

**Om Namo Bhagavate Sri Ramanaya**  
**Om Namah Sivaya**





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# The Boundless Wisdom of Sri Ramana Maharshi

## from Letters From Sri Ramanasramam (1970 ed.)

20th September, 1948  
(205) ASTROLOGY

A few days ago an astrologer came here. At about 10 a.m., the day after his arrival, he asked Bhagavan several questions on astrology and obtained suitable replies. I give below a brief report of their conversation:

**Questioner:** "Swami! According to astrological science, predictions are made about coming events, taking into account the influence of the stars. Is that true?"

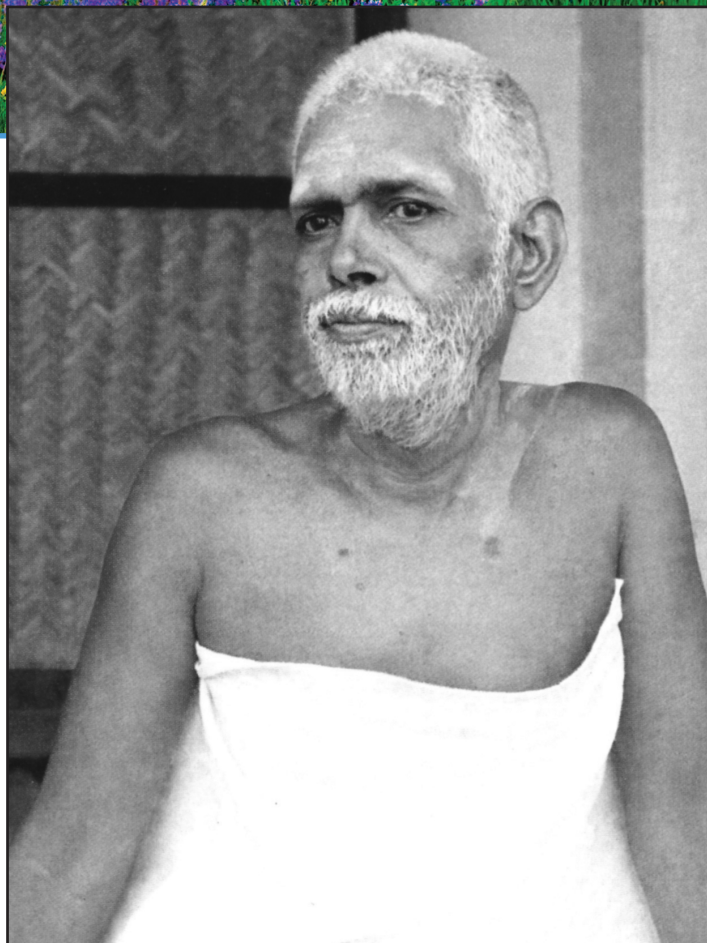
**Bhagavan:** "So long as you have the feeling of egoism all that is true. When that egoism gets destroyed all that is untrue."

**Questioner:** "Does it mean that astrology won't be true in the case of those whose egoism is destroyed?"

**Bhagavan:** "Who is there to say it won't be true? There will be seeing only if there is one who sees. In the case of those whose egoism is destroyed, even if they appear to see they do not really see. The window is open. Even so there must be some one to see. Does the window see anything?"

**Questioner:** "If that ego were not there how could the body continue to function from day to day?"

**Bhagavan:** "Yes. That is it. The body is a house for us. This house will be properly maintained only if you are in it. Hence we must realise that we are keeping the house habitable only so long as we are in it and must never give up the knowledge that the house is separate from the Self. The moment that is forgotten the feeling of ego comes in and troubles begin. Everything in the world thus appears real and the destruction of that feeling is the destruction of the ego. When that ego is destroyed nothing (of this world) is real. What is to happen will happen; and what is not to happen will not happen."



**Questioner:** “You say that what is to happen will happen and what is not to happen will not happen; if that is so, why should it be said that good deeds must be done?”

**Bhagavan:** “If something good is done, it results in happiness. Hence people say good deeds must be done.”

**Questioner:** “Yes. That is why elders say that sorrow is adventitious.”

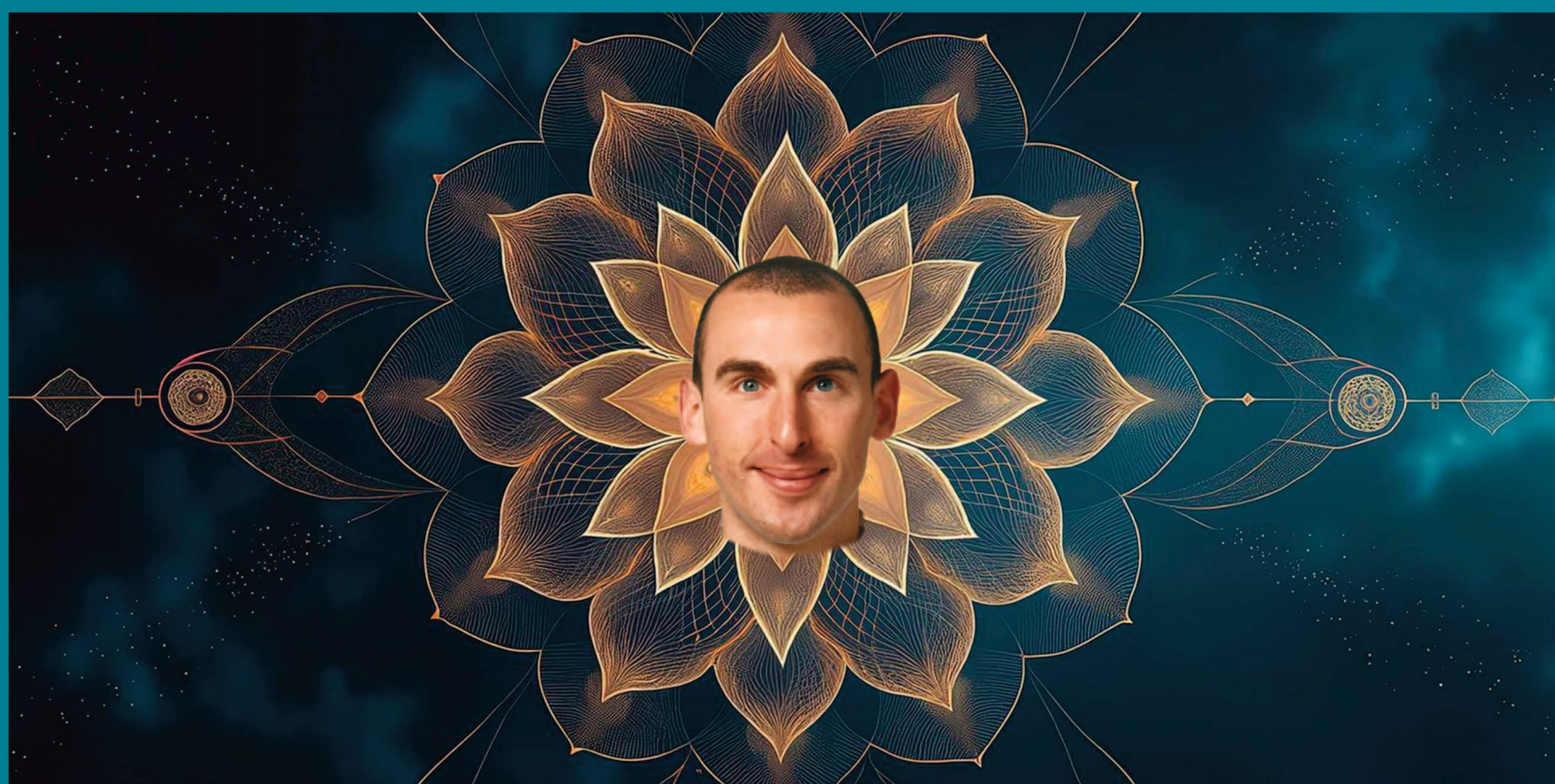
**Bhagavan:** “That is so. Sorrow is adventitious. It is only happiness that is natural. Every living being desires happiness because his natural state is the embodiment of happiness. All sadhanas (spiritual efforts) are for overcoming adventitious sorrow. When a headache comes on casually, you have to get rid of it by medicine. If it is a permanent ailment of the body, attached to it from birth to death, why should you try to get rid of it? Just as boils and other diseases of the body are cured by a doctor’s treatment, sorrows which are the result of various difficulties can be overcome by sadhana specially aimed at them. This body itself is a disease. The root cause of it is ignorance. If for that ignorance the medicine called jnana is administered all inherent diseases will disappear at once.”

**Questioner:** “Is it possible to get immediate results by sadhana?”

**Bhagavan:** Some yield immediate results and some do not. That depends upon the intensity or otherwise of the sadhana. If good acts or evil acts are done with great intensity the results will manifest themselves immediately; otherwise the results are slow. The results, however, necessarily follow. It cannot be helped.







# Satsang with Nome

## if only

January 14, 2024

Om Om Om  
(Silence)

If only you know the Self, you know Brahman. If only you know the Self, you are beyond all suffering. If only you know yourself, you are beyond doubts and differences. If only you know the Self, you find happiness that is unconditional. If only you know yourself, you are without birth or death. If only you know yourself to be bodiless, you know the Self. If only you know that you are quite beyond all thought, you know the Self. If only you know the Self, beyond any assumption of individuality, then you know the Self.

If only you know yourself to be of a nature of Existence, Consciousness, Bliss, then you truly know the Self.

If only you inquire, "Who am I?", you know the Self, and you know Brahman. If only you know that which is changeless, you are at peace.

If only you know yourself to be Being, then you know what you are, and you yourself are the Knowledge.

If only you know the nature and source of happiness, you are free from attachment.



If only you know the Self as the Self is, which is knowledge of Brahman, by Brahman, what else is there to know?

Questioner: It was said that when the true source of happiness is known, there is no attachment. In the Kathopanishad, Yama instructs that both the pleasant and the good approach a man, and the wise one chooses the good over the pleasant. The inclination is to chase after pleasure, thinking that happiness is outside. While it's clear that the source of happiness is within, and it's only the Self that is of the nature of happiness, yet this pursuit of pleasure is constant, and it means that there is ignorance of it.

Nome: It is a pursuit of yourself. The seeking for happiness is the seeking for the Self.

Q: But it is mistaken to be in the things outside even after hearing the truth due to the force of habit.

N: What constitutes the force of habit? Habits do not occur on their own. They are something you have to conceive or imagine. Objects of pleasure do not provide happiness. Happiness, whenever experienced, wells up from within. So, what is your within-ness? Can it be apart from you? You yourself are the happiness, just as you yourself are existence. To conceive otherwise is known as delusion or ignorance. Delusion is only due to the belief in it. If you do not believe the delusion, it does not occur. You are permanently satisfied with anything less than the very source of happiness.

Q: Then delusion that has built up over all the lives and strengthened by habit can be instantly broken if one understands this and follows it.

N: Yes. One speaks of the force of ignorance or the power of illusion, but what makes that up? The unreal does not really have a power, save that which you give to it. All power lies in the Self not in ignorance.

Q: To realize that power, it seems that there needs to be certain conditions like concentration, the clarity of thought, conviction etc.

N: The Self is reality. What could be more powerful than reality?

Q: Why does it seem so difficult if it's just the belief in delusion that is propping up the delusion?

N: If you inquire deeply and steadily to realize your true nature, ignorance will be found to be missing any power at all. The delusion never declares itself. You must think it. Continue to inquire as to what, in truth, you are, and all the vasanas or tendencies, the habits, will dissolve.

Another Q: Sometimes, I experience that which seems deep, which has nothing to do with the ignorant one, but the ignorant one still claims it. I don't know how to stick with meditation, because I think I need to know or do something.

N: What do you need to do?

Q: I need to transcend the ideas of a body, mind, and individual.

N: What do you really need to do? What do you need to know?

Q: Need to know the clarity of the Self.

N: Keep in mind what you need to know. Do not forget it. Thereby, inquiry to know the Self becomes constant.

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

(Silence)

Om Shanti Shanti Shanti





# Correspondence with Nome

*[A seeker asked about his turmoil in his mind when he had an infection. This is the reply.]*

May 8, 2025

Dear ,

Om Namo Bhagavate Sri Ramanaya

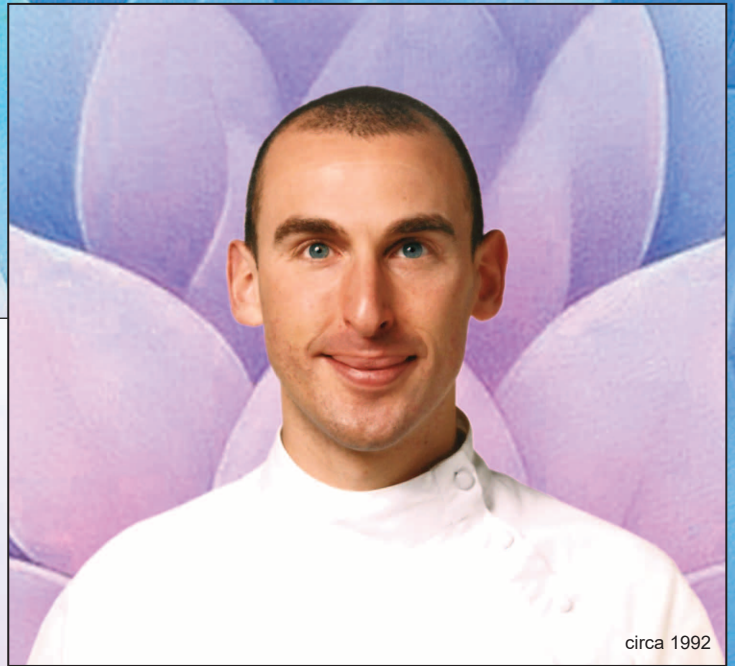
Namaste. Perhaps, you have become more aware of how deep and thorough your freedom from misidentification with the body must become. Similarly, transcendence of the mind, its modes and thoughts, is deeper and far vaster when misidentification is actually abandoned.

What comes and goes is not real and is not the Self. This should be realized with certainty that does not disappear. The ego is but an illusion of the assumption of individuality. It is not you, and there are not two of you that one could be ignorant of the other.

You may find reading about Sadhana Catushtaya (the fourfold spiritual means or practice) so often mentioned by Sri Adi Sankaracarya and his disciples to be beneficial for increasing spiritual strength. SAT publishes a booklet that explains this in the light of Self-inquiry entitled Self-inquiry and the Four Requisites for Self-Realization.

May you ever abide in the Knowledge of the Self, which transcends the body, which is without bodily attributes, which does not decay and is not affected by pleasures and pains, which was not born and will never perish, and thus dwell in the eternal peace of your own true Self.

Om Namah Sivaya  
Ever yours in Truth,  
Nome



*[A seeker in UK asked: "Can this path be a truly joyous one instead of what often feels like a battle against vasanas, ego dissolution, desires, attachments etc.?"]*

May 15, 2025

Dear ,

Om Namo Bhagavate Sri Ramanaya

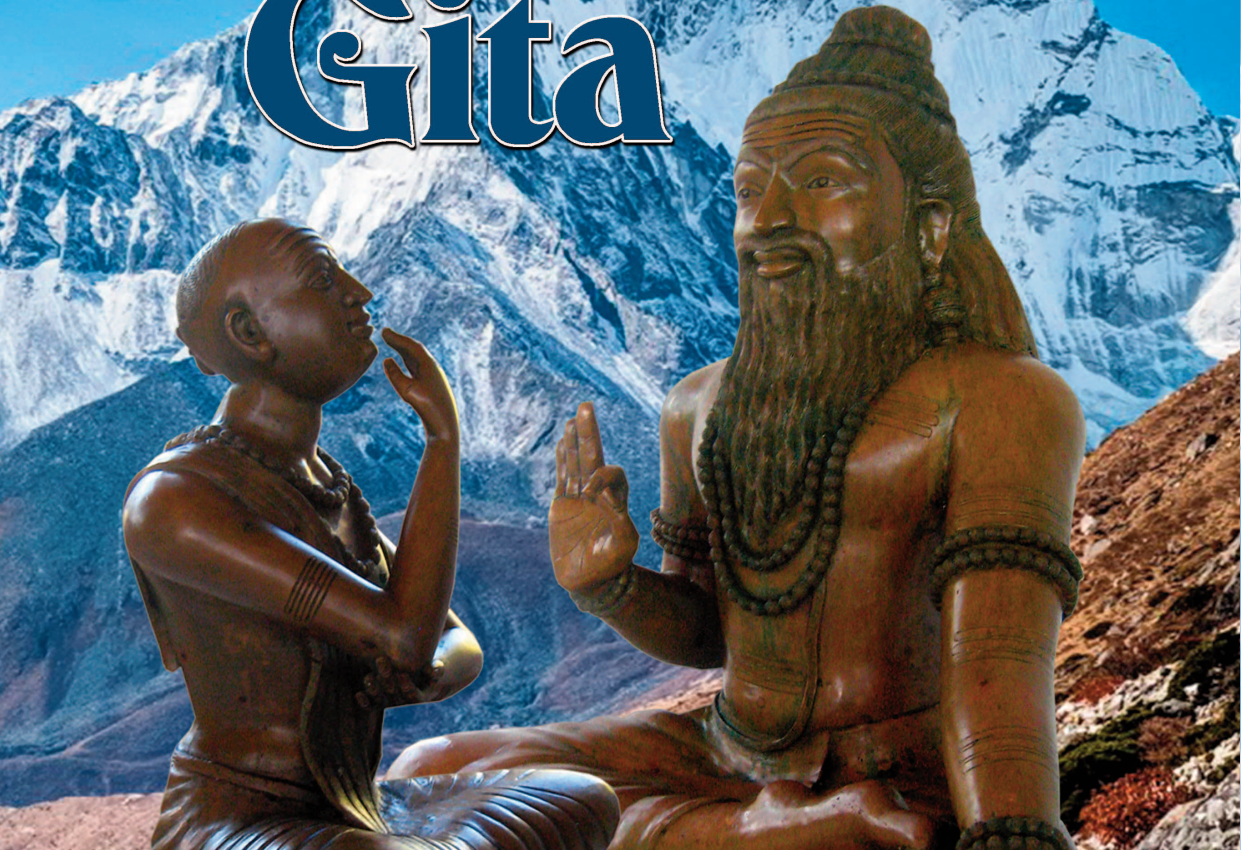
Namaste. If you actually inquire to know the Self, abandoning the vasanas born of the ignorance of misidentifications, and with the dissolution of the ego, the joy of your true nature shines forth. The Self is happiness; thus saccidananda, Being-Consciousness-Bliss. It cannot be otherwise. To think so is like saying happiness is unhappy. To inquire and know the Self is a profound joyful path indeed.

Om Namah Sivaya  
Ever yours in Truth,  
Nome





# Ribhu Gita



Chapter 5, Verses 7-11  
Commentary by Nome  
Boundless Wisdom, May 11, 2012  
*Ribhu-Nidagha Dialogue*

Om Om Om

Nome: Om Namah Sivaya. Once again, the great sage Ribhu instructed Nidagha on the nature of Reality, to be understood by one who inquires to know what his true Existence is and thereby comes to know that all the apparent forms of experience are entirely unreal.

**7. The gross body, the subtle body, the cause and the effect, and what little there is of the seen and the seeing are all like the horns of a hare.**

The gross body means your physical body. It is “like the horns of a hare”. Horns of a hare are utterly nonexistent. They are not just changeful horns, transient horns,



or temporary horns. They are nonexistent horns. Rabbits just do not have horns. Similarly, in highest truth you, being the absolute Existence or Brahman – do not have a body; you are not formed into a body. Consider your body to be an unreal, dreamlike appearance, not different than the rabbit's horns. By thus disidentifying, your natural, infinite, eternal, bodiless Existence stands self-revealed.

As for a subtle body, such is considered to be the form of the mind. The form of the mind or the experiencer when not engaged in a physical body such as in dream, or such as that which transmigrates from life to life, such is called a subtle body. That also is like the horns of a hare; it does not actually exist. What does exist is Brahman – absolute, bodiless Being, which does not go from dream to dream, from life to life, and which has neither physical form nor a mental form. That pure Existence of Brahman is what you are. That is the Self.

The cause and the effect are also like the horns of a hare. For those who deeply inquire to know the nature of the Self; the cause is the subject, and the effect is the object. The “I” is the cause, and the “this” is the effect. The effect is related to the cause, in the sense that it is the cause in the guise of an effect. One may see this quite clearly in the changing of the states of mind. Deep sleep is considered the cause; there are no objects experienced in it, but the subject is still there. Dreams, one of which is this waking state, is considered the effect. From within the cause, arises or appears the effect, and the effect subsides into the cause again. All this cause and effect is unreal. It does not actually exist. What does exist is pure Being or Brahman, which is neither a cause for anything else; nor is itself caused. Nothing precedes it to cause it, so it is not an effect. Because it is the one Reality – the nondual Truth – nothing comes after it; so it is not a cause. Cause and effect are like those rabbit horns; they do not really exist.

What little there is of the seen and the seeing are all like the horns of a hare. What little there is of the vast, illimitable, real Existence, what little particle of it can be spoken of as “the seen” – this manifested universe – a minuscule part of which is perceptible to one's senses, whatever that little bit is of the seen – the apparently objectified experience – that is not real. The seen is contained entirely within the seeing. Whatever little there is of the seeing – in contrast to absolute Existence, that which is involved in perception is so minuscule and truly unreal – the seer is unmentioned; just the seen and the seeing are negated. The nature of the seer, by implication, is real. If you negate from the seer all of the seen and the idea of experiencing or seeing, what remains of the seer's nature? Every limitation – every attribute superimposed upon the Seer – that seems to define the seer – is actually only the limitation of the seeing and the seen. Strip away the seen from the seer; abandon the idea of seeing; that is, the seer in relation to anything else, and what remains of the seer? In this manner, inquire to know the Self that you really are.

**8. The enjoyer, the enjoyable, and the enjoyment, the primary and secondary meanings of a word, nondifference among these, tranquillity, inquiry, and happiness are all like the horns of a hare.**



The purpose of his sweeping negations is to bring about the revelation of inconceivable real Being.

The enjoyer, the enjoyable, and the enjoyment: The enjoyer, the enjoyable, and the enjoyment triad is an unreal superimposition upon the substrate of real Bliss, which is the very nature of Existence. When Bliss shines, there is no distinct individualized enjoyer of It. When Bliss shines, it is not inert or an object; it is not the enjoyable. It is not the enjoying, as if It were the relation between two things. Bliss, as Being, is indivisible. The same thing applies for the entirety of experience: the experiencer, the experiencing and the object of experience are illusions, as unreal as the horns of a hare. There is Existence, and it is the perfectly full Bliss, but it is not divided, it is not dual, and it is not triadic. The indivisible Existence, which is Bliss Itself, is what, in truth, you are, and that is the Reality.

The primary and secondary meanings of a word are like the horns of a hare. The scriptural statements, such as Tat Tvam Asi – That you are, must be understood with the appropriate meanings. The primary meaning of twam – you, means the individual, but the secondary meaning, or the implied meaning, is the real Self. Likewise is the meaning of Tat – That: the primary meaning is considered Isvara – the Lord, but the implied meaning, or secondary meaning, is Brahman. When you apply the secondary meanings – you, the Self, or Brahman – in deep meditation, the meaning is clear. The Truth Itself – the Self – is self-evident and is not to be captured in words and their meaning. All these ideas of a primary meaning and a secondary meaning are the horns of a hare. That is not real. Indeed, that which is to be ascertained by applying the correct meaning is something quite beyond the ideas of a primary and secondary meaning – an ostensible and an implied meaning. The Truth shines in you as that before which all words and their corresponding thoughts turn back, unable to grasp.

If you think of yourself as with characteristics – qualities of any kind – this is totally unreal. If you think of yourself as without characteristics but still as some objectifiable thing, this is also unreal.

You may think of the Self, or the Absolute, as having characteristics. You may think of It as being devoid of characteristics. You may even reach with the mind to the idea that there is no duality between those two choices – with characteristics and without characteristics. All those concepts are not the Reality; all those views are just like the horns of a hare. What is real is ineffable and not to be defined as being in one category or another. To comprehend what is meant by this, discern the nature of your Existence. In such Self-Knowledge, what is declared is quite obvious.

Tranquility, inquiry, and happiness: Happiness is santosha, satisfaction or being pleased, and such are all like the horns of a hare. There may appear tranquility contrasted with its opposite, disturbance, yet tranquility and disturbance of what? Of absolute Existence; it cannot be. He already said there was no subtle body, no mind – such is like the horns of a hare. Its supposed conditions or states are similarly like the horns of a hare – unreal. To be pleased or not in relation to anything whatsoever is similarly like the horns of a hare; they are illusory states for an illusory mind. In light of the truth of there being only one Existence for all eternity, and that Existence is Brahman, the true Self, even inquiry may be regarded as the horns of a hare. Who is to inquire into what, when all that there is forever is this one Self-Brahman?



Ribhu proclaims nonobjective Knowledge, in which Being is the Knowledge. It is naturally transcendent of every kind of conception. All those concepts and the "I" that supposedly experiences such are all like the horns of a hare. By proclaiming everything – every form of everything – to be nonexistent, which is simply telling the facts as they are, he thereby reveals the solitary Reality which alone exists. Since it alone exists, we can say that it is what is. It is you, there being no scope for any other kind of you. If there is no scope for any other kind of you, there is no scope for any other kind of experience. The enjoyer, the enjoyable, and the enjoyment are unreal. The experiencer, the experiencing, and the object of experience are imaginary differences, when all that actually exists is one solitary, undifferentiated Consciousness.

Any alternative would be based upon the individual who could conceive it or perceive it. Upon inquiry to know who this is, one finds there is only one invariable, indivisible Existence – the pure Self. That does not have an alternative, so it is referred to as One without a second.

**9. Yama, niyama (yama is self control, niyama is those things which are to be observed - observances), pranayama (control of prana or breath) and other such terms, forward movement, oscillation, and thinking are all like the horns of a hare.**

These refer to the stages traditionally ascribed to yoga – yama, niyama, he does not mention asana; he does mention pranayama. Then follow pratyahara, dharana, dhyana, and samadhi. By implication, all these stages of development are not real. For whom could such stages possibly pertain? Who would advance through them? Who would move forward through them? Who would advance or oscillate between stages of development? All such conceptions depend on the individual; but if the individual is not there, no such things exist.

There is something existing, but it is not to be developed anew; It is perfectly full already. One can realize it, if he ceases to regard what he thinks as real. Thinking is like the horns of a hare. All thinking is like the horns of a hare. One does not think of Reality; one thinks of anything but. Yet the Reality, the nature of Existence itself, remains ever unconceived, and the unconceived, inconceivable Existence is what, in truth, you are. Therefore, one should cease to regard thought as telling him what is real, as telling you who you are; indeed, one should not even regard thinking as existent. All of the thoughts and all of the thinking are just like horns of a hare. To put it simply, a rabbit does not have horns; likewise, you are free from thought.

**10. The ears, eyes, body, lineage, what is to be kept secret, inertia, Hari, Siva, the beginning, the end, and the urge for liberation are all like the horns of a hare.**

If the ears, eyes, and body, and such are unreal, whatever those ears tell you about, whatever those eyes tell you about, whatever is experienced in relation to the body, is also completely unreal. What, then, exists? If Reality, or the Self, is to be realized, one must cease to regard his senses as telling him anything true. The senses do not



determine Reality, and a body is not the Self. The Self is of the nature of Existence, but That is entirely bodiless; it is "I"-less, "your"-less, and never perceived by the senses. If what you apparently experience through your eyes and ears is not what is there, what actually does exist? If the body is not real – if it is like the horns of a hare, as Ribhu declares – then every definition about Reality and about your Self that is set up in relation to a body, is equally false. What then exists; what then are you?

False definitions melt away before you. The individual melts away also. All divisions are unreal. The absolute Existence is the teaching. The teaching is only the unthinkable Knowledge, which is one's own Consciousness or the Self.

Lineage, what is to be kept secret" are like the horns of a hare. Lineage may be regarded in a twofold manner: lineage in a worldly sense, family lineage, which is completely illusory; or in a spiritual context, as if there were a multiplicity of individuals who are embodied, passing something from generation to generation. The Reality is not individualized and is timelessly existent. What is to be kept secret: in some approaches, certain teachings are considered to be kept secret; they may regard the highest Truth, or regard mantras, or other things of that character. What is to be kept secret from whom? Who is to keep it, when all that exists is this one infinite Brahman-Self? The idea of something to be held secret is like the horns of a hare" It is not real.

Inertia is like the horns of a hare Our nature is space-like Being-Consciousness. It certainly cannot be described as having motion; it is immovable. But, it does not have inertia either; it is not inert. What cannot be described as moving or still is your Self.

Hari, Siva, the beginning and the end, and the urge for liberation are all like the horns of a hare. Who is Hari? Who is Siva? Even your ideas about the divine are not the Reality, for the Reality is all-transcendent. What you think of Siva is not Siva. What you think of Hari is not Hari. What one thinks of God is not God. If God is real, God transcends all the names and forms, all the ideas and attributes, that are thought of God. What is God, the Supreme, beyond all your ideas, including all your ideas about God? Siva, Hari, is indeed real, but how to know That? Whatever ideas are attributed to That are unreal, like the horns of a hare. How else is one to know That except by the Knowledge of one's own Self. If one's Self is known, God is known, and in this Knowledge is found that which can never be negated.

"The beginning and the end, and the urge for liberation are all like the horns of a hare". Everything that is an object of experience has a beginning and an end. Even the entire universe is such. Even every state of mind is such. Even the cycle of births and deaths is such. There is a beginning and an end. What is before the beginning, before there was any idea of a beginning, before before became an applicable term? What remains when all ends, when the mind resolves? When the universe resolves itself, what remains? That which was before the beginning and after the end, itself beginningless and endless, is truly the only thing that is existent all the while. The idea that something else has started, that something has been created, is like the horn of a hare; it is unreal. When the beginning has not come to be, the end also is not true. The beginningless, endless Existence is ever free. It is one's Self, and it is always free. Since it can never be bound and since this is indeed one's own Self, the desire for liberation is like the horns of a hare. If one is bound, there is the desire for liberation; but are we bound? If one who desires liberation inquires, "Who is bound?" the bound one is found not to have begun, not to have been born, and his desire for liberation resolves itself in that which is ever free. All deviation from that, all difference from that, is just rabbit horns.



**11. The organs of knowledge, the senses, the group of organs of action, waking, dream, deep sleep, and any other such state are all like the horns of a hare.**

The organs of knowledge refer to the sense organs; “the senses” refer to the experience associated with them - seeing, hearing, touching, tasting, smelling. The group of organs of action refer to your hands for grasping, feet for walking - locomotion, your tongue or mouth for talking, and so forth and so on. All these means of apparently interacting with a supposed external world are just illusion. Your Existence has no action, no organs of action; your Existence is bodiless. Organs of action by which you do things, organs of perception or knowledge by which you perceive, the sensations themselves: all these things are similarly experienced in a dream; are they real? In their own context, they seem vivid, as if solid. When you wake up from a dream, you know that nothing of the sort was the case: your dream sense organs were unreal; their dream sensations were unreal; the objects they sensed were unreal. The case is similar in the present waking state. All that is unreal. There is something real, but it is not a sensation. You do truly exist, but not as a sensing entity; not as a performer of activities, just as, during the dream, you continue to exist but not as an entity with all those attributes and activities.

The time during which the dream events occurred is just another thought.

Are you an experiencer of thought? Are you a thinker? What is the nature of the thinker, if you negate from him all the object portion, the thoughts? Something exists. Something knows. Where does the idea that nothing is left arise, but it once was? Was there a beginning ever? A rope is mistaken to be a snake. You turn on the light, and the illusion of the snake is dispelled. Then, to bring forth the idea that the snake was there before the light was turned on is a bit far-fetched. The idea that something, such as thought, happened is for someone. It would have had to happen for some one. Inquire into that one. Truly, a thought cannot be for itself.

Waking, dream, deep sleep, and any other such state are all like the horns of a hare. If these states, waking, dream, and deep sleep, in which are perceived the presence of things and the absence of things, if they are unreal, most certainly their whole content is unreal. What, then, are you? If the entire waking state and everything conceived or perceived in that state is not real - it is not the actual existence - and if everything dreamed about in the dreaming state is not the actual existence, and if even in deep sleep the absence of content is not the existence itself, what are you? If these are like the horns of a hare, that is to say, unreal, then, what, in truth, you are must never wake, never dream, never sleep but forever lies beyond these. Beyond does not mean far away. The transcendent is immediate, is innate. Waking comes, dreaming comes, sleeping comes; waking, dream, deep sleep go. That which you are does not come and go. The Consciousness, in which these states - and any other state - would appear, does not come and go. Directly discern in Self-Knowledge, the nature of this Consciousness - the nature of this ever-existent Self. Turn fully within and leave everything else aside, as being as much reality as the horns of a hare. Find out who you are, and then you will naturally see what is what.

Om Namah Sívaya

(Silence)

Om Shantí Shantí Shantí Om







॥ श्री रमणद्वादशाक्षरस्तोत्रम् ॥

॥ śrī ramaṇa-dvādaśākṣara-stotram ॥

The Hymn of Twelve Letters to Sri Ramana



[Note: The first letter of each verse corresponds to an aksara (letter) of the mantra that commences this set of verses.]

ॐ नमो भगवते श्री रमणाय  
omṇ namo bhagavate śrī ramaṇāya

ओम्कारामृतं रमणनामं  
दुष्टाहंकारं मर्दति रमणनामम् ॥ १ ॥

omkāramṛtaṇ ramaṇa-nāmaṇ  
duṣṭāhaṇkāraṇ mardati ramaṇa-nāmam ॥ 1 ॥

The immortal Omkara, the name Ramana,  
Crushes the wicked (defective, false) ego, the  
name Ramana. (1)

न वाक्यलक्षणं रमणनामं  
खलु नवताप्रतिक्षणं रमणनामं ॥ २ ॥

na vākya-lakṣaṇaṇ ramaṇa-nāmaṇ  
khalu navatā-prati-kṣaṇaṇ ramaṇa-nāmam ॥ 2 ॥

Not a mark (characteristic) of a statement  
(speech, words), the name Ramana,  
Freshness every moment indeed, the  
name Ramana. (2)

मोहनिवारकं रमणनामं  
भवशोकविनाशकं रमणनामम् ॥ ३ ॥

moha-nivāraṇaṇ ramaṇa-nāmaṇ  
bhava-śoka-vināśaṇ ramaṇa-nāmam ॥ 3 ॥



It keeps one out of delusion, the name Ramana,  
It destroys the misery of mundane existence, the  
name Ramana. (3)

भक्तिज्ञानवैराग्यं रमणनामं  
मनोधीर्वागगोचरं रमणनामम् ॥ ४ ॥

bhakti-jñāna-vairāgyaṃ ramaṇa-nāmaṃ  
mano-dhīr-vāg-agocaraṃ ramaṇa-nāmam ॥ 4 ॥

Devotion, Knowledge, dispassion,  
the name Ramana,  
Not within the grasp of mind, intellect, speech, the  
name Ramana. (4)

गतिरन्तश्चोत्तमं रमणनामं  
परं अत्यन्तशुभकरं रमणनामम् ॥ ५ ॥

gati-antaś-cottamaṃ ramaṇa-nāmaṃ  
paraṃ atyanta-śubhakaraṃ ramaṇa-nāmam ॥ 5 ॥

The best path and the end (best and final path),  
the name Ramana,  
Supreme, completely auspicious,  
the name Ramana. (5)

वदामःसर्वदा रमणनामं  
नित्यं भजामःश्रद्धया रमणनामम् ॥ ६ ॥

vadāmaḥ sarvadā ramaṇa-nāmaṃ  
nityaṃ bhajāmaḥ śraddhayā  
ramaṇa-nāmam ॥ 6 ॥



May we always utter the name Ramana,  
May we worship daily (always) with faith,  
the name Ramana. (6)

ते मे न तदिदं न रमणनामं  
पञ्चभूतं न कोशोन रमणनामम् ॥ ७ ॥

te me na tad-idam na ramaṇa-nāmaṁ  
pañca-bhūtaṁ na kośo-na ramaṇa-nāmam ॥ 7 ॥

"His," "mine," not, "that," "this" not,  
the name Ramana,  
The five elements not, the sheath not,  
the name Ramana. (7)

श्रीगुरुवन्दनं रमणनामं  
संपूर्णात्मिसमर्पणं रमणनामम् ॥ ८ ॥

śrī-guru-vandanaṁ ramaṇa-nāmaṁ  
saṁpūrṇa-ātma-samarpaṇaṁ ramaṇa-nāmam ॥ 8 ॥

Obeisance to the revered Guru, the name Ramana,  
Offering oneself completely [to the Sadguru],  
the name Ramana. (8)

रमणेशदर्शनं रमणनामं  
आदि परमेशदर्शनं रमणनामम् ॥ ९ ॥

ramaṇeśa-darśanaṁ ramaṇa-nāmaṁ  
ādi parameśa-darśanaṁ ramaṇa-nāmam ॥ 9 ॥



The vision of Lord Ramana, the name Ramana,  
The vision of the primeval Supreme Lord (Siva), the  
name Ramana. (9)

मन्त्राणामुत्कृष्टं रमणनामं  
ब्रह्मानन्दप्रदायकं रमणनामम् ॥ १० ॥

mantrāṇām-utkr̥ṣṭaṃ ramaṇa-nāmaṃ  
brahmānanda-pradāyakaṃ ramaṇa-nāmam ॥ 10 ॥

Superior among mantras, the name Ramana,  
Grants the Brahman-Bliss, the name Ramana. (10)

णाच्युतमानन्दं रमणनामं  
क्षणे विच्युतमज्ञानं रमणनामम् ॥ ११ ॥

ṇācyutam-ānandaṃ ramaṇa-nāmaṃ  
kṣaṇe vicyutam-ajñānaṃ ramaṇa-nāmam ॥ 11 ॥

Bliss of imperishable (firm) Knowledge,  
the name Ramana,  
Ignorance fallen to pieces(perished) in a moment,  
the name Ramana. (11)


यःस्मरेत्सर्वदा रमणनामं  
तस्य पूर्णमुक्तिर्ध्रुवं सर्वबन्धनात् ॥ १२ ॥

yaḥ smaret-sarvadā ramaṇa-nāmaṃ  
tasya pūrṇa-muktir-dhruvaṃ sarva-bandhanāt ॥ 12 ॥

The one who remembers the name Ramana always,  
His complete liberation from all bondage is certain. (12)

- by Ganesh Sadasivan





# The Nondual Self-Inquiry Retreat March 14-16, 2025 Day 2

## Session 1:

To realize Self-knowledge, it is imperative that you cease to misidentify with the mind. What is your mind? It seems to be a knowing entity that is in addition to the Ananda, or bliss, absolute, of sat-cit-ananda. It seems to be another knowing entity, another consciousness. Yet, is it? The cessation of misidentification with the mind is freedom from thoughts, and freedom from the idea of a second entity that knows.

Sri Bhagavan says:

“The mind is a unique power (sakti) in the Atman (Self), whereby thoughts occur to oneself.”

It appears to produce thought and then becomes wrapped up in the thought. What is this unique power that is referred to as the mind? From where does it derive its existence? From where comes its power? It is the known; so, from where does it derive its knowing? With borrowed light, borrowed knowing, borrowed existence, it seems to be. It takes the form of thought. At least we think so. The apparent experience of thoughts being experienced or known, the experience of thoughts being known to oneself, is called the mind, as if it were an entity.

Sri Bhagavan says:

“On scrutiny as to what remains after eliminating all thoughts, it will be found that there is no such thing as mind, apart from thought.”

# Who Am I?



Without thought, what remains of the mind?  
“Thoughts themselves constitute the mind.”

Have you ever experienced a mind without thought? Have you ever experienced thoughts without the knowing of them? The content of the mind, being only thought, is not real. A second knowing entity apart from Consciousness absolute is not real. Only the reality is what you are; your nature does not include the unreal. Thought has no independent existence other than the mind. The mind itself has no existence other than thought. What is the nature of this mind?

Sri Bhagavan says:

“Nor is there any such thing as the physical world apart from and independent of thought. In deep sleep, there are no thoughts, nor is there the world. In the wakeful and dream states thoughts are present, and there is also the world. Just as the spider draws out the thread of the cobweb from within itself and withdraws it again into itself, even so out of itself the mind projects the world and absorbs it back into itself.”

“Nor is there any such thing as the physical world apart from and independent of thought.” Why is the world mentioned when speaking of inquiring, “Who am I?” It is because there are implicit definitions of yourself that go into the make up of the experience of the world. If you experience the world, what definition of yourself is included in the experience? There is not any such thing as the physical world apart from and independent of thought. There is no such thing as the mind apart from thought. Is there any such thing as thought? If you are not thought, what are you? The world is merely the thought of it. For whom is the thought?

Session 2

Om Namo Bhagavate Sri Ramanaya.

Bhagavan was saying: “Nor is there any such thing as the physical world apart from and independent of thought.” Something with only a dependent existence does not really have its own existence at all. There is no such thing as a physical world apart from and independent of thought, and thought alone constitutes the mind. There is something that knows all the mind, but it is not of

the mind. There is something that knows all the thoughts, but it is not a thought.

“In deep sleep there are no thoughts; nor is there the world. In the wakeful and dream states thoughts are present, and there is also the world.”

In deep sleep, there is an absence of thought, but you still exist, and the nature of the existence is Consciousness. Existence-Consciousness is the Self and therefore is the reality. In the wakeful and dream states, thoughts are present, and there is also the world. Indeed, the waking state of mind constitutes the content of the waking state. The dreaming state of mind constitutes the dream experience, the dream objects, the dream world. You exist when there are no thoughts. You exist when there are dreaming thoughts. You exist when there are waking thoughts. The Self is not to be defined as the content of the mind in any of these states.

“Out of itself the mind projects the world and absorbs it back into itself.”

Where does the mind project the world? It occurs only in the mind. The mind projects itself into itself and appears as a manifested world. When the world is projected, the Self still remains unmoved. When the worldview is withdrawn or dissolved, the Self remains indestructible.

Questioner: The common view is that the world is there, preexisting, and then, with our senses, we find out about it. In my own experience, I don't know the world other than by my senses and the thought of it. Until I have a thought, the world really doesn't exist. For the Maharshi, the world surely didn't exist, but, when he was there at the ashram, and they would talk about Arunachala, there would be a common experience between the devotees and the Maharshi about something external. If there isn't something there that they both, the devotee and the guru, can agree upon, how can they have a common conversation about something that seems to be in the world?

Nome: “There.” Where is “there”? Is it not only in the mind?



**Q:** Yes, even when I'm here, and Arunachala is there, or if I'm there, and Arunachala is there, it is still the "there". It is a concept.

**N:** He sees nothing as "there," but only the one indivisible Existence of the Self. Did he say there is this external object, Arunachala, is "there"? Or do you say that? What is the basis of the question?

**Q:** The basis of the question is to be misidentified with the body and thinking there is a "here," and there is a "there."

**N:** It is taking the senses to be the determinants of reality, as if they were sensing something out there, and then you come to know of it. Actually it is your own state of mind, waking, dream, etc. that determines the type of senses or no senses.

**Q:** It just seems so far beyond what I can possibly imagine or understand that "there" is not there and what is there really is just the Self, that it is entirely just the Self.

**N:** What is "there" without thought?

**Q:** It is not there.

**N:** The thought, "there," is just an illusion, a manifestation, a projection of the mind into itself. It is not into something over there.

**Q:** I am following you a little bit.

**N:** Perhaps it is not the usual way of using your mind.

**Q:** No, not for me. I usually do the common things of the mind. If one knows the world without thought, then one could know only the Self. If I don't have the thought in that covers it over with the concepts of Arunachala is "there."

**N:** Differentiation is absent.

**Q:** The world wouldn't be divided up into names and forms.

**N:** Which everywhere is proclaimed to be an illusion.

**Q:** As the illusion keeps getting dissolved, what remains certainly feels more like myself than what I was misidentified with. But I'm so habituated to identifying myself as a thing that to know myself as just existence, not a thing, feels foreign, but it also feels familiar at the same time. I know myself, but I don't know myself. I'm not used to knowing myself. It is something other than a thing.

**N:** Use any explanation you like, but know what your actual existence is. As for the mind and the world, the world is only the mind, and the nature of the mind without thought is only the Self, Brahman. Abandon the supposition involved in the objective outlook that there is a world, a "there", a "here", etc. Abandoning the objective portion of your experience, what is left to be called a mind? Only the Self plus the notion of objectivity comes out as thought. The same thought determines the world.

**Q:** I thought I knew what objects were, but I don't think I know what an object is anymore. What is an object? Is it enough just to see that there really are not objects and leave it as that? I guess I want to look for explanations. You said it many times: give up the objectifying tendency. I'm not quite sure how to stop doing that.

**N:** Question what is real. Inquire as to what you are. That will do it. Out of itself, the mind projects the world and absorbs it back into itself. Can that be real? If that is not real, the mind and the projected world, how unreal are they? They are not just coming and going, transient; they are that too, but they are unreal.

**Q:** I feel it's unraveling.

Sri Bhagavan says:

"The world is perceived as an apparent objective reality when the mind is externalized thereby forsaking its identity with the Self. When the world is thus perceived, the true nature of the Self

is not revealed: conversely, when the Self is realized, the world ceases to appear as an objective reality.”

“The world is perceived as an apparent objective reality when the mind is externalized, thereby forsaking its identity with the Self.” From where does the apparent reality derive its realness? The world seems to be a real thing, a real place, a real experience. It requires an externalized mind to do so. What is the real nature of your mind? Conversely, what is an introverted mind? The experience, or the supposition of an objective reality is only the externalized mind. If the mind is turned inward, what becomes of the world? What is an externalized mind? “Is one that forsakes its identity with the self.” There is truly no such thing as a mind. The world conceived by it is of the same nature as it. The mind is unreal and, also, only the Self. The world is unreal, never having been created, and is also the Self.

“..forsaking its identity with the Self. When the world is thus perceived, the true nature of the Self is not revealed. Conversely, when the Self is realized, the world ceases to appear as an objective reality.”

What is meant by “the world ceases to appear”. This does not refer to the senses. Spiritual knowledge, spiritual experience, is sense-transcendent, world-transcendent, and mind-transcendent. The world ceases to appear in Knowledge. It does not disappear for the senses—oh, it may, but such would be unrelated. “When the world is thus perceived, the true nature of the Self is not revealed.” Why is this so? Because going into the very makeup of the perception of the world is what you regard as your identity — such as the misidentification with the body or with the senses and such. Conversely, when the Self is realized, the world ceases to appear as an objective reality. The Self is realized by making your vision, your way of knowing, nonobjective. We can say when the world is realized, the Self is unrealized, and, when the Self is realized, the world is unrealized.

Another Questioner: Namaste Nome. When inquiring about a thought, either the thought disappears or there is a detachment toward the thought, and there is a freedom from the thought.

The same way of inquiring I extend to senses. Either the sensation disappears, or there is a freedom from the sensation. When the mind turns inward, the world doesn't appear in the Knowledge. You say that I see the same thing, that world may appear, but it doesn't bother anymore. Is it the same?

Nome: You are aiming for a state in which you are not bothered by the world and not bothered by your mind. The most bothersome is the ego. Your aim should be to be without it. It does not matter whether the senses perceive the world or not. You should know yourself as being beyond the world, not in it, and not of it. It does not matter whether there are pains or pleasures for the senses; you should remain serenely detached to all. Such are not you and not yours. The same focus on questioning your identity can be applied to all experience. If you are disidentified from the body, you know how to disidentify also from the senses. The essence is the same freedom from misidentification with the mind. We may speak of it in various ways, yet the inquiry is only one.

Another Q: Is there a difference between realization and abidance?

Nome: Such depends what definitions are applied to those terms.

Q: You talked about the realization of the world as nonobjective. Is it possible to have the realization but not be in abidance?

N: If you have the realization, such is that in which knowing and being are the same, the Existence and the knowing Consciousness are one and the same thing, so that the triadic difference of knower, knowing and known no longer prevails, that is abidance. So, yes, where there is a choice of one.

Q: Sometimes, I feel there is realization, but it is obscured, because the rest of the objective world comes flooding in through the senses.

N: What constitutes the obscuring?



**Q:** The misidentification.

**N:** If you free yourself of misidentification, and thus there is Self-knowledge, what you have realized and what you abide in is the same thing, only one. Otherwise, who would abide in what, or who would realize what? The differences disappear when the individuality vanishes.

**Q:** I have this realization, but I am having it again and again, and I'm just wondering, am I fooling myself or is that really happening?

**N:** Who is the one that has this doubt? Is it your real existence?

**Q:** No. That is what I meant by abidance. I feel like I slip in and out of it.

**N:** With the destruction of the notion of a separate individuality, all other misidentifications are swallowed up. There is then no one going in or out of anything. As long as there is the possibility of falling off from it, one should inquire. Who truly are you? If there is clarity regarding the identity, there is clarity regarding everything.

**Q:** Thank you.

**Another Q:** Namaste Nome. The Self is known to be omnipotent, omniscient; it is all-knowing, but the Self is aware only of its existence. When the differentiation goes, what remains is only existence alone. When we say all-knowing, does it mean that the Self becomes aware only of itself and nothing else to bother it?

**N:** Yes.

**Q:** Is it not boring? (laughter)

**N:** You will find that Self-realization is the only thing that is not boring or loses its fascinating quality. The Self-realized are never bored.

**Q:** Why is it called all-knowing? It should be like knowing only itself, knowing only existence.

**N:** Yes, there is only one existence. As for all, who perceives all as all?

**Q:** Mind.

**N:** The Self is the knowing, the knowledge essence, in all things known. It itself is never a known or unknown object. In itself, it is devoid of individuality. So, is there any such thing as Self-realization? Or, perhaps, there is only Self-realization and nothing else.

**Q:** Thanks, Nome. Ribhu Gita says that the Self is beyond love and hate. Bhagavan was an ocean of compassion. He was full of love and grace. How does it contradict that? Ribhu Gita says that Self is beyond, neither attached to love or hate. It shows indifference to the suffering of the world. Whereas Bhagvan was so compassionate and so graceful that he was love himself. What is the contradiction here in this case?

**N:** There is no contradiction. Love, Grace etc. are another name for the Self. Attachment, dislike, hate, etc. are just dreams; wake up.

**Q:** Thank you, Bhagavan.

Session 3:

Om Namo Bhagavate Sri Ramanaya

Sri Bhagavan says:

“By a steady and continuous investigation into the nature of the mind, the mind is transformed into that to which the ‘I’ refers and that is verily the Self.”

How is one to make a steady and continuous investigation? The investigation or inquiry is steady and continuous if it is transcendent beyond thought. Thought can never be absolutely steady, and thought is definitely not continuous. But the all-knowing Consciousness which is your Existence is continuous. Therefore, at the depth that you know, “I exist”, at that same depth, you should know what the existence is. “The mind is transformed into that to which the ‘I’ refers.” How to bring about such transformation from the mind, as the mind, to That, the absolute? Transformation usually implies modification of one's very nature, but here it is not like that. By transformation is meant the entire sense of 'I' is liberated from any of the misidentifications. What

does 'I' refer to? He says, "that is verily the Self." "I" truly designates the Self and not anything else. It is ignorance to conceive of "I" as defined in any other manner. What is it that is truly signified by "I"? Investigate, what is the nature of your mind? In ignorance, it contains all that is illusory; in Knowledge it is revealed to be only That, Brahman. That alone is the Self. When the "I" is assumed to refer to anything else, such is illusion. When the mind is set free of all that is conceived, it merges with that which is truly "I", truly the Self.

Sri Bhagavan continues:

"Mind has necessarily to depend for its existence on something gross. It never subsists by itself. It is this mind that is otherwise called the subtle body, the ego, the jiva or soul."

The mind always thinks of something. It does not think of nothing. It depends on some object, gross, as mentioned here, or even subtle. You think of something, you are aware of something. If the something is removed, negated by inquiry, what then becomes of the mind? "It never subsists by itself." Objects do not exist without the mind, and the mind does not exist without the objects. If the real nature of the objects is known, it is only objectless Existence, and, if the mind is known for what it is, it is just that Consciousness. The mind conceived of as a second, knowing entity, other than pure Consciousness, takes the form that is known as a subtle body, an ego, or jiva. Subtle body refers to that which transmigrates. It is the mind that appears as a cycle of birth and death, of suffering and the illusion that manifests all such. It is the mind that is called the ego, the assumption of an individual entity. It is the mind that is referred to as the jiva, an individual life, an individual soul. You are not the mind. You do not transmigrate. You are not an individual being. All that is only the mind. Negate the objective portion of the mind, which always depends on the objective part in order to appear to be existent, and discern who you are.

"That which arises in the physical body as 'I' is the mind. If one enquires whence the 'I'-thought in the body arises in the first instance, it will be found that it is Hrdayam or the Heart. That is the source and stay of the mind. Or again,

even if one merely but continuously repeats to oneself inwardly 'I-I' with the entire mind fixed thereon, that also leads one to the same source."

What is it that seems to inhabit the body? The notion of "I" seems to reside in the body, even though there may be no such thing in the body. In illusion, you assume you are a body or you are in a body, but are you? The mind which is defined as the ego and the jiva and the subtle body, etc. is the 'I' inhabiting the body; or at least it thinks of itself in such a manner. The 'I'-thought, what is its origin? Its source is called the heart. By heart we should understand the quintessence of one's being. The 'I'-notion seems to rise from the center, from the essence of your being, but does it really do so? The source, the center, is the source and stay of the mind. The mind has its source in "I." Where does the "I" have its source? Trace the source of your mind and see where it is—that is, what its nature is. Seek the source of 'I', your own identity.

"Or again, even if one merely but continuously repeats to oneself inwardly,

"I, I," I am I. "with the entire mind fixed thereon, that also leads one to the same source."

What is 'I'? 'I' is only 'I.' The conviction and your identity being that can be continuous. The entirety of the mind is dissolved in that.

Sri Bhagavan said, "The first and foremost of all the thoughts that arise in the mind is the primal 'I'-thought. It is only after the rise or origin of the 'I'-thought that innumerable other thoughts arise. In other words, only after the first personal pronoun, 'I', has arisen, do the second and third personal pronouns (you, he, etc.) occur to the mind; and they cannot subsist without the former.

The I-thought is primal, that is, it is first; it is the origin. The notion 'I' is but a vague assumption. It is hardly a thought. It is the nebulous idea of being an individual being. The sense of 'I', this notion of 'I', goes into the makeup of all the other thoughts. How many of your thoughts also contain this implicit 'I'-thought, this individuality? All the thoughts about you, it, he, she, etc. come after the notion 'I', which appears as the thinker of those thoughts.

Another Q: I am trying to understand the profundity of what is being explained, the nature



of inquiry, and who actually inquires is a question that comes up because the jiva, the subtle body, the mind, being unreal cannot reveal what is real. They cannot really inquire. The 'I'-thought is an assumption as it was just explained. Although it is the primal thought and all other thoughts depend on the 'I', there is a mixing of consciousness in that thought which makes one know it. Who actually inquires is a question that comes up because the ego cannot inquire being unreal.

N: The ego cannot inquire because it is not real. It can't do anything. The Self has no need of inquiry. It is already the realization. By inquiring into who does the inquiry, the nature of the inquirer is revealed. The nature of the inquirer is himself the answer to the question, "Who am I?" You need not think I am so, I am this nature, but what is the nature of the inquirer's existence?

Q: It has been instructed that inquiry is not a thought, and it cannot be really at the level of the mind. It has to be at the depth where one knows one's existence, which is beyond thought.

N: Yes, the ends and the means must be identical; otherwise there will not be the realization of the nondual truth. So, the inquiry must be of the very nature of the knowledge. Who is the one who is trying to comprehend this?

Q: It seems there is an 'I' that's trying to understand, but it is an ignorant 'I'.

N: Are there two 'I's, one to be realized and one to be ignorant of the realization?

Q: The identity is confused, and what is not clear is who is the one that is doing this inquiry. Inquiry is the process of knowledge. It's not a process of thinking. It's not even a process.

N: Is Existence a process?

Q: It is innate.

N: Existence itself composes the realization. About what do you become confused?

Q: Though there is an understanding of the

inquiry, the inquiry itself seems to be done by the mind, which is unreal. That is the confusion.

N: How would the mind know something beyond itself? It is not a doing; it is knowing. Such a unique knowledge is it that you are the knowing.

Q: The knowledge that is being taught is so precious.

N: It is an eternal treasure.

Q: Thank you.

N: Anyone who inquires sincerely and practices to their utmost inherits it.

Another Q: Namaste Nome. Thank you so much for teaching us how to correctly inquire. This inquiry to me is the key that opens the door to Bhagvan. Because it is Bhagvan's pull and it lands in Bhagvan to the extent that that peace is him and that pull is him, because only he exists. Always my only prayer is that I can inquire.

N: A prayer like that can never be left unanswered. He pushes from without. He pulls from within. Where you wind up is only in him.

Q: It is really fortunate to have him as the guru and to have you as a teacher.

N: Sri Bhagavan says,

"It is only after the rise or origin of the 'I'-thought that innumerable other thoughts arise. In other words, only after the first personal pronoun, 'I', has arisen, do the second and third personal pronouns (you, he, etc.) occur to the mind;"

Every idea about he, she, it, you, etc depends on the notion 'I' to start with.

"Then only these notions occur to the mind, and they cannot subsist without the former."

Without the supposition of 'I', there can be no other illusion. Before the notion of 'I', there can be no notion of another. If you are 'I'-less, there is no notion such as another. Lose the 'I', and he, she, it vanish. What remains is undifferentiated Existence.

“Since every other thought can occur only after the rise of the ‘I’-thought and since the mind is nothing but a bundle of thoughts, it is only through the enquiry ‘Who am I?’ that the mind subsides. Moreover, the integral ‘I’-thought, implicit in such enquiry, having destroyed all other thoughts, gets itself finally destroyed or consumed, even like the stick used for stirring the burning funeral pyre gets consumed.”

The mind is but a bundle of thoughts which are not real themselves. The bundle of thoughts is dependent utterly on the notion of ‘I’.

Therefore, “it is only through the enquiry ‘Who am I?’” to discern the real significance, the

egoless significance of ‘I’, “that the mind subsides.” By its subsidence, it ceases to exist as an entity. Where there is no ‘I’, there is no mind. Without the assumption of ‘I’ and the thoughts of the mind, there can be no bondage, and without bondage there is no suffering, which means that the innate happiness shines forth consistently, continuously.

Om Namo Bhagavate Sri Ramanaya

*(Continuation of this retreat transcript will appear in the following Reflections.)*







## 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.)





#### 106. Nāgāpasarpitaṃ

Through the revelation that the snake-like thoughts are no more real than a rope mistaken for a snake, ever-lasting contentment and love shines forth as the Self.



#### 107. Śakaṭāśyaṃ

When one perceives the illusory nature of the mind's restless performance—this endless, circus-like spectacle of thoughts and worldly entanglements—there dawns an immediate liberation. Freed from the deceptive dance of duality, one awakens from the cycle of suffering into the stillness of Truth.



#### 108. Gaṅgāvataṛaṇaṃ

By the boundless grace of Lord Shiva and Devi, the sacred river Ganga has been compassionately bestowed upon us—offering her purifying presence to help us transcend the mind's obstacles and rest effortlessly in bliss.



# 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 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.**