



Om Namo Bhagavate Sri Ramanaya
Om Namah Sivaya





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The Boundles Wisdom of Sri Ramana Maharshi

From
Letters from
Sri Ramanasramam

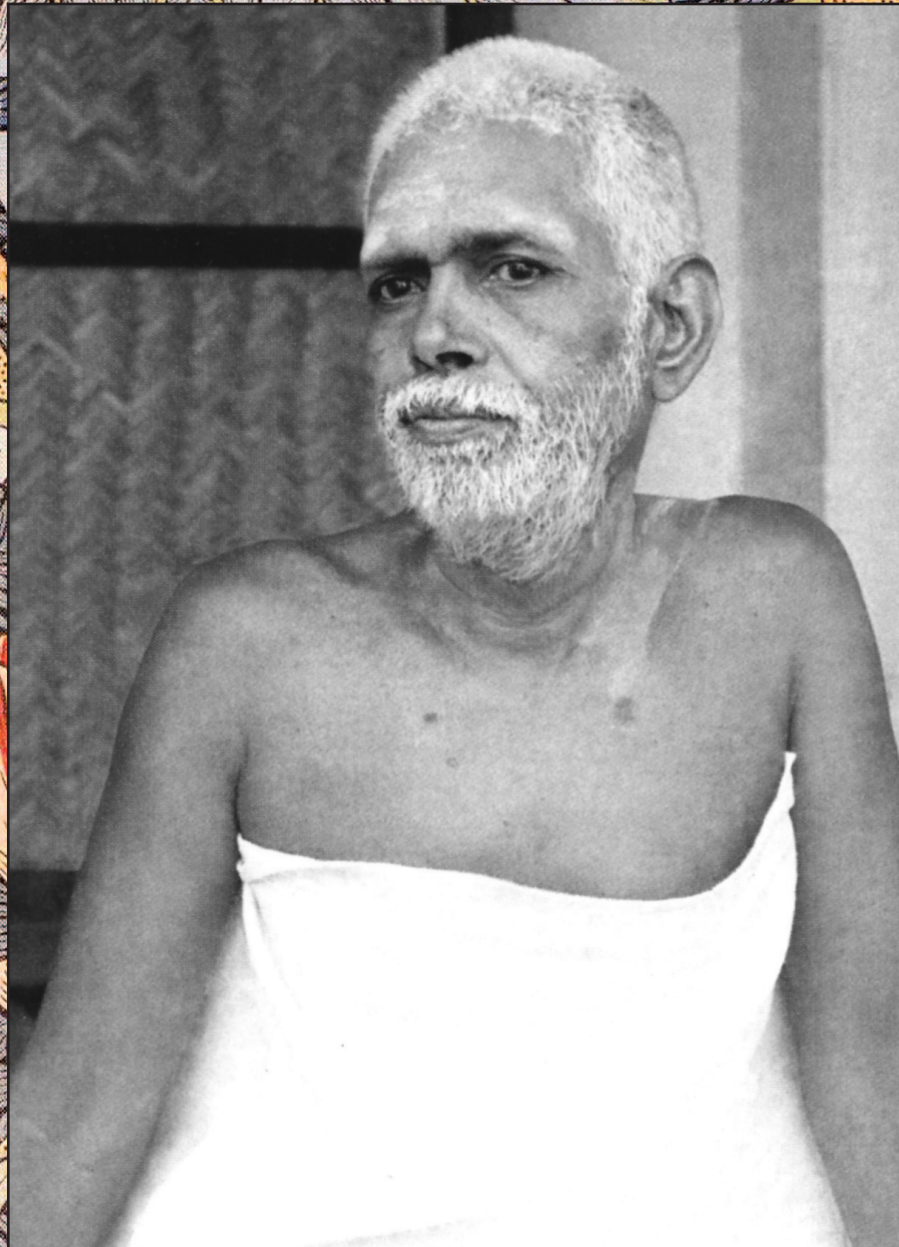
Concentration and Desirelessness

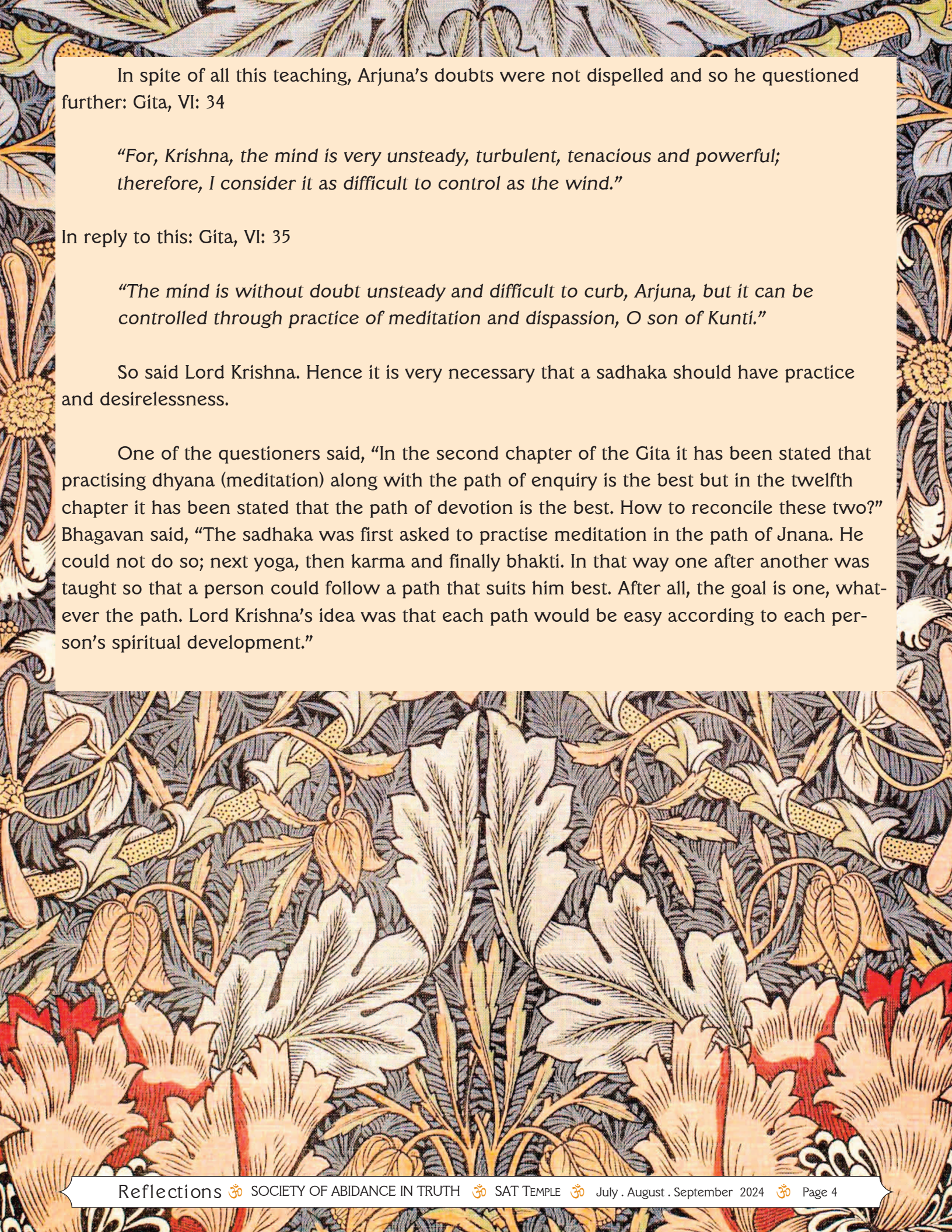
May 1, 1948

Being busy with some bookbinding work, I went to the Ashram a little late this morning. It was by then about nine o'clock. By that time, some gentleman from Maharashtra, who came here yesterday, appears to have asked some questions. Bhagavan was replying to them with uninterrupted eloquence. The words filled with nectar seemed to be coming out of him like the rapid flow of the waters of the Ganges. A devotee was translating them into English. I felt sorry for having come late. I got into the hall hurriedly and sat down. The question of 'abhyasa' (concentration of mind on one subject) and 'vairagya' (desirelessness) was being discussed at that time. Bhagavan explained as under Gita, VI: 25 and 26:

"He should through gradual practice attain tranquillity; and having established the mind in God through reason controlled by steadfastness, he should not think of anything else."

"Restraining the restless and fidgety mind from all those objects after which it runs, he should repeatedly concentrate it on God."





In spite of all this teaching, Arjuna's doubts were not dispelled and so he questioned further: Gita, VI: 34

"For, Krishna, the mind is very unsteady, turbulent, tenacious and powerful; therefore, I consider it as difficult to control as the wind."

In reply to this: Gita, VI: 35

"The mind is without doubt unsteady and difficult to curb, Arjuna, but it can be controlled through practice of meditation and dispassion, O son of Kuntī."

So said Lord Krishna. Hence it is very necessary that a sadhaka should have practice and desirelessness.

One of the questioners said, "In the second chapter of the Gita it has been stated that practising dhyana (meditation) along with the path of enquiry is the best but in the twelfth chapter it has been stated that the path of devotion is the best. How to reconcile these two?" Bhagavan said, "The sadhaka was first asked to practise meditation in the path of Jnana. He could not do so; next yoga, then karma and finally bhakti. In that way one after another was taught so that a person could follow a path that suits him best. After all, the goal is one, whatever the path. Lord Krishna's idea was that each path would be easy according to each person's spiritual development."

Satsang with Nome

Peace

Satsang, Oct. 16, 2022

Om Om Om
(Silence)

Peace is innate. It is of the very nature of the Self, and the Self is always perfectly full. Your existence is peace. Existence is unmoving, unchanging, and ever existent.

Peace or happiness seems obscured only when there is misidentification, when you mistake something to be the Self that is not the Self; for example, consider your thoughts. You are not a thought. You are not a group of thoughts. If you discern clearly your freedom from thought, freedom from misidentifying as thought, how would your peace ever be disturbed?

Misidentification as an individual or ego entity veils the ever-present peace. It does not veil it for the Self; it veils it only for the individual. So, the individual constitutes his own ignorance, his own pseudo-bondage. If you seek the individual by profound inquiry to know its nature, or the nature of your Self, it vanishes, because it is unreal. So, the spurious entity known as "I" or the individual disturbs itself.

If you profoundly inquire to know the true nature of your Self, it is not an individual or an ego; rather it is pure Existence, Consciousness, and Bliss. The Existence is the Consciousness. The Existence-Consciousness is the Bliss.

The Self itself is the peace. The peaceful Self is immutable. Therefore, it is bodiless. Bodies change, but the Self does not. Bodiless, the Self is



illimitable. Bodiless, the Self is ever unmoving. Bodiless and egoless, the Self is without beginning or end. It is unborn and imperishable. Bodiless, free from thought, and without the notion of an individual, the Self is eternal and infinite. The qualities of the body, the attributes of the mind, and the assumption of being an individual do not truly pertain to you. Discerning this, be at peace.

Questioner: Thank you for the most wonderful discourse. One could be at peace just hearing it. For me it seems that desire is at the center of this misidentification and going with thought. It is instructed that thoughts by themselves have no force of their own. They are not conscious by themselves; they are inert. But there is this constant tendency that a thought comes in and one goes with it, and desire seems to be at the center of it. A mind that is desireless seems to be the one that is at peace.

Nome: Yes, a mind that is desireless is at peace. Being at peace, it loses its form, revealing

its true nature as the solitary Consciousness. What do you desire?

Q: Happiness and freedom from limitations. Though there are a million desires, they seem to be focused on the pursuit of happiness.

N: The myriad desires are just the one desire in different guises. You desire happiness. Happiness is your nature; so, you desire yourself. It is important to cease to misidentify with thought, whatever its content may appear as. If you misidentify, desires will sprout out, searching externally for that which is within you. If knowing that happiness is within, you inquire to know your true nature, it will prove to be transcendent of thought. Indeed, you have never thought of yourself.

Q: There is this notion of a strong mind, a weak mind, and a strength of mind that can actually inquire. But the mind itself being unreal, is that an impediment to inquiry at all? It is the mind that misidentifies, and it is the mind that needs to realize.

N: It can be said, in the spiritual sense, that a strong mind is one that ceases to believe in its own imaginings. While a weak mind is externalized, taking what it thinks to be real. If you turn within to know the Self, you find that there is no such thing as the mind. What knows the mind? Thought does not declare its own existence. Rather, you think there is thought. You are the unconceived knower of all thought. Cease to attribute what is merely thought to the knower. That is the mind-transcendent Consciousness.

Another Q: I have this belief that somehow I am going to get to the Self, and that is not going to happen.

Nome: It is better than thinking that you cannot get to the Self. Yes, the Self is not something to be obtained. It is ever existent, not to be attained anew.

Q: Since it is not attainable, I have to un-attain the unreal.

N: Un-realize the unreal.

Q: I have to un-attain that, because it seems that is what I have attained.

N: You cannot attain something if it is objective to you. What is attained will eventually be lost. What comes, goes. What appears, disappears. How can you attain your Self? It is utterly nonobjective.

Q: I am making an attempt to find myself as if it were objective. You said to remove reality from the belief in these things.

N: If the sense of reality, which is also the sense of identity, is returned to its rightful place, then, without attaining anything new, the real Self will shine forth to itself, knowing itself in Self-Knowledge. If it is objective, whatever it is, it is not you.

Q: Yes, it would be a big mistake to believe that I am somewhere else. I can see how that happens, and it is because I attribute reality to a thought, and that thought has to do with myself being a body in a world.

N: You attribute reality to a thought. The thought does not intrinsically have a reality. Where does the sense of reality come from? It is not coming from the thoughts themselves. There is the supposition, "it is so, it is so." The "it" may be different at different times. The feeling "is so" is consistent. Where does that come from? From what does it derive?

Q: Yes. That is not meant to be explained, that is for sure, and that means it is deep inside of me.

N: The Self is the reality. That is Brahman, the one without a second. The great multiplicity of thought is not real. The one Consciousness is real.

(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



June 17, 2019

Dear Nome

Please tell me if I sit meditation is there a specific time of day that is preferable to do so and should I do less some time and not do more some time or we do as we feel and time few minutes or a few hours. Is it not important? Now, I meditate three hours by day. The meditation I am doing is just be there, just be being, and when thoughts and sensations and emotions arise sometimes I say to whom they arise and I say I am, and

sometimes I say nothing and just go into the heart.

Thank you very much for your presence and grace.

June 18, 2024

Dear ,

Om Namo Bhagavate Sri Ramanaya
Namaste. The answer to your question is contained in your question itself. Depth is more important than length of time elapsed

in meditation. Likewise is the case regarding the time of day or night. The introspective Self-inquiry that yields Self-Knowledge, and the clarity of the Knowledge, resulting in Self-Realization in which Being is Knowledge, are wiser than "just being there" with misidentifications still remaining.

May your meditations be deep and your inquiry profound, so that you blissfully abide in the Self, as the Self, and at peace always.

Om Namah Sivaya
Ever yours in Truth,
Nome

June 18, 2024

Dear Nome,

Namaste,

When you say the introspective self-inquiry that yields self-knowledge, please give me an example in meditation. When you say the clarity of the knowledge resulting in self-realization, please give me an example in meditation. When you say in which Being is knowledge, please give me an example in meditation. And when you say are wiser than just being there with misidentifications still remaining, please give me an example in meditation. Please excuse my complicated mind. Thank you again so much for your presence and your heart. Om Namah Sivaya.

June 19, 2024

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. All of these questions arise from a perspective of Knowledge, meditation, Being, and such as objective mental modes or activities of the mind? Does the Self, Existence, need examples? Can there be an example for the nondual Self? If you make your vision nonobjective, with the focus of your spiritual practice entirely upon the inward discernment of your true identity, which is Self-inquiry, Knowledge of the

Self will dawn for you. If the Knowledge of the Self seems as if obscured, discriminate the ignorance involved in such and remain free of the perplexing delusion. Let your meditation be upon the nature of the mediator. When you, yourself, are that which is to be realized, the Reality itself, how can you conceive of "examples"? Who are you?

Reading the previous email to you again may be beneficial.

Om Namah Sivaya
Ever yours in Truth,
Nome

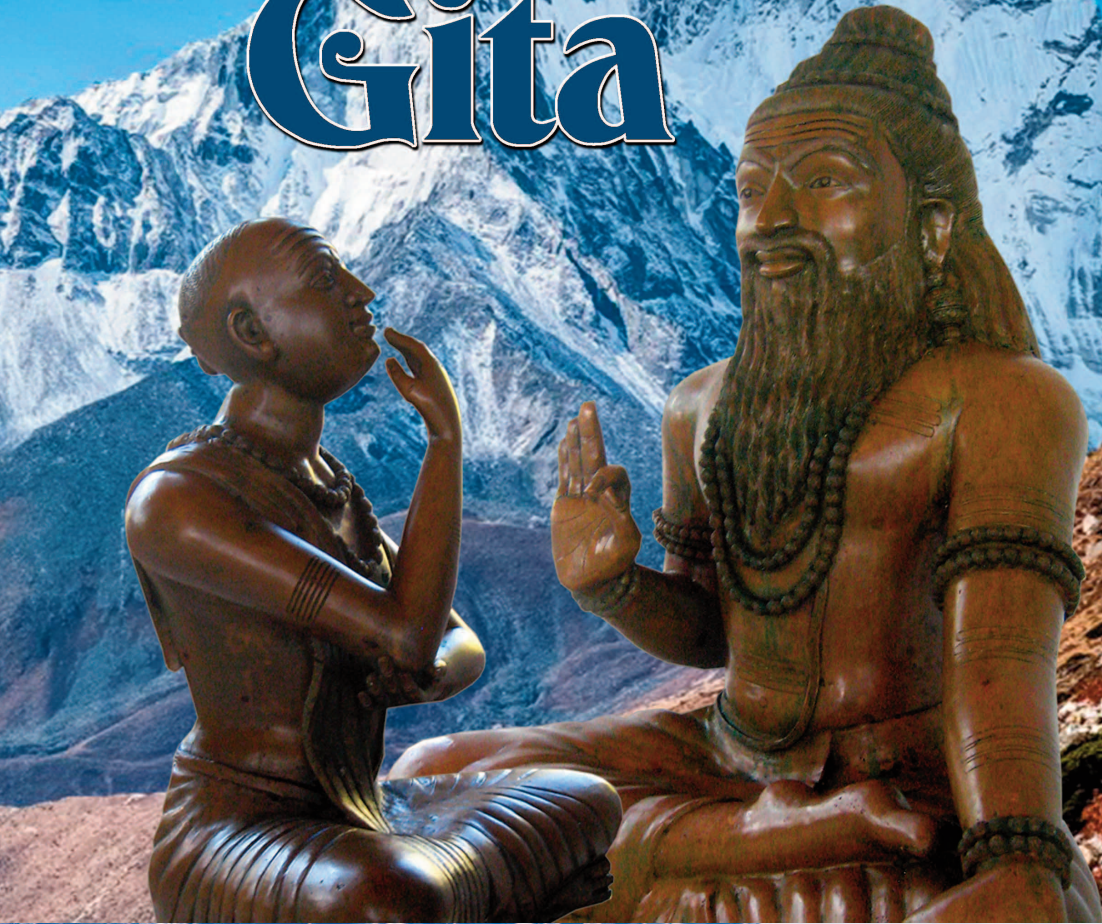
Dear Nome

Om Namo Bhagavate Sri Ramanaya
Namaste

Wow! When I read your message, something of understanding happened, very simple, not complicated, not objective, inside me. Thank you so much for your presence and grace, Nome. Om Namah Sivaya.



Ribhu Gita



Chapter 4, Verses 35-36
Commentary by Nome
Boundless Wisdom, December 9, 2011
Ribhu-Nidagha Dialogue

Om Om Om
Om Namah Sivaya

35. I am without bondage, liberation, or any other state. I am He, the pure Brahman, and such. I am without mind and all. I am the highest. I am the Supreme.

"I am without bondage, liberation, or any other state". "State" is implied in the original Sanskrit; it just says "bondage, liberation, or any other." You may imagine a state of bondage, but is that state you? A state is something that comes and goes; can that be you? The nature of the "I" must be something else. From within the context of a state of bondage, the Self, which is innately transcendent of bondage, is conceived as another state, a state of liberation. When, though, by Self Knowledge, one realizes the true nature of the "I," there is no individual in a state of bondage; nor is there an individual remaining in a state of liberation; nor is there an individual in any other state.

"I am without bondage, liberation, or any other state." The "I" about which he is declaring this is the one Self of all. This is true of your Self. Whatever state you may conceive, that is not "I." The Self is not that state; the Self is not in that state. If the Self were individualized, perhaps it could be in a state. Inquire "Who am I?" and determine if there is any individuality pertaining to the Self at all. If at any time you are actually thus, if in reality you are in a state of bondage, then, of course, it is a necessity to seek the state of liberation. Inquire, are you ever in a state of bondage? Even if, through imagination, such a state of bondage appears to you, for whom does it appear? Whoever that is is not in that state and does not possess that state. Such a one is not confined in a state. How can your Self be described? It is not bound by any. So, how can it be described as liberated from something it has never been bound by?

What is this Self that cannot be defined at all; it is neither bound nor liberated. Transcending every definition, such is your real Being and the true meaning of "I."

"I am He, the pure Brahman, and such". You are not an individual. You are Brahman. You cannot simultaneously be Brahman and anything else. "And such" means that similar descriptions in the nondual scriptures apply to you, the real Self. You cannot simultaneously be Brahman and something else, such as an individual, a body, a sensing entity, a conceiver of thought and so forth and so on. Nor is it possible for you to change the nature of your Existence at any time, so that you could exist as Brahman at one time and not as Brahman at another. If you could change states, there would be bondage and liberation and the other states just negated. But the nature of your Existence is unchangeable. There is this unchangeable Existence, which must be really your Self, and there is the impossibility of being Brahman and something else at the same time; for the very nature of Brahman precludes the existence of anything else whatsoever. Therefore, to understand what is meant by "I am He, the pure Brahman," inquire, 'Who am I?'

"I am without mind and all." In the mind, by the mind, and for the mind is all. This is so for everything ever experienced. such appears only for the mind, by the mind and in the mind. The Self is without a mind and without all. If all is composed of the mind and there is no all apart from the mind, freedom from mind is freedom from all. Detachment in one's mind is detachment from all. If the entirety of all things and what happens to them is only the mind, what is the mind? If all is in essence and substance only the mind, what is in essence and substance the mind? If the mind is in essence

and substance only Consciousness, all is only Consciousness. Yet, Consciousness is entirely formless, free of even the least differentiation. What was thought to be all was only the mind; what was thought to be the mind is only Consciousness. Consciousness cannot be thought of; it realizes its own nature in its own light. In that, there is not a trace of the mind, all, or anything else; just one Consciousness exists always, without difference. Hence, it is without limitation or bondage.

Being transcendent over world and the mind, "I am the highest. I am the Supreme." What, in truth, you are, nothing in this world can match. This is true of your Being, of your Consciousness and of the inner Bliss. Nothing in this world can match It. Nothing dreamed of in the mind can match It. The real nature of the 'I' is "the highest," and, when not considered in relation to anything else, it is simply Para, "the Supreme," the Absolute, which does not admit of a second.

The idea that there is a world is also an idea in the mind. If the world is only an idea in the mind, certainly all our impressions about it are merely ideas in the mind. The mind troubles itself over itself. To gain detachment is a matter of turning the mind inward, clarifying the confusions that have risen in the mind. Samsara and attachment are in the mind. Your mind changes all the time. It fluctuates, not only from waking to dreaming and sleeping, but in the waking state itself, it fluctuates. Your Existence does not fluctuate. The Consciousness which sees the fluctuations does not fluctuate. That means there must be a Self that is inherently beyond the mind, and that Self is far more you than the mind. Whether you think the mind is real, unreal, or both, it rises and disappears before a constant Being, a constant Consciousness. That constant Self is never the mind, and it is only illusion or ignorance that would make us confound the two - the mind, which is clearly an objectified appearance and one's Self, the constant Knower. Continue discriminating, seeing everything that is of the mind has nothing to do with us. If that is so, we are beyond every idea and thus every limitation, every bondage and every attachment.

You cannot become a thought. The idea that you are connected to thought is another thought. The idea that the mind and thought exist is another thought. What constitutes the forgetfulness of the Self? Discern the Self is Existence-Consciousness. If you have the idea that you forget that, what is the definition attributed to that 'you'? Some individual "me" then apparently takes the form of a mind who then forgets. You cannot simultaneously be both Brahman, which is the pure Being-Consciousness, and something else. You cannot be both pure Being-Consciousness, which is pure Knowledge, and a mind that forgets; they cannot mix. You cannot oscillate back and forth because you have a constant Existence.

36. I am ever of the nature of inquiry; I am without anything into which to inquire. Such a one am I. (this can be translated as 'He am I,' or 'That am I,' or 'such a one am I') I am of the nature of the letter "a"; I am the letter "u," and the others. I am joyous.

“I am ever of the nature of inquiry”. This has a twofold meaning. First, the inquiry is in substance only the Existence or Consciousness of “I.” Secondly, it means the “I” naturally is radiant with a constant inquiry, in which case, inquiry must be of pure Knowledge. It is common to conceive of inquiry as some kind of interior activity, and certainly there are copious portions of scripture and texts that deal with it as such, in order to guide the aspirants to successfully inquire, so they realize the Self. What, though, in highest truth, is the nature of inquiry? Is it an activity of any kind? That it is not an activity of the body is plain to all. Similarly, it is never an activity of the senses. Nor is it an activity of that which is subtle. Yet is it even an activity of the mind? The very negation of the mind in the previous verse gives a good hint. If it is not even an activity of the mind, what remains for inquiry to be? It is nothing short of the perfectly clear, all-discerning Knowledge of Consciousness. Consciousness never ceases to shine; so, “I am ever of the nature of inquiry”. Inquiry, being transcendent over any activity, is irremovable from one’s own Self; thus, “I am ever of the nature of inquiry”.

Inquiry is utterly nonobjective in character, being the nonobjective Knowledge of the Self. “I am without anything into which to inquire”. Inquiry is not objective knowledge; it is nonobjective Knowledge. ‘There is nothing into which to inquire’. When you inquire to know the Self, it is not that there is one self inquiring to know another. It is not that your Consciousness is one thing and there is another consciousness somewhere else; because one thing and another would be divisions, fabricated in imagination, based on the false supposition that Consciousness has a form. Yet it is everyone’s experience that Consciousness does not have a form. You may be aware of forms, subtle or gross, but the Consciousness that you are cannot be those forms. It is not a case of an individual self inquiring into a perfect or supreme Self; there are not two selves. The individual self does not exist at all, being but a false superimposition imagined on, as it were, the absolute Self, which is only One. Apart from the Existence of the one Self, there is no other self. Inquiry at this depth resolves all the dualities and resolves all the differences. From here, you can understand what is meant if I say, “You are the inquiry,” but if you think of it as an activity – something being done – that cannot be so.

Existence of the Self and no other kind of self. The individual is only the same Self plus the imagination of individuality.

“I am of the nature of the letter “a”; I am the letter “u” and the others”. AUM (OM), consists of A, U, and M. The significance of AUM is brought out very clearly in the Mandukya Upanishad. AUM; A signifies the waking state and the experiencer of such; U signifies the dream or the subtle and the experiencer of such; and the others refers to M – the experience of deep sleep and the experiencer of such. In the Upanishad, it means that that Consciousness, the very same One that is declared to be That, the real nature of the “I,” is the actual Existence, the only Existence, in the waking, dreaming, and deep sleep states and the experiencers thereof. Everywhere, at all times, one is only experiencing one’s Self. Everywhere, at all times, in all states, one

is only one's Self. The waking state and the one who experiences is made of only that Self which is not in any state and not an individual experiencer at all. Likewise, the entirety of the dream state, containing dream experiences and the dreamer, is only that one Self, which, not being in any state and not being an individual, just remains as that pure Existence-Consciousness. What a vast view Ribhu share. Likewise, the deep sleep state; what is it composed of? Only your own nature? Waking, dreaming, sleeping; only your own Existence is there.

"I am joyous". How much effort is expended in the attempt to become happy! All the while, the nature of the Self is the joy sought. If that is understood and furthermore one inquires to know the nature of the Self, he becomes internally, eternally satisfied. He quietly says, "I am joyous." What could possibly compare to the happiness of knowing your own true nature? That very Existence, the absolute Brahman that is described throughout this Ribhu Gita, is the nature of yourself. It is your true nature, your true definition. When you find it, you are so happy. You are the happiness itself.

Is this not true for all? Everyone knows, with an irrefutable knowledge, that they ought to be happy. One never forgets that. The fact that one ought to be happy, that it is his natural state, is not unknown to anyone. Deep within everyone knows. Not only do they know that they ought to be happy, but, at that depth there is also the ability to discern, which a yogi uses wisely in order to guide him on the path of inquiry and to bring about Self Knowledge. Yet, the discernment is there for everyone. Just as the one who is becoming wise says of everything that is not the Self, 'Not this, not this,' so those who are frantically searching for the happiness in samsara, go from one thing to another saying, 'It is not this one, it is not this one, it is not this one.' It is dense delusion, but at the core of it there is a drop of this inextinguishable discriminating Knowledge that knows, "I ought to be happy and this is not it, this is not it." This continues until one finds what it truly is, which is only in one's Self.

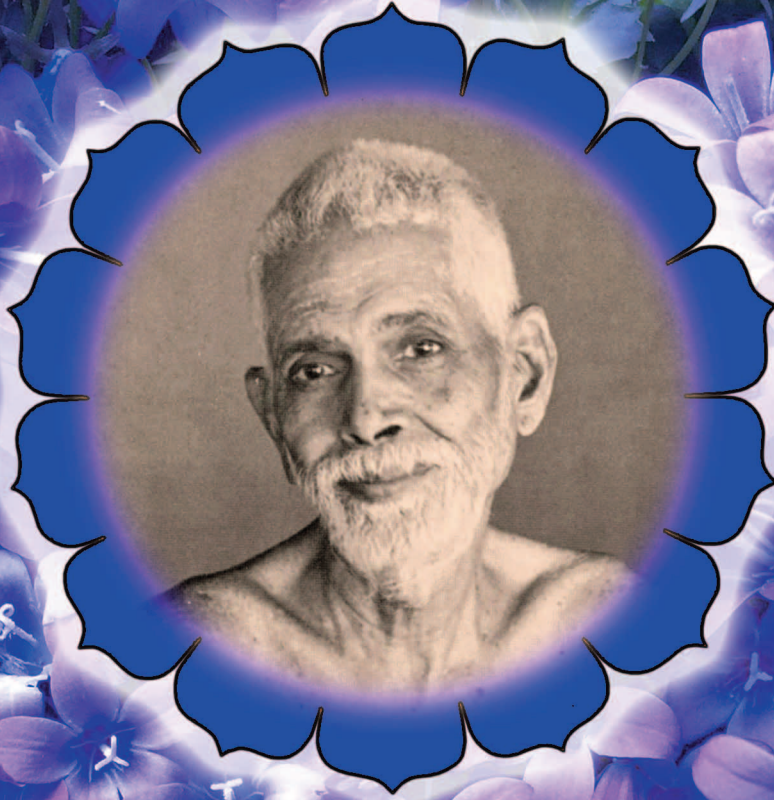
Discriminative wisdom goes on burning brightly until there is fulfillment, which is found only in the innate. This is also part of the all-conquering power of the Supreme.

When you speak of those who received but did not receive, this is still looking from the standpoint of the individuals, which is the very thing that was revealed to be unreal. When we disregard the illusory standpoint of such individuals what Sri Natarajan has done in the biography. Reach into the spiritual significance of the events recounted. It is not merely a recounting of events, places, people, a story about what we refer to as the life of a jnani. Because he is world-transcendent, the very events that appear as if they occur in the world signify something and have a meaning to them, shine and brim over with a substance in them that goes quite beyond the events, the activities, the bodies involved, etc. So, if something is recounted that points out the infinity of his compassion, lose yourself in this infinite compassion. If some point is elucidated that points out the profound all-knowingness of his wisdom, lose yourself in that which is all-knowing; absorb yourself in That. If he recounts some incident to show how grace was always there to support the devotees, absorb yourself and find that grace. The same holds true with all the other attributes that are brought forth, of one who is actually beyond all attributes.

Om Namah Sívaya

(Silence)

Om Shantí Shantí Shantí Om ॐ



|| oṃkāra-pporulāya parameśvara ||

oṃkāra-pporulāya parameśvara en tiruvaṇṇāmalayile ramaṇeśvara
ānanda-sāndramāya parameśvara en antaraṅga-dīpamāya
ramaṇeśvara
antaraṅga-dīpamāya ramaṇeśvara

oṃkāra-pporulāya parameśvara en tiruvaṇṇāmalayile ramaṇeśvara
prajñāna-ghanmāya parameśvara en jñāna-mārga-bandhuvāya
ramaṇeśvara
jñāna-mārga-bandhuvāya ramaṇeśvara

omkāra-pporulāya paramēśvara en tiruvaṇṇāmalayile ramaṇeśvara
antamaṭṭa-porulāya paramēśvara en bandhamellām tīrttaruḷu
ramaṇeśvara
bandhamellām tīrttaruḷu ramaṇeśvara

omkāra-pporulāya paramēśvara en tiruvaṇṇāmalayile ramaṇeśvara
ekātma-vastuvāya paramēśvara en kheda-pari-hāramāya
ramaṇeśvara
kheda-pari-hāramāya ramaṇeśvara

omkāra-pporulāya paramēśvara en tiruvaṇṇāmalayile ramaṇeśvara
pūrṇānubhavamāya paramēśvara en karṇāmṛta-nāmamāya
ramaṇeśvara
& karṇāmṛta-nāmamāya ramaṇeśvara

The essence of OM, the Supreme Lord, my Lord Ramana
of Tiruvannamalai

Full of Bliss, the Supreme Lord, my inmost light, Lord Ramana

The mass of absolute Knowledge, the Supreme Lord, my guide in
the path of Knowledge, Lord Ramana

The endless Truth, the Supreme Lord, destroy my bondage and
bless me O Lord Ramana

The One Self, the real thing/essence, the Supreme Lord, the solu-
tion to my sorrows, Lord Ramana

Full of Consciousness, the Supreme Lord, the name that is nectar
to my ears, Lord Ramana

– by Ganesh Sadasivan

Siva's Cosmic Dance



CONTINUED FROM PREVIOUS REFLECTIONS

The 108 karanas, as described in the fourth chapter of the Natya Shastra (a Hindu treatise on the performing arts), are synchronized dance movements with each posture displaying a particular mood. They are performed to spiritually enlighten the spectators. The Natya Shastra states that one who performs well the karanas created by Mahesvara will be freed of sin and go to Mahesvara. A few Hindu temples exhibit the karanas in the gopuram, the entrance tower to the temple. Lord Siva or Parvati are depicted displaying the karanas.

A number of interpretations are written regarding the karanas, however, there is no universally accepted analysis, leaving each person free to interpret the karanas in a manner that most inspires him or her. Here, we introduce an interpretation by Janane Sivakumar to accompany the production of the 108 paintings of the karanas as painted by her mother, Anandhi Muthukumarasamy, and adorn the walls in the Lotus room of the SAT Temple. Her interpretation is garnered from the descriptions of the movements as found in the 3 volume set of "Karanas, Common Dance Codes of India and Indonesia," by Dr. Padma Subrahmanyam, M.A., Ph.D. Each painting is numbered and titled.

Anandhi uses quartz crystals, 24k gold foil, and metallic paints to adorn each painting, yet, due to the limitations in the medium of photography, the images presented here are not able to capture the sparkling characteristic of each painting, which give them a stunning quality. (Continued in subsequent Reflections.)



15. Svastikaṃ

Continuously engage in the blissful, self-revealing dance of inquiry.



16. Prṣṭhasvastikaṃ

In the age-long battle with the ego, one should stubbornly immerse themselves in the Knowledge regardless of the ego's supposed refusal to subside.



17. Diksvastikaṃ

For one's own well-being, one should never cease to put effort in the remembrance of the loving instruction of the Guru.

SAT Retreats 2024

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 Self-Realization Retreat: August 16-18 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 15-17 This retreat is focused on non-dual 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.

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REFLECTIONS

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