

The Tat Tvam Asi Feb 2017 Retreat:

Milestones in 'Spiritual Flowering' that Seekers are expected to Cross

1. Seekers to become sensitive to human sorrow, world-wide and see how both Eastern and Western societies have only been able to come up with *aberrant and uncreative solutions*, so that the problem of human suffering has remained fundamentally unresolved. *The first day of the retreat will be exclusively devoted to this challenge.*
2. Some seekers may have resistance and may deny the existence of inner suffering in their lives. *So, seekers have to overcome this barrier and recognize the existence of suffering and thus, awaken to this inner suffering and finally go through a long overdue purgation of this suffering.*
3. Through *amanaska yoga**, to identify, observe and understand the *self*, which is the cause of all suffering in human life.
4. Through *amanaska yoga** (*choiceless awareness of what is*, which is Krishnamurti's *self-Knowing*), to calm and silence the *self*.
5. *Through amanaska yoga**, to come upon the awakening of intelligence (*prajnya*), which is also the awakening of love, innocence, contentment and in this way to learn what it is, to be a *sthitha prajnya*, i.e.; one in whom the awakened intelligence, innocence, love & contentment have become stabilized.
6. Through *amanaska yoga**, to learn to die to hurts in relationship, die to the pleasurable and painful experiences of the past, so that intelligence (*prajnya*) and spiritual merit (*punya*) are auspiciously enshrined in life.
7. Through *amanaska yoga**, to learn the art of listening in life – this is one of the fruits of the *self*, having fallen silent. *The falling silent, implies also, the cessation of all seeking.*
8. Through *amanaska yoga**, to learn the art of feeling and empathizing with situations and people – fruit of the *self*, having fallen silent.

9. Through *amanaska yoga**, to learn to be meditatively attentive to the whole movement of life - another fruit of the calmed and silent self.
10. Through *amanaska yoga**, to come upon the 'awakening of the senses' and to cultivate heightened sensitivity in relationship, sensitivity to man and to mother earth.
11. Through this new blessing of *prajnya*, to discover the unmanifest Divine, as the central core of our own consciousness and being (Tat Tvam Asi).
12. To learn to live the new life, the fruit of *amanaska yoga**, in awareness, joy and freedom.
13. Through *amanaska yoga**, to die to the past and turn away from the old life of deceit & dishonesty, of self-deception & self-delusion, of domination & servility, of hypocrisy & lies, of fear & aggression, of calculation & ulterior motives and of despair & despondency.
14. To build this precious new life in an auspicious way in the acts of day to day living, through these Tat Tvam Asi meditations and to savor the mystery of the Divine and the miracle of human life.

**Amanaska yoga*' is the name Sankara Bhagavadpada has given for a natural confluence of four independent streams of self-Knowing and Self-Realization. *This term already exists in the Hindu scriptures, but Sankara has given it a somewhat newer meaning.* These four independent streams are the following:

- (i) The master, Sri J. Krishnamurti's self-Knowing, as *choiceless awareness of what is*-leading to the calming and silencing of the self.
It may be noted that Sri. J. Krishnamurti was silent on the whole question of the existence of the Divine, and also on the question of devotion to the Divine.

So, while Krishnamurti's life-time work in self-Knowing is undoubtedly extremely profound and while he has certainly added something entirely new and marvelous to the timeless river of Sanatana Dharma; yet, one is obliged to go back to the vast mother matrix of Sanatana Dharma, to 'complete' Krishnamurti's self-Knowing, by bridging the existing gulf between Krishnamurti's self-Knowing and Self-Realization (Atmajnana) in the Hindu tradition.

- (ii) *Atmajnana yoga*, as taught in the various *moksha shastras* of *Sanatana Dharma* (or Hinduism), such as in the Upanishads, Bhagavad Gita, Ashtavakra Gita, Atma Bodha Deepika, Kaivalya Navaneetham, Ribhu Gita, Yoga Vasishtam, the works of Adi Sankaracharya, Sri Ramana Maharshi and Sri Nisargadatta Maharaj.
 - (iii) *Nirgunabhakti yoga*, which is the path of the highest devotion to the nameless and formless *Parabrahma*, the unmanifest Divine.
 - (iv) *Jyotisha Jnana yoga*, in the spheres of *dharma* and *moksha*, as *Vedic* astrology is indeed proverbially, the eye of wisdom.
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