

Śankara Bhagavadpāda's

|| 'Tat Tvam Asi' Meditations ||

A week-long meditative journey into the knowing, calming and silencing of the *self*, leading to Self-realization

Being the heart of a longer 'Tat Tvam Asi' *Yatra* in South India



“I worship the two Divine Swans, *Śiva* and *Śakti*; who reside in the lake of consciousness of the illumined sages; the two Swans, who ever delight in the nectar of the fully blossomed lotus of the *Anāhata Chakra* of Divine Knowledge; the two Swans from whose *samvāda* (conversations) arise the 18 *Vidyās* (sacred disciplines of learning); the two Swans, who distill *Brahman* from *Māya*, even as milk is separated from water with which it is often mixed.”

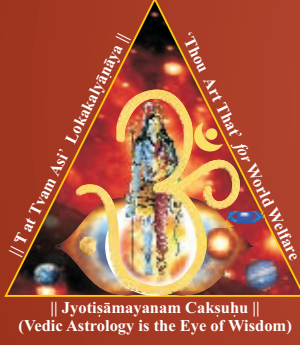
- Ādi Śaṅkarāchārya [509 BC to 477 BC] (Sloka # 38, in '*Soundarya Lahari*')

|| ‘Tat Tvam Asi’ Meditations ||

Under the Aegis of

|| ‘Tat Tvam Asi’ ||

(An Indian Charitable Trust for Dharma & Moksha)



|| Vedic Flower ||

(A Latin American Foundation for Vedic Teachings)



and

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Śankara Bhagavadpāda's

|| ‘Tat Tvam Asi’ Meditations * ||

A Meditative Journey in *self*-Knowing & Self-Realization
With Simultaneous Spanish and Portuguese Translations

Venue: The Beach Resort, *Le Pondy*, in Pondicherry, South India

Dates : February 15th to 21st, 2016

Part II : ‘Tat Tvam Asi’ Retreat and *Yatra* Scope and Content (full version)

* We should pay close attention to some important Sanskrit terms. *Yajña* is used here in the sense of an auspicious sacrifice or ‘negation’ of the ‘*self*’, for the ‘Ātmic’ welfare of the individual and the world and this is done through the offering of the ‘*self*’, into the fire of *Ātma Jñāna* [Self-realization]. *Ātma* is of course, *the imperceptible Inner Self*, nameless, formless, Presence of the Unmanifest Divine as Truth (*Sat*), Awareness (*Chit*), Joyful Fullness (*Ānanda*). *Yatra* means inner pilgrimage. For want of a more effective word, ‘Meditations’ has been used, rather than *Ātma Jñāna Yajña*.

Introduction to Part II:

In Part I which was introductory in nature, we concentrated on how Śankara Bhagavadpāda (hereafter, Śankara for short) came upon ‘Tat Tvam Asi’ in his spiritual life. This necessitated our going into the timeless Hindu spiritual goal of ‘Tat Tvam Asi’, starting with the phenomenon of *withdrawal and return* and then taking up *the master key of the calming and silencing of the self*. We studied it from a certain perspective and came to learn, under what conditions, a seeker will actually be able to make the authentic ‘discovery’ of ‘Tat Tvam Asi’ and *what it takes* to come upon this spiritual ‘discovery’? We also gave a clear picture of what ‘Tat Tvam Asi’ means for Śankara and how he came to make ‘Tat Tvam Asi’, the essence of these retreats.



Part II which now follows, is devoted to providing a clear picture of all aspects of the ‘Tat Tvam Asi’ retreat. A number of successive sections together serve to create the total picture: An alliance between ‘Tat Tvam Asi’ [India] and ‘Vedic Flower’ [Latin America]; Ricardo Bravo’s important contributions to this work; the structure of the ‘Tat Tvam Asi’ retreat; for whom it is intended; the Spanish and Portuguese translations by Ricardo Bravo and Marcos Woortmann; Śankara’s new teaching method; the seven stages of the retreat; enquiry & thinking together (*samaloचना*) as the tenor of the retreat; the multiple benefits of the retreat; ‘a meditational garland to *Parabrahma*’; the Hindu *homa* (*Vedic* fire worship-ritual); the pilgrimages to Tiruvannamalai, Aurobindo Ashram, Auroville and three International Spiritual Institutions and temples in Chennai; spiritual discipline during the retreat; other safety and security tips for participants, etc.

Please make sure that you have carefully read and assimilated **Part I** before you begin to read **Part II**.

Part II: The ‘Tat Tvam Asi’ Retreat and *Yatra*: Scope and Content

II.1. Alliance between ‘Tat Tvam Asi’ [India] & ‘Vedic Flower’ [Latin America]:

Ricardo Bravo is a Chilean life-coach (spiritual teacher) who has had a deep spiritual calling from the rather young age of sixteen. Being extremely perceptive he was able to grasp the profound nature of Śankara’s teaching. *This was a harmonious confluence of three different streams. Firstly, self-knowing and self-purification (in the sense, meant by the Master J. Krishnamurti). Secondly, Vedic astrology; and thirdly, Self-realization through meditative enquiry as taught by the Upanishadic and Advaitic texts dealing with the final goal of moksha.* Ricardo’s clarity of understanding inspired him to invite Śankara to several Latin American countries for the express purpose of introducing seekers there to what Śankara was teaching.



Ricardo’s gifts of spiritual intelligence and organizing ability enabled him to introduce Śankara to various groups of seekers and he travelled with him to Brasilia, Punta del Este in Uruguay, Santiago and Chillan in Chile and Mexico City in Mexico. Everywhere, he was effortlessly and in a miraculous fashion translating his talks and retreats into either Spanish or even Portuguese. Thus, thanks to the intuitive understanding and initiative of Ricardo, and also through his various websites (see towards the end of this doc), seekers in Latin American countries came to know the teaching of Śankara and sought his *Jyotish* consultations as well as attended his spiritual retreats.

II.2. ‘Tat Tvam Asi’ India *Yatra* 2016, Organized in Alliance with ‘Vedic Flower’ [Chile, Latin America]:

Ricardo Bravo and his wife Natalia Isekzon (*Lakshmi Shambhavi*) after dialoguing with Śankara and his wife, Prema (during their visit to Latin America in

2014), envisioned leading a group of serious seekers to India. They saw this as a marvelous opportunity for seekers to intensely participate in Śankara's week - long 'Tat Tvam Asi' retreat in South India. At the same time they also wanted the seekers to imbibe the spiritual ethos of ancient India, as present in the life and teachings of two illustrious departed Indian Masters: Sri Ramana Maharshi and Sri Aurobindo (and the Mother). Though both are departed Masters, nevertheless, the spiritual fragrance of their lives and teachings have left their lasting imprint on countless human hearts the world over. So, it is this initial *samkalpa* of Ricardo and Natalia that is now blooming into a reality. *In line with the fruitful collaboration between Śankara and Ricardo during the preceding three years, the 'Tat Tvam Asi' India Yatra in February 2016, is also taking shape as an International collaborative alliance between: 'Tat Tvam Asi' (India) and 'Vedic Flower' (Chile & Latin America).*

II.3. 'Tat Tvam Asi' Meditations (February 2016):

By 'Meditations' what we have in mind is: '*Atma Jnana Yajna*'*. The week - long retreat will be of an intense nature, centered on *self-knowing* and *self-purification*, as a necessary preparation for Self-realization (*Atma Jnana**).

The venue will be the idyllic Beach Resort, *Le Pondy*, in the spiritual city of Pondicherry, on the East Coast of India, some 155kms from Chennai city.





II.4. The Seven Stages of the ‘Tat Tvam Asi’ Meditations:

The week-long retreat is structured as a progression of seven stages. Each day of the retreat will be devoted to covering the ground of one stage.

Stage I: Introduction, Framework, Scope & Bird’s Eye View

The next three stages are centered on the *self*, and devoted to *self*-knowing.

Stage II: Identifying, Observing & Understanding the *self*

Stage III: *self*-knowing & Taming the *self*

Stage IV: Calming & Silencing the *self*

The following three stages are centered on the Unmanifest Divine (Self), and devoted to Self-realization.

Stage V: The Awakening of Intelligence (*Sthitha Prajna’s state*)

Stage VI: ‘Discovery’ of the Unmanifest Divine (the Self)

Stage VII: *Vedic* Attestation of the ‘Discovery’ of the Divine (the Self)

II.5. For whom are ‘Tat Tvam Asi’ Meditations Intended?

Underlying ‘Tat Tvam Asi’ Meditations is *the path of understanding* that Śankara is opening up for us. In truth it is actually, *Atma Jnana*. In other words it is a spiritual path, centered on the ‘discovery’ of the *Atma (the Unmanifest Divine)*, and then going on to recognize our oneness with it.

Spiritual movements the world over are steadily reaching out to people wherever they are sorrowing and are in deep travail. This process is currently undergoing an unprecedented acceleration, thanks to the growing power of modern

technology in the form of the Cell-phone, T. V., Internet, and Air travel. This has resulted in a substantial increase in the numbers of spiritual seekers in the world, which is a good thing in itself. However, the population of spiritual seekers is never homogeneous; instead, there is a great diversity, seekers walking on widely different paths with varied temperaments, sometimes with discrimination and sometimes in a confused manner. Against this complex background, 'Tat Tvam Asi' is emerging as a powerful authentic teaching, for the spiritual fulfilment of seekers.



Sankara speaking in a retreat in Brasilia, Oct 2013

'Tat Tvam Asi' Meditations is firstly for *mumukshus*, i.e., those spiritual seekers who are actually seeking *moksha* - which means liberation from all sorrow and all ignorance. *However, it would be foolish to talk about moksha, without stressing the importance of detachment, importance of turning inwards and the importance of the calming and silencing of the self.*

Indeed, 'Tat Tvam Asi' is also for all spiritual teachers, healers and *yogis*, for those fascinated by the spiritual ethos of India, and for those who are seeking to understand the Divine in their lives. Those searching for the Light or Truth, those who are exploring in earnestness, they are the ones who may maximally benefit from 'Tat Tvam Asi'. However, as the whole process of spiritual seeking is itself triggered only by misfortunes, all the people who have had misfortunes in their lives and who have at least intermittently, turned inwards, because of these blows, they too will have a marvelous opportunity to build their spiritual life further, in accordance with their temperamental inclinations.

The path of understanding is Śankara's path, but instead of shepherding all the seekers to walk on that one path which he shows, he urges us to discover our own path

and start walking on it. With his penetrative astrological knowledge, he will be able to tell us, which among so many varied paths, may be our natural path.

‘Tat Tvam Asi’ is absolutely open to people of all religions, all faiths, all nationalities, all languages.

II.6. Salient Features of ‘Tat Tvam Asi’ Meditations:

CHART : Ta As 31
27/May/62, 6:27:00 AM, Zone:-05:30 INT
Earth Station
Longitude : 72E50, Latitude : 18N58
Lahiri Ayanamsha : 23:19, 365:25 Day Year

	Ma 05:12	Su 11:56 As 17:27 MeR 27: 02	Ve 11:23
Mo 15:08 Ju 17:18			Ra 17:55
Ke 17:55 SaR 18:02			

Navamsha (D9)			Spouse
Ju	Su	Ma	As SaR Ke
Mo			
Ve			
Ra			MeR

Sadhana (spiritual practice) as a means of further cultivating the spiritual life will be recommended for each participant, in tune with his/her spiritual inclinations. This will be deciphered by Śankara, by a careful examination of the *Jyotish* chart of the seeker in question. Another very unusual feature of these ‘Tat Tvam Asi’ Meditations is that Śankara will be keeping a watch on the Transits in their *Jyotish* charts, to better understand their blessings as well as the obstacles they are facing, as the retreat progresses day after day.

Those who have participated in the earlier ‘Tat Tvam Asi’ retreats, will know how much freedom they have enjoyed in being able to raise their questions, as and when these questions occur to them even in the midst of the retreat-as it is unfolding and flowing,

II.7. Spanish and Portuguese Translations of the Teachings:

Simultaneously flowing Spanish and Portuguese translations will be provided by **Ricardo Bravo** and **Marcos Woortmann** respectively, in perfect synchrony with the original teaching which will be in English. The Spanish and Portuguese



Marcos interviewing Śankara in a T. V. Station, Brasilia, Oct 2013

translations will be ‘rolling out’ at the same pace as the original teaching. *This miraculous translation - feat is possible only because both **Ricardo Bravo** and **Marcos Woortmann** are deeply in empathy with the special spiritual Sanskrit vocabulary that Śankara uses, and also thoroughly conversant with the concepts, metaphors, sutras, intricacies and the general tenor of Śankara’s path of understanding.*



Ricardo translating Śankara’s talk in Brasilia, Oct 2013

II.8. Retreat Empowered by Two Meditations in Each Stage:

Each stage and thus each day will include two Meditations, each of 30 to 40 minutes duration. Thus the entire retreat will include the full series of 14 Meditations.

II.9. The New Teaching Method in this Retreat:

During the past four years (2011- 2014), in every week-end retreat that Śankara conducted, he used a freshly-prepared PPT (Power Point presentation). Nevertheless, because he had to explain and interpret every slide in the PPT, he was obliged to keep speaking spontaneously, intensely and tirelessly throughout the retreat and this amounted to something like 16 hours. Surprisingly, he maintains that he did not feel this to be much of a strain. However, as *the earlier method of continuous delivery at the rate of about 8 hours a day, cannot be practically adopted for the present week-long retreat, he has come up with an innovative solution in the form of a new teaching method. This will be seen to have a number of decided advantages over his earlier method.*

Firstly, his intensity - to which we have all been a witness in the earlier retreats and which had kept us all on our toes, *will not in the least bit diminish even in this longer retreat* as the retreat advances into the 3rd, 4th, 5th, 6th, and the final 7th day. He has achieved this undiminished intensity by conserving his energies and instead utilizing these conserved energies for silently ‘covering and drawing’ seekers into deeper contemplative moods, thereby creating an opportunity for faster and greater learning. The details are further explained below.

Secondly, as part of his new teaching method, he will be able to speak to us from the new position of inner silence, compassion and great responsibility - with a deep appreciation of all our troubles. *We must appreciate that he is in a position to do this, only because of the conservation of his own energies, for by so conserving, he will be able to sink within himself, and will thus be able to come back to us from the new position of inner silence, etc. Once poised in this new position, his sole concern and challenge now is to lead us ‘from illusion to Truth, from the darkness (of ignorance) and grief to the light of clear understanding, from death to immortality’- as the Upanishadic pithy prayer goes. He will come to us from this centre of inner silence twice each day (once before lunch, and then again, once after lunch), and each time for about half an hour, just for ennobling, inspiring and kindling our appetite for this path of understanding.*

Thirdly, the earlier PPT is now coming to us in a new articulate form, so as to ‘command our unwavering attention’ from start to finish. How has Śankara accomplished this? *Each slide in his PPT now comes enlivened and accompanied by a thought-provoking audio-dialogue to be discussed more fully below.* Śankara will also be all the time present amidst us, so as to answer our Qs, as and when they arise, to the complete satisfaction of the questioning seeker as well as all other listening seekers.

This obviously results in greater learning in all seekers, because in this new method - *by replacing his old ad-hoc commentary for every slide, with a pre - recorded thought - provoking dialogue between himself and a typical seeker - he is making it easier for us to do all the necessary thinking and wondering, then and there.* As we know Śankara's delivery is *ex-tempore* and therefore somewhat fast-paced. For this reason, it could well be difficult for seekers to follow and keep pace with him, as he moves from slide to slide. *In an attempt to get round this difficulty and thus make things easier for all seekers, he has created this commentary in the form of a slow and deliberate audio- dialogue, hoping that the same will encourage seekers to keep pace with him more easily and thus actually start walking on the path of understanding, which is the path he is opening up for us.*



Premaji, putting herself in the shoes of a seeker 'whose time has come', and in a spirit of empathy with all the listening seekers and their difficulties, poses question after question to Śankara and draws him out into a challenging discussion, so that Śankara is obliged to powerfully, and yet, rather slowly articulate his answers in a spontaneous fashion, so familiar to all of us.

Thus the pre-recorded audio commentary in the form of an ongoing dialogue accompanying every slide will have a two - fold beneficial effect. It will not only be giving the listeners *the much needed extra time* to grasp the full significance and intricacies of each slide but in addition, it will also put their minds in the perceptive and contemplative mode - *so necessary for absorbing and internalizing the teaching.*

Fourthly, this latter beneficial effect of calming the seekers and thus putting them in a deeper state of listening is further accentuated by creating a melodious musical background for the ongoing audio dialogue. Except for all those contexts where melodious Sanskrit chanting is called for, the melodious musical background

of the *Hindustani and Carnatic classical ragas* will invariably be that of musical instruments, such as the North Indian flute (*bansuri*), *sitar* or *veena*. *This confluence of the stream of the spiritual teaching and the stream of melodious classical instrumental music is expected to not only kindle the emotions, but also make the listening a sublime spiritual and devotional experience.*

II.10. Questions & Discussions (*Samalochana*) - Hallmark of this Retreat:

People familiar with Śankara's approach already know that in every retreat, he encourages seekers to ask him questions, and then also put the questions to themselves, during the meditation sessions. He does this because in his view, each seeker has to cut his own path. '*Samalochana*' is thinking together, a happening when two or more people gather in one place for enquiry into the Truth. Often, what begins as a single question from one seeker develops into an avalanche, as many join in the enquiry, each listening deeply, and taking the understanding further, by responding intelligently. *The purpose of such 'samalochana' is only to facilitate the free flow of the process of thinking and understanding - for in Śankara's view, without the triggering of this free flow of intelligence and understanding, seekers cannot go far on the road of self-knowing and Self-realization.*

II.11. A Garland of Meditations for *Parabrahma*:

On each of the seven days of the retreat, there will be two meditations each of duration 30 to 40 minutes. Thus for the entire retreat, there will be a garland of 14 Meditations (lotuses), which each seeker will offer to the Divine, which in this path of 'Tat Tvam Asi' is the Unmanifest Divine, namely, *Parabrahma*. The corresponding Christian, Judaic, Islamic, names for this Highest Deity are, Father in Heaven, *Yahweh* and *Allah* respectively. The meditations on the first three days will be devoted to *self-knowing*, i.e.; knowing our *self*, how it works, its mischief, its hypocrisy, its deceptions, fears, its aspirations, its *self-seeking*, etc. The meditations on the last four days will be devoted to the 'discovery' of the Unmanifest Divine.

II.12. The Prelude and Preparation for Self-Realization is *self-Knowing*:

In Śankara's view, among all the teachings in the vast sea of Hindu spiritual lore which have the powerful potency of creating *Chitta Shuddhi* (purity and innocence in consciousness), none are as efficacious as Krishnamurti's 'medicine' of *self-knowing through choiceless awareness*. So, he first prepares us, purifies us through *self-knowing* and this is intended to serve as the qualification for Self-realization. Thus like all previous retreats of his, in this longer one too, he makes us walk on the Master Krishnamurti's path of *choiceless awareness*, and only then does he bring us

face to face with the last goal of Self-realization. *In this way Śankara unveils for us our own Divine nature as well as enables us to discover the deeply spiritual soul of the age-old Hindu civilization.*

II.13. Blessings Accruing to the Participants of the ‘Tat Tvam Asi’ Retreat:

There is a separate document which comes with the brochures in two parts. Please read that document : ‘Fruits and Blessings Accruing to the Participants’

II.14. Spanish Translation by Ricardo Bravo:

Ricardo has been doing a faithful and very skilled translation of Śankara’s discourses and retreats in Latin America in the last three years-more than anything else, this has been an expression of his and his wife Natalia Izekson’s (Lakshmi Shambhavi’s) selfless love for their friends, Śankara, Premaji and Kannanji. He is not only leading a group of Spanish and Portuguese speaking *mumukshus* from Latin America, he will also take up the responsibility of translating the seven day retreat which will be in English.

II.15. Portuguese Translation by Marcos Woortmann:

Marcos, a spiritual friend of Śankara and Prema from Brasilia and a loving soul of vast and deep understanding will do the translation into Portuguese for the 7 days. He is a versatile multi faceted personality with serious interests in: historical research, Spiritism, Hinduism, Buddhism, journalism, politics and current affairs.

II.16. The Venue: *Le Pondy*, Pondicherry, South India:

Located on the south bank of the Chunambar River in Pondicherry, where it flows into the Bay of Bengal on the East Coast of India, *Le Pondy*, set in 17 acres of green lawns and *ashram* like comfortable ‘cottages’, with walkways and swimming pool, boating facilities and with water bodies all round; provides an ideal *Vastu* environment with infinite *pranasakti* tingling in the atmosphere everywhere. As you can see from the accompanying pictures, this is an idyllic retreat centre, unique, and scenic beyond compare. Śankara, Premaji and Devikaji (‘Tat Tvam Asi’ team) selected this venue, after a whole day’s reconnaissance, visiting as many as 6 such resorts in Pondicherry. Pondicherry was a French settlement and was ruled by the French, during the days of the British Raj. After the Sage Sri Aurobindo settled there and commenced his mission, it has acquired the reputation of being the spiritual city, housing Sri Aurobindo Ashram and Auroville.



II.17. Timings of the Retreat:

9:00 am to 6:00 pm every day.

II.18. Sri Subramanian M. Kumar's *Yoga* Session, Every Morning:



Kumarji



Vajrasana

Bhujangasana

The *yoga* teacher, Sri Subramanian M. Kumar (living in the US) will offer a *yoga* session, for 1 hour and 15 minutes every morning, for preparing and purifying the physical, *pranic* and *manasic* bodies for the day long spiritual *sadhana*. This *yoga* session will be an integral part of the 'Tat Tvam Asi' retreat.

II.19. Arrival and Registration:

Day of Arrival: February 13th at the Chennai Intl. Airport. Guests and *mumukshus* will be warmly received at the airport by 'Tat Tvam Asi' representatives. Immediately they will Proceed to *Le Ponds*, the beach resort in Pondicherry. February 13th and 14th will be devoted to recovering from jet lag, registering for the retreat and getting to know the 'Tat Tvam Asi' team, and everything about the retreat. The retreat is scheduled from February 15th - 21st, 2016.

II.20. A Hindu *Homa* [Fire Ritual], Part of the 'Tat Tvam Asi' Retreat:

This will be performed by a traditional Hindu priest. Kannanji will give an introduction, so that all seekers may emotionally participate, understanding the inner meaning of the *Homa*. The '*self*' sacrificing itself is called *Yajna* [Sacrifice]. For whom is the *self* doing this *self*-sacrifice? It is for the Unmanifest Divine [*Parabrahma*], and for world welfare [*Lokakalyana*].

II.21. Spiritual Discipline during the Retreat:

All participants are expected to observe spiritual discipline of the highest excellence, throughout the duration of the retreat.

- i. Fully and intensely participate in the *yoga* practice every morning.
- ii. Exposure to sensory stimulation(s) must be minimized. Thus, participants should refrain from watching T. V, abstain from reading magazines and newspapers, avoiding worldly talk, and lengthy mobile phone conversations.
- iii. Strictly avoid every form of stimulation of the senses. Thus, there must be complete refraining from; alcohol consumption, tobacco intake, intake of narcotics and intoxicants any kind of sexual activity. Refrain even from excessive talking, and from excessive time on the internet. This spiritual discipline is absolutely necessary for withdrawal of the senses from the sense objects (*pratyahara*). And without *pratyahara*, there can be no calming and silencing of the *self*.
- iv. By the same token, while the retreat is in session, there must be intense listening, and no casual conversations, which would certainly disturb the other participants.

II.22. Pilgrimage to Tiruvannamalai [February 22nd]:

Pilgrimage to Tiruvannamalai by bus. To pay homage to one of Śankara's beloved Masters, Sri Ramana Maharshi, an embodiment of '*Parabrahma*', to meditate



'Arunachala', Embodiment of *Siva*



The abode of Sri Ramana Maharshi



Aerial view of Arunachaleswara Temple

at his *Samadhi*, to worship at the Temple of the Divine Mother, and to visit the ancient *Arunachaleswara* Temple and have *darshan* of *Arunachaleswara* [*Siva*]. The whole group will spend two nights in Tiruvannamalai, they will be at 'Aakash Inn'.

<http://www.sriramanamaharshi.org/arunachala-hill/divinity/>
<http://www.arunachaleswarartemple.tnhrce.in/history.html>

II.23. Visit to Aurobindo Ashram, the *Samadhithal* of Sri Aurobindo and the Mother, and to Auroville:

On February 14th, between 11:00 am and 4:00 pm.



Auroville, Intl Spiritual Gathering



Powerful *Samadhithal* of Sri Aurobindo and the Mother

<http://www.sriurobindoashram.org/>
<http://www.auroville.org/>

II.24. Pilgrimage to Chennai on February 24th:

The Latin American group will move from Tiruvannamalai to Chennai on February 24th. Upon reaching Chennai, visits to The Theosophical Society in Adyar, The Krishnamurti Foundation, The Ramakrishna Temple in Mylapore, and to the home of Śankara and Prema for having a meal at their home / or at least for evening Tea and Satsang for 2 hours. Resting for the night at The Rain Tree Hotel / Residency Hotel in Chennai.

II.25. Departure from the Rain Tree Hotel:

A part of the Latin American group, will be able to board the flight back home on February 25th, while the other part of the group will have the option to continue the 'Tat Tvam Asi' inner pilgrimage to the North, if they so wish, to Varanasi, Delhi, etc.

II.26. 'Tat Tvam Asi' Team, 'Vedic Flower' Team, the Organizers and Hosts:



Devikaji



Kannanji



Balaji



Gayatriji



Shreenivasji



Arunkrishnanji

The ‘Tat Tvam Asi’ core-group under the leadership of Śankara, consisted of Premaji, Devikaji, Kannanji, Kumarji, Shreenivasji, Balaji and Gayatriji. They have all put this retreat together for the welfare of the world. There are many more supporters, and well-wishers of ‘Tat Tvam Asi’ but their names are not mentioned here, even though their contributions have been significant. The core-group worked hard for a full year to make this retreat a reality.

At the other end, under the leadership of Ricardoji, many serious *mumukshus* (seekers of *moksha*) in several countries in Latin America have worked together for the fruition of this ‘Tat Tvam Asi’ India *Yatra* in February 2016. Special mention must be made of: (i) the silent contribution of Natalia Isekzon (Lakshmi Shambhavi) from Santiago; (ii) the tremendous support from Marcos Woortmann and Maristela (Sivatmika) from Brasilia; (iii) tremendous support from Juan Pablo Diaz, Sylvia and Analia Suarez from Punta Del Este, Uruguay.

II.27. Our Event Managers DMC Leisure Private Limited:

Shamnadji and Kumaranji have worked hard with our team to organize this event. They need to be congratulated for their seriousness, commitment, spirit of service, alacrity and quality control.

II.28. Registration, Payment of Retreat Tariff, All Other Information:

For registration, tariff information and all other details, the following organizers of ‘Tat Tvam Asi’ and ‘Vedic Flower’ may be contacted via e-mail or on the mobile phone. The registration forms will be available on the ‘Tat Tvam Asi’ website:

In India and Asia:

‘Tat Tvam Asi’ Trustees

Gayatri Shanker: ajy.confirm@gmail.com , Mob : +91 95000 42923
Kannan Subramanian: skannan1944@gmail.com , Mob : +91 98403 08087
www.tat-tvam-asi.org and www.hinduworldastrology.net

In Latin America, Spain and Italy:

Director of ‘Vedic Flower’: Ricardo Bravo, may be contacted for registration, schedule of the tariff payment for the retreat, flight bookings, and all other details.
contacto@vedicflower.org and contacto@onenessflower.org
www.vedicflower.org, www.astrologiaindia.com, Cell # : +569 7997 5310
<https://www.facebook.com/S.Bhagavadpada>, <https://twitter.com/Onenessflower>

In North America:

‘Tat Tvam Asi’ Representative: Subramanian M. Kumar.
E-mail: smkumar3591@gmail.com Cell # : 813-679-4237
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Śankara Bhagavadpāda Clarifies the Origin of his Name:

“The name, Śankara Bhagavadpāda was bestowed on me by my master Śri Śri Bhagavan, as a spiritual blessing. This happened, as far back as in 1991- some two years after the commencement of his spiritual mission. My responsibility in his mission during those early years was enormous. This bestowed name actually happens to be that of the highly venerated historical figure of *Ādi Śaṅkarāchārya* [509 BC to 477 BC]. In my view, my master selected this name because, ever since his younger years, the illustrious, historical figure of *Ādi Śaṅkarāchārya* was very beloved to him. My master's compassion for me was also very extraordinary, so he gave this name as a blessing.

“Now that I am in public life again as an independent teacher (since 2011), I felt morally obliged to make it known to those who have taken a serious interest in my ‘Tat Tvam Asi’ mission; that neither now, nor at any time in the past, have I ever staked any claim, overtly or covertly, to being connected to the illustrious historical figure of *Ādi Śaṅkarāchārya*, through past-life *samskaras*. To my mind, any such claim would be wholly repugnant and also morally indefensible. Importantly, I feel so deeply self-composed within myself that even a single flutter of thought in that obnoxious direction would not even occur to me. On the contrary, I am very deeply moved by the historical figure of *Ādi Śaṅkarāchārya*, in just the same devotional way in which I have always been moved by my many masters.

“The name change from Shanker Ramachandran to Śankara Bhagavadpāda was published in the Tamil Nadu Government Gazette, dated September 18th, 1991, that is, almost 24 years ago.”

-Śankara Bhagavadpāda, June 13th, 2015, Chennai, India.

www.hinduworldastrology.net, www.tat-tvam-asi.org

Other relevant ‘Tat Tvam Asi’ documents you can ask for:

- ★ ‘Tat Tvam Asi’ Meditations, Part I (full version)
- ★ ‘Tat Tvam Asi’ Meditations, Part I (abridged version)
- ★ ‘Tat Tvam Asi’ Meditations, Part II (abridged version)
- ★ ‘Tat Tvam Asi’ Meditations, Fruits and Blessings
- ★ ‘Tat Tvam Asi’ Meditations, Safety and Security Guidelines

For more information see these websites :

www.tat-tvam-asi.org and www.hinduworldastrology.net

www.vedicflower.org, www.astrologiaindia.com

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|| Aum Tat Sat ||