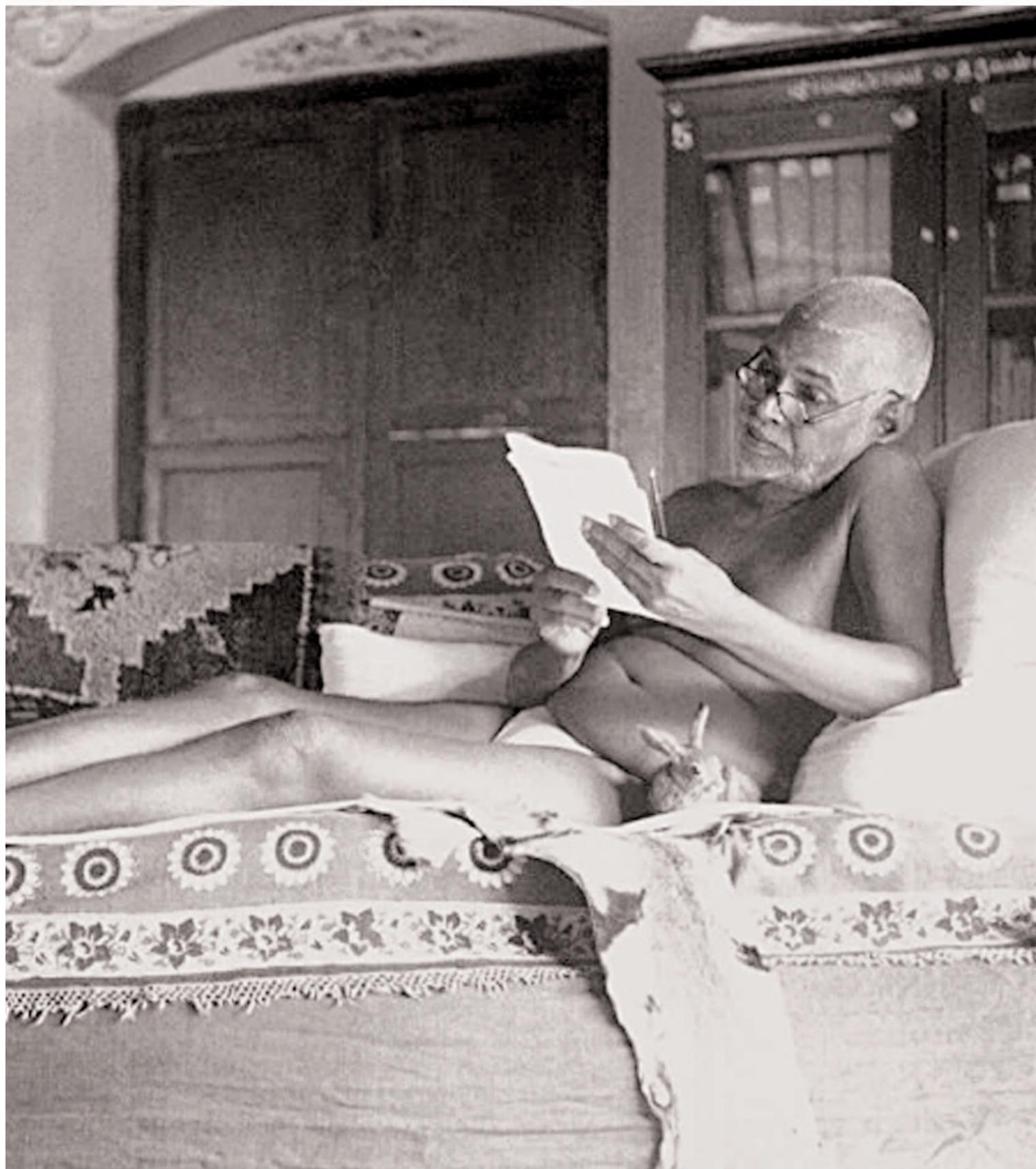


SOCIETY OF ABIDANCE IN TRUTH



*Reflections*

JULY  
AUGUST  
SEPTEMBER

2011



## Invocation

*Glory to the Guru who is a mass of Existence-  
Consciousness-Bliss!*

*Glory to the supreme Guru, the motionless, the  
peaceful!*

*Glory to the Guru, the eternal, the attributeless!*

*Glory to the supreme Guru, the taintless!*

*Glory to the Guru, the pure, infinite expanse!*

*Glory to the supreme Guru, pervasive as that  
which is a subtle!*

*Glory to the Guru, perfectly full and nondual!*

*Glory to the supreme Guru, the undivided!*

Song of Ribhu, 44:20

*Bondageless Supreme Guru!*

*What shall we say of your compassion*

*That has conferred on us the limitless, undivided*

*Supreme Bliss*

*By teaching us today*

*About the ocean of undivided Knowledge,*

*In the manner expounded by the Supreme Dīva in  
his compassion?*

Song of Ribhu, 44:31

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# *The Boundless Wisdom of Sri Ramana Maharshi*

(From *Letters from Sri Ramanasramam*)

February 20, 1946

About a week back, a newcomer to the Asramam asked Bhagavan, “Is it possible to attain Moksha (deliverance) while still in this body?” Bhagavan said, “What is moksha? Who attains it? Unless there is bondage, how can there be moksha? Who has that bondage?” “Me,” said the questioner, “Who really are you? How did you get the bondage? And why? If you first know that, then we can think of attaining moksha while in this body,” said Bhagavan. Unable to ask any further question, he kept quiet and after a while went away.

After he left, Bhagavan looked at all the rest of us with kindness in his eyes and said, “Many people ask the same question. They want to attain moksha in this body. There is a sangham (society). Not only now, but even in olden days many people not only taught their disciples but also wrote books to the effect that there were kaya kalpa vratas (rejuvenation), and such things, and that this body could be made as strong as an adamant, so as to become imperishable. After saying all that, doing ever so many things and writing about them at length, they died in course of time. When the guru himself who talked and preached of rejuvenation passed away, what about his disciples? We do not know what will happen the next moment to a thing that we see now. Peace cannot be attained unless through self-enquiry one realises that one is not the body and, with vairagya (absence of wordly desires and passions), one ceases to care about it. Moksha is after all the attainment of shanti (perfect peace). If therefore peace cannot be attained so long as the body is identified with the Self, any attempt to keep the body for ever as it is,

increases the bondage instead of decreasing it. It is all an illusion,” said Bhagavan.

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February 21, 1946

Yadavalli Rama Sastri came here the other day and asked Bhagavan, “Swami, people say that the Self is as luminous as a crore of suns. Is that true?” Bhagavan said, “Certainly! Granted that its lustre is equal to that of a crore of suns, how could it be determined? We can’t see with these eyes even the one sun that is visible. How can we see a crore of suns? That is different eye with a different type of vision. When you could see with that eye, you can give whatever name you like to it, a crore of suns or moons, or anything you like.”

Some time back, another person asked a similar question, “It is said that Aswathama, Vibheeshana and others are chiranjeevis (eternally living beings) and that they are now living somewhere. Is that true?” “Yes, that is true,” said Bhagavan. “What is your idea of a chiranjeeve? Those that know the state which is never destroyed, where is death for them, and where is birth? They live as chiranjeevis for all time and at all places. We are now talking about them, and so they are present here. When it is said that a person lives for ever, it does not mean this body consisting of the five elements. When Brahma Kalpas (ages of Brahma) themselves come and go like dolls’ houses, is it possible to attribute permanency to bodies that age?” said Bhagavan.

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April 11, 1946

Yesterday, between 10 and 11 a.m., a Parsi doctor brought a letter and gave it to Bhagavan. Bhagavan got it read out by a devotee, and said, “He himself has written the question and the answer as well. What else is there for me to say?” As the letter was in English, I could not understand it. The devotee who read it looked at Bhagavan and asked, “Asthi, bhathi, and priyam, is written there. What is the meaning?” “Asthi means Truth, that which IS. Bhathi means lustre and priyam means anandam.

That is SAT-Chit-Ananda swarupa. Sat-Chit-Ananda is spoken of as asthi, bhathi and priyam. Both sets of expression mean that same,” said Bhagavan.

The same devotee asked, “As Atma is devoid of name or form, should it be meditated upon with Jnana Atheetha Bhakti, Bhakti, which is superior to and above Jnana?” Bhagavan replied, “If you say that you should meditate, doesn’t that imply Dwaita (dualism)?” It implies one who meditates, and that on which he meditates; Atma however is nameless and formless? Jnana Atheetha Bhakto means one’s own Self, nameless and formless. just a witness. The eye is one’s own self. That eye is everywhere, only one eye. Then what is there to meditate upon? Who is it that meditates? It is the eye that is everywhere which is called asthi, bhathi and priyam, or Sat-Chit-Anandam. The names are many, but the thing is only one,” said Bhagavan.



## *Being is Knowledge*

Satsang, August 22, 2010

(Silence)

Om Om Om

(Silence)

Sri Bhagavan gives the instruction, “Know yourself.” In this Knowledge, Being, itself, is the Knowledge. It is undivided Knowledge, Non-dual Knowledge, in that it has no alternative, and there is no division between the knower and the known. If you know yourself, your own Being is found to be birthless, imperishable, undifferentiated, entirely formless, without condition, without state, immovable, immutable, and eternal. If you do not know yourself, the “you” that does not know does not exist, for the Self is only One without a second. Your Existence is invariably singular. There are not two selves. The Self is only One.

So, then, inquire within yourself, “Who am I?” Abandoning any tendency to misidentify with the body or its attributes, with the senses, with the mind—in other words, abandoning the tendency to misidentify with what is objective and not the Self—inquire deeply within yourself as to “Who am I?”

In the book entitled, *Who am I?*, the Maharshi says that silence is that in which no “I” arises, in which no “I” appears. In the book entitled, *Talks With Sri Ramana Maharshi*, he says that silence is “I.” How can he say both? Silence is that in which there is no “I” and silence is “I.” That in which misidentification with the body is gone and in which there is no false assumption of individuality is your true Self. That is Silence, the “I”-less true “I.” To know yourself is to abide in Silence as Silence. The Knowledge is Being; Being is Self-luminous. Examine your own sense of Existence. It is self-luminous and requires nothing else in order to know itself. At just such a depth, you should know your own nature.

One true “I” exists. There is only one Self and not a multiplicity of selves. There is neither a multiplicity of selves outwardly, which would be imagined only due to relation to the body, nor is there a multiplicity of selves inwardly, as if there would be parts of you, such as higher and lower, a true Self and a false self, a real Self and an ego self, and so forth and so on. The Self is only One. By profound, constant inquiry, know this Self. It is this very Self that the Upanishads declare to be Brahman. You cannot hear it, you cannot see it, and it is not possible to study it as a topic. This has to do with your very Being. When ignorance appears, there is the need for true Knowledge. Realizing true Knowledge by knowing yourself, ignorance is found to be nonexistent, and steady Knowledge is found to be the very nature of your Existence, Being-Consciousness-Bliss.

Dive within and realize That which alone is truly real, and, if at any point, you have a question, please feel free to ask, or, if you wish to relate your own experience, please feel free to speak.

Questioner: Is another name for the Self “Consciousness”? Can we say the Self is Consciousness?

Nome: Yes, you can say that.

Q: The tendency is to exist as something between all the



existence of the universe and one part. It's like the real mathematics is one plus one equals one, but I've heard so many times that one plus one equals two.

N: As you are, all are. Are you one? Are you two?

Q: From the different aspects of the angle vision, the eternal vision is constantly manifested and expanding.

N: According to the experiencer, so is the view. In the Eternal, there is no difference whatsoever. For the unborn, there can be no talk of creation.

Q: So, where is the course of the lila?

N: It is according to the viewer of it. If God sees God with God's own eye, is there lila?

Q: So, the greatest capacity of Consciousness seems to dominate the lesser capacity of Consciousness in the totality of relation that exists in that lila.

N: What do you mean by "Consciousness"?

Q: Everything that prevails is Consciousness. There is only Consciousness; everything is Consciousness. What I'm talking about is the manifestations of the part. It seems that you are there and I am here, and it seems to be that you are the Master and I am the disciple, and, during this entire time, we are talking about One.

N: But who says all that? Who sees all that?

Q: One part of the whole, for it's the mind which dwells in duality.

N: The idea of a part is also just a thought. Inquire for whom are all these ideas: parts, wholeness, manifesting, unmanifested. If we inquire as to for whom are these and know ourselves, all the differences prove to be nonexistent.

Q: So the objective of the inquiry is to center in the Self.

N: It is the Knowledge of the Reality as it is and nothing less. That Knowledge is of the very nature of Consciousness. Consciousness is self-luminous and, for Consciousness, there is nothing other.

Q: It seems that there is philosophy and books, schools and trains of thought, differentiations, genders, countries, lines, Ramanas, Krishnas, Sivas, India, United States, the other planets, the universe, quantum whatever, mathematics, chemistry, problems, no problems, happiness, unhappiness, wisdom, and stupidity. It seems that, for the nations, the forgetfulness of all these parts prevails in the world of mundane, mischievous behavior, miscomprehension and misunderstanding. Where did all this chaos come from?

N: You have summed it up: all of that is just a misunderstanding. (laughter)

Q: This misconception occurs in so many millions of millions of creatures.

N: The idea of “millions” is also a misunderstanding.

Q: My looking into the misconceptions as a witness of all these is part of my inquiry. Then, “Who am I?”

N: If there is the deep inquiry, “Who am I?,” so that Self-Knowledge shines, there is no more misunderstanding. The root of such imagination proves to be absent.

Q: And that’s the lila?

N: Call it by any name. First inquire; than say what is.

Q: So, I had better inquire really well. (laughter)

N: Yes, you should do that to the best of your ability. (laughter)

Q: I don’t want to deceive myself.

N: You won’t. You won’t be happy unless you know yourself.

Q: I’m usually 99.99% happy. I think that I’m being blessed. Even when I’m happy, so many people don’t like the happiness. It’s a lot of misconceptions and misunderstanding coming on my side. They say that we become mirrors. Even as the misconception vanish, still I become an easy target, because, the bigger the Consciousness, the more responsibility there is. To respond and then inquire, “Who am I?,” and to allow others to engage in that without my reacting is the lila.

N: Remain without attachment, and you will have equanimity. As for the rest, realize the nature of the Self, the pure Consciousness as it is. Then, we'll see about all these other things.

Another Q: Other than lila, is there anything else that explains the origin of misunderstanding and misconceptions? Is Self-inquiry a prerequisite to ask the question about it ?

N: There are ever so many explanations, and he offered one referred to as "lila." Someone else may give some other explanation. The explanations are only as real as that which they are trying to explain. Is illusion real? Any explanation of illusion is bound to be as illusory as the illusion itself. The explanations are only to wean us from the illusion and not to give us some solidified idea that this really happens. Other than inquiry, how else to know oneself? Without knowing oneself, how could one know what is real?

Q: We have seen many saints who were worshipping a personal God that were able to achieve enlightenment. They did not talk about inquiry. They talk only about a personal God and becoming absorbed in prayer and worship. How did they achieve? I want to know how should we explain their enlightenment, sir?

N: It needs no explanation. It is proof in itself. Absorption is the key. We can say that the Knowledge-essence shines in the form of that devotion.

Q: What would be the state of a person after achieving enlightenment? In this material world, how would his attitude and outlook be?

N: He will be detached from all worldly things, happy at heart in the Knowledge of himself, which is the highest devotion to God. Whether we speak in terms of Knowledge or in terms of Devotion, the ego sense or ego notion dissolves. Its utter dissolution is complete absorption. That is the goal and nothing less. If that is realized within, one abides at the very source of all that is true, good, and beautiful.

Q: He will have conquered all the internal enemies, such as anger and will have no ill-will and no animosity.

N: Ill-will, animosity, anger, etc., have their root in ignorance. Where there is duality and the belief in one's own ego, and the egos of others, such can arise. When the ego is absorbed or utterly dissolved, such become impossible.

Q: So, there isn't a practical technique of dissolving the ego?

N: What can be more practical than the inquiry as prescribed by the Maharshi, "Who am I?" Your Existence you have with you always. You always exist. It is not an inert Existence; it is a knowing Existence. Grace is already there in abundance; it is limitless. If we turn within and make an earnest attempt to know ourselves, this is the most practical of practicality.

Q: Do you say we need to concentrate on any particular spot of the body?

N: Concentration on a particular spot of the body is not necessary, but one should get to the very root of that concentrative power.

Q: The object of concentration should be?

N: On the nonobjective. After all, one wants to know the Self, not a part of the body or some objective phenomenon.

Q: Is that soul?

N: What do you mean by "soul"?

Q: The knowledge of (inaudible)

N: Then, that soul is infinite and eternal, and only One.

Q: It is not very easy sir. (laughter)

N: Sri Ramana wrote in verse, "Self-Realization is easy, the easiest thing there is." The difficulties prove to be only imagined. They seem solid, but, when we make an earnest attempt to dive within, their apparent solidity dissolves. There is really nothing obstructing the Reality, nothing in the way of God, and nothing preventing one from knowing oneself. The obstacles prove to be illusory, composed of the stuff of imagination—maya. Sri Bhagavan defined maya as "that which is not."

Q: The mind is always wandering away. When we try to bring it back, again it wanders. What is the best way of bringing it back?

N: You know that it wanders. What is it that so knows? No matter how long and how far it wanders, something knows before the wandering, during the wandering, and after the wandering is over. Something knows, and that something is more you than wherever the mind wanders. Know this “something” that is shining and unmoving.

Q: That means that one has to transcend the mind.

N: Yes. What is referred to as inquiry is entirely mind-transcendent entirely. Likewise, the Knowledge is mind-transcendent.

Another Q: Your discourse and some of the dialogues brought to mind my first encounter with the Maharshi’s teaching. The ways he phrased responses was very striking to me. It produced a “uh huh?” feeling and then “aha ha!” I was familiar with science and a strategic postponement that is inherent in that approach, and he seemed to point to something like that. There were questions about the world and the body, and he would say, “Is the body coming to you and telling you it is the body? Does the world tell you it is the world?” What I took it to mean was that, first, find out about yourself because you’re naming it the body. The body never comes and announces itself as the body and you agree to go along with it. It doesn’t work that way. The world is the same way. It’s in your terms that it is “this” or it is “that.” He was saying, before you worry about all those things, find out about yourself who is the one naming all of those things, because they are not announcing themselves to you. The deeper I went into it the more it struck me that there is the continuity without beginning, without end, without form or boundaries, seamless. The sense of existence stopped at the teaching, where all those things that I might have thought of first were all fractured into pieces that came and went and were created and destroyed. So, it was a redirection that was of the type I felt I was familiar with but it was very striking. I felt from the beginning that that was very fruitful: to first find out what I was talking about or thinking about and then worry about exploration.

N: Yes, you name all those parts. You conceive them. Their existence depends on your awareness of them, or your conception of them if you know the world is within the mind. They do not stand up and declare their own reality, as it were. You say “I am such and such” and “this is such and such” and between “I” and “this,” the two poles of duality, is stretched all of the illusion. Of the two, “this” depends on “I.” The Maharshi said “What is the use of knowing all else without first knowing oneself.” He then added, “What else is there to be known when oneself is known.”

If there is an “I,” there is “this.” Is there an “I”?

Q: That would be something that would be named as well. It would be on the same footing. I mean, it comes before the others, but it’s on the same footing.

N: What then is real? There is Reality. It is not something, and it is certainly not nothing. The Reality comprehends itself. Brahman knows Brahman. Even all that is regarded as illusion is only That. You have known That as all this. The knower, the knowing, and the known are entirely just That—Brahman. Brahman is the only Self that there is. There is no other kind of Self. Is it clear?

Q.: (nods assent)

Another Q: Everything that Ramana and the scriptures say about my nature is an understatement. It’s both true and accurate, and it understates what one’s experience of one’s Self truly is. The unclarity, the doubts, the questions, are solved when I simply inquire. When one knows where to look, he keeps looking there more often. It has a momentum that builds on itself. The intensity that may have not seemed to have been there, “that if only I had that intensity I could inquire more deeply,” can be gained only by inquiring more deeply. It’s not solved by trying to find some intensity in the mind or some concept of intensity or a stronger desire for liberation. When I actually inquire, everything that needs to be known becomes obvious in a way that I would not have predicted from the mind’s point of view in advance.

N: If it conformed to one’s preconception, what good would

it be? None of the words of the Maharshi, scripture, or inquiry conform to one's preconception, that is, to limited conception.

Q: Which is such Grace because, if it did conform to it, it would be so limited that I would not be interested in it.

N: It wouldn't be liberating.

Q: No.

N: But that which does not conform to the imagined conceptions is that which liberates one from all the imagined bondage. The best way to learn to inquire intensely is to inquire intensely. Continuity of practice has its own power. Nevertheless, an aspirant can increase the intensity of his desire for liberation simply by reflecting on what is the true source of happiness. In what way will he be truly happy, without a break and without end? Immortal bliss is found only in one place. Again, there is the desire to know, to increase the intensity of one's practice. Keenly discern what you're attempting to know. If you determine that it is utterly nonobjective, the innate intensity, which is really the vividness of Reality itself, consumes all else. In essence and substance, inquiry is pure Knowledge. Pure Knowledge, which is nonobjective Knowledge, is only Consciousness. Is the intensity of Consciousness measurable?

Q: When I think about that question that you just posed, anything of measure would be of the mind, and there is nothing in Consciousness that in any way resembles a mind. If I inquire into what it is that I mean when I say "Consciousness," the answer is the Consciousness, and that I know directly. Do you have any more good questions?

N: What would you need to know?

Q: Nothing, but I love when you ask questions like that. It is like when the rishis gathered to hear Dakshinamurti's silent teaching. Even though there is nothing really to hear, you just want to hear it over and over and over and just feel that Knowledge continuously and without end. So it is when you ask questions like that. That's why I like the questions.

N: The questions are expressive or indicative of the same ancient Silence. That Silence is perpetual. All the terms used to

express the essential teaching are, in truth, only that same Silence. When the Maharshi was manifestly silent, there was Silence. When He spoke, there was still the same Silence.

The spirit and purpose of the questions are that one should not take for granted any kind of bondage or any kind of ignorance. Bondage is only ignorance. Ignorance is only false supposition. The suppositions seem to survive only due to lack of inquiry. If light is brought in to search for darkness, what happens to the darkness? Being nothing, it vanishes. So, if you think “this is,” it is wise to first determine if it is so. Since the view of “it is” depends on the definition of “I am,” it is best to inquire “Who am I?” There is no need to affirm the Truth. It is sufficient if the false is questioned. Then, the Reality, which was there always, stands Self-revealed. To see the rope that is actually there, it is enough to question the illusion of a snake that was superimposed upon it through imagination. Imagination being put to an end, Reality is self-evident, and you, yourself, are that Reality.

Another Q: Is that why the Self is inconceivable and always new?

N: The inconceivable is realized with a Knowledge that is only Being.

Another Q: The human part of me, which I realize is an illusion which is defined by me, likes to contrast the differences between what I have experienced in my lifetime as a human against the One. I've learned the following things, I have experienced the following things in different categories, and all of that experience is my experience right now, and that brings me to whoever I am right now in this experience, this knowledge, this level of Consciousness. At the same time, I can pull myself out of the present moment and say that this is part of the eternal ever-present moment. This consciousness is part of the One Consciousness which always was. I can say that I don't need to worry about what all has happened in the past. These are all things about doing, and doing has to do with events in time, which is defined by man as a way of measuring the way things progress in life. So, eliminating all of those manmade definitions I can say that this is who I am right now in Consciousness and



if I want to be one with the One universal Consciousness, the thing to do, instead of doing something, is to be, and what I should try to be is bliss. Now, if I can do that and be that, does that put me where I want to be, and whenever I'm not in bliss, whenever I'm confused or frustrated or anything, that says, "No you're not there, you've slipped out of that spot." And my purpose then is to be bliss.

N: Alright. So far, the discrimination is fine. How do you propose to be bliss?

Q: By forgetting about the linear progression of all these events that my mind wants to chronicalize and say, "I got to be where I'm at." I can forget all those definitions and say, "That's just an illusion."

N: It is not forgetting in the sense of loss of memory, but forgetting the definitions.

Q: Yes. It's remembering who I am, rather than all these manmade, contrived memories and experiences. Those have always existed.

N: It is remembrance of who you are. Who you are must always be the same and is immovable. It is not subject to varying perspectives, but simply is as it is, always. The tendency to return to a limited definition is only so long as one feels the definition is valid or has some degree of validity. When it is known to be entirely false, purely imagined, there is nothing in it for you, and you do not return to it, or, rather, you no longer conjure it up.

Q: I'm trying to remember that I am bliss, I am joy, and I am peace. That's what I'm trying to remember, not as a matter of doing, but just being that.

N: You are bliss, and you are intuitively drawn to your own nature. Affirmation of it will not make it more so, but, if you deeply inquire as to what your very nature is, curious to know your very Being as it is, and, in the course of such, you cease to misidentify, that will suffice, and your nature as Being-Consciousness-Bliss stands self-revealed. As long as there seems to be someone who goes in and out of that, the one who

is attempting in earnest to seek it, inquire to see what his definition is. Whatever definition is false—some thinking, some doing, etc.—abandon it. Abandon it by knowing that it is not really “I.” Continue until the irreducible substrate alone remains. Bliss knows itself. It has no need to affirm itself. It is so solidly itself that there is nothing contradictory to it.

Another Q: So to be successful on the path of Inquiry is to know “Who am I?” It is said that it is necessary to purify the mind, to strengthen the mind. Is there any special technique to purify and strengthen the mind? Or is it that by just inquiring into “Who am I?” the mind automatically becomes purified and strengthened?

N: That latter is the case. The inquiry itself is sufficient.

Q: To strengthen the mind?

N: To strengthen the mind and to purify the mind. What else is purification but abandonment of the mind’s imagination, the darkness of ignorance? What else is strength of mind but the ability for it to remain in its source without being differentiated as a “mind.” This comes by inquiry to know oneself. Any other practice employed for the purposes of strengthening and purifying the mind work to the extent that they contain this same knowledge-essence, which inquiry is composed of solely. Otherwise, if one engages in some other practice and merely does so mechanically without this knowledge-essence, what good will come of it? Where there is this knowledge-essence, the diminishing of egotism, there is success.

Q: How to overcome the obstacles in the way, sir?

N: What are the obstacles?

Q: The mind always roams in the future or roams in the past, and it doesn’t stay in the present. Normally, the mind does not stay in the present. That is the obstacle.

N: The past, the present, and the future are all equally unreal. Consider them like the past, present, and future of a dream. The Reality is timeless and is not the past, not the present, and not the future. Being mind-transcendent, the Supreme Reality is time-transcendent. That which transcends time and the mind is

your true abode, your true Self. Inquire into that true Self to know it as it is. There is no obstruction between yourself and yourself. There is no gap or difference.

[Then followed a recitation in Sanskrit and English of verses from *Ashtavaka Gita*.]

Om Shanti Shanti Shanti Om

ॐ  
*From Yoga Vasishtha*

*(Continued from previous issues)*

3:101:32

This samsara is a creation of the mind that thus enters a state of continued existence, like in the story told to the boy, by imaginary fabrications made solid, by mighty (terrible) sankalpas (concepts).

These are the net of imagination alone, the appearances in the mind by one's own faultless Self, by the form of which causing bondage, liberation, and such to be spread all around.

There does not exist at all sankalpa (concepts) and such, not here, not at all. There is not even a little of that which is dependent on sankalpa, indeed, even an insignificant little.

The heaven (sky), the earth, the air (wind), space, the mountains, rivers, and the directions (quarters) are thus entirely the sankalpa of the mind, like a dream of oneself (from oneself, or, of the nature of dreams).

Just as with the three princes, the rivers, and the future town, just as the sankalpa forms (just as the sankalpa mentally creates), just so, certainly, is the continuing existence of this universe.

Composed of sankalpa, all around, it appears (bursts forth), unsteady (flickering); like that which is of a nature composed of water in the ocean of water, so is the Self in the Self. (Or: Composed of sankalpa, all around, it appears (bursts forth), like the moving waters in the ocean, the Self in the Self.)

Only sankalpa first originated from the Supreme Self, [and from] that this extensive [world] has become, just as with the day [all become] engaged in activity (busy).

The net of sankalpa is alone causing the entire universe. Sankalpa, indeed, sets in motion (penetrates) the appearance (play) of the perceivable. It is sufficient to (If you are able to) abandon what is composed of sankalpa, and, practicing freedom from imagination, certainly attain peace, Rama. (Having abandoned what is composed of sankalpa is equal to having sought the undifferentiated, and, by this ascertainment, Rama, attain peace.)

(to be continued)



## *From the Temple Archives*

A Selection of Poetic Expressions

1981 - 1991

by, Shanti

*[After about 25 years of involvement in yoga and Vedanta, and a few years of correspondence with Nome, in 1981, Shanti came and stayed ever after. A photograph of her is displayed in the SAT temple entry. In 1991, Shanti presented a single copy of a book that she wrote as an offering to Nome. The book was*

*written between 1981 and 1991 and is untitled. It consists of typed passages accompanied by illustrations that contain various pictures of Sri Ramana, spiritual symbols, and natural scenes, as well as her own drawings. The illustrations are not reproduced here, and the passages presented represent only a selection from her "Selection." In some of her writings and according to her own experience, she negates all differences or distinctions between Sankara, Sri Ramana, Nome, etc. and affirms absolute Oneness. Nome treats all the references to "Guru" as pertaining to Bhagavan Sri Ramana Maharshi and explicit references to "Nome" as being merely incidental and universally applicable to all. "Bhagavan" refers to the Maharshi and also carries the meaning of Lord or Holy One." Ellipses (...) were written by Shanti and do not, in this article, represent any editing.]*

This Selection of Poetic Expressions  
written 1981 - 1991  
for  
The Most Beloved and Revered Sage  
Perfect Master and  
Blessed Self  
Nome  
was collected in this form  
in Unceasing Celebration of Love, Wisdom,  
Consciousness  
with Deepest Gratitude to Him,  
The One.

Om Shanti Om

LIFE

- Nowadays -  
feels precisely the way  
You have declared it to be:  
full and free  
comfortably non-dependent  
ever happy without suffering

vast and deep  
fresh and innocent  
fragrant with joy and beauty  
shining with Love  
... sweet fulfilled Love...  
and the Wisdom of Abiding  
in the Truth of Being:  
ever new and so very simple  
... non-dual...  
at Home  
in wondrousness and perfection...  
direct experience  
of glory and holiness  
allness and nothingness  
fullness and emptiness  
balance and harmony  
everything present as vast Absence  
movement rooted in changelessness  
everything precious yet void.  
Everything the One Beloved  
the One and Only Reality  
... solidly...  
free from complexity;  
ever-new spontaneity  
whole and sound  
holy and sane  
complete and perfect  
Self's Life Divine  
in Peace Sublime.

- March 12, 1991

ॐ

Your presence is my home  
Your absence is the only Self  
Pure love is my heart  
... may I ever abide!...

- April 1982

ॐ

Bhagavan...  
... oh Bhagavan...  
What love and grace!!

Bhagavan...  
... oh Bhagavan...  
What peace and bliss!!

Bhagavan...  
... oh Bhagavan...  
What simplicity and clarity!!  
... Sole existent Reality...

- May 14, 1982

ॐ

Timeless eternity  
Spaceless infinity  
Formless Reality  
Blissful intensity  
Concept-free serenity

Gratefulness and great fullness  
Are of one intensity!

-Thanksgiving 1982

ॐ

Having no need  
For any modification,  
Beautiful Void Being  
Is its own perfection...  
And Bliss its Fullness.

-December 1982

ॐ

Bhagavan...  
Blissful Void...  
Being my true nature  
There is nowhere to go  
And no one to go there.

Thus I abide.

-February 1983

ॐ

Sweet simplicity-  
Undivided, unmodified, clear  
Living Reality  
Self luminous, shining  
Ever here.

-March 1983

ॐ

Bhagavan  
... oh Bhagavan!  
May 14th and forever,  
Bhagavan!  
Marvelous, wondrous,  
And bliss itself,  
Bhagavan!

Being you is the only rest  
Oh Bhagavan!

-May 1983

ॐ

Oh Bhagavan!  
Love and bliss are one  
... so how can they meet?...



Yet, in meeting you,  
They do!

-July 1983

ॐ

To Our Guru

Who is verily our immortal Self,  
Whose body is bliss eternal,  
Whose heart is limitless love,  
Whose mind is supreme non-dual Wisdom,  
Whose nature is immaculate perfection.

Who, while abiding as formless Being  
appears as if with form;  
While abiding as eloquent silence  
appears as one speaking words;  
While abiding as non-dual clarity  
appears as one disentangling others' confusions;  
While abiding as boundless freedom  
appears as one untying others' imagined bonds;  
While abiding as actionless Reality  
appears as one delivering all worlds and sentient beings.

How can the Guru's greatness be declared?  
He is verily Bhagavan: God-Guru-Self of all.

To the Guru, Truth eternal, we bow.  
To the Guru, Truth absolute,  
We surrender all limitations.

To our Guru and eternal beloved  
We offer our undying heart of love.

Jai Bhagavan!

-Guru Purnima 1983

ॐ

Beyond all music and words  
-Bhagavan!  
Beyond all dreams and ideals  
-Bhagavan!  
Beyond every embrace and attainment  
-Bhagavan!

Beyond the beyond,  
Right here and now;  
Infinitely precious,  
Infinite be free:  
-Bhagavan!

-August 1983

ॐ

...“He spoke only of the one Mind and transmitted only the one Dharma.”

...and “He” is still doing it!

Heart’s eternal love,  
Bhagavan!

-October 1983

ॐ

I prostrate before you, oh Sat-Guru Bhagavan.  
I kneel before you, oh living God Bhagavan.  
I embrace you, oh eternal beloved Bhagavan.  
I melt into your heart, oh blessed Self Bhagavan.

And thus I abide  
In the ineffable poise  
Of the nameless One.

-November 1983

ॐ

Reposing in your boundless Heart...  
Oh Bhagavan!

-December 1983

ॐ

... Words fail me...  
But not your Heart!  
Oh Bhagavan!

-January 1984

ॐ

Sivaya Namah  
... Waves are nothing but water...  
...Kali is nothing but Siva...  
Om Namah Sivaya!

-March 1984

ॐ

Your great Illumination  
... ours...  
Through perfect love.

-May 14, 1984

ॐ

Blessed Love

I searched for words  
To express love for you,  
But not one would suffice,  
None would do.

Dissolving all thoughts

Into your Heart of love,  
There is only I-I  
-- Complete, enough!

-July 1984

ॐ

Love is the only reality in samsara...  
Love is the only reality in Nirvana...  
Love is the only Reality.  
Blessed Love!

-August 1984

ॐ

Bhagavan...  
Priceless treasure  
Abode of purest pleasure  
Truest friend supreme!

Ah, how long I've waited  
And my heart hath fainted  
Calling, Lord, to Thee!

Thine I am, oh Blissful One.  
I will suffer naught to hide Thee.  
Naught I am beside Thee.

-September 1984

ॐ

The pure radiance of Love prevails  
Over the all and the nothing.

Blessed Love!  
Blessed Self.

-November 1984

ॐ

Being you  
Is the only beauty  
The only love  
The only bliss  
And the only peace  
... all at once!  
Oh Bhagavan!!

-December 1984

ॐ

Where all loves are merged,  
All desires converged  
... Behold!...  
“You” and “I” are One  
..Unbegun...

-January 1985

ॐ

Thanksgiving 1988

Beloved Bhagavan, Blessed Guru,  
All honor and glory and love be to You!  
For, You truly are No-me, the ego-less One,  
The primordial, changeless, supreme Brahman!

Undivided is Your Being, the eternal Mind-Ground,  
Boundless, sublime, self-luminous, profound,  
All-pervading, void, silent and pure,  
Ever-realized, abiding, Self-delighting Nature.

You indwell all hearts as the Cosmic One,  
The ever-shining, ever-blessing Spiritual Sun,  
Filling every being with Consciousness and Bliss,  
Naturally abounding as innate Happiness.

Inadvertent of Your Presence and sweet Simplicity,  
We had stumbled for a moment into misidentity,  
And had dreamed of separation, suffering and pain,  
Languishing for Perfect Love and Completeness, in vain.

Then into our lives You came, Blessed Bhagavan!  
You drew us... received, awakened, and assured each  
one  
That all is very simple: there is no duality,  
You and we are forever One Single Identity.

Steadfastly expounding our formless Reality,  
Arousing our hearts to their true destiny  
Of abiding and delighting in our Natural State-  
You have freed us forever from confusion and fate.

Gracious Lord of our lives, we adore You and thank You  
For revealing our nature and wisdom, ever true,  
Ignoring our claims of weakness and limitation,  
Showing us the way that transcends imagination.

For unfolding in us Your own Love Supreme  
And establishing us in Your Peace right within-  
We thank you for Your mercy and Grace Divine  
And merging us fully in Your Truth sublime!

May these words written gratefully this Holy Day  
Exalt Guru's Compassion and Love for aye  
And the Bliss-life of eternal serenity  
For ever and ever from ignorance free!

Om Shanti Shanti Shanti

ॐ

Supreme Enlightenment

Forever Awake as That which Is  
Non-dual Self-realized Knowledge and Peace  
Abiding as the depth of Profundity

Eternally Silent, eternally free,  
Thus is the Sage.

Fully Aware as That which Exists  
Reposing as silent Being and Bliss  
Standing as the Immutable One  
Self-existent, Self-luminous Unbegun,  
Thus is the Sage.

In the center of all appearances divine,  
The same resplendent One doth shine,  
The sole Substance of all manifestation  
Of living beings in their hearts' Destination.  
Thus is the Sage.

A boundless ocean of Wisdom and Grace  
Appearing as Guru before one's face,  
Awakening that Truth in making one's Being,  
Freeing one's mind for eternal true Seeing,  
Thus is the Sage.

Called Arunachala, the Holy Hill  
Absolute, unmoving, grand, and still,  
Yet coming as Guru in human form shining,  
Indwelling, teaching, quickening, and guiding,  
Thus is the Sage.

Called Dakshinamurti, the Primal Guru,  
Enlightening by Silence through and through,  
The Ancient One is still sitting here,  
In Guru's form so precious and dear,  
Thus is the Sage.

Called Shankara, the Sublime Revelator,  
Fire of Knowledge of inmost Nature,  
The blazing Guru still sets all aflame,  
Burning all obstacles by His Holy Name,  
Thus is the Sage.

Called Siva, the Supremely Auspicious One,  
And Ramana, the most Gracious Perfect One,  
He now shines in the form of His spiritual son,  
As Nome—beloved Guru-Bhagavan  
Thus is the Sage.

All glory be to the Sage, our sole-existent Reality,  
This holy enlightenment day and throughout eternity!

-1989

ॐ

*[Editor's note and Nome's comment regarding the final verses of the above poem written by Shanti: Nome does not refer to himself as a guru. All of the descriptions in all of these verses by Shanti should be understood to be in reference to Bhagavan Sri Ramana Maharshi. Her use of the word "son" must be interpreted to refer to all who follow Sri Ramana's teachings and are devoted to him, and not as exclusively referring to a particular person, just as in the saying, "Where there is a man, there is Siva; where there is a woman, there is Gauri." Similarly, the terms "Guru" and "Bhagavan" refer only to the Maharshi or to the Absolute One mentioned in all the other verses. He, that One, is the Self who abides in the hearts of all.]*

*[The first line of this next poem is omitted here to better help maintain the universality of its message.]*

... Beloved Guru...

Undifferentiated, primordial sublimity,  
Reposing forever in self-luminous identity,  
In unpatterned depth of vast openness,  
Ocean of profound peace and blessedness:  
Oh Supreme Guru, we recognize You!

As Absolute God of boundless Grace and energy,  
Cosmic, comprehensive, all-embracing Unity,



The Self Divine, all selves including,  
Beautiful void Being, all Love exuding:  
Oh Glorious Guru, we worship You!

As changeless, clear Light of Self-Knowingness,  
The Ground and Fullness of eternal Happiness,  
Self-born Wisdom flowing with bright lucidity,  
The clear transmission of Non-duality:  
Oh perfect Guru, we exalt You!

Of nature the peak of manifestation,  
The final Perfection of all creation,  
Having solved the riddles of mind and livingness,  
By the key of innate Love and Consciousness:  
Oh Victorious Guru, we praise You!

Reality, Itself, shining as radiant Sun,  
Pure Awareness appearing as a living one,  
Showing the Way with majestic, sweet humility,  
Exemplary of truly sound and sane humanity:  
Oh Blessed Guru, we adore You!

For disciples, the beloved and priceless Treasure,  
Filling our hearts with delight and pleasure,  
Magnificent Revealer of our eternal True Nature,  
Of perfection and freedom most solid and sure:  
Oh Exalted Guru, we love You!

You fulfill all Grace by teaching and guiding  
Encouraging, uplifting, confirming, inspiring,  
While embracing from within and absorbing us,  
Awakening, establishing, and liberating us thus:  
Oh Sat-Guru, we belong to You!

In you we are eternally blest.  
Being one with you is the only rest.  
Oh Beloved Guru!

-1989

ॐ

Thanksgiving 1989

Beloved Self!

Like the simplest grasses,  
The galaxies move  
In Your vast Heart space,  
At Home in You, reposing in You,  
While reflecting their jnana  
And their love for You.

Appearing solid as Earth... fluid as water...  
Transparent as air... self-luminous as fire...  
Images are but You... alive in magic harmony,  
Every particle rooted  
In move-less Profundity...  
Void Reality...  
Sweet Simplicity...  
Eternally fulfilled Unity.

No magic This! But  
Deep Peace and Bliss,  
Full Perfection,  
Free from action,  
Differenceless,  
Consciousness:  
The Self alone  
Forever knowing Its own.

ॐ

Thank you, Blessed Love!

Things have changed... they are all inside  
Moods have changed... they did all subside  
Freedom shines... natural and clear

Happiness abounds... innate, ever Here  
Love is self-luminous... eternally fulfilled  
Life joyously flows... it is perfectly still.

All things have changed, Blessed Love!  
Better yet:  
You ever weakened my heart!

As love touches Love,  
May all hearts awaken,  
Forever Divine,  
By your power of transmission.

-New Year 1990

ॐ

Awakened by You

These smiles across the miles  
Of space and months of time  
Are the shining of what's true  
Constant, wondrous, ever new—and that is You!

You, the vast Undifferentiated  
Appearing in the realm of the created  
Seeing, knowing, confirming in us  
Your own Self Nature, Wisdom, and Love.

Now there is Freedom of Being  
With non-dual, clear seeing  
Right within and all around  
Shining brightly without bound.

Rich is Consciousness all alone  
Eternally satisfied in Being One  
Richly it overflows into all things  
Throughout the cosmos it dances and sings.

While the Heart remains changeless

Self-fulfilled in perfect rest  
Reposing in unbroken Peace  
Simply abiding as That which Is.

Om Shanti  
Om Bliss

-March 12, 1990

ॐ

Ode to the Sage

Blessed Sage, you have drawn me  
And merged me into your vast Heart.  
In deep Truth, you awakened me  
To Perfect Non-duality.  
Oh how wondrous, oh how wondrous  
Is the sage's Grace toward me!  
All of life is satisfied in glorious Non-duality.

You unfold in us the Way  
Of living Love and Harmony.  
You have opened up in me  
The Treasure of Non-duality.  
Oh how wondrous, oh how wondrous  
Is the sage's Love in me!  
All my heart is satisfied in sweetest Non-duality.

Pure simplicity and humility  
Are alive in my heart, too.  
I see their glory and majesty  
In shining Non-duality.  
Oh how wondrous, oh how wondrous  
Is the sage's Peace in me!  
All of mind is satisfied in changeless Non-duality.

Inside, outside, all around  
Your holy Presence is perceived;  
Supreme blessings do abound

Wherever your Wisdom is received.  
Oh how wondrous, oh how wondrous  
Is the sage's Joy in me!  
Every being is satisfied blissful Non-duality.

Our unborn Nature is Divine,  
Strong and free eternally.  
Self-luminous it ever shines  
As innate Non-duality.  
Oh how wondrous, oh how wondrous  
Is the sage's Truth in me!  
All desires are satisfied, fulfilled, in Non-duality.

-June 1990

ॐ

Contemplation July 7, 1990

Oh the wondrousness  
of Consciousness!  
Ever changeless  
Ever shining  
Perfect happiness  
Self-abiding  
Undifferentiated  
Natural Being  
Self-initiated  
Non-dual seeing  
Comprehensively present  
As the beloved the Sage  
Eternally existent  
Without form or age.

Oh the wondrousness  
Of Consciousness!

ॐ

February 17, 1991  
Sunday morning, just before Satsang

Today's Offering

When spring comes, the grass turns green by itself.  
How wondrous!  
The trees turned white and pink and yellow  
With fragrant blossoms.  
How wondrous!  
The heart opens fully into the Mystery  
Of Holy Oneness in Bliss.  
How wondrous!  
Consciousness celebrates its own Perfection everywhere.  
How wondrous!  
The seeming ground gives way to everlasting  
Solidity of Reality.  
How wondrous!  
Again and again, the most gracious One brings forth  
His flawless Word.  
How wondrous!  
Ignorance and suffering are nowhere to be found.  
How wondrous!  
Everything is precious in living spontaneity.  
How wondrous!  
All desires are satisfied, fulfilled, in Non-duality.

ॐ

Eternal Beloved

Your glorious Being  
Stands free, as the Sun,  
While shining through all things,  
Grace-infusing everyone.

Non-dependent is Your Light  
From all objects great and small,  
Abiding in Self's Own Delight,  
While blessing each and all.

Who merges into your vast Heart  
Reposes sweetly, right at Home.  
Nevermore can I depart-  
For I am, wondrously, Your Own.

...In endless, grateful Joy...

- January 1991

## *Correspondence from the Temple Archives*

*[This message is written from a SAT member following a  
retreat at the temple. Nome's response follows.]*

March 14, 2011

Om Namo Bhagavate Sri Ramanaya

Dear Master Nome:

Namaste

During the retreat which just concluded Ramana fed us  
through Master Nome in such quantities that it appeared to  
lead to indigestion until the realization that Bhagavan Ramana  
Maharshi and Master Nome were the ones eating me!

Master Nome please instruct as to differentiation.

In Ramana,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. When the “me” is consumed, the limitless bliss of the Self shines.

Differentiation is unreal. Realize this by inquiring into the primary differentiation, “I.” Undifferentiated Being is true.

Ever yours in Truth,

Nome

*[This is a message from a devotee of Sri Ramana who resides in India and who corresponded a few times previously. Nome’s response follows.]*

March 31, 2011

Dear sir,

Most of the days I feel okay and I am involved with Bhagawan.

Sometimes, a fear develops in me, which I developed 25 years back. I develop a feeling that I may get a sleep or not (a sort of fear), and this becomes alright after sometime. Is this a self-fulfilling prophecy? Sometimes, this fear leads to me to think it will lead to depression. How can I avoid this? Is this a thought? It also affects my routine, and that prevents my involvement with Bhagawan.

Thanks,

Dear Sri ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.



As Bhagavan has revealed, regardless of what state the mind may appear to be in, the Self is ever the same. Whether there is sleep or not, dream or not, or waking state or not, the Self exists. That existence is ever undiminished. The Existence of the Self is Bliss. He who, by profound inquiry, knows himself to be the ever-existent Self, which is Bliss, can never become depressed. He is always free of suffering and grief. Have faith in Bhagavan, deep conviction in his teachings, and pursue the inner knowledge of the Self. In this way, you will become fearless and will always be happy.

Ever yours in Truth,

Nome

*[A seeker in India who has corresponded several times during the last fifteen years wrote describing his understanding of various views regarding Self-inquiry, the mind, meditation, prayer, and such. This is the response from Nome.]*

March 31, 2011

Dear ,

Om Namo Bhagavate Sri Ramanaya  
Namaste. Thank you for your message.

In your message, you have described various views and interpretations of Self-inquiry, spiritual practice, meditation, and such. That which is most important, though, is the actual inquiry for Self-Knowledge, which is entirely transcendent of the mind. The Knowledge, or inquiry, is not an activity or objective process, but rather is entirely nonobjective in nature. In order for it to bear full fruit, the means must be of the same nature as the end.

You may find it helpful to reread our previous correspondence, if you have retained it. In addition, you may find it beneficial and clarifying to read any or all of the following books: *Essence of Enquiry*, *Self-Knowledge*, and *Saddarsanam and an Inquiry into the Revelation of Truth and Oneself*. Some of these books may be available from RMCL. That which is essential,

though, is the actual inquiry to know yourself as you really are. This Self, which is the only self that there truly is, is without the least trace of the ego or individuality and, for it, there is no such thing as an existent mind.

May that to which you pray, that for which you pray, that upon which you meditate, for which reason you meditate, by the light of which meditation shines, the aim of inquiry, which is the power and light of inquiry, and which is the very Being of the inquirer, be revealed as the one Self, your own true nature.

Ever yours in Sri Bhagavan,

Nome

*[On April 6, 2011, a message was received from a seeker who, in recent months, is regularly attending satsang. In his message, he quoted Sri Bhagavan's advice about sattvic diet and described his bodily ailments and how they affected his mind. His message ended with: The body is going through its prarabdha karma over which I have no control, and the more I try the worse it gets. I am doing the best I can for the maintenance of the body in a sattvic form. Being at the beginning stages of practice, I find it more difficult to ignore the pain and drowsiness of the body. What else may I do? Is there anything else? My guess would be to continue practice intensely because, in the end, the decaying of the body will need to be dismissed with intense practice. I can not sit around babying the body as I want to be done with it. Of what use is nourishing the body then? Your words of inspiration are most helpful, dearest Master.]*

In deep gratitude beloved Master Nome,  
Om Namah Shivaya,  
Your's Truly,

*[This is Nome's response.]*

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message.

As Sri Bhagavan has instructed, a sattvic diet is considered beneficial in all ways. In addition, care for the bodily temple is not antithetical to realization of the highest Truth. It is the misidentification with the body that is the cause of so much imagined bondage and suffering, and it is this misidentification that is destroyed by clear Knowledge.

By profound inquiry to know the real nature of the Self, it is certainly possible to transcend the qualities of the body and that aspect of the mind that seems to be affected by the bodily condition. The qualities of the body and the mind are not attributes of the Self. Therefore, inquire to know the Self, and abide in freedom and peace.

You may find that there are numerous ways to attempt to treat the problem with your body. Exploring and attempting such will certainly not interfere with your spiritual aspiration. However, the transience of the body must be recognized, and the eternality of the Self must be realized for you to be truly happy.

You need not ignore the pain of the body, yet it is essential to abide free of misidentification with the body so that you do not suffer on that account.

May you abide in the Knowledge of the Self, which is changeless Being (Sat), bodiless Consciousness, and uncaused Bliss.

Ever yours in Truth,

Nome

*[This message is from a SAT member who lives at a distance from the temple. Names of people and places mentioned in it have been omitted. Nome's response follows.]*

May 23, 2011

Dear Beloved Master,

Om Namo Bhagavate Sri Ramanaya

Namaste.

This is a note of deep gratitude for the Grace I experience every day, every time I look at your picture or think of you or remember something you have said or done. You bring so much happiness to this life, more joy than I ever imagined.

We are still in [name omitted]. We plan to start driving to [name omitted] June 3rd or 4th. [name omitted] is improving very slowly, but is in good spirits. We plan to see you when [name omitted] is able to get around without so much pain. I hope your health is stable. Thank you for being there. Thank you for being in my heart.

All my love to you and Sasvati,

Dear ,

Om Namo Bhagavate Sri Ramanaya

Namaste. Thank you for your message. The one of which the picture reminds you, the one that dwells in your heart, the one described in countless scriptures, the one sought by the earnest, the one meditated upon by the wise, the one realized as indivisible Being-Consciousness-Bliss by those who know, is the nature of your Self.

I am glad to hear that [name omitted] health continues to improve, albeit slowly. Realizing the Self as free from misidentification with the body, the pains of the body do not impinge upon the illimitable, innate happiness of one's true Being.

May you remain absorbed in this Self, as the Self, the source and goal of devotion, the light for inquiry and the Knowledge itself, in steady happiness and peace.

Ever yours in Truth,

Nome



## Announcements

### **Thank You...**

The selfless service we do here to help maintain the temple is prompted by the love we have in our hearts for this teaching. We do not desire acknowledgement for such. We would, though, like to thank all of the folks who perform service at our temple...

Bob Haber: keeping the bathrooms clean, watering plants, sweeping the walkways & parking lot, cleanup after events, cleaning the temple, set-up for events, general helping out wherever needed; Ryan Shaw: maintaining the temple grounds gardens; Tim Frank: vacuuming & cleaning the temple, cleanup after pujas and retreats, providing meals at retreats; Myra Taylor: vacuuming & cleaning the temple, providing prasada after satsang & atmotsava, cleanup after pujas and retreats, providing meals at retreats; Raman Muthukrishnan: running the bookstore including mail order service, maintaining the SAT website, providing prasada after satsang, editing and mastering recordings of Friday night events and special events; Sangeeta Muthukrishnan: helping with the bookstore mail order, organizing things around the temple, providing meals at retreats, providing prasada after satsang & atmotsava, teaching songs during atmotsava; Wimala Brown: providing meals at retreats and prasada after satsang & atmotsava; Dhanya Nambirajan: singing during special events, providing meals at retreats, providing prasada after satsang, cleanup after pujas; Ganesh Sadasivan: organizing special events including singing, recitation, and chanting; Eric Ruetz: editing and mastering recordings of satsangs and special events, providing meals at retreats; Jim Clark: lighting candles at events, flower arranging, providing meals at retreats; Richard Clarke: providing incense for the temple and helping with book orders from India; Nome: temple grounds maintenance, writing books, administrative stuff, general help wherever needed including spiritual guidance; Sasvati: preparing books & *Reflections* for publishing, maintaining residential rentals, overseeing property repairs, flower arrangements, maintaining temple gardens; Advait Sadasivan: providing play time at any time for anyone who wishes to play. Jaden Silva: flower

arranging, transcription, mastering recordings of satsangs, gardening, helping out wherever needed; Tristin Mzhavia: cleaning & dusting the temple.

## *Upcoming Special Events*

*Guru Purnima:* July 15, 2011.

*Sri Ramana Maharshi's Self-Realization:* July 17, 2011.

*Sri Ramana Maharshi Self-Realization Retreat:*  
August 26 - 28, 2011.

*Sri Ramana's Arrival at Arunachala:* September 1, 2011.