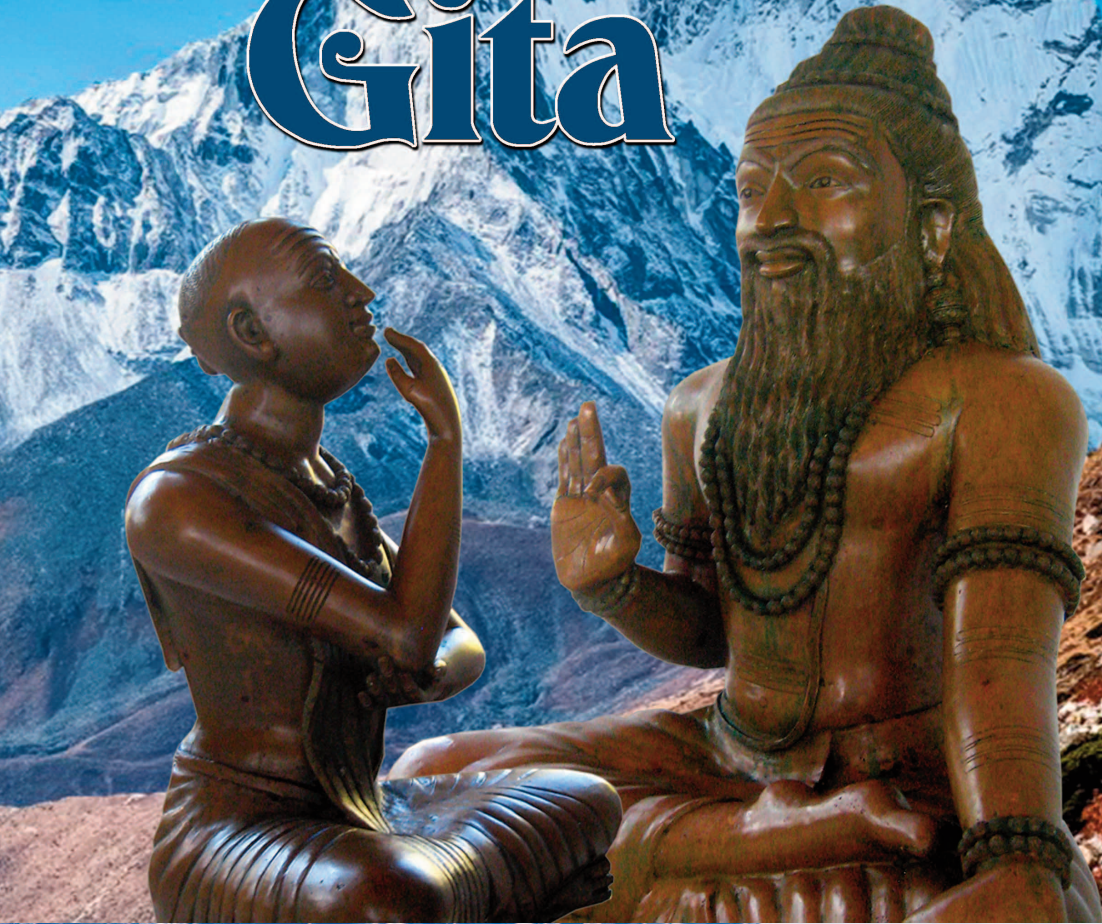
Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. The puja and entire event yesterday evening went very well. Thank you for your efforts with the set up and with the singing. The devotion with which you engage in such leads you to become that to which you are devoted. Thereby, the mind dissolves, and your identity is absorbed. By such devotion, you are established in peace. The peace is of the Self and is imperishable. Practice so this truth remains unobscured.

**Om Namah Sivaya
Ever yours in Truth,
Nome**

Ribhu Gita



Chapter 4, Verses 37-41

Commentary by Nome

Boundless Wisdom, January 13, 2012

Ribhu-Nidagha Dialogue

Om Om Om

(Nome): Om Namah Sivaya. Ribhu says:

37. I am without contemplation and without the absence of contemplation. I am without anything upon which to contemplate. Such a one am I. I am fuller than the full. I am perfectly full. I am all fullness. Such a one am I.

The opening phrase is, “I am without contemplation”. In Sanskrit, the word is dhyana, meditation. I am without meditation or contemplation “and without the absence of contemplation”, or meditation. Of what nature is the ‘I’ of which he is speaking? The innate Consciousness, which is supreme, has no state and has no condition. It does not enter into meditation, but ever exists just as it is. Nor does it enter into any other state different from meditation, but rather always remains as it is. When you are deep in meditation, what knows? When you are in any other state other than meditation, what knows? It is the same Knower – the same Consciousness; It does not vary. It shines fully and is ever the same. So, in the highest sense, we cannot say that this Consciousness meditates. It is quite beyond that consideration. Certainly, it does not entertain any non-meditative states, and it is this Consciousness, ever the same, transcendent even over the duality of meditation and non-meditation, which is what you are, that should be correctly known as ‘I’. If you are not in meditation and you are not in any other state, such as an absence of meditation, in what state are you? You are only in your own nature.

“I am without anything upon which to contemplate. Such a one am I”. For Self-Realization, upon what should you meditate or contemplate? There is nothing objective, nothing to think of. If you attempt to contemplate upon your own nature, Consciousness or Existence, how can that be a thing upon which to contemplate? You can think of something, but can you think of your Self? For the Self, there is nothing upon which to contemplate. It is indivisible, so It cannot contemplate upon itself, and there is nothing else existing, so there is nothing else upon which to contemplate. Consciousness knows itself with the innate Knowledge; that is all. There is no one contemplating upon anything in Self-Knowledge. One contemplates neither the worldly nor the spiritual. One does not contemplate upon anything illusory, for illusion is not, and he does not contemplate upon Reality, because it is undifferentiated.

You are not an object of yourself to be contemplated upon. The Reality, indicated by He, or by That, is what you are; is the true meaning of “I.” Realize the state of identity with the Self; there being only one Self. Realize it by profound inquiry; “Who am I?”

“I am fuller than the full. I am perfectly full. I am all fullness”. Wherever there is fullness – perfection, or deep happiness shining, it is the Self that so shines. It exists as that fullness. The perfection of the Self – its utmost fullness – transcends every conception of being full; just as the bliss of the Self transcends every idea about being happy. The bliss is far greater, the perfection far more wondrous. How can you find this perfect fullness, which is the state of Reality everywhere? By knowing your Self. If you find the perfect fullness within yourself to be the Self, you will see that this perfect fullness is the nature of Existence, everywhere and always. There is no exception to it; there is no alternative to it.

"I am all fullness. Such a one am I" – so'ham He am I, That am I. You are not a fractured part; you are the perfect fullness. If this is your experience, you comprehend. If this appears not to be your experience or not fully so, how then can the perfect fullness not be fully experienced? It is only due to illusory misconception or ignorance. Turn within, know the meaning of "I," the perfect Fullness is self-evident.

38. I am of the nature of That which transcends all. I am the Supreme Brahman. Such a one am I. (He am I), That am I. Such a one am I, I have no objectivity or characteristics to perceive. I do not merge in anything. Such a one am I.

"I am of the nature of That which transcends all. I am the Supreme Brahman". A word, a phrase, such as the "Supreme Brahman," is given to name something ineffable, something that transcends all. That something should be known as your Self. How is it that the Self or Brahman is transcendent? It is by its very nature to be so. Whatever is of the world, Brahman transcends all that. You are that Brahman; not something of this illusory world. Whatever pertains to the body, "the Supreme Brahman" transcends that. You are that "Supreme Brahman" – world-less, bodiless, transcending all of that, transcendent of time, transcendent of space, and transcendent of every aspect of the mind. The inconceivable Brahman is transcendent of the mind, and what you are – entirely – is this "Supreme Brahman." You transcend the mind, innately so. Though we speak of transcending – as if it is something that occurs, transcending the world, transcending the body, the senses, the prana, the mind and such – we are simply knowing that which is already the case. The Reality, which is all-transcending "Supreme Brahman," does not change. The fact that you are That – this truth – does not change. Knowing this is referred to as transcending, and when you realize it, you find that it has always been the case.

"I am of the nature of That which transcends all. I am the Supreme Brahman. Such a one am I". You are not anything but that absolute Brahman. You are not a body or a mind, or any kind of thing. You are not an individual or an ego. Your nature, your Existence through and through, is only Brahman, and that transcends – is free of – everything.

"I have no objectivity or characteristics to perceive. I do not merge (dissolve) in anything. Such a one am I". No objectivity, no characteristics to perceive. Attempting to see your Self, what do you perceive? What characteristic do you have? If it is objective, it is not you. The "I" has no objective characteristics. Indeed, being of the nature of undifferentiated Consciousness, or nondual Being, it has not the least possibility of objectivity for itself, and anything else does not exist. Attempt to perceive yourself; what do you see? Ribhu does not merge with the world. He does not merge with thought. He does not dissolve in death. He does not merge with Brahman, as if there were two – oneself and Brahman. He does not dissolve into any state of mind –

waking, dreaming, or sleep - and does not merge with any kind of thing, of whatever kind or nature. Since he does not merge with anything, what is it that he knows? Inquiring as to the very nature of your Existence, or your innermost Consciousness, abandon the notion of objectivity and then decide what characteristics, if any, you have. Abide as that which is Brahman, your Self that does not get lost in illusion, does not merge with the mind, does not dissolve at death, but ever remains nonobjective, without any defining characteristic.

39. I am without a measurement, and there is nothing that can measure me. There is nothing for me to measure. Such a one am I. (He am I, That am I). I am also the seer of the world.) I am without eyes or any other means of perception.

There is nothing that can possibly measure the Self, that which is truly 'I'. There is no means of measuring it. If you conceive of yourself as an individual endowed with a mind and body, there are plenty of measurements that can be made, all of which are delusive. But you, bodiless, without a mind, without even a point to be called your individuality, how can you be measured? How can you say you go so far but no further, or you are so great but no greater, so vast but no vaster? How can the solitary Existence be measured? With what would you measure Existence? A form can be measured by the use of other forms, one thought thinking apparently about another. Of the Consciousness which illumines all, how can there be a measurement? Of Existence itself, what would do the measuring? What could stand apart from this Existence-Consciousness to measure it, to determine it, to say it is like this or like that; or so much or so less? Here and there, now and then, gross and subtle, large and small, and so forth and so on ---no such thinking applies to your Existence. Know this Existence to be Brahman and know that alone to be what you are; this is the meaning.

"I am without a measurement and there is nothing that can measure me. There is nothing for me to measure". The Self, being one and indivisible and the universe - the manifestation - not actually existing at all, who is to measure what? Who is to think what about what?

What is being described is what you are. You cannot truly be anything other. Being other than the Self, or Brahman, is only imagination. Ribhu's instruction is for the purpose of the cessation of such imagination, by true and clear identification of yourself as the Self, which is after all only One.

"I am the seer of the world". The world - the entire universe - does not see itself; who sees it? The seer is not defined by the seen, so the seer must be of the nature of the immeasurable Consciousness. The immeasurable Consciousness, the Seer or Knower of the entire universe, is your own nature. Just such a One are you, not any of the seen - just the Seer, not anything determinable, but rather the immeasurable.

"I am without eyes or any other means of perception". When you think that you see something or perceive something, what occurs? There is the immeasurable, undefined, characteristic-less Being-Consciousness-Bliss – the perfectly full Brahman – and there is the idea – the supposed experience – of, "I see this, I sense this, I see, hear, touch, taste, smell – this". How can that be? What happens, in delusion only, that the "Supreme Brahman" – the forever undifferentiated Existence – seems to be divided into "I see this"? When you believe the experience of "I see or perceive this", what are you identifying, or rather misidentifying, yourself with a body, the senses, some manifestation in a given state of mind, such as the waking state? All the while you are the all-transcendent One, beyond all that.

"I am without eyes or any other means of perception". The body has eyes, but are you the body; are you the senses? Not only are you not the senses, you do not have senses. If the senses were you or truly yours, they should be with you always; but that is not the case, is it? The senses appear and disappear; you remain constantly. Whatever it is that is remaining constantly – Existence – does not have senses. It is of a different nature than the senses. Dive deep into the significance of this, and you will realize that one sees nothing at any time.

40. I am the fully-developed. I am the awakened. I am the ever-present. I am the Supreme. I am bereft of all organs. I am amenable to all actions.

"I am the fully-developed". If you have the idea that you are the Self in seed form and it will fully come into being later, inquire again. That which is the spiritual full-development – the realized Being is, and what he is, is actually always the case. It is not less at one time and more at another, but always the case. So, then, to fully develop spiritually in Self Realization, you have only to rid yourself of imaginary limitation. That which remains as "I" is the "fully-developed" – the fully-established.

"I am the awakened". When you awake to Reality, what remains of you? He says, "I am the awakened". What constitutes the nature of one who is awake? He has lost his notion of a separate individuality. So, what is an awakened one? It is useless to define such in terms of what was in the dream, this illusion being like a dream. If you say, 'He is like this, or he is like that,' that is defining and attempting to define the awakened by the standards of a dream. When you relinquish defining yourself by the characteristics that are dreamlike, your own inner Consciousness is awake to itself. That Consciousness is the Truth about you.

"I am the ever-present". The word for "ever-present" may also mean gracious, favorable, clear, bright; all of the definitions fit, as well as "ever-present". What is it that is gracious and favorable, auspicious? Sri Bhagavan says, "The Self is your grace." What is it that is "ever-present? That which never ceases to exist. That is only the Self, the only ever-existent One. What is it that is clear, bright, shining forever as the essence of all living beings? This same Self, and this Self is the real nature of "I." Know it, realize it by profound inquiry – "Who am I?"

"I am the Supreme". As long as there remain misconceptions regarding the meaning of "I", "the Supreme" appears to be something else, and the "I" is most certainly not supreme. Profoundly inquire, "Who am I? and the "I"-less true "I" that remains after the negation of all that can be negated – the ever-existent Self - is the Absolute, is Para, "the Supreme". "The Supreme" is not other than I; I am not other than the Supreme. The illusion of difference is born of the notion of egoity. Inquire "Who am I?" and be free of the ego.

"I am bereft of all organs" – senses, bereft of senses. The meaning is as in the previous verse. A body has senses; do you, the Self, have senses? If you are quite senseless, by what means could you perceive another? There is neither other nor senses, just the infinite, perfectly full Being-Consciousness, and that is what you are.

"I am amenable to all actions". Or, this could translate 'I this, I am all wholesome beneficial actions'. Wherever goodness shines and whatever action it appears as, that is the Self so shining. Being a non-doer, it is agreeable to all activities, remaining itself ever still. Whatever is virtuous, whatever is beneficial, whatever is wholesome, whatever is truly good, has its source in the Self, has its existence in the Self. The true, the good, the beautiful come forth from your true Self; these return to your true Self. Again and again, seek to realize that which is truly your Self.

41. I am satisfied with all the Vedanta. I am ever easy of approach. I am joyous and joyless. I am the fruit of all silence.

"I am satisfied with all the Vedanta". The Vedanta is the final highest Knowledge. It is agreeable to all. All the Vedanta teachings have one significance – one meaning. Who can comprehend It? That in you which is capable of knowing it is not satisfied with anything less. All the Vedanta is one meaning – it is one, final, highest Knowledge. That in you which seeks to know it is the innermost, who is not satisfied for anything objective, anything dual, anything of an ignorant character. Through inquiry to know oneself, when one at last comprehends the meaning, the truth of Vedanta, there is satisfaction that is beyond compare. It is Bliss; it is the perfect Fullness.. There is nothing like it, for its realm is that of the singular Existence, where there are neither opposites nor anything similar, but just one Being.

"I am satisfied with all the Vedanta. I am ever easy of approach". How difficult can it be to reach yourself? The Self, not being at a distance from yourself, It is "easy of approach". Since reaching It – so called – involves the simple knowing of your Self and not any complexity of divisive thought, it is "easy of approach". Everyone found Sri Bhagavan to be "easy of approach."; Why? What is he? That which he is, is "easy of approach". Indeed, he dwells as the Self of our Self, which makes the approach very easy. The Self, which is Brahman, the Self which is the essential teaching, the Self which is the Sadguru, this Self is "easy of approach", there being in Reality no distance to traverse, to reach it. This absolute Existence is precisely where you are.

“I am joyous and joyless”. Our very being is Bliss, is joy, happy in its own nature. It is quite beyond any mood, any condition, even of mental elation. So, if you consider joy to be some mental state or mode, or some condition of the body, you are quite beyond all that. What is beyond all that? The perfectly full Brahman is entirely joyous. The fullness of that joy is quite indescribable; but you are satisfied only with it, because it is your nature.

“I am the fruit of all silence”. There are two ways of approaching this last statement. One is, ‘I am the fruit of the practice of silence’, in some mode or another. The other is to understand the phrase as, ‘I am the fruit of all, or entire Silence’; that being the realization. If we consider the first meaning: what is the aim, or the fruit of keeping silent – of keeping quiet, whether it be with the body, the speech, the senses, or the mind? When the yogi attempts to silence these, what is the fruit for which he reaches? What is the consummation of such practices of being silent? Consider the silencing of the mind: what is the aim, what is the fruit? The fruit should be known without the least misidentification, as the Self. When the mind ceases, that alone remains. Considering the second approach to the meaning of the phrase, “I am the fruit of all silence”: what does it mean to be entirely, or completely, silent? This is beyond any consideration of means and end, path and achievement, cause and result. What is Dakshinamurti’s silence? Similarly, what is Sri Ramana’s silence? It cannot possibly be an objectified state removed from the Self. It must necessarily be of a differenceless nature. All Silence, it is the forever unmodified Reality. Silence is what you are; Silence is I.

**Om Namah Sívaya
(Silence)**

Om Shantí Shantí Shantí Om ॐ

|| bhagavān ramaṇa parameśa ||

bhagavān ramaṇa parameśa
śiva aruṇācala guru-deva
ātmārāma ramaṇeśvara
acala amara aruṇeśvara
sarva-bhūtānām-antarātma
śiva aruṇācala guru-deva
(bhagavān ramaṇa)

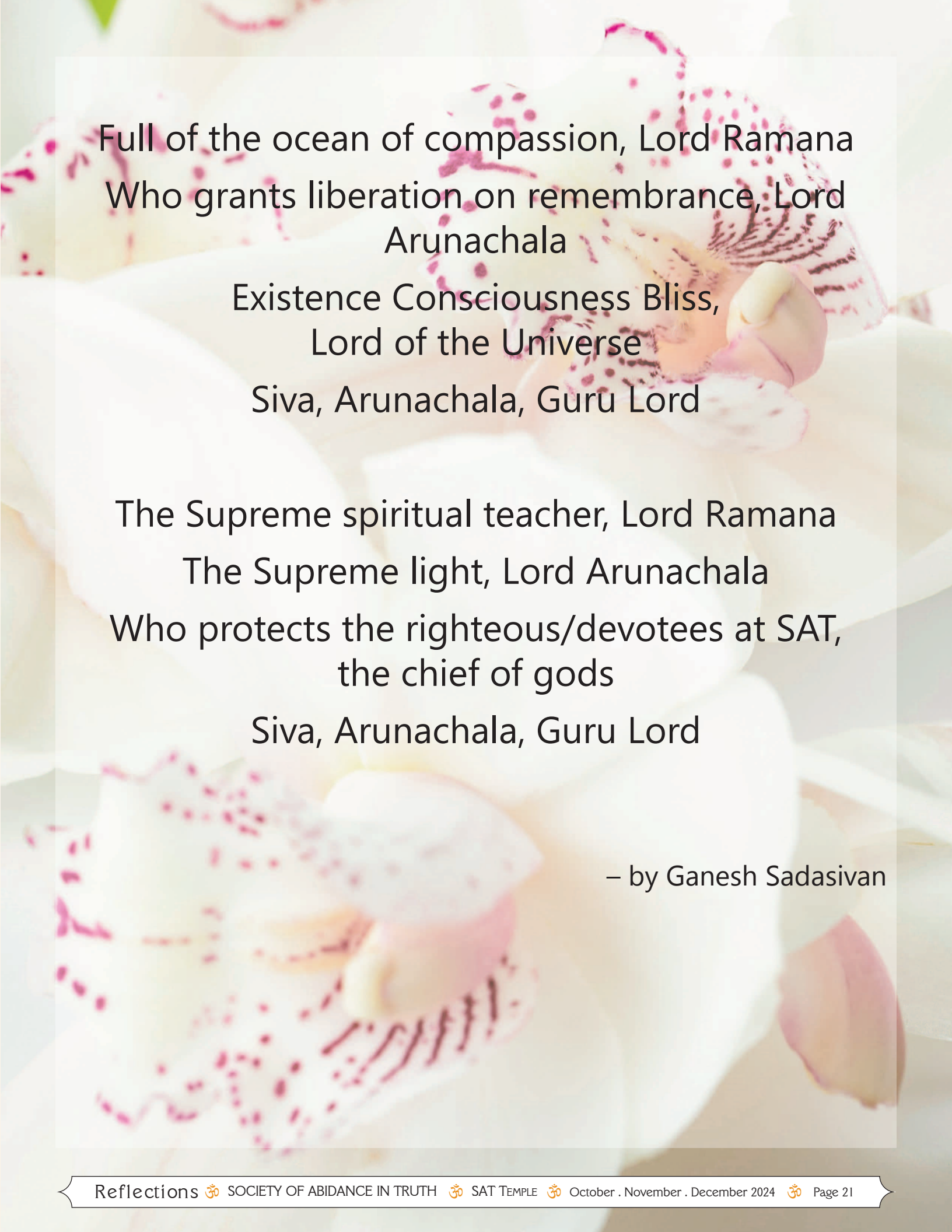


karuṇārṇava-maya ramaṇeśvara
smaraṇād-mocaka aruṇeśvara
saccidānanda-jagadīśa
śiva aruṇācala guru-deva
(bhagavān ramaṇa)

paramācārya ramaṇeśvara
parama-prakāśa aruṇeśvara
sajjana-rakṣaṇa-svāminātha
śiva aruṇācala guru-deva
(bhagavān ramaṇa)

Bhagavan Ramana, the Supreme Lord,
Siva, Arunachala, Guru Lord

The one who reposes in the Self, Lord Ramana
The unmoving, the immortal, Lord Arunachala
The inner Self of all the beings,
Siva, Arunachala, Guru Lord



Full of the ocean of compassion, Lord Ramana
Who grants liberation on remembrance, Lord
Arunachala

Existence Consciousness Bliss,
Lord of the Universe

Siva, Arunachala, Guru Lord

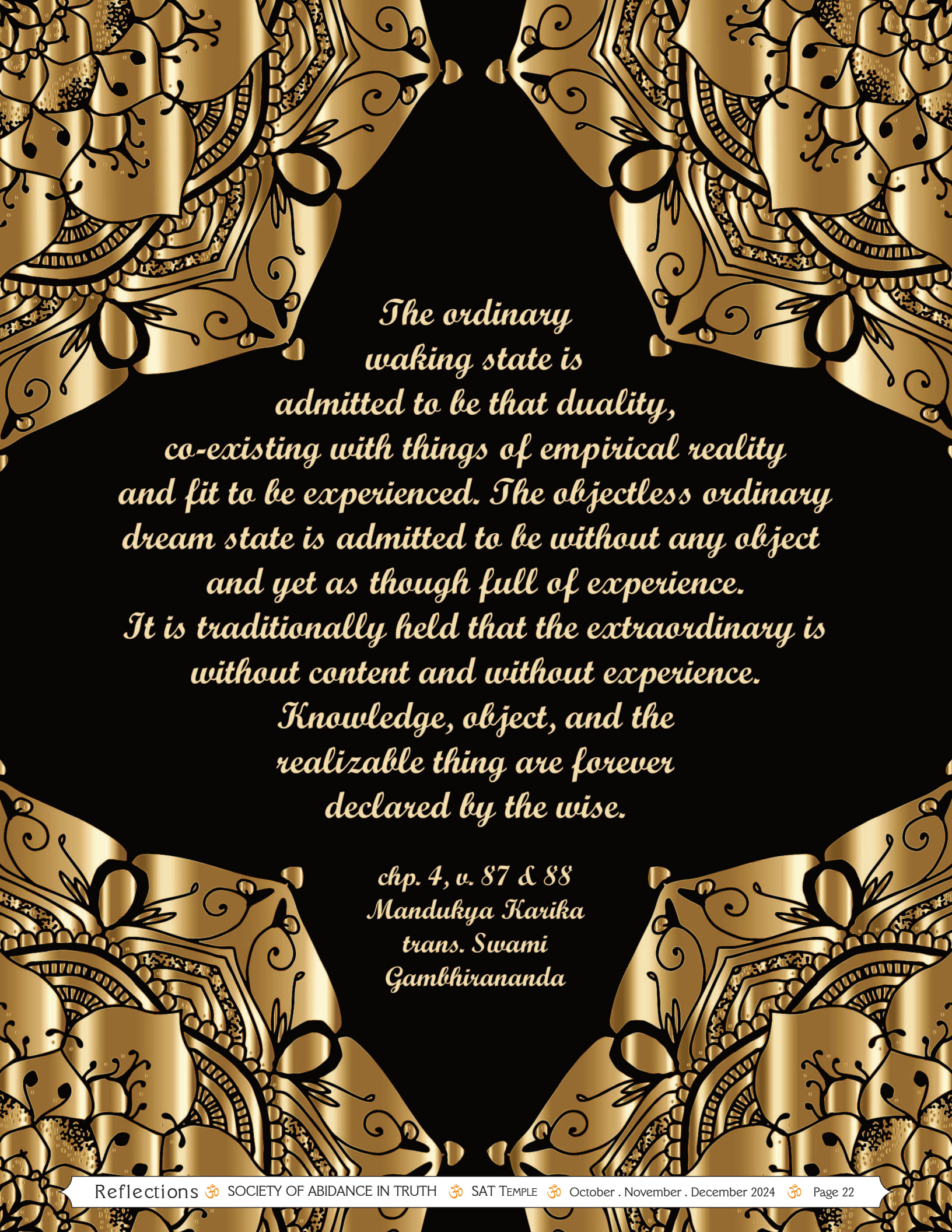
The Supreme spiritual teacher, Lord Ramana

The Supreme light, Lord Arunachala

Who protects the righteous/devotees at SAT,
the chief of gods

Siva, Arunachala, Guru Lord

– by Ganesh Sadasivan



*The ordinary
waking state is
admitted to be that duality,
co-existing with things of empirical reality
and fit to be experienced. The objectless ordinary
dream state is admitted to be without any object
and yet as though full of experience.
It is traditionally held that the extraordinary is
without content and without experience.
Knowledge, object, and the
realizable thing are forever
declared by the wise.*

*chp. 4, v. 87 & 88
Mandukya Karika
trans. Swami
Gambhirananda*

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.)



9. Nikuṭṭakaṃ

With the destruction of illusory ideas of self-conceit, ego, pride and haughtiness, the subtle beauty of the Self is revealed.



13. Vakṣaḥsvatikaṃ

In inquiry, one should not give importance to feelings such as repentance other than for the purpose of strengthening one's determination to overcome ignorance.



11. Kaṭicchinnaṃ

Contemplate your true nature with wonder, transcending the waking, dreaming, and deep sleep states.



14. Unmattaṃ

Overcome the tendency to confuse one's source of happiness with the possession of wealth, fortune, and physical appearance.

SAT Retreats

2024 & 2025

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. Retreats provide much time for silent meditation in addition to the instruction. All of SAT's retreats are taught by Nome, a sage who practiced the inquiry for steady abidance in Self-Realization. He places no emphasis on himself but keeps the focus of the instruction entirely upon Self-Knowledge and Self-inquiry, turning the aspirants' attention fully inward, for it is in this way that meditation, Self-inquiry, and Self-Knowledge truly open for one.

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

Vegan meals are provided during the 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 15-17, 2024

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.

The Nondual Self-Inquiry Retreat: March 14-16, 2025

This retreat is based upon the teachings of Sri Ramana Maharshi as presented in his books, ***Self-inquiry*** and ***Who am I?*** The spiritual instruction focuses on the nature of the Self, the natural state of Self-Realization, the introspective inquiry that results in this Realization, the nature of happiness, the nature of Being, the nature of Consciousness, and transcendence of the body, mind, and ego.

The Self-Knowledge Retreat: May 30-June 1, 2025

This retreat is based on the teachings of Sri Ramana Maharshi contained within ***Origin of Spiritual Instruction***. The spiritual instruction focuses on the discernment between the Self and what is not the Self, between what is real and what is not. It is this Self-Inquiry that yields Self-Knowledge.

The Self-Realization Retreat: August 22-24, 2025

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

The Truth Revealed Retreat: November 14-16, 2025

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

REGISTER ONLINE

<https://satramana.org/web/events/retreats/retreat-application-form/>
End of sign-up date is
one month prior to commencement of each retreat.

Publisher: Society of Abidance in Truth (SAT Temple), Editor: Sasvati Nome.
Contributors: Grant Summerville, transcription of Ribhu Gita events; Sangeeta Raman, transcription of Satsang events;
Ganesh Sadasivan, Anandhi, Paintings of Karanas; Janane Sivakumar, 108 Karanas Interpretations.

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REFLECTIONS

October November December 2024
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