



Bhagavan Sri Ramana Maharshi

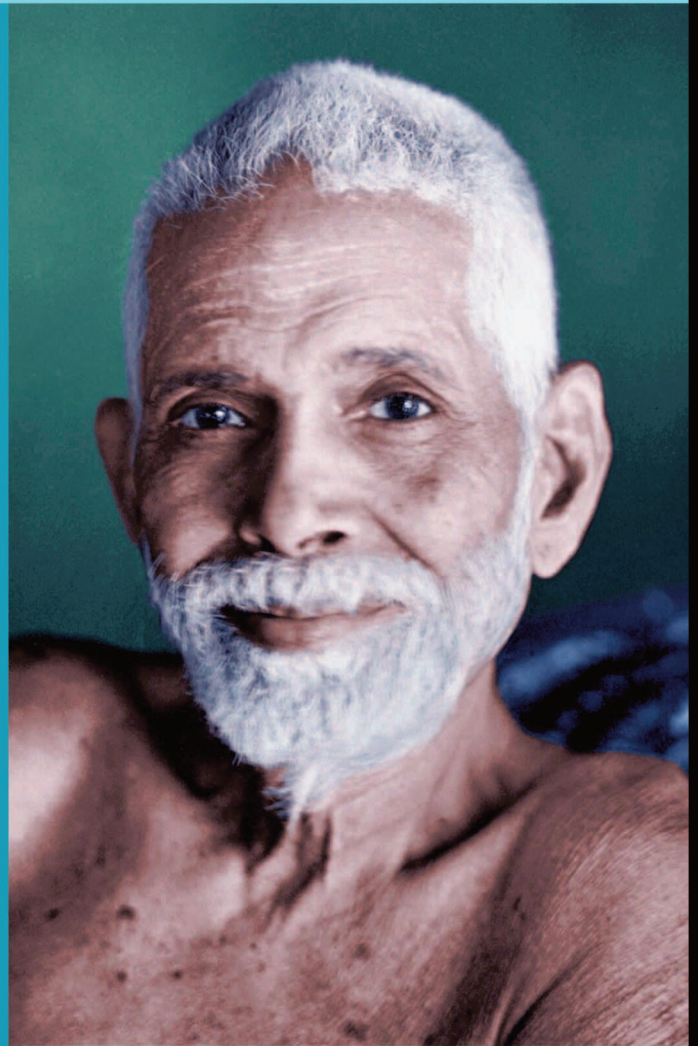
SAT Temple

Advaita Vedanta
Self-Knowledge



REFLECTIONS January February March 2025

**The Self alone exists,
and the Self alone
is real. Verily the Self
alone is the world,
the "I" and God.
All that exists is but the
Manifestation of the
Supreme Being.**



Bhagavan Sri Ramana Maharshi

**"Can there, indeed, be the belief of existence without
that which exists? . . .**

**In the Heart, free from thoughts, this is called the Heart.
How to think of that immeasurable one?**

Remembrance of that, therefore, is, indeed, firm abidance."

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Publisher: Society of Abidance in Truth (SAT Temple), Editor: Sasvati Nome.
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REFLECTIONS
January, February, March 2025
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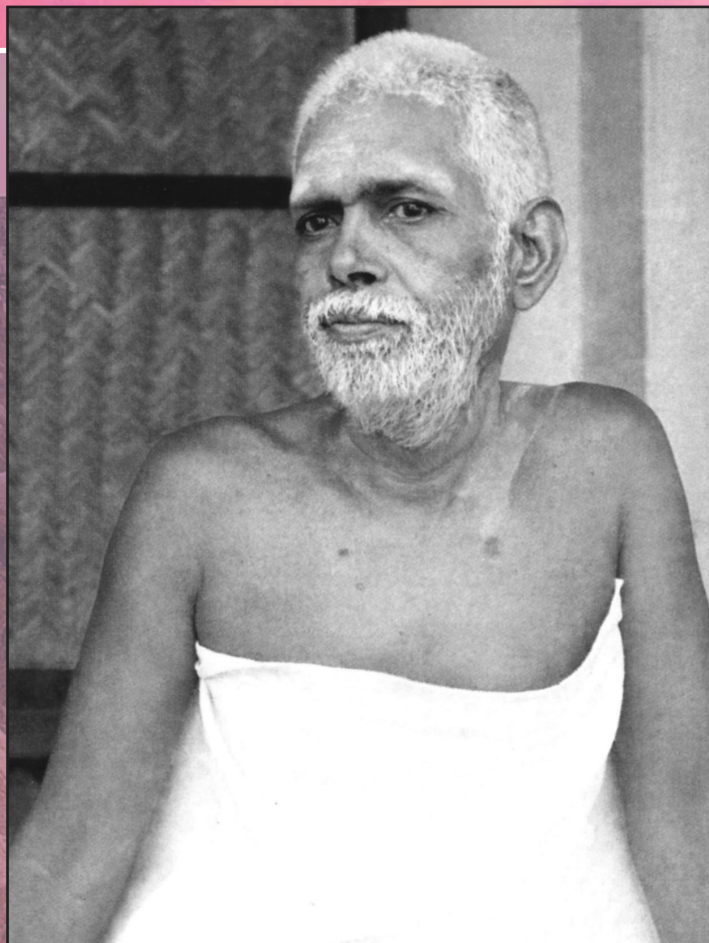
The Boundless Wisdom of Sri Ramana Maharshi

from Letters From Sri Ramanasramam (1970 ed.)

(53) APPROPRIATE TEACHING

As Bhagavan was going out this morning at a quarter to ten, his body faltered a little. The attendants hesitated to touch him to enable him to steady himself as they knew he would not like it. An old devotee who was walking by his side at the time tried to hold him up. Warning him against that, Bhagavan coolly said, "You all try to hold me from falling down but actually throw me down. Enough of it. Please take care that you don't fall down yourself." These words are pregnant with great meaning. Though it would appear that Bhagavan was saying something commonplace, there was a great truth in those words and I therefore made a note of them then and there.

In the meantime, Bhagavan returned and sat down in his usual place. Even before that, a young man had come there in a huff into the Hall. After some attempts he said, "Swami, I have got a question in my mind. Can you tell what that question is? Or do you want me to ask it?" Bhagavan said, "Oho! That is what is the matter, is it? Sorry. I do not have such powers. Being a capable person you may be able to read other's thoughts. How can I get such powers?" That young man was about to say, "What then is your greatness if you cannot do that much?" but others who were there prevented him from saying that. Seeing that, I came and sat nearer Bhagavan. Looking at me Bhagavan said, "Look. This young man asks me whether I can know what question he has in his mind! No one has asked such a thing so far. So it means that he is testing me. The purpose of a person in coming here is known even as he comes in. The manner in which he sits itself reveals the purpose of his visit. Instead of trying to test me, why does not he test himself and find out who he is? Would that not be much better?"



A gentleman, who happened to be sitting by the side of the young man, took up the thread of the conversation and said, "Swami, you say that finding out the Self is the greatest thing in life. But for finding it out, is the Nama Japa (repeating the name of the Lord) good? Can we attain moksha in that way?" Bhagavan said, "Yes, it is good. That itself will take you in due course to the goal. The repeating of the Name is to remove all extraneous things. Then everything extraneous disappears and what remains is the Name alone. That which remains is the Self or God or the Supreme Being. Nama Japa means we give a name to God and call HIM by that name. You give Him that name which you like most."

That devotee asked, "Will Ishwara manifest Himself if you give Him some name and pray to Him to appear in a particular form?"

Bhagavan: "Yes. He will answer your call by whatever name you call Him and will appear in whatever form you worship Him. As soon as He manifests Himself you ask something. He grants the boon and disappears, but you remain where you were."

I said, "I suppose Bhagavan also will do likewise, if we ask him for some material benefits." Without taking any heed of what I had said, and by way of avoiding the question, Bhagavan said, "That is why God is afraid of manifesting Himself. If He comes, the devotees will ask Him to give away all His Powers and retire. Not only will they say, 'Give everything to us', but they will also say, 'Do not give them to any one else'. That is the fear. That is why God delays in coming to His devotees."

Another devotee: "Is it the same thing with Mahatmas?"

Bhagavan: "There is no doubt about it. If any lenience is shown to people, they begin to exercise authority on Mahatmas. They will say, 'You should do as you are asked to.' They will also say, 'No one else should come here.' And so on."

Devotee: "It is said that the Mahatma looks upon all with the same kindness. Why then do they tenderly receive some, reply to some and not to others, when asked, shout at some and show indifference towards others?"

Bhagavan: "Yes. All the children are the same for the father. He wishes them all well. Hence he treats them with love and anger according to their propensities, and thus gives them training. Children who are gentle, remain aloof with fear and do not ask for anything; they should be cajoled with love and tenderness and given whatever they want. Those who are bold, ask for and take whatever they want. Those who are vagrant should be reprimanded and kept in their proper places. Those who are stupid should be neglected and left to fend for themselves. In the same manner Mahatmas have to be loving or harsh according to the merits of the devotees."

Satsang with Nome

Bodiless

October 30, 2023

Om Om Om
(Silence)

You are the Self, of the nature of Absolute Being. Bodiless, you do not come or go. Bodiless, you are neither active nor inactive. Bodiless, you are completely formless. Bodiless, you do not appear or disappear. For you, therefore, there is neither birth nor death. What has a beginning and end, creation and destruction, is not yourself.

Bodiless, you are also without individuality. Being without individuality, you are of an undifferentiated nature. Bodiless, you cannot be defined in terms of being here or there, now or then. Bodiless, you are location-less and timeless. Bodiless, you are naturally infinite and eternal. Bodiless, you are not in the world. The world merely appears within you; you are the infinite and the eternal.

If you know yourself to be bodiless, you are, indeed, wise. If you mistake yourself to be a body, you appear to be bound or ignorant. You do not actually ever become a body, and none of the attributes of the body pertain to you.

Bodiless and egoless, your nature is of Absolute Being, which is invariable, which is changeless, which has its own certainty regarding itself, which is the real nature of Knowledge, which is Brahman, the Self.

By sharp discrimination, discern your bodiless nature. Bodiless you always are. Even if you imagine otherwise, the one who so imagines is bodiless. The body does not imagine that you are the body. Bodiless, you always are.

Abide in the knowledge of being bodiless Being. Yours, then, is immortal bliss.



Questioner: Namaste Swami. Is abiding the mind in the Self a habit to be developed, or can it happen instantly?

Nome: Abidance as the Self is timeless. To some, it appears to slowly develop. For others, it appears as if suddenly. Really it is neither. Abidance in the Self entails dissolution of the mind, and it is only for the mind that the question of developing over time, etc. arises.

Q: So, should I keep doing what I'm doing?

N: The question to ask yourself is "Who am I?"

Another Questioner: Thank you for the discourse. I was thinking about the desire for liberation. I might get misidentified and think it's objective. Here in satsang, there is this knowledge, a certain conviction, and, when you talk about this Truth, you transfer that conviction, and it feels like Self-inquiry is actually immediate. It's not far off. I think of it as a process, but when you speak of it, it is timeless. It's not like a far-off adventure.

Nome: Being timeless, it is ever-existent. It is not determined by external circumstances. The certainty of knowledge is inherent in inquiry and is also one of the benefits of satsang.

Q: Thank you. It's very helpful. I've been dealing with my head feeling like it's full of mucus, like a big ball. I try to discriminate. Your discourse on not being the body is helpful. But I am blinded by it. I feel like I must have more conviction. My conviction is weak.

N: For more conviction, more inquiry. Or rather, more depth of inquiry.

Q: I attempt to inquire. With that conviction, it's more present. It's more immediate. Without it, it's a struggle.

N: Who struggles with what? The Self does not struggle; nor is there one who is distinct from the Self who struggles.

Q: So, I imagine myself to be something that is not. Inner experience is everything. The desire for liberation is everything, too. Without that, I would be hopeless.

N: So, you have what you need. Just use it.

Q: Thank you. It's very helpful to unravel the craziness of the mind.

Another Questioner: I continue to meditate on Saddarshanam. How can it be so fresh and real? It is starting to dawn on me. The Maharishi said the Self has an endless fascination for itself. Fascination and bliss are one and the same thing. Part of the fascination is the deep, endless gratitude that the Maharshi made this knowledge available to us. It's just endless grace over and over.

N: His grace is endless. With the dissolution of the ego, one knows it to be so.

Another Questioner: It is fascinating to hear that one never becomes the body. One is never the body. When looking at a dead body, which was alive, animate, a few minutes before, full of life, and suddenly becomes inanimate, it is a very stark feeling.

The life force animates it. Then it is said to be transmigrating. I struggle with the concept of individual liberation, too. For one being, ignorance is destroyed, and then liberation happens, and for another being it is different. It is difficult to grasp that one has never been or becomes the body. How should one bring in that non-dual perspective when death happens to a close person?

N: Life and death are states of the body, not states of the Self. Before birth, the Self exists. After death, the Self exists. During the short period of time between the two, the Self still exists. A thing will never change its nature; so, the existent never becomes non-existent. Similarly, the Self never becomes a body. The Self exists. It does not come from anywhere, and it does not go anywhere. Identify yourself as the Self and not the body which is relatively inert. The Self is the same in all bodies, pervading them, yet transcendent of them. Creation and destruction, birth and death, do not pertain to the Self. They pertain only to the body. Are you the body? Within the mind, you dream of a life and death of a dream character; is such real?

Q: Then, what transmigrates? It is said the soul, the individual jiva, has to pass

through various experiences and bodies until liberation is obtained. That seems to be different individually. For example, a person that just passed away is defined as a jiva that needs to find liberation through various...

N: What is the real nature of the jiva? It is not the body. It appears as if the embodied one. But is your existence really embodied? The Self appearing as a Jiva appears to go from birth to birth. Are you the jiva? What you regard as real is determined by what you take yourself to be. So, if you misidentify with the body, you mistake the world to be real. If you misidentify with the jiva or the mind, then there seem to be realms of experience, life, death, life upon life, etc. The truth is you are not the body, you are not in a body, and you do not possess a body. You are the eternal one alone. As it is for you, so it is for all.

Q: So, there isn't really a need to suffer.

(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 response to a request for blessing and grace]

8/27/2024

Dear ,

Om Namo Bhagavate Sri Ramanaya

Grace is present always; love is ever there; I am always with you, within you. Devotion shows this; Self-inquiry reveals this. Repose in That, as That, and remain at peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker in India described a serious neurological brain disease with which he was just diagnosed, ending with: "I am very scared of the future in hold for me and seek your blessings." Here is the reply.]

October 1, 2024

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. The disease, decay, and eventual death pertain to the body and not you, the unborn and imperishable Self. The fear arises if you misidentify the Self with the body. Inquire to know the Self, and the fear vanishes.

Your real nature is infinite and eternal. Existence does not change as the body undergoes changes. Never were you nonexistent; never will you cease to exist. The Existence is forever, and the Existence is what you are.

In the realization of the Knowledge of the Self is found great peace.

Understand that the Grace, of the guru and of God, is always present. The blessing for which you pray is ever there. You have only to remain keenly aware of it.

You may find it beneficial to seek another opinion regarding the diagnosis, as there seem to be a few neurological diseases that present with many similar symptoms, such as Parkinson's Disease, with which I am familiar. The "no cure" prognosis seems to be

in common with all of them. The transcendence over the body, speech, and mind and the finding of the blissful immortality of the Self to be found within are also for all.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A reply to a question about objectless and dream states]

10/11/2024

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. The dream state is here described in the ordinary sense, a state of mind that is devoid of physical objects yet full of the subtle experiences created or imagined by the mind in the mind. The individual appears as if a character in the dream with individual characteristics or experiences. In Vedanta, the entire universe is understood to be only a dream, the experiencer and the experienced being unreal. Objectless refers to all experience, gross and subtle. The Self is objectless Consciousness, devoid of an individual and all else.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A devotee related his experience of Devi.]

Om Namo Bhagavate Sri Ramanaya

Namaste Nome Guru and Sasvati Ma,

Wish you a very happy Navaratri! In response to a question at a recent Satsang about how one should approach Devi Navaratri festival, the response was a brief "Ask Her," followed by silence. It may have sounded brief, but like the similarly brief mahavakyas, it initiated the following introspection. Just wanted to share it and express my gratitude for the instructions which are always deeper than we can imag-

ine and take us to blissful places inside, this time to Devi Herself.

"Ask Her." Who is She? What should we ask Her? . . .

Viswanath

(Please see page 23 for a continuation of this correspondence and celebratory verses on Devi.)

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

10/27/2024

Dear ,

Namaste. Inquire to know the nature of the Self and regard the entire world as just insubstantial images passing on a screen.

Om Namah Sivaya
Ever yours in Truth,
Nome

[In answer to a question about Consciousness and the mind:]

October 28, 2024

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. Consciousness is the Self, the sole-existent Reality. It is self-luminous, indivisible, and part-less. How, then, could there be a mind, whether separate or as a manifestation?

Various explanations concerning the mind have been given by the wise. They are for the purpose of revealing the true nature of the Self and setting the seeker free of all illusion. So, it may be said that the mind is only the manifestation of Consciousness, yet how can there be a manifestation of that which is ever truly unmanifested and changeless? Or it may be said that the mind is only a collection of thoughts, yet since thoughts are not self-luminous, not self-known, for whom are they? The mind, or the

thoughts, is not self-existent, and that which is not self-existent is not real; it does not actually exist.

Whichever explanation inspires you to inwardly inquire to realize the knowledge of the Self may be regarded as correct and true.

May you ever abide in the Self, as the Self, and thus dwell always happy and in peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

[A seeker sought clarification regarding a teaching attributed to Sri Bhagavan. The reply follows.]

November 9, 2024

Namaste. Bhagavan states: What you have to do is to wake up to your true state. You should neither fall into false sleep nor remain falsely awake. Is it to be understood that dreamless sleep is not our true state and neither is this waking state, but there is a changeless state, the state of Grace, where Bhagavan Arunachala Ramana resides in our heart? A state free of concepts, ideas, imaginings, a state of pure silence, pure stillness which is ever present?

In devotion,

November 10, 2024

Dear ,

Om Namo Bhagavate Sri Ramanaya
Whether uttered by Sri Bhagavan or by someone else familiar with these teachings, we may understand them as this:

Wake up to your true state: the egoless state is your true state, the only real state that there is. Wake up signifies Self-Knowledge.

False and falsely: refers to the unreal nature of the states of waking, dreaming, and deep sleep, as explained in Mandukya Upanishad Karika as other Vedanta works.

A changeless state: the immutable is not actually a state at all, but is the Self, of the nature of Existence alone, for which there is no other.

A state of grace: the Self is the grace, but to emphasize the devotional absorption it is sometimes referred to as a state of grace.

In our heart: heart is the quintessence of Being. Resides: abides as referred to in Saddarshanam.

Free of concepts, ideas, imaginings: not bound in any of these, not misidentified as any of these. Free of may also be understood to mean devoid of.

Pure silence: unalloyed existence of the Self. Pure stillness: has the same meaning
Ever present: ever-existent.

Om Namah Sivaya
Ever yours in Truth,
Nome

[To a seeker's question about practicing Self-inquiry and how it works.]

11/24/2024

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. If you think that Self-inquiry works by silence or by grace or by "elimination" or by any other means, such is alright; just be certain that you actually inquire. The question, "Who am I?" is indicative of a nonobjective introspective inquiry that reveals Self-Knowledge. This is why it works and how it works.

Om Namah Sivaya
Ever yours in Truth,
Nome
[A seeker wrote:]

12/4/2024

... Since we last spoke, I converted to the traditional Catholic faith. I am currently having doubts whether the beatific vision of Christianity (seeing God as he is in his essence) is the same as Self-Realization...If I'm seeing my essence (which I am) than I'm seeing God's essence; so I believe that Jnana and the Beatific Vision are the same. Still, I am assailed with doubts. Would you be so kind as to assuage my doubt?

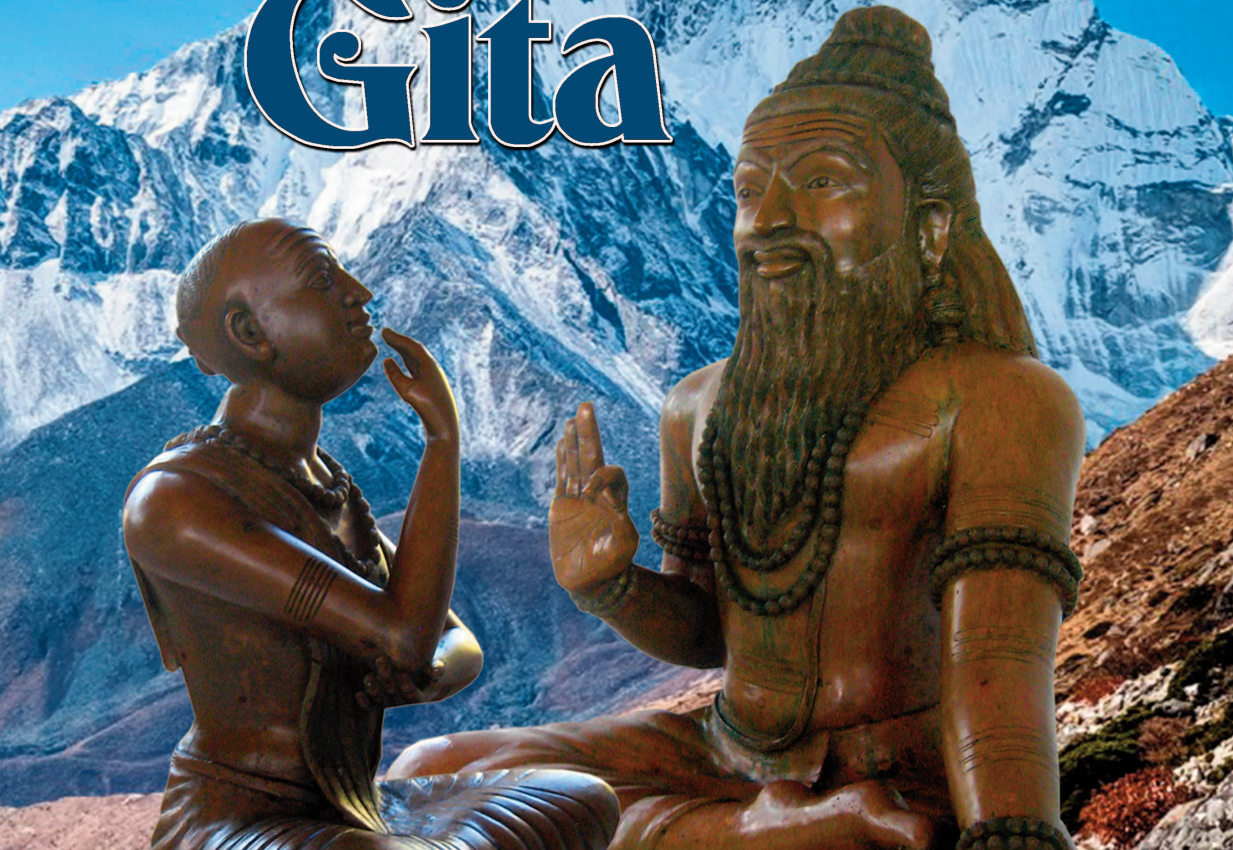
Thank you.

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. About ideas you may have doubts, but that you exist you never doubt. Knowledge of the nature of the existence, the Self, is God's knowledge of God. Can God have a doubt concerning God?

Om Namah Sivaya
Ever yours in Truth,
Nome

Ribhu Gita



Chapter 4, Verses 46-52
Commentary by Nome
Boundless Wisdom, March 9, 2012
Ribhu-Nidagha Dialogue

***(Please Note: Chapter 4, Verses 42-45 appear in the
July, August, September 2012 issue of Reflections.)***

Om Om Om

46. I am of the nature of the undivided; I am the undivided nature. I am the mind of the world of beings; I am without any world of beings.

Existence – pure Existence, absolute Existence – is forever undifferentiated. There are no divisions in it, such as “you” and “it,” “I,” and “another,” etc. Existence, forever undivided, is the real nature of the “I.” If you would know yourself truly, you would find that you are of the nature of the undivided. What has parts, what has differences, is not yourself. Abandon the tendency to misidentify with such, and know the undi-

vided nature of “I,” Not only are you of an undivided nature, but that nature is indeed your identity. It is what you are. You are undivided, and that very Existence, which is the indivisible reality in itself, is your Being, That is your Existence. Know it as such and you are at peace. Of course, from the position of misidentification with the body, how you could be of an undivided nature would seem enigmatic at the least, but we are not bodies, and we are not individuals. We are supreme Existence. You can imagine distinctions among things and among thoughts, but can there be a distinction in Existence itself? Hence, Ribhu says, “undivided nature.” What is your nature is your existence. Nothing else is your nature, and Existence knows no divisions.

“I am of the nature of the undivided; I am the undivided nature. I am the mind of the world of beings;” “I am without any world of beings.” The word for world’ or “world of beings” literally means fivefold, referring to the fivefold elements combined for the manifested, objective world. The mind of this “world of beings” is the mind of this universe. What is aware in every living being? What is it that is aware and, therefore, contains the experience of the manifested universe? There appears to be the great variety of objects and experiences, sensations, and such, yet there is some mind or intelligence, the ultimate nature of which is pure Consciousness, that shines in this manifested universe as the mind of all beings. That which so shines, pure Consciousness, should be known as the Self. Consciousness is of the nature of undifferentiated Existence and has no world. There is nothing objective to it. Nothing has been created for it. Is it not wonderful that this which shines as the innermost Consciousness of all beings is devoid of the definition or limitations of all beings, that this which shines as the Consciousness for this entire universe, is Itself world-less, nonobjective and without anything else whatsoever? Meditate on Consciousness, the undivided Existence, being your real nature. Let there be no mistaking yourself to be anything less, anything other.

Nothing occurs outside of the Self, or apart from the Self. So, in this sense we may say that the Self contains all. Yet, there is nothing else contained in it. In its infinite nature, there are no parts and nothing else. If you think there is all this, in what does all this appear? If you think it is in your awareness of it, then in what does that awareness appear? If you continue like this, you find that which is timeless and spaceless, eternal and infinite, of the nature of pure Consciousness. It has all yet has nothing.

The experience is dependent on the one who experiences it, apart from which there is no experience of it. So then, seek the nature of the experiencer. If he is an object, or a body, there is a world and objects. If he is not the body, what can we say of the world or of objects?

There is a continuity of Existence; but if we know the Existence as it is, it is utterly devoid of “I” and “this.” Without an “I” and without the “this” aspect of the experience, what remains? Without the “this” aspect of your experience, all that is objective, from subtle thought to the forms of the world. and without the notion of “I,” the perceiver, the conceiver, what remains, what actually exists? The notion “I” is delusion; this is illusion, based on that delusion. Without illusion – without delusion – come to know the Existence as it is. If illusion creates illusion, has anything really happened?

47. I am of the nature of all manner of forms. I am not without the nature of Existence. I am devoid of the triad of time (meaning past, present and future). I am without desire and other such undesirable qualities.

“I am of the nature of all manner of forms”. A form cannot stand on its own; it rests solidly on Existence – the Substrate. Just like the form of a ring cannot exist apart from the gold of which it is made and just like a wave cannot exist without the water, there is no form without the Existence. As there is nothing in the ring but gold and nothing but water in the wave, so it is with all the forms; there is actually nothing there except pure Existence. Subtract – if it were possible – the existence from the form – any form experienced – and there is nothing to it. The only substance is this undivided Existence, the very thing that should be realized as your Self. All the forms of experience ever are only the nature of “I;” the one Self appears as all this. It is not that it undergoes creation, or birth, or any kind of modification to become all this. If you think there is all this – if you think you see forms – understand that it is just the same undivided Existence perceived as such. There is, therefore, nothing at any time other than the Self. If you know the universe is not – not created at all – the Self alone exists. If you think you experience a universe full of forms, still only the Self alone exists. Realize this unwavering Existence – this singular Existence – by the profound inquiry, “Who am I?”

“I am not without the nature of Existence”. There never is a time when you cease to be. Always you exist; always you are Existence. Can you separate yourself from your Existence in order to consider it like an object? Can you say, “Here, I have it in my hand”? Such cannot be done. Self-Knowledge reveals it, but not in an objective manner. You exist and you will never cease to exist. Existence cannot become non-existent. Even if nonexistence would be imagined, the existence of that imagination would be just another proof of your own Existence.

By profound inquiry to know who you are, realize yourself to be just this nature of Existence. You are not another; you cannot become another. You do not begin; you do not end, for you are Existence, which is utterly silent and formless.

“I am devoid of the triad of time” – past, present, and future. Time is imagined in the mind. Are you the mind? Are you in the mind? Past, present, and future are for the body, for the senses, for the mind, but not for you – you who are pure Existence, pure Consciousness. Existence is beginningless and cannot be spoken of as having a past, for it is, even when time is not. Existence is endless and cannot be spoken of as having a future, for it is, even when time is not. Likewise, regarding the illusory present. Existence is timeless. The Existence is of the nature of the supreme Consciousness. A thing, or an occurrence, you can conceive of as being in the past, or the present, or the future, but the Reality, and the nature of Self Realization, is neither a thing nor an occurrence. It lies beyond the domain of time. In this is found its imperishability.

“I am without desire and other such undesirable qualities”. The text simply says, “I am without desire and other such qualities”; “undesirable” is to be inferred. It is not desirable to have desire. Why? It is because it gives rise to the illusion of bondage

and causes suffering? It is based on the pretense, the misconception, that happiness lies elsewhere, rather than in the Self. To be caught up in desire is not desirable. To be free of desire is desirable. If you desire to be free of desire and thereby find the happiness within your Self, all question of desire is resolved.

“I am without desire and other such undesirable qualities”. The other qualities are everything else that follows from desire, all of which make up the samsara – delusion, frustration, etc; but the Self, that which you are, is quite beyond such. The Self has no desire; it is perfectly full and naturally desireless. One who realizes the Self as the Self rests in desirelessness, happy at heart with a Bliss that is uncaused and unconditioned.

48. I am liberated from the body and from being the possessor of the body. I am attributeless. I am without “liberation”; I am liberated; I am without [a concept of] liberation forever.

The first phrase is, “I am liberated from the body and from being the possessor of the body”. It is so important to realize conclusively, by inner inquiry, that you are not the body. Recognize how much of illusion is set up on the idea that one is a body and that the attributes of the body – be they the form of the body, the condition of the body, the activities of the body – are one’s own. To think of the body as the Self is ignorance; to think of the body as mine is also ignorance. Without a body being regarded as your identity and without considering the body your possession, what trouble could you have? Dive deep in Knowledge – true Knowledge – and understand that the body is just not I, and then understand that you are not a possessor of the body. It is not you, and you do not have it. You do not go into it. You do not come out of it. The body is simply in no way a definition for your Self, which is of the nature of undivided Existence and undivided Consciousness. Is this understanding conclusive for you – that you are not the body, not the possessor of the body? Just as the misconception of being the body is pivotal for the rest of illusion to continue, just so, the cessation of the misidentification with the body is pivotal for spiritual liberation.

This is freedom, indeed. If none of the states, conditions, activities, attributes and so forth and so on of the body are yours, you are free; you are very, very free.

“I am liberated from the body and from being the possessor of the body. I am attributeless. I am without “liberation”. Not a single attribute conceived actually defines the Existence, your very Being. No matter what the attribute is, it falls short of a definition of your Self. As for the Self, it has never been bound; so we cannot really speak of it as being liberated, though it is, indeed, completely free. One who is liberated from the body and the ego notion, finds the Reality – his freedom – to have been ever-existent. So, in this sense, he is not liberated, even though he, indeed, is liberated. He has not become free, for he was not really bound. Nonetheless, he is still very free indeed.

I am without liberation; I am liberated.” Do you understand? “I am without [a concept of] liberation forever”. How can he say this? It is because he is without a concept or imagination of bondage forever. Where bondage is realized to be eternally impos-

sible, there is liberation. However, such liberation is not a state belonging to an individual in any manner whatsoever; it is the very nature of Existence, which has no alternative state. So, can we call such liberation? Not anymore. Rise above the body and the ego notion and strive intensely for liberation. By doing such, you attain; but when you attain this liberation, you find it has forever been the case. The one Self exists alone, without an alternative. That one Self, from the position of being bound, is called liberation. When you know your Self, you your Self are the liberation, and it is no longer a state.

49. I am devoid of [the concepts of] reality and unreality. I am ever Reality alone. I am without any place to which to go. I am without movement.

“I am devoid of [the concepts of] reality and unreality. I am ever Reality alone”. You can have an idea this is so. You can have an idea this is not so. So, you think certain things are real and certain things are unreal. The Reality lies quite beyond all such considerations. The idea this is real or this is so rests upon you, the one who knows it. The idea, this is not so, this is unreal, rests upon you, the one who knows it. Apart from that knower, neither the real nor the unreal – the this is so, the this is not so, can stand up on their own. Who is this knower; who is this one? Find his nature and you have discovered the Reality, the pure Existence. In and for the Reality, there is no unreal at any time, just as there is, in truth, no nonexistence. Similarly, it is known non-objectively. It is utterly devoid of the idea it is so, it is like such, etc. You cannot say of the Reality I know it as such. Similarly, you cannot say of the Reality, you do not know it, for it is one’s Existence and you can neither be ignorant of it nor can you objectively know It.

If the Self cannot be objectively understood, you must turn inward. To turn inward is to undo the suppositions that constitute the form of your mind. To grasp really means to dive in and experientially understand, where Knowledge and experience are one and the same thing. Otherwise, it cannot be grasped. What do you think leads to a predisposition in an aspirant, so that he experientially understands? One of the prime factors involved is the intense desire for Self-Realization. Likewise with the ability to discriminate, detachment toward all else, and other such qualities, enumerated in the Fourfold Sadhana, or Requisites for Self-Realization. All of these lend themselves to maturity, or ripeness of the mind, of the seeker, so it can turn inward and dissolve its own form, and direct experience, or true Knowledge can rise and shine forth.

“I am ever Reality alone. I am without any place to which to go. I am without movement”. Being the Reality – absolute Existence – one ever is. Place and time utterly lose their significance.. Sri Bhagavan said, “Where could I go?” These are the final words attributed to him. Some say that this is indicative of his special presence at Arunachala. It may may also be understood to mean his identity with the absolute Reality, which is everywhere at all times, omnipresent, all-pervasive, and eternal. Being the one Existence – the bodiless, egoless Existence – for that Existence, how could there be motion and how could there be change? Where would it go? Does there exist another place outside of Existence Itself? That Existence is Brahman. Brahman goes nowhere; It is the Immovable.

50. “I am ever of the nature of remembrance” - remembrance of one’s true nature. That Knowledge is the very nature of the Self

"I am peaceful" - the motionless, the changeless is the very root of peace.

"I am entirely acceptable and good". That which is dear to all beings - acceptable in the sense of agreeable to all beings in their heart - that is the true nature of the Self. The Self is entirely good - supremely good; there's not a particle of fault in the Self. There is not a particle of fault in the teaching that reveals the Self. There is not a particle of fault in those who identify themselves as the Self.

"I am peaceful. I am entirely acceptable and good. Thus, my own experience has been explained. This explanation is a superb one" The superb quality, the great quality, of the explanation given by Ribhu can be understood fully only by those who dive deep within to know themselves. If you can grasp even a verse of his instruction, that will suffice. If you grasp the whole of it, all the better. It is entirely good, and it is the message of supreme peace.

51. "Whoever hears this even once becomes himself Brahman".

Did you hear this? Did you listen? If you hear this even once - truly hear it - you yourself become Brahman. Go on listening to the text, the verses, and the chapters again and again; go on listening until you really hear. Go on listening, the message of it reverberating in your mind. Go on listening until you truly hear and find yourself to be Brahman. Go on listening until you truly hear it, when you hear, so to speak, with your own Existence - with the innermost Consciousness, as it recognizes itself. That is Brahman.

The concluding verses of the chapter; they pertain to Lord Siva:

"Lord! With stout arms rivaling the trunk of an elephant, arisen to destroy the world born out of the microcosm! Wrencher of the head of Brahma! Glory to the Undivided, bearing in his arms the arrows and bow and serpents!"

52. "They reach the Realization of the Self, whose minds are merged in (meaning dissolved in, or merged with) the Self of the universe, the Nondual, the Lord, Consort of Uma, of the nature of Light, of the nature of the formless, of the nature of the infinite. Others, with thoughts of differentiation, wearied by the burden of the idea of castes and asrama-s (stages of life), and other such things mentioned in the scriptures, devoid of peace, and lost in worldly matters, experience sorrow day after day".

Thereby, he has described the Lord, both with form and in His formless true nature and set forth the direction, by a matter of contrast, as to which way to go. One way leads to sorrow day after day, due to concepts of differences in the mind. The other way leads to the Nondual, the Infinite, the Light. Choose wisely. Om Namah Sivaya.

**Om Namah Sivaya
(Silence)**

Om Shanti Shanti Shanti Om ॐ



|| śrī ramaṇa akṣara nāmāvalī ||

1. aruṇa-gīrīśa śrī ramaṇa acīntya-śakte śrī ramaṇa
avyakta-rūpa śrī ramaṇa akṣara-brahma śrī ramaṇa

1. Lord of Aruna Hill, Sri Ramana; Inconceivable power, Sri Ramana
Of the nature of the unmanifest, Sri Ramana; Undecaying Brahman, Sri Ramana

2. ādyanta-rahita śrī ramaṇa āśrīta-vatsala śrī ramaṇa
iha-para-dāyaka śrī ramaṇa īśāna-mūrte śrī ramaṇa

2. One without beginning or end, Sri Ramana; Showering love on those who have taken refuge in Him, Sri Ramana. Bestower of boons in the empirical and spiritual realms, Sri Ramana; Embodiment of master (Sadashiva), Sri Ramana

3. upādhi-rahita śrī ramaṇa uddīpta-nayana śrī ramaṇa
ṛjumārga-darśaka śrī ramaṇa ṛṣi-gaṇa-sevita śrī ramaṇa

3. One without adjuncts, Sri Ramana; With lustrous eyes, Sri Ramana, Sri Ramana
Who reveals the direct path; Worshipped by sages, Ramana

4. ekātma-pañcaka śrī ramaṇa aiśa-maheśa śrī ramaṇa
omkāra-vedya śrī ramaṇa aṃśula-bhāsana śrī ramaṇa

4. Who composed “The five verses to the One-Self” or the One Self which manifests as Siva
with five faces and five acts; The Supreme Great Lord.
Attainable through omkara; Radiant brilliance.

5. karuṇā-sāgara śrī ramaṇa kevalātman śrī ramaṇa
koham-bodhita śrī ramaṇa kaivalya-sukhada śrī ramaṇa

6. gīri-bhrama-preraka śrī ramaṇa gītopadeśaka śrī ramaṇa
golakṣmī-pālaka śrī ramaṇa govinda govinda śrī ramaṇa
[śrī ramaṇa guru śrī ramaṇa...] (all)

5. Ocean of Grace; The Self which alone is
Revealed by the “Who Am I?” inquiry; Who bestows the bliss of one-alone-ness.

6. Who encourages the circumambulation of Arunacala mountain; Instructor of Gita
Protector of cow Lakshmi; Lord Venkatesvara / One revered in the Vedas, i.e., Brahman

7. cinmudrāṅkita śrī ramaṇa cinmaya-rūpa śrī ramaṇa
cid-vilāsa śrī ramaṇa cintā-vihīna śrī ramaṇa

8. jagad-ācārya śrī ramaṇa jīvan-mukta śrī ramaṇa
jyoti-svarūpa śrī ramaṇa jñāna-pradāta śrī ramaṇa

9. trīśūla-puraja śrī ramaṇa tīruvaṇṇāmalai śrī ramaṇa
tat-pada-ghoṣita śrī ramaṇa tvam-pada-lakṣyārtha śrī ramaṇa
[śrī ramaṇa guru śrī ramaṇa...] (all)

7. Bearing the cinmudra sign in his hand (as Lord Dakṣiṇamurti) signifying the oneness of
jīvatma and paramatma; Of the nature of Consciousness.
Shining forth in Consciousness; Devoid of thoughts.

8. The teacher of the universe; Liberated while in body.
Of the nature of light of Knowledge; Bestower of Knowledge.

9. Born in Tiruchuzhi also known by the name Trisulapuram; Sacred Aruna Hill.
One declared by the word tat in tat-tvam-asī; The intended meaning of the word tvam in
tat-tvam-asī.

10. triguṇātīta śrī ramaṇa tripurātīta śrī ramaṇa
trikālāntaka śrī ramaṇa trimūrti-rūpa śrī ramaṇa

11. devādī-deva śrī ramaṇa dehātma-varjita śrī ramaṇa
dvaīta-nāśaka śrī ramaṇa dhyāna-gamya śrī ramaṇa

12. nitya-śuddha śrī ramaṇa nitya-buddha śrī ramaṇa
nitya-mukta śrī ramaṇa nitya-satya śrī ramaṇa
[śrī ramaṇa guru śrī ramaṇa...] (all)

10. Transcending the triad of qualities - sattva, rajas, tamas; transcending the triad of abodes - gross, subtle, causal bodies.
Destroyer of the triad of times - past, present, future; of the nature of Trinity behind Creation, Sustenance, Dissolution.

11. God of the Gods; Free from “I am the Body” notion.
Destroyer of duality; One attainable by meditation.

12. Eternally pure; Eternal knowing.
Eternally liberated; Eternal Truth.

13. nirvikāra śrī ramaṇa nirvikalpa śrī ramaṇa
nirviśeṣa śrī ramaṇa nīrahaṃkāra śrī ramaṇa

14. paramācārya śrī ramaṇa pāpa-saṃhāra śrī ramaṇa
pītranveṣita śrī ramaṇa pūrṇa-svarūpa śrī ramaṇa

15. brahma-niṣṭha śrī ramaṇa brahma-svarūpa śrī ramaṇa
brahmānanda śrī ramaṇa brahmāṇḍa-nāyaka śrī ramaṇa
[śrī ramaṇa guru śrī ramaṇa...] (all)

13. The changeless; The difference-less.
The attribute-less; The egoless.

14. The Supreme teacher; Destroyer of sins.
One who sought his father - Śiva / Brahman; Of the nature of the full.

15. Abiding in and as Brahman; Of the nature of Brahma.
The bliss of Brahman; The Lord of the universe.

16. bhāva-śūnya śrī ramaṇa sadbhāva-sustithe śrī ramaṇa
bhava-bhaya-haraṇa śrī ramaṇa bhagavān ramaṇa śrī ramaṇa

17. mahā-yogin śrī ramaṇa maharṣi-nāmā śrī ramaṇa
mano-nāśaka śrī ramaṇa mauna-svabhāva śrī ramaṇa

18. yoga-dāyaka śrī ramaṇa yogi-gamya śrī ramaṇa
yogārūḍha śrī ramaṇa yatī-saṃpūjya śrī ramaṇa
[śrī ramaṇa guru śrī ramaṇa...] (all)

16. One without thoughts or states; Who is well established in Truth.
Who destroys fear of samsara; Bhagavan Ramana.
17. Great yogi or proponent of Mahayoga; Known by the name Maharshi.
Who destroys the mind; Of the nature of Silence.
18. Who bestows union with Brahman; Attainable by yogi-s.
Absorbed in profound meditation; Worshipped by yogi-s.
19. ramaṇīya-carita śrī ramaṇa ramaṇīya-mahīme śrī ramaṇa
ramaṇīya-vacana śrī ramaṇa ramaṇīya-vadana śrī ramaṇa
20. loka-nāyaka śrī ramaṇa loka-rakṣaka śrī ramaṇa
liṅga-varjita śrī ramaṇa liṅga-rūpa śrī ramaṇa
21. vicara-saṃgraha śrī ramaṇa vācām-agocara śrī ramaṇa
vairāgya-mūrte śrī ramaṇa vedānta-vedya śrī ramaṇa
[śrī ramaṇa guru śrī ramaṇa...] (all)
19. One of delightful acts and behavior; Of delightful glory and greatness.
One with delightful words; With a delightful face.
20. Leader of the worlds, Isvara; Protector of the worlds.
Devoid of identifying marks; Of the nature of Sivalinga.
21. The essence/compendium of Inquiry; Unattainable through words.
Embodiment of dispassion; Known through Vedanta (Upanishads), i.e., Brahman.
22. śaṃbhu-kumāra śrī ramaṇa śoṇācaleśa śrī ramaṇa
śāśvata-liṅga śrī ramaṇa śiva-jñāna-dāyaka śrī ramaṇa
23. satya-svarūpa śrī ramaṇa sadguru-datta śrī ramaṇa
sattva-bhāsika śrī ramaṇa saccidānanda śrī ramaṇa
24. sarvādhāra śrī ramaṇa sarvātīta śrī ramaṇa
svayamprakāśa śrī ramaṇa svasvarūpa śrī ramaṇa
[śrī ramaṇa guru śrī ramaṇa...] (all)
22. The son of Shiva; The Lord of Sonagiri, Arunachala.
The eternal Linga; Bestower of the knowledge of Siva, i.e., Brahavidya.
23. Of the nature of Truth; True guru Dattatreya.
Shining as Existence; Existence-Consciousness-Bliss, Brahman.
24. The support of all; Transcending all.
The self-effulgent; Of the nature of the One-Self.

25. sumadhura-hāsa śrī ramaṇa sujñānānanda śrī ramaṇa
skandāśramāsthita śrī ramaṇa sarvāśramātīta śrī ramaṇa

26. subrahmaṇya śrī ramaṇa siddhi-vināyaka śrī ramaṇa
śivakāmeśvari śrī ramaṇa sanmandīreśvara śrī ramaṇa

27. ādi-śaṅkara śrī ramaṇa ṛbhu-maharṣe śrī ramaṇa
śrī nomi-guro śrī ramaṇa sadguru ramaṇa śrī ramaṇa
[śrī ramaṇa guru śrī ramaṇa...] (x3 all)

25. One with a sweet laughter; The Bliss of True Knowledge.
Who dwelt in Skandasramam; Beyond all asrama-s like sanyasa.

26. Lord Subrahmanya; Lord Ganesha removing obstacles in the path to liberation.
The goddess desirous of Śiva (Parvatī Devi); Lord of temple at SAT.

27. Adi Sankaracarya, Ribhu Maharshi.
Revered Guru Nome, Sadguru Ramana.

– Nāmāvalī by Ganesh Sadasivan



... She goes by Durga, Kali, Lakshmi, Saraswati, and countless other names, and is also beyond all names. But, behind all these names, who is She?

Slayer of demons

Devi Mahatyam says in over 700 verses that Devi took the form of Durga and Her companions to put an end to demons like Mahishasura. During Navaratri, we acknowledge our inner demons - the arrogance of Mahishasura, raga-dvesha of Madhu-Kaitabha, ignorance of Dhoomralochana, endless desires of Raktabeeja, and seemingly unassailable ego of Shumbha-Nishumbha - and beseech Her to destroy them.

Our Mother

Kavyakanta Ganapati Muni starts Uma Sahasram by addressing Her as "Akhila Jaganmatha Uma" - UMA (AUM), mother of the entire universe. Do we need to ask our mothers to fulfill each of our needs and wants? A mother knows her children's needs better than they do and provides the right things for them at the right time. So, during the Navaratri, isn't it wiser to rest silently in our Mother's lap and surrender to Her will?

(Continued from page 10 of correspondence.)

Behind the above roles, who is She?

In Devi Upanishad, She is asked this very question, "Who are you?" and she replied, "I am Brahma-svarupini" - the very nature of Brahman. However Upanishads also assert that Brahman is beyond perception and conception, despite being nearer than the nearest. How can one then approach Brahman to ask anything? Devi's names direct us - "Antarmukha-Samaradhya, Vimarsa-rupini, Pratyagrupa." Turn inwards and enquire. She is the real nature of the enquirer, the enquired, and the enquiry. Sounds just like Bhagavan!

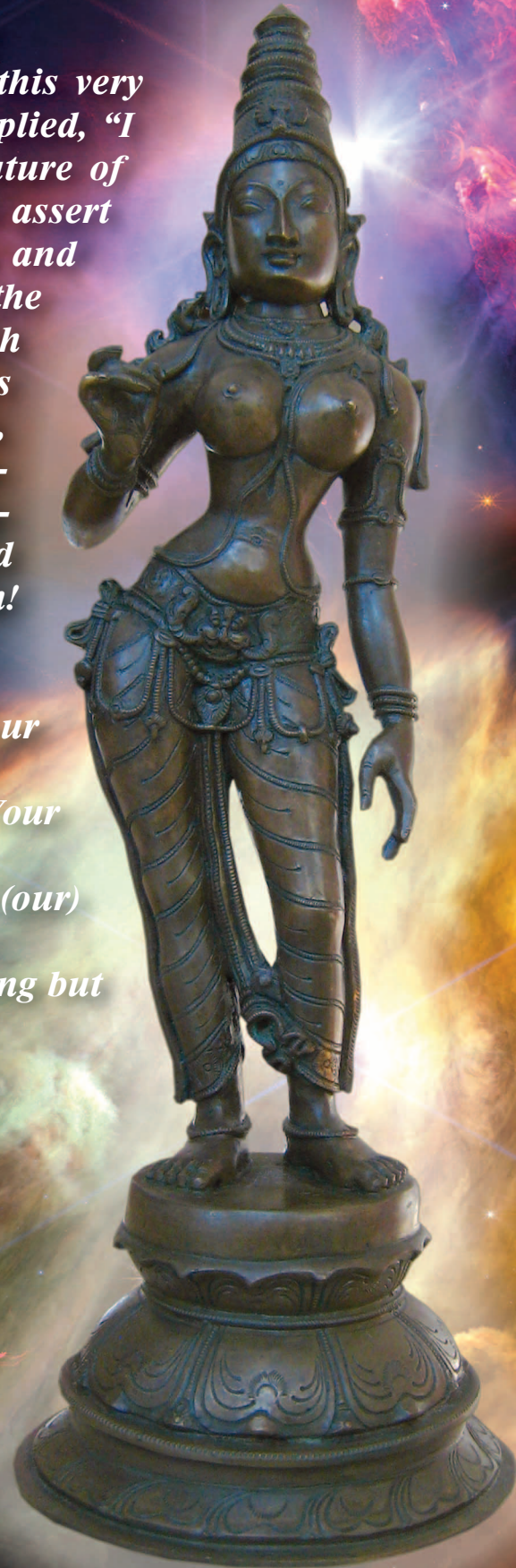
So, during this Navaratri -

We will celebrate Your victory over our defects laid bare,

We will surrender all our desires to Your loving care,

We will deeply enquire into Your (our) nature true and through

Because, Oh Mother, we want nothing but to realize our oneness with You!



(Continued on the next page.)

“Ask Her,” which fittingly rearranges as Sekhar,
because how can She ever be separate from Shiva?)
Thank You for guiding us to Her,

In Bhagavan,
Yours,
Viswanath

Dear Viswanath,

Om Namō Bhagavate Śrī Ramanaya
Namaste. You have composed here a wonderful
commentary on the meaning of the instruction,
“Ask Her.”

May you ever abide in the Self, as the Self,
which is the unborn Brahman and all that is, the
one that knows and the Knowledge itself, and of
the nature of perfect peace.

Om Namah Sivaya
Ever yours in Truth,
Nome

Om Namō Bhagavate Śrī Ramanaya,
Namaste Nome Guru, Sasvati Ma,

Since the introspection on Devi in response to
your “Ask Her” response from last Navaratri, things
turned out such that I spent more time studying &
chanting scriptures about Devi. I felt immense joy
and a strong sense of surrender. I sometimes won-
dered why I was getting pulled into what might
seem like dualistic worship. I realized, however,
that I have stayed close to Bhagavan’s teachings
throughout this - Devi to me is an all-powerful God-
dess, universal Mother, and She is also the One
True Self that is Brahman. She is intimately one in
my heart, identical to Guru, Bhagavan, my own Self.

When I am told that I should see everything as
Brahman, I confess that it has been harder for me
to experience it than to glimpse my own nature as
pure consciousness. But, I think I am making some
progress because I can now more easily see Devi
in and as everyone and everything around me. I
pray for your grace in making this continuous - see-
ing everything as Brahman, always.

Just those two words to “Ask Her” propelled
me into so much joyful self-discovery. Of course,
even your silence alone holds invaluable teachings
for us!

Eternally yours with gratitude,
PS: Please find below a few verses on Devi,
aligned with the above. Ganesh has suggested that
we sing them in SAT bhajans.

Viswanath

māyavu nīve mokṣamu nīve
māyavu nīve mokṣamu nīve
mohapu-teralū tīyaga rāve
madhu-kaiṭabha-nāśinī
durga om caṇḍi om śrī-mahākālī om

devata nīve divyata nīve
dīnula brocī dhanyata-nīve
mahīśāsura-mardīnī
durga om caṇḍi om śrī-mahālakṣmī om

śāṁtīvi nīve kṣāṁtīvi nīve
śāśvatajñānadāyīnī nīve
śuṁbhāsura-ghātīnī
durga om caṇḍi om śrī-sarasvatī om

brāhmī kaumārī maheśvarī nīve
vaiṣṇavī vārāhī nṛsimhī nīve
aiṇḍrī cāmuṇḍivī
durga om caṇḍi om śrī-nārāyaṇī om

ammavu nīve ayyavu nīve
ārtulamammā abhayamu-nīve
śrī rājarājeśvarī
durga om caṇḍi om śrī śivā śaktī om

unīkīvi nīve erukayu nīve
ullamulona unnadī nīve
unnāmalaī ammaṇī
durga om caṇḍi om śrī sadīśvarī om

māyavu nīve = You alone cast the apparent illusion
mokṣamu nīve = You alone are liberation
mohapu-teralū tīyaga rāve = Kindly remove my
delusion (and other negative qualities: kama,
krodha, etc.)
madhu-kaiṭabha-nāśinī = Destroyer of demons
Madhu and Kaiṭabha - attachment and aversion

durga = The formidable One, the remover of obstacles
caṇḍī = The fierce One, fierce towards bad qualities
śrī mahākālī = Mahakālī, Goddess of dispassion, One beyond time

devata nīve = You alone appear as the multitude of Gods
dīvyata nīve = You alone are the divinity in the Gods
dīnula brocī dhanyatanīve = Bless the helpless ones with virtue
mahiṣāsura-mardīnī = Killer of Mahishasura- turpitude, stubbornness
śrī mahālakṣmī = Mahalakshmi, Goddess of prosperity

śāṃtīvī nīve, kṣāṃtīvī nīve = You alone are peace, you alone are endurance - all attributes are an expression of Devī
śāśvata-jñāna-dāyīnī nīve = You alone are the giver of eternal self-knowledge
śuṃbhāsura-ghātīnī = Killer of the demon Sumbha (and others on his side) - ignorance, desires, and ego-sense
śrī-sarasvatī = Mahasarasvatī, Goddess of knowledge

brāhmī .. cāmuṇḍī = 8 goddesses who emerged from Devī
śrī-nārāyaṇī = The auspicious pervader of everything

ammavu nīve = You alone are our Mother (Parvatī / Prakriti)
ayyavu nīve = You alone are our Father (Shiva / Purusha)

ārtulamammā abhayamu-nīve = Oh Mother, we are afflicted with problems/ego-sense, give us fearlessness/self-knowledge
śrī-rājarājeśvarī = auspicious empress of the universe
śivā śaktī = Shiva and Sakthī in One
unikīvī nīve = You alone are Existence (sat)
erukayu nīve = You alone are Consciousness also (chit)
ullamulona unnadī nīve = You alone are pervading our heart center
unnāmalai ammaṁ = Oh, Goddess of Arunachala
śrī sadīśvarī = Goddess of Existence / Consort of Sri Sadīśvara, Lord Shiva in SAT Temple

Dear Viswanath,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for sending these exquisite verses. They shine with the understanding of the deep significance of the symbolism and imagery of the Devī. With deepening knowledge and devotion, the attributes of the Devī become one's own, and her true nature reveals itself, which is the attributeless Brahman. Of the attributeless there cannot be multiplicity. So, Devī is all. Brahman is all. Brahman is the Self, that which alone is.

Perhaps, these verses could be placed in Reflections?

Ever yours in Truth,
Nome



Common among all practicing Hindus is the belief that visiting the temple plays a primary role in one's spiritual practice. Depending on the approach of the spiritual seeker, it is a place of worship, prayer, and meditation. It is a place where one seeks solitude, solace, worldly and spiritual boons, blessings, and Self-Knowledge.

– Our Hindu Heritage, The Significance of the Temple, SAT website

By Bhagavan's Grace the SAT Temple exists. This Grace is manifested through His devotees by donations. These donations include: membership donations, yearly pledges, retreats, and love donations.

We invite you to reflect on the significance of SAT, the SAT Temple, and Sri Ramana's teaching in your life and to offer a pledge for 2025 to maintain and care for this hallowed place, the home of that which supports and illumines your spiritual life and the spiritual life of those who have yet to come here, to listen to, and to absorb Sri Ramana's teachings of Self-Knowledge and Self-Inquiry.

Please offer your pledge to the SAT Temple for 2025 at your earliest convenience.

Thank you.

In Service to Sri Bhagavan, The SAT Board of Directors

Raman Muthukrishnan, President; Eric Ruetz, Vice-President;

Sangeeta Raman, Secretary; Ganesh Sadasivan, Treasurer; Nome and Sasvati;

Sivakumar Chandran; Scott Roney.

SAT Retreats 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 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 29-31, 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.